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TABLE OF CONTENTS

Roman numerals preceding the page reference indicate the number of each instalment in the series.

How Old Were Christ's Disciples? 3	*Otis and Frank Cary*
Is Fear Essential to Well-Being? 13	*Frederica Beard*
Rival Interpretations of Christianity. V, 18, 101; VI, 334	*George Cross*
Modern Creed-Building. 26	*W. Harvey-Jellie*
St. Paul's View of the Resurrection Body. 29	*A. E. Whatham*
The Psychology of Religion. V, 52	*Edward S. Ames*
The Problem of Suffering in the Old Testament. IV, 58	*J. M. Powis Smith*
Gentile Forms of Millennial Hope. 67	*Shirley Jackson Case*
Bedrock in Religion. 86	*U. M. McGuire*
The War's Challenge to the Church. 94	*Robert W. Shaw*
The Family Altar. 108	*H. G. W. Smith*
The Gospel of the Kingdom. 129	*Frederick Clifton Grant*
The Book of Revelation. I, 192; II, 257; III, 321; IV, 382	*Shirley Jackson Case*
Back to Pentecost. 203	*Washington Gladden*
The Present Status in Religion. 212	*Henry Berkowitz*
Mr. H. G. Wells's "Modern Religion." 220	*Walter F. Adeney*
Luther and Paul. 226	*Charles J. Ritchey*
The Bible in Our Religious Life. 232	*Henry B. Robins*
Good Thoughts in Bad Times. 267	*Henry Churchill King*
The Revolutionary Attitude of Jesus. 276	*Samuel Dickey*
The Prophets and the Social Question. 282	*Alexander R. Gordon*
"The Sacrament of Misery." 290	*Francis A. Christie*
The Religion of Childhood. I, 292; II, 353	*Henry B. Robins*
In Memoriam. 300	
Church and Community. I, 318; II, 376	*Allan Hoben*
A Service for Use in Time of War. 331	
The Offense of the Cross. 342	*Richard Roberts*
The Missionary Enterprise as the Moral Equivalent of War. 348	*Samuel McCrea Cavert*

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THE BIBLICAL WORLD

VOLUME L JULY 1917 NUMBER 1

CHRISTIANIZING PATRIOTISM

Patriotism has generally been regarded as a belligerent virtue. Men have been ready to fight for their country when they dodged taxes for its support. It has been easier to go to war than to go to meetings of reformers. Men have decorated the graves of dead soldiers while they were growing rich by underpaying soldiers' children.

But patriotism is outgrowing its past.

Nations are less important than humanity, but only super-idealists can believe that patriotism is necessarily hostile to universal brotherhood. A man loves ultimate ideals unwisely when he refuses to take a first step in their direction. We shall not reach Utopia by a miraculous leap. We shall walk to it. Pictures of terminal stations are of small value to people who refuse to travel.

Whatever may be the world of a thousand years hence, the road to universal brotherhood lies through the establishment of an international morality.

In the present crisis we are patriots at war. But patriotism can be made co-operative as well as belligerent.

Christian patriots can render many services to their country these days, but none is more important than the evangelization of patriotism. As we are learning to make denominations a basis for interdenominationalism, can we hold nations to be elements of internationalism. We must make patriotism a consecration of our country to service in the world. We must prevent war from deadening the sense of high mission with which we enter upon war.

We must make patriotism a devotion of our country to God, not a demand that God shall always do our country's bidding.

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In time of war we must prepare for peace by instilling into loyalty to our nation a sense of the nation's responsibility for morality in foreign commerce.

Christians must help patriots to see that their nation has a right to exist only as it ministers to universal human weal.

* * *

Morality grows by injecting higher ideals into existing conditions, customs, and institutions.

Sometimes these new ideals are destructive antitoxins. So it was when ideals of human brotherhood entered a world of slaveholders. Such we hope will be the case when they fully enter nations that wage war.

Sometimes they are transforming. So it was in the days when nationalities replaced feudal fiefs.

So will it be as a truly Christian public opinion fixes the relation of nations with each other.

Patriotism will then consist in loyalty to one's country as an agent in establishing international friendship within which human brotherhood can be safe.

Democracy is one step toward this brotherhood.

Defense of democracy is another.

National co-operation in the defense of international law will be another.

For a world unsafe for democracy is a world unsafe for fraternity.

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HOW OLD WERE CHRIST'S DISCIPLES?

OTIS AND FRANK CARY
Kyoto, Japan

This article is interesting if for no other reason than that it is the work of father and son. But it is more interesting in the fact that it shapes up and answers questions which must have occurred to every thoughtful student of the Scriptures. It is hard indeed to realize how much biblical thought has been misled by the painters of unhistorical pictures. It is hardly likely that all of our readers will agree with the conclusions which this article reaches, but that the disciples of Jesus were young seems well established.

Our mental pictures of the scenes described in the Gospels are greatly influenced by impressions that were received from the illustrated books of our childhood and by the way those scenes have been depicted by the great artists. Painters have been inclined to represent most of the Twelve Disciples as heavily bearded men, apparently in middle life if not beyond it, Peter and some of the others being bald-headed—a condition, it may be incidentally remarked, that would be strange in a fisherman accustomed to an outdoor life unless he was far advanced in years. John, indeed, is represented as being younger than the others; but even he, as usually portrayed, appears to be well over twenty.

Are such pictures true to the facts? How old were these men? In examining the Gospels for answers to such inquiries we need not trouble ourselves much over questions of criticism. Even if a book was not written by the one whose name it bears, and even though a particular passage may be an interpolation, all with which we have to deal are of early date and show what was believed by those who, either by personal acquaintance with the disciples or through what was still remembered about them, were likely to have right opinions on a matter of this kind.

I

It might help our study of this subject if we could be sure what was the fundamental nature of that group of persons about Christ, what object they had in view when they joined it, and what was the relation that he and they considered to be existing between them. Did these men at first think that they were joining a revolutionary party whose aim was the restoration of national independence? Was it the thought that Jesus was possibly the Messiah that *first* attracted them to him—a supposition which, with the current ideas, would mean very much the same as the preceding one? Rather shall we not assent to what Harnack says: "The relation of Jesus to his disciples during his lifetime was determined, not by the conception of Messiah, but by that of teacher"[1]?

[1] *Expansion of Christianity*, Moffatt's trans., II, 1.

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Teacher! Did the disciples think of themselves as entering what was literally a school—a school that, whatever were its peculiarities, was somewhat like others of its time? Certainly the words used to express the relations between Jesus and the Twelve are almost without exception the same as those that were commonly used in connection with education. This is somewhat obscured in our translations, and even persons acquainted with the Greek Language are likely to have their thoughts largely governed by the impressions they received in childhood from the English version. Probably few children when they read in the Authorized Version the word "Master" as a name for Jesus think of "Schoolmaster," a rendering that would show more clearly the meaning of the Greek διδάσκαλος, though evidently less desirable than "Teacher," which has been adopted in the American Revision. The word "disciple" early came to have a special meaning, so that we are almost unmindful that in the Gospels it signifies "learner" or "pupil." "Rabbi," according to Thayer's *Lexicon*, means "my great one" or "my honorable sir," and is there explained as "a title with which the Jews were wont to address their teachers and also to honor them when not addressing them." Our English words "professor" and "doctor" do not start from the same thought, but in some connections they have a similar use. According to Schürer, the addresses κύριε, διδάσκαλε, and ἐπιστάτα represent the Hebrew title "Rabbi."[1] If from childhood we had read a translation that used such terms as are usual in speaking of educational matters, many passages would have made a different and perhaps a clearer impression on our minds. Read some familiar verses in this way: "A pupil is not above his teacher" (Matt. 10:24); "His pupils asked him . . . ." (Matt. 17:10 *f.*); "Privately to his own pupils he expounded all things" (Mark 4:34); "He taught his pupils and said unto them" (Mark 9:31); "His students said unto him, 'Professor, teach us to pray, even as John also taught his students'" (Luke 11:1); "These things his pupils did not understand" (John 12:16); "The Pharisees sent their students, with the Herodians, saying, 'Teacher, we know that thou art true and teachest the way of God in truth'" (Matt. 22:16); "Doctor, we know that thou art a teacher come from God" (John 3:2); "The Pharisees said, 'Teacher, rebuke your pupils'" (Luke 19:39). The Old Syriac text in the Sinai Palimpsest adds to this last verse the clause "that they shout not." How much this resembles a complaint to the head of a modern school when his pupils have been noisy on the street!

Edersheim, in speaking of the call of the early disciples, says: "The expression 'follow me' would be readily understood as implying a call to become the *permanent* disciple of a teacher. Similarly, it was not only the practice of the rabbis, but regarded as one of the most sacred duties for a master to gather around him a circle of disciples."[2]

Many are the passages that describe Christ as teaching. In some of

[1] *The Jewish People in the Time of Jesus Christ*, II, § 25.

[2] *Life of Christ*, I, 474.

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them we are told of his "preaching and teaching" as though there were a distinction between the two acts. He taught in the synagogues, buildings that were commonly used on week days as schoolrooms. It may be that in his long sojourn at Capernaum he had a class similar to those that were common among his people.

We thus see that the language used concerning Christ's relations with the Twelve and the larger number of persons who for a longer or shorter time came to him for instruction is almost uniformly such as is common in speaking of education. The bearing of this on our subject is evident. Schools are primarily for the young. Many of our encyclopedias quote the words of a Jewish writer who a little later than the time of Christ described the duties of different ages as follows: "At five, reading the Bible; at ten, learning the Mishna; at thirteen, bound to the Commandments; at fifteen, the study of the Talmud; at eighteen, marriage; at twenty, the pursuit of business. . . . ." The *Jewish Encyclopedia* (*s.v.* "Education"), in speaking of "the last century of the Jewish state," says that schools for boys six or seven years old were held in all cities, and then describes what it calls "district schools." These were "intended only for youths sixteen or seventeen years of age who could provide for themselves away from home."

Not only are childhood and youth the natural times for seeking an education, but family cares and the claims of business make it more difficult for older persons to give themselves to study, even when there is the inclination to do so. We are told, indeed, that Peter was married. Perhaps the marriage of some of the other disciples may be inferred from Christ's words about those that had left children for his sake (Matt. 19:29; Mark 10:29; Luke 18:29); and in speaking to the multitude he mentions wives and children, as well as parents, brothers, and sisters, among those that must be hated by persons who would be his disciples (Luke 14:26). Also in speaking to the disciples he says, "Of which of you that is a father shall his son ask a loaf . . . ." (Luke 11:11). It might, however, be argued, on the other hand, that this last verse implies that some of the disciples were not fathers, which would be somewhat unusual among adult Jews. The fact of marriage does not prove very advanced age, for, as shown in a quotation already given, eighteen was considered the proper time for this. McClintock and Strong's *Cyclopedia* (*s.v.* "Marriage") says of the period after the Exile: "Though, for the sake of preserving morality, puberty was regarded as the desirable age, yet men generally married when they were seventeen. The Talmudists forbade marriage in the case of a man under thirteen years and a day." Throughout our study it is to be remembered that the Jews matured early.

Matthew held some position in a tax-office, but without further particulars this tells little about his age, for we do not know how old a person would need to be for such duties. Matthew's making a feast in his house (if it was his and not that occupied by Christ) seems to indicate a person having a home of his own, though possibly the

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phrase might be used if the house was that of his father or widowed mother.

If Simon the Zealot was connected with the earlier activity of the party from which his title seems to have been derived, he was a man in middle life; but the party was not wholly quiescent at the time of Christ's ministry. The designation may have been a sort of nickname suggested by his character.[1]

II

Leaving for later consideration some possibly direct indications of the ages of other individuals, let us turn back to think again of the school, if such it was. Evidently it must have been very different from our modern educational institutions and unlike any Jewish schools of which we have clear information. One peculiarity was that for the most part it had no fixed abode. It may for a time have had its regular sessions in the synagogue at Capernaum. We might translate John 6:59, "These things he said in a synagogue when he was teaching in Capernaum," and so make it suggestive of a time when he was acting as a recognized teacher in that city. The incident of which the evangelist writes might easily be described in terms such as are used in telling of what sometimes occurs in modern educational institutions—a division of sentiment among students, helped on by outsiders who have come to hear and criticize the instruction that is being given; growing opposition on the part of the educational authorities, who are troubled by the loss of students and by the reputation the school is getting as a hotbed of dangerous doctrines; the dismissal or the voluntary withdrawal of the teacher and the clinging to him of some of the students. In the verse immediately following the narrative we read, "And after these things Jesus walked in Galilee." Does this mark the time when Christ no longer had a fixed place for giving instruction? The Greek word *περιπατέω*, though used before, seems very appropriate here, as the school now became *peripatetic*, to a greater extent than that of Aristotle, the students receiving instruction as with their Teacher they walked beside the lake, traversed the plains, climbed the mountains, or entered the courts of the temple. Sometimes the students were sent off without their Teacher that they might impart to others what they had learned. This combination of instruction and practical work was not wholly unlike what is now common in theological schools, especially in those of mission fields.

[1] Is it too fanciful to suggest that something student-like may be seen in the extra names borne by several of the disciples? In American colleges some men are better known to their mates by nicknames than they are by their proper designations. The present fashion is to give appellations supposed to be humorous; but a hundred years ago, when French skepticism was popular in Yale College, the students called each other by such names as Voltaire, Rousseau, etc. In the universities of the Middle Ages and among the Greeks we find a similar custom, the new name being sometimes given by the teacher. In the little company of the disciples we find Cephas, Didymus, Zealot, Boanerges, Thaddaeus, and perhaps other "surnames." Some of these are known to us by only single incidental references; it is therefore not unlikely that some names were used that are not mentioned.

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So much absence from home would have been difficult for those having families to support, unless they were in fairly easy circumstances. We know that some of the disciples belonged to families having boats, nets, and hired servants, so that, if parents were ready to do without their help and to make other necessary sacrifices in order that their sons might be educated, it would be possible for the latter to leave home. If all of the Twelve or if all of the Seventy were adults having wives and children, the probability that so many persons could take up the wandering life is lessened. Even where life is comparatively simple, men cannot fulfil their duties to those dependent on them unless they are diligent in business. Though circumstances might justify a few individuals in absence from home, is it likely that Christ would call so many adults away from their families? Youths in their teens would find it easier to leave home, as did those that came from distant villages to the "district schools" of which the *Jewish Encyclopedia* speaks.

Acts 4:13, in which rulers, elders, scribes, and priests are said to have perceived that Peter and John were "unlearned and ignorant men," must be allowed to have some weight as an argument against the supposition that these disciples had such an education as we have described; but, just as the graduates of old and famous universities are inclined to sneer at those who have been educated in less noted institutions, the wise men of the capital would be likely to regard with contempt the learning of those whose education was so different from that given in recognized schools of high grade.

Is it thought unlikely that persons under twenty years of age would be given the responsibility of going out to instruct others? Those who have knowledge of the opening of missionary work in non-Christian lands are not likely to be troubled by such doubts, for the first converts and the first preachers to their own countrymen are likely to be very young persons. Such are more ready than the older ones to listen to new doctrines and are likely to be the most enthusiastic in carrying the message to others. Among the earliest converts in Japan were some students who had been led by an American teacher to study the Bible and had thus become the objects of severe persecution. In 1876 thirty-five of them drew up a paper in which they pledged themselves "to enlighten the darkness of the empire of Japan by preaching the gospel, even at the sacrifice of life." Some of them were cast out from their homes and formed the first class of the first school that was organized to train men for the Christian ministry. While still in that school they engaged in evangelistic work and laid the foundations of what are now strong Kumiai (Congregational) churches. Three of these men are today among the most prominent Christian workers in Japan. The names of these three and of five others of the band are given in *Who's Who in Japan*. The dates of birth for seven of these are given, showing that at the time of signing the pledge one of them was nineteen years old, two were eighteen, and the others were, respectively, seventeen,

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sixteen, fifteen, and thirteen years old. All who signed were under twenty years of age and some were not over twelve.

Even if it is thought unlikely that the disciples regarded Christ somewhat in the light of a school teacher, the instances that have just been cited and others to be found in the history of religion show how probable it is that comparatively young people would be the ones most readily attracted to him as a religious reformer or as a proclaimer of new doctrines. It is hard for such a person to gain the approval or even the respectful attention of those older than himself. It is almost certain that the first adherents will be younger than he is. As Christ began his public ministry when thirty years of age, his early followers would probably be some years younger.

III

Another consideration may have a little weight. As constantly exemplified in the history of the church, a large proportion of religious geniuses are men who as children were precocious and early manifested a special interest in religion: Melancthon, Calvin, Wesley, Jonathan Edwards—the list might be greatly extended with the names of religious leaders who were intellectually and religiously precocious. If any of those just mentioned had been boys living in Capernaum nineteen centuries ago, would they not have been among the most eager to receive Christ's instruction, and would he have rejected them? It is certainly not impossible that among the youths actually living in Galilee were some like these. Those who hold to the disciple John's authorship of the writings bearing his name will at once think of him as such a religious genius who might well for that reason be attracted to Jesus.

Let us now examine a few biblical passages that possibly indicate youth on the part of some of the disciples.

In the chapter where Matthew tells of the appointment of the Twelve he also gives Christ's words: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward" (Matt. 10:42). Commentators seem to be puzzled by the words "these little ones." Some think there is an allusion to the future low and despised condition of the disciples; others, that the allusion is to their littleness in the eyes of the world. Alford thinks that some children may have been present. Mark, however, makes the words refer to the disciples, "Whosoever shall give you a cup of water to drink because ye are Christ's," and adds the verse beginning, "And whosoever shall cause one of these little ones that believe on me to stumble" (Mark 9:41, 42). May it be that, as often happens in a school, there were two or three pupils considerably younger than the others so that Jesus might speak of them much as we do of "the little boys"? If so, our fancy might paint the scene somewhat as follows: Jesus, as he is speaking to a group of youths, throws his arms about two of them, lads perhaps thirteen or fourteen years old, as he says in familiar, affectionate, half-playful words what might be paraphrased in our English colloquial language as, "If anybody gives even a drink of water to one of you little

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fellows because you are my pupils, his kindness will be rewarded; but if anybody trips up one of these little chaps, it would be better for that man if somebody had hung a millstone to his neck and flung him into the sea."

But who, according to this view, would be the little ones of the company? Tradition has always considered John one of the youngest of the Twelve. Some of the church fathers speak of his comparative youth, and even the word "boy" (*puer*) is used of him.[1] His name usually comes after that of James, implying that he was the younger of the brothers. The frequent use of the phrase "sons of Zebedee" may possibly (though we should not give much weight to the suggestion) be much like the way in which we speak of two brothers as "the Smith boys" or "the Brown boys"— designations that sometimes continue to be applied to adults by those who had known them in early life, but are more likely to be used only while the persons are still young.

There is another disciple to whom is applied the very same Greek adjective that we have in the passage about "the little ones." Many commentators think that James the Less (Mark 15:40) was so called as being small of stature. This in itself might be because of youth. Others prefer the rendering "James the Younger," supposing the comparison to be with James the son of Zebedee. This would probably make him about the same age as John. Since, however, the Greek adjective is not in the comparative degree of comparison, why should we not translate more literally? Then the title "Little James" would remind us of the way in which Jesus spoke of some of his disciples as "little ones."

Another saying of Christ may be worthy of study in this connection: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes" (Matt. 11:25; Luke 10:21). The reference seems to be either to the Twelve or, as favored by the context in Luke, to the Seventy. The expression was probably influenced by remembrance of Ps. 8:2, "Out of the mouths of babes and sucklings thou hast perfected praise" — a passage which Jesus quoted directly when the children (certainly beyond literal babyhood) praised him in the temple (Matt. 21:16). There was hyperbole then in such use of the words, and there was here in Jesus' speaking of any of his disciples as babes; but the term seems ludicrously inappropriate if applied by a man little over thirty years of age to the bald-headed veterans by whom the artists would surround him, but not so inappropriate if some of the group were not far along in their teens.

In John 13:33 Jesus addresses the disciples as "little children." The same term is used for those to whom the First Epistle of John was addressed, most of whom were probably adults; but, if as generally supposed, the writer was an aged man, he might well use it for those who were nearly all much younger than himself. It seems less appropriate for Jesus to use it if speaking

[1] Farrar in *The Early Days of Christianity*, II, 111, gives as references Paulin. Nol. *Ep.* 51; Ambros. *Offic.* ii. 20, §101; *Aug. Contra. Faust.* xxx. 4; Jer. *Adv. Jovin.* i. 26.

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to persons nearly or quite as old as himself.

Another verse to be considered is John 21:5, where Jesus using the word παιδία called to his disciples in the boat, asking, "Children, have ye aught to eat?" If we again use familiar language, it is as though Jesus called out in a cheery way, "Boys, have you caught any fish yet?" Here again we find an expression that seems more appropriate if addressed to persons younger than the speaker.

Jesus loved the young. He took the children in his arms. He placed a child before those who asked who would be greatest in the coming Kingdom. He welcomed the praise of children in the temple. He loved the rich young man. Do we not find another marked instance in his friendship for the family in Bethany? If Lazarus was married, it is strange that his wife does not appear in the narrative, and we get the impression that the sisters had no husbands. It would, however, be unusual (unless it was because of leprosy in the family) for so many in one household to remain single after reaching the usual age for marriage, which we have seen to be seventeen or eighteen years in the case of men and therefore younger in that of women. Should we not think of the sisters as girls under fifteen years of age? A young girl would be more likely than an adult to make such a complaint to a visitor as Martha did about her sister. When we read that Jesus loved Mary, Martha, and Lazarus, we see another example of the affectionate delight that he took in the young. This could be without the restraint that Jewish sentiment would have imposed if the sisters were adult women. Though the same verb is used of Christ's feelings toward all of the disciples, may we not think that where it is used with special emphasis concerning the one who leaned on his breast at the Last Supper it has reference to that peculiar kind of affection that is more likely to be called out by a young person than by an adult? The important point, however, in connection with our present subject is that, as Jesus was so attracted toward the young, they must have been strongly attracted to him, and it would have been strange if among those most earnest to receive his teaching there were not some as young as those who in modern mission fields are likely to be among the earliest to become his followers.

What was just said about Martha's complaint being such as was more likely to come from a young girl may lead us to ask whether in what is recorded about the acts of the Twelve there is anything suggestive of youth. We will not press the points that it was very boylike to forget to take bread when going out on the lake, and that young people would be more likely than older ones to have an *open* quarrel over seats at the table, adults, while as eager to have the best place, being more likely to seek it in ways not making such an evident display of selfishness. Perhaps we should not make much of their fright when the squall burst on their boat as they crossed the Sea of Galilee. Dr. George Matheson, marveling at their abject trepidation, says: "Fancy a company of English sailors overtaken by a sudden gale and giving vent to their feelings in a simultaneous shriek of terror—'Save us, we perish!'" and he says that

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this fancy "explains the mystery, for these men are not English."[1] That explanation may be pleasing to British pride; but, apart from the fact that not all of the company were sailors, may not the youthfulness of even the fisher-boys have made them more timid than older persons would have been?

There is one scene that seems more natural if the sons of Zebedee were young. In Mark's Gospel we read that they came to Jesus asking to be given places on his right hand and left at the time of his glory (Mark 10:35); and Matthew writes that their mother came with them and acted as their spokesman (Matt. 20:20). It does not seem likely that adult office-seekers would go with their mother to ask appointment and then put her forward to do the talking for them. How much more natural is it to think of the mother as going with two lads for whom she has high ambitions. If it is objected that she could not expect boys to hold high office, it may be replied that we do not know just what the desired positions were,[2] that Salome could hardly suppose that the Kingdom would be established until some time had elapsed, and that the mother of precocious children is likely to have exaggerated opinions of their capability. Some critics think that the addition in Matthew's Gospel to what is contained in Mark's was made from a desire to protect the reputation of James and John by transferring to the mother the blame for presenting such a request. If so, the attempt to clear the disciples was not very successful; few readers have seen the brothers in a better light, for they are represented as falling in with their mother's desire and as bringing upon themselves the indignation of the other disciples. Even if the clause is interpolated, it is of early date, and the one who inserted it shows that his thoughts of the two brothers, whether received by tradition or otherwise, were of persons so young that it would not seem unnatural for their mother to take the lead in seeking official positions for them.

A painter then could find some reasons to justify a picture of the "Calling of the Twelve" different from those that we are accustomed to see. As we imagine it, Peter is the eldest of the group about Christ and is evidently taking a prominent place in it, as the oldest pupil in a school is very likely to do. He and Matthew are portrayed as being nearly of the same age, but each of them considerably younger than their Teacher — nearer twenty than twenty-five. With them are several persons of about the usual age of students in the "district schools" of that time — that is, not far from sixteen or seventeen — while still younger (how much younger shall we in defiance of our earlier conceptions venture to portray them?) are John and Little James. They are a band of students eager to

[1] *Representative Men of the New Testament*, p. 95.

[2] Is it possible that the places sought were those of cup-bearers or something similar? Such an office would seem appropriate for youths, but it was one that in some courts was held as very honorable. Xenophon in the *Cyropaedia* (i. 38) tells us that it was sometimes required of a cup-bearer that he should taste of the cup before presenting it. "Are ye able to drink the cup that I am about to drink?"

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receive instruction from the wonderful Teacher who has aroused their enthusiasm and won their hearts. They are rejoicing because out of the many who for a while had been attracted to Jesus they have been chosen as the ones to receive further instruction and to be intrusted with the work of carrying his words to others. If such a portrayal of this scene could be proved correct, our mental pictures of other incidents and our thoughts concerning their significance would be affected.

In connection with this subject we may be led to ask whether there has not sometimes been expressed too much wonder that the responsibility for laying the foundations of the Christian church was committed to a band of obscure men whose most prominent members were "rude and unlettered fishermen." It may be a mistake to suppose that the occupation of the families from which they came necessarily implied low standards of life and thought. However that may be, we know that from humble homes and lowly occupations there have often come youths eager for an education who in spite of early disadvantages have attained a high degree of culture. Among the Jews, indeed, they might as rabbis continue to carry on their former trades. The *Jewish Encyclopedia* (*s.v.* "Rabbi") mentions a laundryman, a shoemaker, a water-carrier, a sandal-maker, and other men of similar trades who were noted rabbis. It says that the elder Hillel once worked as a wood-chopper. In such a school as we have pictured, the intellectual powers of those Galilean youths would be quickened, their thoughts refined, and their desire for self-improvement so stimulated that the fact of their having been fisher-boys need not make it incredible that they should become intellectually fitted to move men's hearts by their eloquence, to convince men by their arguments, and to have a part in the production of the world's greatest literature either by direct authorship or by transmission to others of what they had received from their Teacher.

Many Christian ministers believe that work for the young is that which is most likely to give abiding results and those that are far-reaching in their influence. In this belief do they not have the same mind that was shown by Jesus when he chose the persons who were to be his chief disciples?

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IS FEAR ESSENTIAL TO WELL-BEING?

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In this article MISS BEARD *writes upon a subject which is immensely practical, but about which we do not often seriously think. Fear involves fundamental questions in education as well as in the upbringing of children. It is certainly interesting to notice that the more we study religion psychologically the more we see it is grounded in the very nature of man.*

A strange contradiction on this question presents itself today in the world of thought. On the one hand, the most prominent of the modern cults hold as their creed that fear is a destructive tendency, an error from which human nature must be freed. A fundamental tenet of their faith is the possible elimination of fear from the spirit of man. The Holy Scriptures of the Christian faith are found to verify this assertion, until Christians of many denominations believe that they have failed to emphasize and to utilize this apparent truth and possibility. When a comparison is made between the religious training of a century ago and that of today, an observer finds the element of fear now generally buried. He finds also a note of satisfaction expressed as to its decease.

On the other hand is heard the voice of science. Seeing man as he is, observing him as he has been through the ages, science puts forward an interrogation point. And the seeker after truth must raise the question: Is fear essential or harmful to well-being? He must search for an answer that shall be a guide to him in his own development, and that shall be an aid to his educational influence on the generation of young people about him—an influence of which none can say, "I leave that to the pedagogues."

Looked at from one point of view, fear is seen as a disabling force, paralyzing body and mind. A person under its control is found cringing, trembling —a physical wreck for the time being. Seen in moral relations, fear calls forth from others the exclamation, "a coward." And there is nothing that a man despises more than a coward. From another point of view, a mental picture rises of a man without fear. It is hardly possible to imagine such a one—a person in whom there is *no* fear, absolutely none. Let the imagination go as far as it will, and there comes an image of carelessness, recklessness, daredeviltry, without reverence for man or God.

The question returns: Is fear beneficial or harmful? Is it to be banished or conserved? Banish it, and what will be the result? Conserve it, and what will be the outcome? Answers to these considerations depend in part on the answer to another, namely: What is fear? Immediately there come mental visions of timidity, fright, terror,

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awe, respect, reverence, but not one of these is unmixed fear, for, while no one will deny that fear is an element of all, each is very different from the others.

Fear is an instinct primary in time and universality; its bases form part of the constitution of both animals and men; it is an emotion rooted in the very fiber of the race. That fear *is* original in each individual and is not simply acquired through reason or through learning from others has been too well experienced from early childhood to need illustration. This fact must be reckoned with, for it raises a "why?" as to the presence of fear. It indicates that sometime, somewhere, fear had its good; for modern science has generally made certain that every persistent trait in every living creature is, or has been, of service to the race to which that creature belongs. But the fact that fear has always existed cannot prove it a necessity to human good *under present conditions*. Nature is not an equivalent of good. The original characteristics of the savage are not all desirable for today; the acquisitions of the ages are not *all* to be conserved. Nature, in the God-given sense, is a progressive development, and, if once a tendency was needed, it may not still be needed. In deciding, however, whether fear has any value today, it will be worth while to note its service in the past.

A study of primitive man shows the so-called "repelling emotions" to be protective. Fear tended to self-preservation; without it man in his ignorance would have been overcome. It served as a defensive impulse and proved a conserving, rather than a destructive, force, for it developed both care and prudence. "Primitive man feared greatly because he held to life tenaciously; in the firmness of that grip lay hidden the germ of his future mastery." Fear led man to struggle. And by way of struggle a larger life is always obtained. Thus the suggestion of fear becomes a motive power. This is said to be a low motive, and undoubtedly it is low in some relations and under some conditions. But, if fear pushed forward primitive man to struggle, it was worth while. It is evident that fear of a power outside of that of the visible group led to efforts at control. At first control was sought over environment. As man gained this control more and more, appreciation of unseen forces increased, and awesomeness, rooted in fear of mighty personalities, followed. Thus it was that fear was one of the chief origins of worship. A desire to ward off evil, to gain protection and prosperity for the sustaining of life, led to the early ceremonials. Later, as the god-idea developed, offerings to appease and placate anger became customary. The fear of the gods and the fear of man implanted the beginnings of a moral sense. Distinctions were first made as a human being found advantage or disadvantage to himself through certain actions; then he feared the disapproval of the unseen spirit, or the retaliation of his fellow-man, and a right and a wrong were established in his consciousness by consequences known or imagined. So, also, man was held back from yielding to all his desires for fear of impending evil from some mighty Being, and

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it is of no importance in this connection whether the motive was low or high, so long as self-control was born. Again, man's fear was "the cohesive force which bound him to his fellows. If our ancestors had been able to paddle each his own canoe, we should never have gotten past the canoe stage—if indeed so far. Fears have driven him to his own kind for aid and comfort. Human weakness and human fear bred the group life." Solitude favors timidity. In fact, it has been said that the social nature of children is little more than the reverse side of their timidity.

Careful investigation shows, therefore, that in the early days fear was of value (1) for the preservation of life; (2) for a progressive, enlarging life; (3) in the development of care and wise caution; (4) in the development of a God-consciousness through worship; (5) in the development of moral sense and control.

Is fear needed for the same ends today? The race has not progressed so far, nor any individual belonging to it, as for these ends to be no longer sought. But should fear, considering its often baneful effects, be set aside and these results be otherwise obtained? Self-preservation does not depend on the safeguard of fear as it once did. Ignorance and superstition, which grows from ignorance, were, and are, the causes of fear—one might say, the necessity to some extent of its being. Man's increase of knowledge tends toward the preservation of life. With a better understanding of things, and with the power to control natural forces, he does not need to fear them. On the other hand, it is a witless child who is afraid of nothing. Experience teaches fear: "A burnt child dreads the fire"; an electrician fears "a live wire" more than a child who knows nothing of the current. "Educated men fear only what is worthy of fear; they fear many things that lower minds do not, and do not fear many things they do."[1] It would seem that civilization still requires fear to act as a balance-wheel for the preservation of life. In the words of M. Richet, of the Academy of Medicine, "Fear is, *en dernière analyse*, a protection against death." A mother of little education but of much practical sense was heard to say of her three-year-old boy, "I was glad he was a bit afraid, because he will learn to be careful that way." And even the founder of Christian Science has said, "Children, like adults, ought to fear a reality which can harm them and which they do not understand; for at any moment they may become its helpless victims."[2]

To our way of thinking, a contradiction to this statement appears in the words, "To fear sin is to misunderstand the power of Love." For "sin," bearing a name, must be a "reality"; surnamed "error," it is still found to be weakening, consequently it must be harmful. If a "reality which can harm ought to be feared," then it would seem that sin, being harmful in its effects, should be feared. The growth of the moral sense in a young child, leading him to discriminate between right and wrong, involves, on the one hand, desire

[1] H. M. Stanley, *Evolutionary Psychology of Feeling*, p. 106.

[2] Mary Baker Eddy, *Science and Health*, p. 298.

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for approbation and, on the other, fear of disapprobation or of any unpleasant consequence that may follow an act. As this fear holds him back from what is considered wrong by his social group, his standard of right grows, and the inner "ought" and "ought not" have increasing influence over him. It would be hard to find today an advocate for the fear of Deity in the development of a God-consciousness to the extent common to children of a century ago, but it is a question whether *all* omission of fear in the representation of the God-idea has not led to an irreverence of both the divine and the human. "We have lost the fear of hell and have not yet attained the deeper fear that attends the contemplation of the beauty of holiness." The first conception should be undoubtedly of a fatherhood of love, but the highest ideal of a father includes an element that is to be reverenced as well as loved, and the greatness of his power and the grandeur of his might may well bring an awesomeness at the age when a boy needs most a recognition of law personified. "Perfect love casteth out fear," we are told, but, with an emphasis on "perfect," an evolutionary process is suggested. It is only in the attainment of perfection that fear can be set aside. The more careful the analysis, the more true it seems that in any and all life fear is a preliminary essential to a development of awe, reverence and admiration, and without these there can be no perfect love. To quote again from H. M. Stanley: "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]

James Leuba points out that "the striking development of religious life is the gradual substitution of love for fear in worship."[2] But he says also: "Love has not only cast out fear, but also reverence, veneration, and respect."[3] In the progressive development of moral life pictured in the Bible, "fear is the beginning of wisdom," veneration for the majesty of God as seen in the Old Testament reaches its climax in the reverence and love of the Christ for the Father in the New Testament. Another and more direct relation between fear and love is suggested through the interplay of these two emotions. In the highest emotions of love there is an accompanying element of fear. The young man who is courting is controlled by a mingling of both. Fear seems the necessary, though painful, stimulus to love, for through its very overcoming love gains in force and energy.

In a discussion by men of science a few years since, M. Fernande Mazade raised the question: "Is there a difference between fear *and* fear?" Differentiation is needed as fear is seen in various manifestations. In itself it is a "simple" emotion, irreducible by analysis to any other emotion; as such it may issue to a higher good, or it may be the beginning of what is alto-

[1] *Op. cit.*, pp. 119, 120.

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

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

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gether bad. "The function of many an impulse is to stimulate the next higher power that can only thus be provoked to development, in order to direct, repress, or supersede it" (Stanley Hall).

Self-respect necessitates a fear of the unclean; when *that* is gone, respect is gone. Without fear valor would be impossible, but in every act of valor fear is overcome. "A coward is he," said General Ney, "who boasts that he never was afraid." Grenfell, noted for his heroic Labrador work, has pointed out that a hero is not one who is unafraid, but he who, *being afraid, goes forward.* Ribot, the French psychologist of note, says: "In many persons the absence of fear only amounts to the absence of imagination."

With the foregoing considerations as a basis for action, will the questions follow: Shall fear in a child be encouraged and cultivated? Shall it be approved and emphasized in adult life? No great observation will be required for a negative answer. Fear has a tendency to function to excess. It needs *control and direction.* As touching childhood, the strong words of Angelo Moss need to be heeded: "Every ugly thing told to the child (to excite fear), every shock, every fright, will remain, like minute splinters in the flesh, to torture him all his life long." A man or woman full of fears is a constant creator of unhappiness. That this emotion under some conditions is a dangerous tendency needs no emphasis.

The final worth of such a study as the present is to emphasize that fear has its good; *that it is educable; that it may be transmuted into something better which without it could never be; that fear is modifiable, so that it shall prove a strength rather than a weakness in the development of human character.* Speaking of original tendencies of this type, Edward L. Thorndike says: "The problem of whether to cherish the tendency as it is, to inhibit it altogether, or to modify it in part, and in the last case the problem of just what modification to make, may occasionally be solved easily, but oftener demand elaborate study, rare freedom from superstition, and both care and insight in balancing goods."

As regards this emotion, the great task of education is to control it, that it may issue in the right direction. "The pedagogical problem is not to eliminate fear, but to *gauge it to the power of proper reaction*" (Hall).[1] Science and religion both are seeking the balance of Aristotle's "How to fear aright." They have not advanced beyond his mean of the brave between the coward and the rash. "There are things which to fear is right and noble and not to fear is base. . . . . He is brave then who withstands, and fears, and is bold in respect of right objects, from a right motive, in right manner, and at right times."[2]

The climax of the thought comes in the words of a later thinker: "No man can choose not to fear. He can choose only between two fears—a fear which is the way of death, and a fear which is a hero's gateway through a thousand deaths unto life."

Non timeo timere.

[1] "A Study of Fears," *American Journal of Psychology*, VIII, 2.

[2] *Ethics*, p. 82.

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RIVAL INTERPRETATIONS OF CHRISTIANITY

V. EVANGELICISM OR MODERNIZED PROTESTANT CHRISTIANITY

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The term "evangelicism" is here used to designate the character of a development of the Christian religion which is distinctly modern, but which has roots reaching far back into the past. It is not meant thereby that a new religious denomination has arisen or that even a new school of thought deserves a name for itself. We do not seem to be suffering particularly from a dearth of organizations or new theories. But recent times have witnessed the emergence of a new type of Christian life and thought which seems to be so charged with a message of good to the world that a term which carries with it the idea of loyalty to such a message may be fitly applied to it. The aim of the present article is to trace the influences formative of it and to indicate its main features.

I. Some Constructive Religious Forces in Modern Christianity

The period of the ecclesiastico-political revolution we call the Protestant Reformation virtually came to a close with the execution of King Charles the First of England and the signing of the Peace of Westphalia about two hundred and seventy years ago. With the cessation of the "wars of religion" and the reaction against intolerance and violence, there ensued a period of indifference and general skepticism lasting about a century more. Notwithstanding the fact that there were fertile oases here and there amid the general dearth, religious faith suffered from widespread sterility. Then, suddenly and unexpectedly, there came a change. The principal factors contributing to it are worthy of special mention.

First in the order of merit is the eighteenth-century religious revival in America and Britain. There were many faithful men who labored in quiet and obscurity to keep the smoldering fire of faith from going out in those trying days when men were shaking themselves clear of the external forms of ritual or order or doctrine which earlier ages had supposed to be necessary to salvation. To them must be traced the revival of the consciousness of an indisputable personal participation in the higher moral and religious life apart from outward forms, but it was not until men like Jonathan Edwards, George Whitefield, and John Wesley brought to it the needed zeal, intelligence, and skill united that it burst into a fiery flame. There came an outbreak of religious feeling

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that defied the intellectual canons of rationalism and of orthodoxy alike and swept on through the whole Anglo-Saxon world with irresistible force. As all great revivals, it gained its first impetus by winning the hearts of the working-people, the poor, the neglected, and the defeated, but, despite scoffing and ridicule, it gradually conquered the respect of the prosperous and intelligent. Instead of wasting away in emotionalism, the revival, under the statesman-like leadership of Wesley and his faithful coadjutors in various communions, kept adding to its initial impulse and became a permanent force of great importance in modern Protestantism. Since those earlier days of revivalism there have been considerable intervals of dearth, and sometimes it has degenerated into selfish professionalism or hypocritical sentimentalism, but the yearning for the conversion of men from their sins and the effort to better their whole condition by the ministries of religion continue unabated.

The revival was characterized by the union of deep feeling with moral resolution. There was a return of Puritanism on its moral side. The danger of fanaticism was balanced by the insistence on inner and outer purity of life. For the "judicial righteousness" of earlier Calvinism was substituted the actual righteousness of positive personal goodness. If the preachers in their denunciation of sins condemned sometimes the innocent with the guilty, they succeeded at least in rousing the consciences of men to action and doomed to death the antinomianism that had been eating out the heart of orthodoxy. Personal purity was a demand for the present life and was not to be postponed to the day of the soul's separation from the body. This is probably the import of John Wesley's doctrine of Christian perfection or perfect love in this life. The Christian salvation was to be a present reality, the conscious possession of an enlightened heart.

The spirit of philanthropy was quickened and broadened. The great public wrongs under which men were suffering began to call loudly for remedy. John Howard's crusade on behalf of the prisoners in the jails of Europe, efforts for the improvement of the criminal law in the direction of equity and humanity in penalties, the extinction of the slave trade, intervention on behalf of the "factory hands," the fight against the evils of strong drink, were all in part fruits of the revival. Notwithstanding the emphasis placed on the hope of heaven, men were evidently learning the worth of the earthly life as the sphere for the realization of the heavenly. A Protestant principle that had been half forgotten in the controversies and persecutions of earlier days was coming to vigorous renewal, namely, the unspeakable worth of the man.

The progress of the revival was sustained throughout by the conviction that religion has its home in the soul of the individual. Its value and its truth are self-attesting, for God speaks to man directly. This was but a renewal of the Protestant view expressed in the oft-quoted affirmation of Calvin that the truth of God's word was certified to men by "the secret testimony of the Spirit." Only it was universalized. Every man was competent to enjoy this immediate certainty. The center of gravity in

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religion was shifted from objective facts, doctrines, or rites, to the inner life—faith. Experience is the ultimate fact in the life of religion. Men who had "the witness of the Spirit" that they were forgiven, renewed, saved, possessed a basis of certainty that made the Calvinist doctrines of election and predestination unnecessary for many people and even a stumbling-block to the free personal faith of others. For when the common man gains a "heart conviction" of the favor of God, he becomes independent of the artificial supports of fixed systems of any kind and resents their interference with his liberty.

The tide of feeling swept over ecclesiastical and doctrinal bounds. In the long run it mattered little that John Wesley, a faithful priest of the Church of England, strove to keep his "societies" within the order established by law. His followers swung loose and organized the various Methodist "churches." It mattered little that he and Whitefield, with their followers, split on issues between Calvinists and Arminians. For both sides shared alike in the movement of grace, and after a time it became plain that the controversies between them were mostly side issues. All existing Protestant bodies shared the blessing, and new denominations of Christians were constantly arising as the movement spread. Many of these bodies have had a fairly fabulous growth. Hence, while the leaders and their followers professed conservative views, on the whole, in matters of theology, an era of ecclesiastical and theological freedom was being unconsciously ushered in and a stimulus given to reconstruction along all lines of life and thought.

Equally significant of the new freedom was the spontaneous outburst of Christian song. The Christian church has reason to be proud of its hymnody in almost all the periods of its history, despite much doggerel. There were noble Protestant hymnists in the days preceding the revival. But the ritual of the Church of England, being stereotyped, was a sedative rather than an inspiration of religious action, and the public services of nonconformists and Presbyterians both in America and in Britain were rather barren on the liturgical side. There was even controversy over the propriety of using "uninspired" productions in worship. Now all was changed. The new faith was sung into the hearts of the multitudes. The era of modern hymnody and religious music was ushered in. Charles Wesley alone composed over six thousand hymns. There were many other sweet singers in those days, though none so prolific as he. The bulk of these hymns have disappeared, but many remain as a permanent asset of the Christian faith. The religious fruitage remains even after the hymns perish. Revivals of religion are always marked now by the presence of the singing evangelist. The new faith is strongly emotional everywhere. The range of emotions has widened, while the expression is more restrained. The main point in this connection is that the emphasis has been shifted from the forms of order or of doctrines to the feelings, and the theology that would expound the new faith must take cognizance of the change.

The reawakening of the spirit of love for all men issued in the birth of the

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modern Protestant foreign missionary movement. When the far vision of William Carey gave to the churches the inspiration for ambitions and undertakings undreamed of before, the pent-up energies of Protestant religion, hitherto confined to narrow bits of territory, comparatively speaking, and barely holding its own in the long struggle for existence, were released from their bonds and developed enterprises whose story reads like a fairy tale, so wonderful was their success. Christianity has truly become a world-religion. Its frontiers are now in every land. The work was urged at first as a means of universally rescuing men from guilt and condemnation, but it has now become an attempt to build the Christian faith into the social, industrial, and civil fabric of the life of the peoples. The variety and magnitude of the labors involved, the new acquaintance with the multitudinous faiths of mankind, the necessity of interpreting the Christian faith in the presence of these faiths, the inevitable co-operation of Christians who in the homeland belonged to rival churches, and the association of the missionary with the work of the statesman and the man of commerce have produced a reaction upon the quality of the religious life of the churches at home and have forced upon them the task of reinterpreting their faith to themselves. A new consciousness of the inherent universality of the Christian faith and a new sense of the reality of the inner communion of all Christians are among the beneficent results. The doctrinal outcome will be referred to later.

The increase of general intelligence in Protestant Christendom is equally noteworthy. The astounding educational advance of modern times is directly traceable to religious impulses. The evangelist is followed by the teacher. The missionary becomes an educationalist. The great systems of public schools, high schools, colleges, and universities, of which modern states are so justly proud, have mostly grown up from the voluntary schools founded by religious men and maintained by private funds in pursuance of the purpose to promote the spiritual good of the young. Although it may be true that in many cases the original founders of these schools were seeking particularly to guard the young believing mind from the assaults of a secularized intellect, nevertheless the evidence remains clear that to the modern Protestant the religious life cannot be truly fostered except by the increase of intelligence. Moreover, in addition to the schools of Christendom there is the tremendous educational influence of the press. The unlimited circulation of newspapers and periodicals of all kinds and the prodigious output of books, taken in conjunction with the free intermingling of millions of men by means of wide travel and the use of the telegraph and telephone, have produced a sense of the dignity and power of the human spirit and a consciousness of human solidarity scarcely dreamed of before. The religious life of such a people must be vastly different in its content and utterance from any earlier type. There is a modernized Protestant Christianity. The modern evangel has obtained a wider range of appeal and an increase of power to impress its convictions on men. It has appropriated the language of modern

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culture and has gained a broader outlook. All the pursuits of intelligence are now reckoned within the pale of the religious life. Christians are conscious of a larger vocation. In order that this vocation may be fulfilled a reinterpretation of Christianity is demanded.

2. Some Secular Forces Contributing to the Formation of a New Type of Christianity

It is not to be supposed for a moment that the religious life of our times takes its character wholly from those influences which are ordinarily acknowledged as religious. For the religious life of any people at any period of time is constituted by the whole complex of forces which, in their unity, go to make up the character of the people in question. Everything about them heads up in their religion. This is seen particularly in Protestant life. For Protestantism, by breaking away from the ideals of the cloister and sallying forth to the task of mastering and sanctifying the natural, exposed itself from the very first to the molding influence of industry and trade as well as to the currents of social and political life.

It is surely a significant thing that the intensification and expansion of the religious life of Protestantism in the last century and a half is fairly paralleled by a similar growth in the production and exchange of material wealth. The spirit of enterprise inherent in Protestantism, which had suffered a check through the internal strifes of Europe, reawoke at the very time when "the Spirit of the Lord began to move mightily" upon John Wesley and George Whitefield. Beginning in the eighteenth century and continuing through the nineteenth, there was an economic awakening like that which occurred when mediaeval Europe was roused from her intellectual sloth, her moral coarseness, and her religious passivity. Only the new change was on a tremendous scale. Mechanical invention has produced a revolution in nearly all human industries. Production, manufacture, and transportation proceed on a scale impossible to imagine one hundred and fifty years ago. The factory and not the home is now the seat of industry. The town has been robbing the country of its peasantry. New vast centers of population have been created. Cities number their inhabitants by the hundreds of thousands and by the millions. New sources of wealth have been sought out and forces long concealed from human ken have been recruited for man's service. Lands far separated geographically have realized a close community of interest. Railroads have made them neighbors. Great ships of high speed in ever-growing numbers plow the seas. The production of wealth has become fabulous, and its exchange is now so complicated that only the few understand its processes. Geographical boundaries and national distinctions have been mostly overcome for the purposes of trade. Steam, steel, and electricity have belted far-separated communities together as one vast industrial body. The problems of adjustment which, in consequence, confront the economist, the statesman, and the moralist are simply appalling. Not less serious are the problems which confront the religious thinker, as we shall see.

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Be it noted that the Protestant nations have been the leaders in these enterprises. Where Protestant religion enters, there too comes material prosperity and comfort. It is surely a far cry from the natural poverty of the primitive Christian and his longing for the Lord's return, as well as from the voluntary poverty of the mediaeval saint and his longing for heaven, to the acquisition of incalculable wealth by modern Protestant Christians and their devotion of it to the enterprises of religious faith. There seems to be a natural association between Protestant religion and Protestant industry. The concurrence of the two revivals in time and space implies their dependence upon a common impulse. Surely some new sense of freedom, of initiative, of creative power, had come to men and was manifesting its character in the parallel conquests of things material and things spiritual. That it was so in the spiritual realm we have already seen. It was the same in the realm of physical industry, we must conclude, if we rely on the enunciation of its controlling principle by Adam Smith in his famous *Wealth of Nations*. He says: "The patrimony of a poor man lies in the strength and dexterity of his hands, and to hinder him from employing this strength and dexterity in what manner he thinks proper, without injury to his neighbor, is a plain violation of this most sacred property. It is a manifest encroachment upon the just liberty of both the workman and of those who might be disposed to employ him." If we change the reference in these words from man's outer powers to his inner powers and the application from external acts to inward acts, we detect the inner harmony between Protestant industrialism and Protestant religion. We shall see, however, that neither is an instance of pure individualism.

Far more significant than the mere creation and accumulation of wealth or the new distribution and grouping of population, with the accompanying social changes, is the manner (alluded to above) in which the activities and interests of all the peoples concerned have become interlocked. An economic disturbance in one quarter of the world is rapidly transmitted to almost every part of it. A feeling of economic interdependence pervades the world, overriding hostile tariffs and other artificial restrictions. Economic insularity is becoming a thing of the past. The industries of the world are more than competitive; they are complementary. There is an increasing sensitiveness with regard to business happenings everywhere. The time seems near when the many economic kingdoms of the world shall become one kingdom.

Changes in the political realm during the period under review have been equally startling, and their bearing on the religious life of men is important. It has been a time of political revolution, partly peaceful and partly violent. In this the Anglo-Saxon and French peoples have been the leaders. The democratic self-affirmation that broke out in the American Revolution and culminated in the founding of the republic of the United States was just the revival and reinforcement of the ancient British contention that the people must be self-governing. It reawoke in the mother-country the conviction of the supreme

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worth of this principle and the determination to enforce it. The loss of a portion of the British Empire was followed by a wonderful extension of it in other directions, and with this extension of political power went a gradual extension of democratic self-government to more than four hundred millions of people. The revolutionary spirit that wrought successfully in America spread to France and roused that magnificent though long-suffering people to the consciousness of powers and rights that had smoldered for generations. With the watchwords "Liberty, equality, fraternity" upon their lips the French people pressed on toward the fondly cherished task of bringing all nations to share in their own newly discovered destiny. The outcome was seen in the turmoils that came to a climax in the Napoleonic wars. Though a powerful reaction followed, it was not permanent except in a few quarters. The nineteenth century was pre-eminently revolutionary in politics. There were repeated revolutions in France, culminating in the firm establishment of the republic. Spanish and Portuguese colonies revolted and succeeded in forming independent governments, mostly republican. Revolution in the Italian peninsula issued in a truly national government. A peaceable revolution was accomplished in Britain by the passing of electoral reform bills, emancipation acts, and the repeal of the Corn Laws. Minor revolutions occurred elsewhere. Attempted revolutions in Spain, Poland, Prussia, and Russia mostly failed because of the want of deep popular conviction or because of the supremacy of the military power. Almost with the turn of the twentieth century the ancient Manchu dynasty was overthrown and a republic was formed in China. And at the very moment of my writing these words there comes the startling news that the Romanoff Czar of Russia has been forced by the popular Duma to abdicate, and that this mysterious country has started on a new career. Other thrones, no doubt, are soon to crumble.

A profound spiritual significance in these changes is further suggested by the intimacy of their connection with the achievements of scientific investigation. Were one to confine his attention to the progress of "natural science" alone, the effect would be sufficient. The man of science, armed with a splendid technique, has been reconquering old realms and conquering realms hitherto unknown. Scientific research has been prolific, not only in discovery, but also in the creation of new problems for the thinker. Consider a single pertinent fact in this connection —the dependence of modern industrialism and modern civil government upon the labors of science. Agriculture, manufacture, building, and transportation look for guidance to the scientific laboratory where, unseen by the great world around him, the explorer of nature's secrets makes his discoveries of the dark continents of reality which others are to exploit for human good. In that same quiet chamber also are being forged implements of government by which the citizens of a nation are enabled to live and move together and the different nations to work out their fearful problems in alliance or opposition. In the present war the issues are as much determined by the man who

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holds the weapons of scientific experiment as by the soldier who wields the weapons which these other weapons have made.

When the religious thinker contemplates these recent developments, he is likely to be impressed with the following:

In the first place, these different tides of influence have been synchronous, concurrent, and operative upon the life of about the same peoples. The awakening of the religious consciousness, the commitment to new religious and ecclesiastical enterprise, the uprising of the Christian intelligence, the growing mastery of the secrets of nature and the control and utilization of her forces for man's purposes, the progress of democratic revolution in political and civil life, the weaving of the web of international relations from which no civilized nation can extricate itself—these constitute a great mass movement that seems to operate in obedience to a new consciousness of the meaning of human life and to a new interpretation of its destiny.

In the second place, there is manifest in all this the power of individual personal initiative. Conventional beliefs, social customs, industrial methods, political establishments, have all been challenged by daring reformers and innovators. The experimenter, the speculator, the discoverer, the inventor, and the creator have done new things, and the world has been following, sometimes "afar off," and trying to appropriate the results. No matter how fast society seeks to institutionalize and force the individual's activity into regular grooves, he breaks away and pushes on still faster. He cannot perish. There never was such another age of individualism as the present.

In the third place, by this very development of the free individual personality, the true universality of man has come to light. The breaking of the old bonds of union among men has led the way to a higher unity. This is attained by the normal unfolding of his powers in their unity and not by the method of artificial restraint. The consciousness of the essential inner unity of all mankind, of the facts and forces of nature, and of man and nature—even though the character of this latter unity may be indefinable as yet—is gradually forcing itself upon the human spirit. Thus by the common progress of men under a guidance, higher, let us believe, than the human, a fundamental principle of the Reformation is finding recognition: namely, life is a unit, the separation of the secular activity of man from the holy is being annulled, heaven and earth are coming together, the world in which we live is our Father's house of "many mansions."

If, therefore, all these various regions of human experience belong to one another and if in their unity they constitute the proper sphere of religion; then, if the Christian faith is to permeate them all with its spirit, if it is destined to become the universal faith, this must be because it reveals the ultimate meaning of them all. A new attempt at an interpretation of its meaning becomes indispensable to the believer.

[*To be concluded*]

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MODERN CREED-BUILDING

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It has become customary for students of church history to speak about the first four centuries of our era as the age of creed-building. It was the age in which Christian men who had experienced the power of divine grace and had pondered deeply upon the truths which had come to them through the early pioneers and preachers of the evangel brought forth their cherished conceptions of the Christ and his gospel into the stormy atmosphere of dialectics. Their earnest desire was to come to a general agreement regarding the interpretation of the great Christian facts and to find an acceptable verbal expression of the common belief. These objects were practically attained at Nicaea and at Chalcedon in the greatest of the ecumenical councils. The result was the production of the Creed. As a general rule, the churches of today hold that the Creed then compiled expresses a correct interpretation of the faith; and a man is held to be orthodox or heterodox according to his acceptance or rejection of this traditional Christian creed.

But we have all come to recognize that it is quite possible for a man to be orthodox in head and heterodox in heart. He may profess a complete agreement with every article in the Creed and may at the same time reject every one of them in his practical daily life. And in this case what is called the Creed is not in any sense his own. He merely proposes, and he fails to practice. So we arrive at the conclusion that a man's creed, as a matter of fact, contains just what has been made his very own in deep personal conviction—nothing more, nothing less. Hence no man can really accept a ready-made creed, no matter how venerable and how impressive may be the authorities who compiled it. He must build his own creed in living experience, line upon line, until he can say from out of a sincere heart, "*This* is what I believe, and I believe it because I have found it true in my own experience and have discovered that it can stand every test of heart and intellect." The debates which rent the early church must be fought out again in the heart of the individual believer. Only when the finished product of his thought upon the facts of the faith harmonizes with the Creed which was produced at Nicaea can he call the Creed his own. Many a time I have been tempted to take the words which Tennyson applied to human life and apply them to the intellectual content of our belief and say that creeds are

> not as idle ore
> But iron dug from central gloom
> And heated hot with burning fears
> And plunged in baths of hissing tears
> And battered with the shocks of doom
> For shape and use.

This is what I have found, and I give my personal experience for what it is

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worth, believing that it may prove suggestive to many a believer and to many a preacher in these days when very few of us escape the experience of intellectual doubts and difficulties regarding the faith. A man's creed, if it is to stand the terrible testing to which it will assuredly be subjected in the twentieth century, must be thrice built. The present writer has had to build his creed thrice before he reached his present crowning conviction of the fact that the evangel is in very truth the power of God, working for salvation. Twice has he been compelled to pull down the whole structure and to rebuild, stone by stone. But the final product is more of a living, potent reality, more fraught with ardent thought, more instinct with the vital energy of genuine experience, than the beliefs of earlier years. In this he is surely experiencing a common experience in the formation of a creed.

We build our creed first of all in the gracious atmosphere of a Christian home or in Sabbath school. With all the simplicity of a child's receptive mind, we learn the stories of the Bible and wonderingly trace the footsteps of the Prophet of Nazareth from Bethlehem to Calvary. Sometimes strange questionings arise in the mind as to the reason and the justice of these far-off acts of God in the dawning days of revelation. But as a rule we find little difficulty in accepting the facts of the gospel and their traditional evangelical interpretation. What was the belief of our mothers and fathers or of some kindly teacher or revered minister we accept as a divinely given faith which lies beyond the pale of doubt or rejection. This early faith is, indeed, a simple, beautiful thing. It touches the heart and changes the life and eventually may fire him who holds it with a hallowed zeal for the proclamation of the gospel and the quest of souls. It was this simple creed, learned in the home and the class, that appealed to many of us with a power so resistless that we determined to renounce the prospects of gain and fame offered by many a secular calling in order to devote ourselves to the onerous, and sometimes thankless, calling of the Christian ministry. And we went to our chosen task with something of a combative assurance in our beliefs which defied opposition and despised doubt.

But very soon there came the discipline of a keen intellectual testing. And this comes to almost every man who becomes acquainted with modern thought in modern journalism. But it is peculiarly the experience of the man who plunges into university life or who graduates in the classes of a theological college. He is compelled to test his belief in the light of philosophic thought. He is called upon to examine the arguments of the numerous thinkers who have denied the faith and to defend his own position against the champions of unbelief. Every article in his early creed has to be tested in the crucible in the laboratory of modern critical thought. The discipline is stern and often cruel. Very frequently a man finds that, when he has to state the grounds of his faith in controversial manner, it will not hold, and the whole fabric of his belief comes crashing down about him in utter ruin. The despair of a great disillusioning, the loneliness

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of the heart that has lost its idol, overwhelms him, and he can only talk in accents of hopeless regret of the "hallowed glory of that faith which once was mine." This is precisely what many of us have experienced. But it was not the whole experience, or never should we have gone forward to the position we hold today in the ministry or in the church. Most probably we found, in course of time, that, though the superstructure had given way, the foundation held. The Christ of the Gospels was for us the Christ of experience. With an unshakable personal grasp of Christ as a Savior and clinging tenaciously to the few facts which we had been able to rescue from the general ruin, we set out to rebuild our creed. Little by little it expanded and grew. Much that we had learned in earlier years had to be discarded; much had to be remodeled; and almost every article which was retained from the earlier creed was now supported by utterly different reasonings and viewed in a vastly more critical light. And so, at the end of this period of intellectual testing, we again came forth with a creed which we believed was capable of standing every test of the philosopher and the critic, and which was calculated to commend itself to modern thinking men. It was perhaps a somewhat colder, somewhat sterner, creed; but it had gained immeasurably more than it had lost, in that it had added the clear qualities of thought to the emotional qualities of the heart. And we faced our congregations as men who, at least, were able to give a reason for the faith that was in us.

But the faith which was ours when we quitted the theological hall was not to stand without much modification. The next great period of discipline had to be faced. It was the stage of the practical experience of life. The years brought with them toil and trial beyond all expectation. Again the preacher has to battle out in personal experiences the question whether the gospel which he proclaims "works" in everyday life. He has to meet a baffling providence. He is utterly perplexed regarding the problem of unanswered prayer. He discovers that his cherished convictions on many a great truth are untenable in actual life. If affliction comes to him, or failure, or poverty, it may be that he is plunged into doubts and fears which bring him to the verge of infidelity. One day he is a Deist, the next an Agnostic, the next a seeker after God; and at best he can utter the prayer of the man of the Gospels who meekly bore the great Master's rebuke, crying, "Lord, I believe . . . . help thou mine unbelief." And as days go on he recovers somewhat of his faith. He begins to rebuild his creed on the basis of experience. One by one he adds new articles to that creed. Each one represents a struggle, an agony in which he has passed through a veritable Gethsemane, or a crucifixion which has been his personal Calvary. But in the end he passes out into the resurrection light, and the faith that now is his may be a more limited one—stern, clear-cut, and definite—but it has the incomparable advantage of bearing in its every article the priceless quality of experience. This is the creed which will prove a working creed and will win the approval

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of men. It will be a happy thing for the preacher when he grasps the whole Christian gospel—nay, I had almost said the whole Nicaean Creed—with all the united force of heart and intellect and experience. For then assuredly he will become a prince of preachers. But the only creed he can ever preach with lasting and wide results will certainly be a creed which he has thrice built—in the receptive period of early confidence, in the critical period of intellectual inquiry, and in the active period of life's experiences. When he has passed through these stages, there will be a ring of conviction that wins a hearing from the strong and the weak, the ambitious and the baffled, the toiling and the tempted, as he utters the solemn word *credo* on vital questions of the soul and its God, of time and eternity.

ST. PAUL'S VIEW OF THE RESURRECTION BODY (*Concluded*)

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We are now in a position to return to St. Paul's idea of the resurrection body, which includes the body alive at the Second Coming, and to say that he too viewed the resurrection body as the identical former body revived, altered solely in its power to resist decay, a power which altered merely the property of the substance of the body and not the substance itself. We see this in his statement, "Not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life" (II Cor. 5:4).

Now what is the significance of this expression, "clothed upon"? Clothed upon with what? Some scholars, pushing the illustration farther than the apostle ever meant it to be interpreted, have seen here a clothing with a spiritual body to which St. Paul is supposed to allude in verse 1, in his statement touching our building of God eternal in the heavens. But this building is not a separate body, a sort of Ka or "double" which the Egyptians believed belonged to the man equally with his natural, physical body. It is merely the design of a body, similar to the design referred to in the words, "Thine eyes did see mine unformed substance; and in thy book they were all written, even the days that were ordained for me, when as yet there was none of them" (Ps. 139:16). As, therefore, with the present body, which was ever eternal in the mind of God, even so our future body is similarly eternal in his mind. That by which we shall therefore be clothed hereafter, according to the apostle, is not another body, but a power

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existing by design eternal in the mind of God, and so said to be in the heavens, a power which shall change the property of our present material substance that what is now mortal in it, its property of decay, may be swallowed up of life (Lias, Cam. Bib., II, 64).

In view of the explanation, there is no necessity to see with Archbishop Bernard an expression in II Cor. 5:2, "our habitation which is from heaven," "which is not strictly consistent with the resurrection or retention of the former body as in I Cor., chap. 15." Dr. Bernard attempts to modify this criticism by asserting that "the notion of a previously prepared body brought to the soul to be animated by it surely could not have definitely presented itself to the apostle's mind without being at once discarded." He fails, however, to explain what he views as an "inconsistency" on the apostle's part, except "that it is not more than is allowable in speaking of a really indescribable event," which of course is no explanation (*op. cit.*). When, however, we come to verse 8 of this chapter, we have an undoubted inconsistency in the Apostle's argument, which Professor Massie describes as "a wistful modification rather than a contradiction of verses 2–4" (*NCB*, p. 287). But this "modification" amounts to an absolute inconsistency, since, whereas in verse 4 St. Paul represents that we shall not be unclothed at the death or dissolution of our present body, in verse 8 he contemplates our existence in an unclothed state when "absent from the body and . . . . at home with the Lord." That we are not here building merely upon our imagination we see in St. Paul's definitely expressed opinion that the change of the body of humiliation into a body of glory takes place at the Second Coming (Phil. 3:20, 21), and his equally definitely expressed opinion that he expected to take part in the resurrection of the dead (Phil. 3:11), facts which cause Dr. Bernard to say of this apostle, "We therefore conclude that he expects to be with the Lord before the Parousia in a disembodied state" (*op. cit.*). Here two important points call for consideration: (1) what was it that in St. Paul's mind constituted the "we" (II Cor. 5:4) which he did not wish to be unclothed; and (2) where was it that he expected to be with the Lord in an unclothed state? At the time of our Lord it was the belief of the majority of both the educated and uneducated that at the death of the body its spirit-replica came out of the body and went to sheol, the place of departed spirits, believed to be situated under and within the earth. By some this spirit-replica was regarded as practically lifeless and in this state remaining in sheol (Isa. 14:10; Ps. 115:17), but by others, and evidently the majority at the time of Christ, it was viewed as fully conscious and able to visit the upper earth (Luke 24:37, 39). It was, however, not this spirit-replica to which St. Paul had reference in the "we" which he was loath to have unclothed. This "we" can only be the entire man as we have him constituted in the term "living soul" (Gen. 2:7) where the body constituted part of the man and so of the "we." St. Paul, as we see (verses 1, 4), had no wish to be a dissolved "living soul," an unsubstantial even if a conscious shadow of this "we." He therefore assumes that at its

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dissolution it will, at the same time that it is being dissolved, be reconstituted with henceforth a new power by which it will no longer be subject to dissolution. While, however, he is propounding this thought, he mixes it up with another thought which expresses the very idea he did not wish to hold, a thought by which he makes the body a detachable envelope, as it were, of the "we," which he says "may be absent from the body, and . . . . at home with the Lord" (verse 9). We see, therefore, that Professor Findlay is wrong in saying, "St. Paul knows nothing of Hellenic or Oriental dualism. The body is not the detachable envelope, but the proper organ of the spirit. Its existing form of flesh and blood perishes, but only to be reconstituted in fitter fashion" ("Paul the Apostle," *HDB*, III, 729*a*). St. Paul certainly knew of Hellenic and Oriental dualism, since, while on the one hand he argues against it, on the other hand it is practically this dualism which he accepts in his contemplation of his being with the Lord in a disembodied state. What it was in St. Paul's mind which could form a disembodied "we" he does not tell us, but it was evidently the accepted spirit-replica, for this is what the other apostles supposed they saw when Jesus first appeared to them after the resurrection.

With regard to the place where St. Paul assumed that "we" would be with the Lord in a disembodied state between death and resurrection, he gives us no certainty. At the time he wrote the words we are examining it was believed that Jesus had passed into the highest heaven (Acts 1:9, 11; 7:55; cf. Mark 16:19), yet it could not possibly be in the highest heaven that St. Paul expected to be when leaving the body at death. Our Lord intimated that after his death and before his resurrection he would be in paradise (Luke 23:43). St. Paul tells us that he was caught up into paradise, which he defines as "the third heaven" (II Cor. 12:2, 4), a paradise which evidently was not the locality intimated by Jesus. There were supposed to be two paradises, one in sheol and the other in heaven, but, as may be supposed, we have no definite information on the subject ("Paradise," *HDBs*).

In view of what we have now said on both the points just discussed, and as this is further added to our whole discussion of St. Paul's view of the resurrection body, we are forced to the conclusion that he knew no more about it than we do, in fact not as much, since what thoughts he expresses on the subject are based on the erroneous views held at the time with regard especially to the earth's formation and man's constitution both here and hereafter.

The New Testament presents us with a picture of a physical ascension of Christ into an upper heaven which Bishop Westcott tells us never took place as described, to which he adds that neither will our Lord's descension ever take place as described, conclusions fully accepted by modern biblical scholars generally (*The Revelation of the Risen Lord*, pp. 9, 180; *The Historic Faith;* cf. Dean Inge, *The Guardian*, May 13, 1910; December 8, 1911; December 6, 1912; Professor Swete, *ibid.*, December 13, 1912). But these conclusions, indorsed as they are by acknowledged biblical critics, indicate that the writers of the New Testament did not accurately describe the facts they were narrating,

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what they describe being in its details imagination and not reality, that is, so far as Christ's going and coming are concerned. It is equally so with St. Paul with regard to his view of the resurrection body and the whole subject of man's future. He not only knew no more about it than we do, but his attempts to describe what he assumed were facts in the case were imaginings entirely lacking reality. But not only so, for he is not even consistent in his descriptions, such as they are, owing to which one of the latest scholars to write on this subject says of his eschatology that it "is not free from obscurities and ambiguities, and in the New Testament generally we are forced to recognize a mixture of inherited and original Christian elements" ("Eschatology," *Enc. Brit.*, 11th ed., p. 763*b*).

Now it might well be asked, in view of such a conclusion, "Why, then, study what St. Paul, or, in fact, what any of the writers in the New Testament have to say on the subject of the hereafter?" We answer, "For the simple reason that an accurate knowledge of what the New Testament does say on this matter will prevent the adoption of inaccurate views with regard to the teaching of the New Testament on the problem we are discussing." The New Testament may not be right in its views on this subject, but that is no reason why what it does say should be misrepresented, for such a misrepresentation will prevent us from adequately judging of the value of the particular New Testament teaching. For instance we have, we believe, shown that the view of such eminent scholars as Professor McGiffert, Canon Streeter, etc., as to what St. Paul says with regard to the character of the resurrection body is not an accurate exegesis of what this apostle states on the subject. These scholars, as we have seen, claim that St. Paul teaches the Hellenistic view that at death the spirit-replica, or spiritual body, that is, the shade of the deceased, passes out of the material corpse to which it will never again be united, the corpse going to complete and final dissolution. In opposition to this we have shown, however, that the view of this matter held by Paul is, to quote from Dr. Salmond, "a real bodily resurrection, a return to the complete man" ("Eschatology," *HDB*, I, 755*b*), that is, a return of the spirit-replica to reconstitute the original body, soul, and spirit (I Thess. 5:23). How, indeed, in the face of such passages as Rom. 8:11, 23; II Cor. 4:14; Phil. 4:21, any scholar could see this matter otherwise than as explained by Dr. Salmond we are at a loss to understand, for no new body of another substance or element could possibly be spoken of as a mortal body quickened, a body redeemed, a body raised from the dead, a body of humiliation fashioned anew. These words show logically that the resurrection body is, in St. Paul's view, not a body of another substance, for that would be another body, but the identical body buried changed, not in substance, but merely in the property of its substance. We do not wonder that, taking the New Testament as it stands, the Roman Trentine Catechism carefully explains that the resurrection body is the identical body buried, and that the divines of the English church at the Reformation maintained the same view (Formularies of Henry VIII), a view which the Anglican church continues to hold in the Office for the Visitation of the Sick, which directs that

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the patient shall be asked if he believes in the resurrection of the flesh, for this is the reading of the Apostles' Creed as it is recited to the sick man. If the teaching of the New Testament on the resurrection body is to be accepted by us today, then these ecclesiastical authorities are right in their insistence that we believe in the resurrection of the flesh that was buried, for, as Professor Findlay says on this problem as it is stated in the New Testament, we await " 'the redemption of the body,' which will be recovered from the grave and in its turn 'conformed to his body of glory'" (*op. cit.*, p. 725*a*). But science will have nothing to do with a resurrection body of the same particles of matter as composed the buried body, nor with a body coming out of the original tomb, and so, by those scientists who still accept the teaching of the New Testament on this subject, the New Testament is interpreted as holding before us "a body of some very different kind from the present . . . . there is nothing to lead us to think that we are any more concerned with the body that was laid in the grave than is the butterfly with the skin which it cast off in passing from a caterpillar into a chrysalis. And what becomes of the body when done with . . . . is not a matter with which religion is concerned" (*Natural Theology*, I, 202; *The Unseen Universe*, ed. 1894, pp. 49–51).

But according to the New Testament the body, as we have seen, is decidedly a matter with which religion is very much concerned, for, says Bishop Ellicott, in referring to our present body, "To doubt that the body is an integral part of our nature, both here and hereafter, is to indulge in either a wild Manichaeism, or a still wilder Docetism, which deserves neither attention nor confutation" (*op. cit.*, p. 108). Notwithstanding, however, the undoubted accuracy of this *theological* characterization of those who, like Canon Bonney, tell us that actually "the thing upon which St. Paul insists as essential is a continuity of personal consciousness" only (*op. cit.*, p. 112); and of those who like Professor McGiffert and Canon Streeter tell us that St. Paul rejects the idea that our present body will rise again, these scholars continue to maintain that their assertions are fully justified by the teaching of the New Testament, especially of St. Paul. In agreement with the demands of science they will have nothing whatever to do with the material body buried, asserting that what is raised, or rather passes out of the body at death, will be nothing but a spirit-body, that is, a body "of an entirely different nature" (McGiffert), or "element" (Westcott, *GR*, p. 142). Thus also the Bishop of Exeter and Dr. Plummer maintain that in I Cor., chap. 15, St. Paul teaches that we shall not, at the resurrection, "be raised with a body consisting of material particles" (*ICC*, p. 369), and they then cite the writers of the "Unseen Universe" in confirmation of their view of the resurrection body, or, to speak accurately, the body of our continuity, as a mere spirit-body.

All this attempt, however, to force an exegesis from Scripture which is foreign to its legitimate significance is not done without considerable contradiction and error in the statements of those making this effort. This is so, not only in the case of theologians, but also in that of other scholars. No such

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interpretation can be given to the Egyptian seed-sowing in the tomb of the deceased as the Egyptologists Dr. Budge and Mr. Hall attempt to give; neither is Mr. Heard warranted in comparing St. Paul's teaching of the resurrection body with Bonnet's view of "an exquisite spiritual organization, invisibly pervading it," that is, the present material body, "and constituting its vital power" (*op. cit.*, p. 333). Equally contradictory and erroneous is Westcott when he tells us that the formation of our resurrection body may find its realization "in some other element," which he terms "a new creation," while he yet describes what "seems to be a dissolution" as a "transformation," since there is no "putting-off of the body, but the transfiguration of it" (*GR*, pp. 142, 153, 154). On the other hand, Robinson and Plummer say, "Nor is it a new creation" (p. 369). But perhaps the most serious error in Bishop Westcott's argument occurs in his description of the double change which took place in our Lord's body (1) at the the resurrection and (2) at the ascension. He tells us that Christ, at his ascension, "was no longer subject to the laws of the material order. . . . . Christ is seen to be changed." Later he says, "The change which Christ revealed by the Ascension was not a change of place, but a change of state, not local, but spiritual" (*RRL*, pp. 7, 9, 180; *HF*, pp. 78, 80). In Westcott's rejection of a physical ascension for our Lord he is thus obliged, in his view of our Lord's resurrection body, to assume that our Lord's body passed through two changes, once at the resurrection and again at the ascension. Now of the last change we see plainly that the New Testament knows *nothing*, but, on the contrary, that there was no such second change as Bishop Westcott assumes, our Lord ascending up to heaven with his physical body with which he rose from the grave. Now of course we agree with the Bishop that there was no going *up* of any such physical body, but the New Testament says there *was*, and, therefore, the fourth of the Thirty-nine Articles, attached to all Anglican prayer-books, is fully warranted, according to New Testament teaching, in asserting that "Christ did truly rise again from death, and took again his body, with flesh, bones, and all things pertaining to the perfection of Man's nature: wherewith he ascended into Heaven." Warranted as this fourth article is, however, by the teaching of the New Testament, what it says is absolutely rejected by Bishop Westcott and modern biblical scholarship generally and also by thoughtful men everywhere. Thus it is that Bishop Herbert Ryle, preaching recently on this subject, with special reference to the resurrection of our Lord, said, "It assured to mankind the nature of the personal life, not of the flesh, but of the spirit, continued beyond the death of the body" (*The Guardian*, December 16, 1915). In view of all the evidence now produced, what is the logical conclusion of the whole matter? It is this, namely, that the New Testament in its teaching, Pauline or otherwise, has no message whatever for us on the subject we have been discussing, since what it does say here is in absolute contradiction to the accepted teaching of science, as this is fully indorsed by modern biblical scholarship.

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CURRENT OPINION

The Love Which Is Not the Fulfilling of the Law

The *Hibbert Journal* for April has an article under the foregoing title by Constance L. Maynard. The discussion has been provoked by the present war, and especially by the anemic morality which has flooded the country in the name of pacificism. In particular Mr. Maynard has in mind a call which has been made for love and forgiveness, while at the same time there apparently is no appreciation of the moral dynamic which moves his countrymen in this conflict. He first discusses the question which is raised by the possibility of being killed. This is the question which the combatant must face. The view taken in this article is the one which is commonplace among British people, namely, "It is one of the first principles of the Kingdom of Heaven that, though human life is of value, there are things of more value." He finds it more difficult when he comes to the problem raised by the killing of other men. He points out that the position of the pacifist who calls for forgiveness in every case actually amounts to a position which insists that human pain must be spared, that human life is of supreme value, but that it is quite a secondary matter whether that life is to be spent in the service of God or of Satan. The pacifist neglects the alternatives of justice or injustice, liberty or slavery, truth or falsehood. Mr. Maynard takes the position that the belief that love stands outside all law is the error which accounts for the fallacies of the pacifists. In the course of his discussion the writer makes a distinction between religion and ethics which is quite noticeable. He maintains that the issue of the war is in the sphere of ethics and not in that of religion. This he seeks to demonstrate by inviting attention to the fact that there are both Christians and non-Christians on each side of the trenches. The reader of this distinction may be inclined to feel that the writer would be willing to grant the pacifists their claims if the problem centered about Christians versus non-Christians. Another important thing which the writer pushes to the forefront is the necessity of being assured that the state has a real definite existence such as he can look to with approval. Mr. Maynard is satisfied that the maintenance of the British Empire is fundamentally important. Nevertheless he makes an impressive appeal that the people of his own country take seriously to heart the responsibility which the war places upon them, namely, to become worthy to be champions of their "spotless cause."

Cardinal Mercier

The *Outlook* for May 30 contains an interesting account of Cardinal Mercier. The article has this striking sentence by way of introduction: "Against the lurid and awful background of conquered Belgium one figure stands out in sharp silhouette, a personality that has succeeded in dominating the chaos of events." Mr. Gade, who has been representing the Commission for Relief in Belgium, is the writer of this article. We are told that life in many phases has fashioned Cardinal Mercier and that the war has revealed him to the world. Leo XIII chose him to teach the philosophy of Thomas Aquinas in the University of Louvain and to create the Institut Supérieur de Philosophie. One of the Cardinal's statements is this:

> It is not the mission of philosophy to predict what ought to be, but to explain what is . . . . to study facts, and as far as possible all the facts, those that belong to inorganic as well as to organic nature, those of history as well as those of the economic or political order; such must be

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the first care of whoever aspires to establish a real philosophy. Philosophy does not go ahead of the sciences, but follows them to synthesize their results under the guidance of the first principles of human knowledge.

This view of philosophy has found expression in the preparation which the Cardinal has made for his work in philosophy. He has made diligent study of science and medicine, worked assiduously in chemical laboratories, stood beside Van Gehuchten in his famous researches into the nervous system, and attended the clinics of La Salpêtrière when Charcot was astonishing the world by his treatment of mental diseases. In his latest address to the Belgian soldiers he said to them:

> St. Thomas Aquinas, the most authoritative teacher of Christian theology, proclaims that public retribution is commendable. A just war has austere beauty; it brings out the disinterested enthusiasm of the whole people, which gives, or is prepared to give, its most precious possession, even life itself, for the defence and vindication of things which cannot be weighed, which cannot be calculated, but which can never be extinguished—justice, honor, peace, liberty! . . . . Have you not felt in these two years that the war, the ardent, unflagging devotion which you give it, purifies you, separates your higher nature from the dross, uplifts you to something nobler and better than yourselves?

Mr. Gade says of Cardinal Mercier: "He is nearer the heart of Belgium than anyone else, because no one knows so well what she has suffered and no one else has seen so clearly all her moral grandeur. He has been 'all things to all men'—the embodiment of patriotism and courage." "Patriotism and Endurance" is his slogan, as "Virtue and Work" is his motto. We are told that never were independence and passion for truth stronger than that shown when Cardinal Mercier denounced Cardinal von Hartmann, Archbishop of Cologne, who, despite the hundreds of undeniable and irrefutable proofs to the contrary, subservient to his Kaiser, made public denial of the true fate of the deported girls of Lille. One of the noteworthy features of the Cardinal's services has been his pastoral letters, of which one of the most remarkable has been his pastoral on "The Sacred Value of Patriotism and Endurance," in which one of the highly significant sentences addressed to the people of Belgium is: "Who does not gaze with pride upon the reflection of glory from the slain fatherland?"

Christian Ethics

Christian ethics is the subject of a discussion by G. F. Barbour in the *Hibbert Journal* for April. He is impressed with the increased emphasis that, owing to the European war, has been placed on the interpretation of Christian ethics. So far as the teaching of the New Testament is concerned he is of the opinion that the view is frequently taken that violence ought to be met with weapons other than those of force. The early Christians, for instance, looked for the conquest of the world, including evil, through other agencies than the force of arms. Paul, however, accepts the use of force by magistrates as part of the divinely appointed order. From Paul's point of view there is a distinct antithesis between the "flesh" and the "spirit" which enables him to extend the antithesis to love and force. But with the abandonment of this antithesis our writer holds that the absolute distinction between love and force falls. This is due to what he considers a fact—namely, that there are an infinite series of gradations between the use of sheer, untempered force on the one hand and the pure activity of love on the other. This relation necessitates two questions in the moral consideration of any given case: First, was it impossible for the more directly spiritual energy to come into full and effective play? Secondly, if it was impossible, did the spiritual impulse maintain the mastery of its material instrument, or was

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it "like the dyer's hand, subdued to what it worked in"? Mr. Barbour concludes that there must be an appeal to force, either when the moral appeal to conscience is impossible from the outset or when it has proved ineffective. He reminds his readers, however, that when the machinery of force is set going, the higher and harder way of the moral appeal is most frequently left behind. He takes pains to emphasize his view that action from spiritual motives and action involving the use of physical force are not of necessity mutually exclusive, but it is not in accord with the spirit of Christianity to allow the legal conception of responsibility to form the last word with regard to a great ethical problem. An even more subtle question is raised when the writer asks, "Granted that force may be necessary to arrest evil, can force ever really and permanently overcome evil?" His own answer to the question is in the negative, and the reason for this negative answer is that force cannot get to the roots of moral evil. But he is also convinced that the attitude of non-resistance is entirely inadequate to meet the situation of moral evil. But he is then confronted with the difficulty of discovering some principle by which evil can be assuredly overcome. The solution which he offers for this difficulty is suggested in his own words: "There is an absorbing desire, not to secure gain, but to bring help; while the trust in the natural response of the human heart to a generous appeal has passed into a deeper confidence—into faith in the Divine Power and Will to renew the hearts of men." This he understands to be the Christian way. Again the writer finds a difficulty in the proclivity of men to let selfishness and materialism so atrophy and incrust the soul that its fineness of perception is destroyed. This has led many persons to trust in the Divine Power to overcome evil, and in New Testament times it took on the apocalyptic form. Again this apocalyptic expectation is coming into vogue with increased emphasis, but it belongs to a past world and does not satisfy. In his concluding remarks the writer takes special care to emphasize his view that in the great venture of overcoming evil the plan of Christianity is essentially positive, and for this reason the term non-resistance fails to do justice to its nature.

The Relation between Research and Interpretation

Lynn Harold Hough discusses the relation between research and interpretation in the May-June number of the *Methodist Review*. He recalls the fact that historically interpretation of the Bible has been given a new lease of life because of the practical necessity of making an author mean something quite different from what he actually meant. The effect of this knowledge upon Mr. Hough is that he finds a touch of "something sinister" about the whole history of interpretation and concludes that only a man of miraculous optimism can be entirely enthusiastic about it. The author of this article apparently has an appreciation of literature which extends beyond the limits set by the Bible, but in this treatment he is concerned with the methods of interpretation of Biblical literature. He discusses five different methods of interpretation. The first is "interpretation without research," for which he finds a classical example in the Alexandrian allegorical method. This method he understands was essentially transcendental and based on the view that the Bible contained a mechanically infallible literature. The main thing that is to be said of the allegorical method is that "whenever you meet a problem allegory gives you wings," and that what a man brings to a passage of Scripture is infinitely more important than what he finds there. Mr. Hough is not unmindful of the opportunity which the allegorical method afforded interpreters to suggest many spiritually helpful things. The second method of interpretation, which

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is called "research as a check on interpretation," is exemplified by the school at Antioch, and particularly by Theodore of Mopsuestia. The latter stood for a grammatical and historical interpretation. Unfortunately the Antiochene school did not produce men of gigantic stature to perpetuate its type of activity, and, in addition, the problem, which became acute centuries later, began to emerge with respect to the difficulty of combining evangelical passion with intellectual passion. A third step in the advance of method is named "research as a substitute for interpretation." The interpretation of the Reformation degenerated into a kind of scholasticism of its own and this was responsible for a reaction. This reaction took the form of scientific study of the Bible. The keynote of this method was history rather than interpretation. In the main the latter part of the nineteenth century came nearer to achieving objectivity in Bible study than had any earlier period, and in many conspicuous instances it attained an entire freedom from prejudice in favor of tradition. However, our writer regrets that with the progress of the scientific study of the Bible there has been no successful attempt to synthesize the results of research. Accordingly a fourth method has come to the forefront which is known as "research as a preparation for interpretation." During the time which has been occupied in the scientific study of the Bible, ministers and others have had to make the best use of the Bible that they were able to, and the difficulty has been a real one. Many and varied have been the attempts to meet the difficulty, and the profoundest spirits have sought sources of certainty which left criticism free because it could not touch their position. The view which underlies this position is that the Christian religion is a fact of inner experience which authenticates its own necessary materials. Noteworthy among such efforts are those represented by Schleiermacher, Eucken, Bergson, and Ritschlians. The mental sifting caused by all these processes has resulted in an increasing consciousness that research is by its very nature a preparation for the ultimate task of interpretation, and that the spot where research and a living experience meet is the spot where the work must be done. Finally, the writer mentions some characteristics of the interpreter as he desires him to be. He thinks the interpreter must be a man with a cosmopolitan intellectual outlook, for the reason that the work of the interpreter is done at the place where many departments of specialized activity meet. Furthermore, the interpreter must have a synthetic type of mind. Our writer understands that interpretation is synthesis, and therefore the interpreter must be a man who by temperament, by training, and by intellectual sympathy fuses various materials into an organism. He strenuously maintains that the interpreter must have candor constantly on its guard against a host of invading dishonesties. The interpreter must be alive. His task is to give expression in the terms of life and he himself must thrill with its energies. Finally, he thinks we must face the fact that the literature which we call the Bible is the creation of a powerful and passionate religious experience and can never be interpreted adequately apart from such an experience. Mr. Hough points out two dangers: On the one hand there is the tendency to indulge in hasty and unwarranted generalizations, which is the constant temptation of the impatient mind; on the other hand there is the tendency to treat research as an end in itself, and to refuse to raise the question as to the significance of the material so patiently gathered.

Peace and the World-Power

James H. Kirkland has an article in *Religious Education* for April which merits attention. His discussion centers about the present world-order, especially as it is

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accentuated by the war. He analyzes the situation and indicates the extreme difficulty of determining the exact issue that is at stake in the conflict. For instance, he shows how the religious question is not the real driving force. The remarkable adjustments that have existed between the social classes heretofore thought to hold serious differences show that the war is not the resultant of the social grievances which have been brewing for the past decade or more. But, strangely enough, in the midst of the confusion of issues the warring nations have been most diligent in presenting the righteousness of their claims and in endeavoring to put on their antagonists the responsibility of beginning the war. Our writer invites his readers to recognize the fact that this whole condition of affairs attests to the increasing power of public opinion and the weight now attaching to the moral judgments of mankind. Mr. Kirkland cites the opinion of H. G. Wells as representing the view current among the people of the British Empire, that this is a war of ideas, a strife between two forms of culture. But he is not satisfied to accept this opinion as a just analysis of the facts. He admits that Germany led the way in the direction of militarism; but the lead of Germany has been followed by other nations. This has been done in the effort to offset the increasing superiority of the militaristic strength of Germany. He maintains that his point of view is illustrated by the increased acceleration of larger armaments and the marshaling of nations under the name of diplomacy. In this way he thinks the militaristic conceptions came to dominate the whole life of the state and "poisoned its very dreams." The conclusion at which Mr. Kirkland arrives, therefore, is that the present world-war has resulted from the dominance of identical systems. Having interpreted the cause of the war in this way, the writer of the article proceeds to point out what he considers to be the matter of primary importance. It has to do with the settlement which is to follow the war. He says: "The evolution of society must not be strangled by artificial political lines, but must proceed to something that approaches a world-organization." Education must be given a large place in the development of a more permanent world-order. But he warns us lest education be allowed to become subservient to militarism, as it was in Germany. Furthermore, he warns us against the danger of reacting favorably on the militarism of Germany. In this connection he quotes the significant words of Norman Angell: "A country at war is led by an almost mechanical process to adopt the very morality that it sets out to fight."

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THE CHURCH AND THE WORLD

MISSIONS

The Passing of S. G. Wilson and Andrew Watson

The foreign missionary staff has been weakened by the passing of two respected and courageous missionaries. S. G. Wilson was one of the ablest of the all too small band of missionaries devoted to the work of the Moslems. He died in Tabriz, Persia, on Sunday, July 2, 1916. He was born in Indiana, Pennsylvania, in 1858, and spent thirty years in tireless and energetic service to the work of the Christian Missions in Tabriz. His primary work was the development of work for boys. He began with Armenians, but later was able to get in touch with Moslem boys, and, at the time of his death, of the three hundred boys in the school one-half were Mohammedans. The school had become the largest missionary school in Western Persia, and the most respected and influential institution in Tabriz. In addition to the educational interests he was an able evangelist preacher. But the last work in which he was engaged was the distribution of relief to the Armenians and Syrians. At first he made his headquarters in Tiflis, in the Caucasus, where he purchased and distributed supplies in behalf of the Red Cross Society. The American Consul viewed his energy with surprise and pride, and in one of his despatches he reported that, in his judgment, a more superior man for the task could not have been found.

Dr. Andrew Watson, who has been described as "the Nestor of the American Mission in Egypt," died in his home in Cairo, December 9, 1916. Notwithstanding the fact that he was eighty-three years of age, he conducted the English service in the Mission church on Sunday evening, November 26. Dr. Watson was a Scotchman by birth, but went from America to Egypt in 1861. He has spent fifty-five years in Egypt, and at the time of his death he was one of the oldest foreign residents, and probably he was the oldest resident missionary in Africa. On his arrival in Egypt there were only six members of the embryo native Protestant church. At the present time there is a native Protestant community of 30,000–40,000 members, containing over 13,000 communicants. In 1864 he helped to establish the Mission Theological Seminary—the oldest school of Protestant theology in Egypt. In 1892 he was made the head of the institution. When in America in 1897 Dr. Watson was chosen the moderator of the General Assembly of the United Presbyterian church.

Revolution and Religion in Russia

Rev. William Fetler has written in the *Missionary Review of the World* for May an informing article on some interesting aspects of the present upheaval in Russia. He was pastor of "Dom Evangelia" Church, Petrograd, when the war was declared in August, 1914. The description which he gives of the multitude which assembled at the time the emperor proclaimed the imperial manifesto is strikingly suggestive of the radical change that has come since then. Mr. Fetler writes feelingly of the significance of the prohibition of vodka for the people of Russia, and he appears to be hopeful, if not confident, that the measure will be retained even after peace shall be made. Indeed, he says that the Holy Synod, which has always been noted for its reactionary tendencies, has asked to have the vodka prohibition made permanent, and like requests have been made by town councils and important societies. One of the conspicuous things which accompanied the early years of the war was the demand made by the sol-

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diers for the Bible. Mr. Fetler says: "While Grand Duke Nikolai Nikolaivetch was inspecting a part of his army and was inquiring of the conditions and needs of the men, some one of them asked for a Bible, or New Testament. The Duke immediately made an order for several cartloads of Bibles to be sent to the camps for distribution. Within two weeks after the beginning of the war the demand for Bibles was so great that the printing offices of the Holy Synod were not able to meet the demands." But at the outbreak of the war there was inaugurated a campaign against all who were not of the Russian Orthodox church. This campaign was directed against sectarians, among whom were the Baptists and Mr. Fetler himself. Like the others Mr. Fetler was attacked on the charge of being a German, although he says he is not, and was eventually exiled. But Mr. Fetler thinks the Revolution has introduced a state of affairs which will correct these abuses of religious rights.

RELIGIOUS EDUCATION

The Minister and the Sunday School

The efficiency of the Sunday school depends upon the leadership of the minister. Such, in brief, is the position taken by Franklin McElfresh in an article in the *Homiletic Review* for June. But he recognizes that the work of the Sunday school has been radically changed during the last few years, and that this fact has necessitated a readjustment on the part of a great body of American ministers. It is precisely for the benefit of ministers who have been forced to make this adjustment, without the benefit of guidance that some others have had, that the writer has made the following suggestions. At the outset he understands that the work of the Sunday school is one of the essential things in the work of the modern minister, and for himself he is convinced that "the ministers who falter by the way will find alert travellers who have studied the guide boards outpacing them in the race." Four books each year should be read and inwardly digested. These books should be of the kind that deal with the science of religious education; and he thinks that the minister who does not perform this task is seriously at fault, inasmuch as he is not attending to the work of the study as he ought. The books which he names for initial study are the following: H. H. Horne, *Psychological Principles of Education;* John McCunn, *The Making of Character;* G. A. Coe, *Religion in Education and Morals;* W. S. Athearn, *The Church School.* As for the matter of conventions and institutes, he is of the opinion that no educator is alive who does not keep in touch with the discussions of the great educational leaders. Indeed, nowhere is there such opportunity for the fellowship of Christian workers in the study of great and pressing problems, and the minister who misses the Sunday-school convention of the right type is a loser. The *Sunday School Monthly* is a remarkable source of information for those who are endeavoring to adopt the graded system, and, if read a little more earnestly, would save many ministers the embarrassments which sometimes overtake them in their efforts to rearrange their schools. The public school has "caught the breeze of the aeroplane" and is moving fast these days. For this very reason it is necessary that the minister watch the progress of these schools, so that he may be able to keep his own Sunday school abreast of the changing methods of education. Mr. McElfresh tells his readers of the splendid progress that is being made in religious education by those churches which are able to command the services of specialists in religious education, but he is familiar with the fact that "nine hundred and ninety-nine churches in the thousand" have one minister only, and it is with full

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appreciation of their manifold duties that he urges a larger place for the Sunday school.

Holding the Youth to the Church

It is interesting to note that this problem of the youth and the church which confronts the Protestant churches also commands the attention of the Roman Catholics. A brief article in the *Ecclesiastical Review* for May treats of this question from the Roman Catholic point of view. Apparently the difficulty of retaining the allegiance of the youth to the church is a real difficulty. In any case, many and varied methods have been suggested by which to cope with the situation. Attempts are made to keep the young people in a class of "Christian Doctrine" and at the same time to interest them in parish work through entertainments, reading circles, evening schools, and other practical methods in which the physical, intellectual, and moral needs of the young are looked after. It is emphatically pointed out that the chief element by which to reach permanent results is to keep the religious responsibility before the consciousness of the youth. An instance which is cited and approved is that of a parish in which for some years after the young people have left school they are induced to attend regularly classes in Christian instruction. At the end of the period of "postgraduate" study a diploma is given to the student. On the reverse side of this diploma are printed these words: "Go, son, with God's blessing. Remember the lesson you have learned. Honor your parents, and make your home happy; be on guard in the choice of your companions; keep the law of God and the Church; attend regularly the sacraments; observe gentle decorum and moderation in all your conduct. May you thus retain the friendship of your pastor to the end of your life and receive the blessing that may lead you to eternal happiness and heaven."

Religious Education and the American Citizen

Professor F. G. Peabody has written a timely article in *Religious Education*, April. The first item to attract attention is the definition which he offers of religious education. He spars against the traditional connotation that religious education is a prescribed catechism, and defends it as "the education—or, as the word means, the drawing-out—of the religious nature, the clarifying and strengthening of religious ideals, the enriching and rationalizing of the sense of God." After telling us what religious education is, he informs us what it means to be an American citizen. An American citizen is "one who with the privileges has accepted the obligations of American citizenship . . . . he does not view the experimental imperfections of democracy with condescension or contempt; he prefers a civilization in the making to a civilization which is ready-made." Having so defined his terms, he draws the significant conclusion that the institutions of American citizenship, just as they are, with all their imperfections and blunders, must be the instruments of a religious life, for if the Kingdom of God is to come in America it must come through the agencies of citizenship. The importance of this conclusion is readily conceived when it is compared with certain widespread views to the contrary. For instance, it is frequently asked: Are not the principles and practices of American life hopelessly removed from the ideal of a Kingdom of God? Is not family life among us disintegrated and declining? Are not our business dealings degraded by brutality and fraud? Is not our political life tainted by self-interest and partisanship? Are not our international negotiations corrupted by tortuous diplomacy and broken pledges? The obvious inference that accompanies these questions, and a multitude of others like them, is that this world is hopelessly bad, and the crux of the

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matter lies in a choice between religious education and American citizenship. Professor Peabody revolts from this skepticism and points to the profound challenge to religious education which American citizenship presents. He admits that the institution of the family is threatened by lightmindedness and lust, but the difference between him and many of those who differ with him is that their attention is riveted to the one marriage in twelve in the United States that is shattered by divorce, whereas his attention is riveted to the eleven out of twelve that survive. He takes the sane view that an epidemic of social disease should not obscure the more prevalent condition of general social health, and he says: "The Kingdom of God which is the end of religious education is nothing else than the realization of the social ideal whose germinal type is the normal family." In the industrial and commercial life of the nation he acknowledges that there are hideous cancers, but he maintains that this great area of human conduct provides a field for religious education. The essential nature of business life is disciplinary, educative, and creative. It is a vast organization of social service, existing to provide others with what they want. In the form of finance it is a still more elaborate organization of credit, existing through mutual integrity and good faith. He says: "For one man who profits by luck or fraud, a thousand owe all they have gained to integrity and uncorruptibility." Nor is Professor Peabody blind to the tragic maladjustment and confusion which are spread throughout the political world, but the significant thing is that through the thick darkness of the present time, with its uninterpretable mysteries and its irremediable losses, one ray of light reaches the stricken world and illuminates the tragic scene. He describes this rift in the clouds thus:

> Whatever else is hidden in the shadows of an unexplored future, this at least has already become plain—that through the suffering and sorrow of the time, and its daily summons to face the supreme demands of life and death, there is occurring in all nations a vast process of religious education; and that the sense of man's dependence and God's guidance is in a totally unprecedented degree becoming real and efficient in millions of lives. On this point the testimony both from the men in the trenches and from their trembling friends at home is beyond dispute. Much as has been lost God, in a multitude of instances, has been found. Men who have been, as they themselves believed, irretrievably enslaved by levity or self-indulgence are finding themselves sobered, chastened, emancipated, and redeemed.

Professor Peabody points out to us the sublime truth that it ought not to be that we find the treasures of God only in the darkness, and his hope is that the lessons learned in the months of horror and destruction may be reinforced when the days of reconstruction arrive. The formulas which come from the experience of the hour—"a complete simplification of religion," "an assurance that God comes," "a Kingdom of God over a world-wide system of republican states"—are to be verified by consecrated experience.

CHURCH EFFICIENCY

The Federal Council of American Churches as an Achievement in Christian Unity

In the *Methodist Review* for May there appears over the name of Bishop Earl Cranston an article which is warmly appreciative of the Federal Council of the Churches of Christ in America. The writer regards the rise of the Federal Council as one of those Christian achievements "which are silently compelled from obstinate conditions and announced without blare of trumpets."

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What is more remarkable than the development of the organization is the fact that it is still an achievement in the process. With the spread of Protestantism to America and throughout America the varieties of religious bodies became so numerous, and in many instances the antagonism was so rancorous, that to many the denominational chaos signaled anarchy and disintegration. Indeed, there were seventeen kinds of Methodists, fifteen kinds of Baptists, and twelve or more kinds of Presbyterians. Such diversity of interest and organization within the denominational bodies was disconcerting, and the immediate tasks were so pressing that there was left neither time nor energy for the more formidable undertaking with respect to denominational co-operation or unity. The need which was thus left to go unattended was met by the great Inter-Church Conference of 1905 in the city of New York. At that conference there was laid the basis upon which the Federal Council was raised two years later, composed of representatives of thirty-one American churches and of seventeen millions of Protestants. From the inception of this movement, however, it has been understood and repeatedly emphasized that it was not a repudiation of denominationalism in its sane and legitimate relation to the work of evangelization in America and elsewhere. The writer of the article approves of this attitude on the grounds that denominational life and activity have many compensations. Two of these, which he names in particular, are the emphasis which is placed upon the Bible and the energy with which the denominations have followed the rapid extension of the frontier in this country. Nevertheless "the federation of so many denominations on the basis of fundamental agreements marks the change of emphasis from the divisive non-essentials to the unifying essentials," says Bishop Cranston. Furthermore, he is inclined to think that this co-ordination of the faith and plans and energies of thirty churches and seventeen millions of people has come by the spiritual gravitation of these masses toward each other. He looks to this as a good omen, but he fervently admonishes his Christian brethren not to be content to rest satisfied with what has been attained, for much still remains to be done.

The Statesmanship of the Church in the Field of Social Service

"The worst breakdown of church statesmanship has been in the field of social service." Such is the sentence which introduces an important editorial in the *Continent* for May. It is not intended that the readers of the *Continent* should understand that the editor is unsympathetic with the actual social service that the churches have been attempting to do. Quite the contrary is the position of the editor. But he is decidedly of the opinion that the work which has been undertaken by the churches has been "chiefly the spontaneous flowering of its religious affections—a matter mostly of the heart." But he thinks the social service of the church at the present time demands brains to formulate its directive policy. The rise of the social gospel in this country was accompanied by the assumption that social salvation displaced the need for individual regeneration. Accordingly, an antagonism was stirred up such as has greatly handicapped the whole effort. This judgment of the situation has prompted the following statement: "American religious life for the last generation would have been markedly better for everybody concerned if at the first stirrings of the 'social movement' in this country the church had had the wisdom to enlist immediately with it and shape its course." If the rise of the social emphasis in the work of the church had been accompanied by wise leadership three definite things would have happened, says the writer—namely, the church would have laid immediate hold of the illuminating vision

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of the Lord which these then unique teachers were bringing into view and would have thanked God for the enrichment; the church would have devoted intense study to purifying this "social message" from fanatical and abnormal emphasis and would have carefully worked out a sane basis on which the idea of "social salvation" might be incorporated with spiritual salvation; the church would have gone to work with all determination to apply to current conditions in the world the social principles of Jesus as so discovered, verified, and brought into relation with the rest of Christian doctrine. The position is taken that if the leadership of the church in the time of the rising social emphasis had had these things in mind, we would not today be witnessing the lamentable separation between the great body of social workers and the church. In addition there would have been forestalled the bitter feud which is evident between evangelistic and social types in its ministry. The purpose in making this criticism of the leadership of the church in social service has been to encourage a more spirited attention to such leadership in the present and future.

Federated Protestantism Measures War Duties

In the *Continent* of May 17 the editor reviews the work of the recent "war session" of the Federal Council of Churches. He feels that this organization has emerged on a plane of national leadership more solid and commanding than it has had at any previous time in its developing history. Our present national situation has provided an opportunity for the council to demonstrate its ability for practical leadership in joint Christian planning, expression, and action, quite different from its foreseen and projected functions. Outstanding men from the thirty constituent bodies of the Council were in this meeting. The governing thought was the question: "What can the churches do to help the government in this hour of great national need?" Great inspirational addresses were heard from a number of the most distinguished leaders in the Christian churches. But the greater values and the more important features of those days "were the careful survey of measures already afoot to safeguard the moral quality of the army and navy, under stress, and then a still more careful study of what else the churches can do in the support of the government, and what they owe to the religious well-being and ethical health of American life in present abnormal demands."

Measures have been taken to secure proper chaplains for the increased military and naval forces. By agreement with both War and Navy departments, neither will accept any Protestant chaplains until they are recommended by the Washington committee of the Federal Council, and this committee will consider only those that are previously indorsed by their denominational authorities. In view of the possible overlapping or clashing of effort and activities, the council approved a plan for a joint committee of conference, representing both the Federal Council and the Young Men's Christian Association, which will meet frequently and adjust all difficulties as they occur.

The convention further laid hold of many matters that are at the very heart of patriotic service. It insisted on holding standards high while war is on. There should be no let-down anywhere, but rather an increase in sympathetic helpfulness in every outreach of social and religious life. It insisted on the suppression of liquor-making and -selling, as a measure of national defense. It protested against any lowering of labor standards, such as the removal of the limits on the hours of women's employment, the cancellation of laws for compulsory education and child labor, and the breaking down of labor's Sunday rest.

The great opportunity of pastors, especially those in the country, was emphasized,

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and pressing appeal was made to them to exhort their people to employ all possible methods to grow more food and to prevent waste of food after it is produced. This aspect of the work is to be promoted by the country-life commission of the Council, which will call upon every country minister to confer concerning these important matters with every farmer within his reach. It is felt that, if the war is continued very long, eventual victory or defeat will be determined by American farms. It was recommended to the churches that liberal contributions be made to the Red Cross, that sympathetic care be given to families of soldiers in service, that there be an increase in giving to all forms of war relief in Europe and to the maintenance of Protestant congregations in devastated Belgium and Northern France. Furthermore, since war is sure to unify social classes for the time being, religion should so create permanent sentiments of fraternity as to conserve this unity and prevent the reappearance of class feeling. The significant product of this great war convocation was, this editor thinks, a nobly conceived "message to the churches," "a document of lofty distinction, breathing a spirit of sincere Christian feeling toward the nation's enemies, along with unqualified devotion to the nation's present cause." This he holds is a "sure-to-be-historic" utterance.

The Voice of the Church in War Time

Under this caption there is an editorial in the *Churchman*, May 5. It calls attention to the fact that the entrance of America into the war seems to have overturned all the conventions of life in the multiform phases of a modern progressive democracy. America thought it was guaranteed against warfare by its willing acceptance of the high ideals of modern democratic government. It is hard to realize that we are at war, and it is harder still to realize just what is our obligation. However, it is clear that there is danger that American church life during the war may accept for its guidance something like the old Roman axiom, that "while war lasts the law is silent." It must be borne in mind that national life cannot be fundamentally Christian until Christian nationslive on the basis of Christian brotherhood. But this is an ideal and is to be attained only by struggle, stress, and storm, and the goal is to be reached only when Christian churches do their part in the work of national and social regeneration. Some of the vital steps toward the realization of this ideal are now at hand, and "no communion of Christians can remain apathetic or adopt an attitude of passive expectancy while this war lasts."

The editor then expresses his confidence that his own communion will not be found lagging in patriotism or in the recognition of the great task which lies before all those who belong to the fellowship of Christ. "The meaning and significance of American civilization is impressed too strongly upon the history of our own communion to allow it now to forget the opportunities of service open to them." Attention is then directed to a summary of the pastoral directions given by the bishops of Newark to the clergy of their diocese for the guidance of their church activities during the war. Among other things, after reviewing and indorsing the President's utterances, they insist that this is not a summer in which to let parishes go to sleep, as is often done. It is probably their opportunity to show their usefulness in a troubled time. Every right-minded minister will be as never before a minister of the state. "In well-considered ways our hospitals, our parish houses, must be placed at the service of the state, if needed, and with proper equipment, and perhaps our churches also. Not because battles are to be fought near us, but because in the gathering together of young men in training camps, and where so many railroads converge, there will be many cases of sickness and many acci-

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dents. The clergy ought to call together the officers of their churches, their men and women to confer about these things, and be prepared for what may come."

The Federal Council *Year Book* for 1917 contains a most interesting statistical table showing the development of foreign missionary work carried on by the United States and Canada in the last fifteen years. In that time contributions have increased from six millions of dollars to almost twenty-one millions; the number of missionaries has grown from 4,304 to 10,601, native workers from 19,493 to 49,305, total church membership from 397,340 to 1,170,539. In the last four years the number of hospitals and dispensaries has increased from 263 to 903.

Congregationalism in Great Britain

In these days when Mr. Shakespeare is leading the non-Conformists of England in a great national movement toward church union, information respecting the strength of the various church bodies concerned is desirable. The *British Weekly*, February 8, has given its readers some information regarding the strength of the Congregationalists in Great Britain. The total number of churches, including missions and branches, is 4,989. The seating capacity of these churches combined accommodates 1,825,717 people. The church membership stands at 489,616, and the Sunday-school membership at 633,656. The Sunday-school statistics show a decrease of 19,953 scholars. The teachers in the Sunday school number 70,375, a decrease of 1,403. There are 458 churches at present without pastors. In the ministerial lists there are 3,062 accredited ministers, and of these 204 are temporarily without pastoral charge, and 110 are engaged in tutorial or other professional work.

Russia and Religious Freedom

The provisional government of Russia has repealed all laws actually in force limiting the rights of Russian citizens regarding creeds and religions. This action is regarded in New York by authorities on Russian affairs as one of the most important developments of the revolution. It has been long known everywhere that Jews in Russia have endured untold persecutions. The policy of Russia up to the time of Alexander III was to assimilate and Russify the Jews; but with the coming of Alexander III, and especially in the time of Nicholas II, the governmental policy changed radically. They now wanted to exterminate or drive the Jews from the country. Plehve is said to have expressed the new policy in these words: "We want to exterminate one-third of the Jews by every means possible, to get another third out of the country, and to convert the last third into Christians." Not only were the Jews persecuted, but the dominant church—namely, the Greek Catholic church—discriminated bitterly against the Poles, who are Roman Catholics; the Mohammedans, who form a large part of the population in Kazan, in the Crimea, in the Caucasus, Khiva, and, in fact, in all Central Asia; the Stunda, which is a sect somewhat like the Baptists; the Molokans; the Doukhobors; and others too numerous to mention. Thus it is apparent that granting of religious freedom will have deep and far-reaching effects in Russia.

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BOOK NOTICES

The Evolution of Early Christianity. By Shirley Jackson Case. Chicago: The University of Chicago Press, 1914. Pp. lx+386.

The review of this book has been delayed, but it is so thoroughly a pioneer in its field as to make a review always in order. Professor Case has in this volume moved out into a field which is now becoming one of first interest. On the one side the extreme *religionsgeschichtliche* method has overestimated technical precision and has yielded to the temptation to mistake creative origins for completed development. On the other side unscientific historical study of the New Testament has been content with giving what is popularly known as the "background" of New Testament history. The present work indicates the true line of investigation. It posits Christianity as a historical movement rather than as an academic literary development of certain teachings of Jesus which can be disengaged from the New Testament literature as a whole by the process of minute criticism.

The older method of critical study was largely the result of literary interest, and an account of the development of Christianity became an elaborate analysis of sources. Professor Case's work is by no means indifferent to the legitimacy of this method, provided only it be genuinely historical, but he treats Christianity as a religion rather than as a problem of higher criticism. In this religious movement he sees converging the various forms of thought, feeling, faith, and institutions which mark the first century. Jesus, as he has admirably shown in his previous work on *The Historicity of Jesus*, is a real and epoch-making figure, but no more real than the religion which gathered about him. To understand this religion, however, it is not necessary to search minutely for the precise words of Jesus as over against the editorial element of the gospels, for the New Testament itself is a monument of Christianity. To understand our religion the life of Jesus and that of the Christian community, as well as its literature, must be studied.

The volume is particularly significant in its careful, and on the whole conservative, treatment of the influence of the mystery faiths upon the New Testament religion. It moves over into a rather unexplored field in its discussion of the significance to Christianity of the worship of the Roman emperors. The total value of the book, however, does not lie in its detailed positions, about which there may very readily occur questions. It lies rather in its point of view and in its method. It represents pretty accurately the theological and historical point of view which has been set forth in *The Guide to the Study of the Christian Religion*, and is a good illustration of the method therein set forth. All students of Christianity who wish really to appreciate the grandeur of their faith in its power to conserve the past, as well as to bring new emphasis and new truth to the world, will do well to give careful attention to this volume.

The Foundation of Modern Religion. By Herbert B. Workman. New York: Revell, 1916. Pp. 250. $1.25.

These are the Cole Lectures for 1916 delivered before Vanderbilt University, and the author is president of Westminster Training College, London. In six lectures he develops the idea that the foundations of *modern* religion were laid in that great mesh of movements which fascinates us under the name the Middle Ages. It is a fair question if the lecturer does not mean "Christianity" rather than "religion" in his title and conclusion alike. The lectures are concerned with the general task of the mediaeval church, the dawning of the missionary consciousness, the ideals and conflicting forces of the Middle Ages, the dawning of the modern social consciousness, the work of the monks, and mediaeval ideals and methods in education. These six subjects are well unified by the principal thesis which the lecturer is maintaining. The material is abundant, sometimes cluttering the lecture so that clearness is sacrificed. The reader's interest is sustained remarkably by Dr. Workman, and one is carried along with a sense of apprehension and joy as the subjects are developed. Except for occasionally getting lost during a brief period, it is a rich and rewarding journey that we take with this resourceful and discriminating lecturer. Insight, discrimination, and freedom from partisan judgment mark the work. There are little slips here and there: the "Little Flowers" becomes singular on p. 158; "Treitschke" on p. 31 becomes "Treitsche" on p. 163 and loses "von" altogether.

The Ministry in the Church in Relation to Prophecy and Spiritual Gifts. By H. J. Wotherspoon. New York: Longmans, Green, & Co., 1916. Pp. xvi+208. $1.35.

This is a highly specialized and somewhat technical discussion of the idea of the Christian ministry. Taking the twofold conception of the ministry as Harnack defines it—namely a "Charismatic and an Elective; of which the former depended only upon gift, and was oecumenical in scope and in habit ambulatory, while the latter depended upon appointment

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and was local and subordinate to the charismatic"—the author makes a careful study of the charismata in order to test the validity of this distinction. At the end of the long argument the conclusion is reached that no such "twofold ministry" can be justified by the study of Christian origins. Instead there is union of the two. "It is not an antinomy of the charismatic and the institutional; the Apostolate is both charismatic and institutional, and the church as founded upon the Apostolate is both charismatic and institutional" [p. 207]. The author's treatment of the Congregational conception is fair but summary. He says that it was "intelligible and energetic; it embodied an idea." He thinks it is "likely always to appeal to one class of mind." It is the "proper antithesis of the Catholic conception." But its difficulties are largely historical. It is with these that the author deals. The language is highly technical, and the argument far from convincing; but it is pursued with fairness and without heat or disdain. To those who consider the matter highly important this will be an interesting and valuable book. It is printed on paper which is too thick, and the volume is stiff to handle.

John and His Writings. By D. A. Hayes. New York: Methodist Book Concern, 1916. Pp. 328. $1.75.

This book, a successor to Professor Hayes's *Paul and His Epistles*, contains five parts: a study of the apostle John; a survey of the gospel according to John; the first epistle; the minor epistles; the Apocalypse. As this arrangement of subject-matter indicates, the author holds that John the Apostle was the author of the Fourth Gospel, the three epistles that bear his name, and the Apocalypse. The construction of a pen picture of John from the meager fragments available is a piece of interesting work. Every possible hint is seized upon and used to its utmost advantage. Occasionally there are items used which would better have been left out, for example, the absurd story of the bugs (p. 42). There are passages which catch the eye and ear at once, for example, "He had intense convictions and he was capable of most intense moral indignation. A contemplative man, he brooded, and then he blazed; he thought, and then he thundered." In fact, Professor Hayes is always interesting. His style is clear and full of human touches that are fascinating in their suggestiveness. Nevertheless we felt the accuracy of the criticism made by a New Testament scholar after hearing a part of this first section read, at a meeting, by the author: "This is the rhetoric and romance, but not the science, of Bible study." At the same time, we all enjoy this kind of romance. The discussion of the authorship of the Fourth Gospel is fair; the various views and their advocates are well and honorably represented. The conclusion is: "In the New Testament the greatest battle in the field of literary criticism has not been decided against the Johannine authorship of the Fourth Gospel. There are as able defenders of the authenticity of the Fourth Gospel today as at any time in the past century, and the many victories that have been won in the century and the evident weaknesses in the present-day assaults give promise that the defense will be in complete possession of the field" (p. 153). The chapter summary of the gospel is interesting (pp. 116–19). The indexes are ample. The bibliography is excellent, not being overloaded with technical works in foreign languages.

The Unity of the Americas. By Robert E. Speer. New York: Missionary Education Movement of United States and Canada, 1916. Pp. v+116. $0.25.

At first sight "The Divinity of the Americas" would seem to be the more appropriate title, for there are diverse heredities, racial confusion, divergent political ideals, all engendering a Latin-American spirit and character totally unlike the spirit of Anglo-Saxon America, and a spirit, too, not at all kindly to the United States.

But a deeper view reveals the fact that American unity is after all a reality. Among all elements of union are: the principle of democracy; community of interests; a common traditional love of international peace; less confusion of languages than in other large areas of population—Spanish and English covering all America.

Under four leading divisions—politics, commerce, education, religion—Dr. Speer has brought an amazing amount of information that most of us need. The fact that he has quoted so extensively from original sources adds much to the value of the book—and all for twenty-five cents!

Bergson and Religion. By Lucius Hopkins Miller. New York: Henry Holt & Co., 1916. Pp. ix+286. $1.50.

This is a stimulating book on a subject vital to all who are concerned with the future of religious thought. The philosophy of Bergson is finding wide acceptance, and the bearing of this fact upon theology is likely to become increasingly significant. Until M. Bergson expresses himself more fully on his religious opinions, we must draw our own conclusions thereupon from his philosophical writing. This Mr. Miller, assistant professor of biblical instruction in Princeton University, has done in

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seven chapters, concluding appropriately with the significant theme "Immortality." The chapter on "Creative Evolution" closes with this proposition (p. 147): "The Bergsonian theory of evolution is compatible with religion and with a Christian faith." Bergson's emphasis upon intuition and the primacy of the spirit is held to be "not only compatible with Christianity, but even favorable towards it," instead of being anti-ethical (p. 184). Bergson encourages our belief in personal immortality. An extensive quotation is slipped out of place on p. 78. The type is clear and the volume well made, as is the general case with Holt books.

Christian Certainties: a Catechism of the Christian Faith. By Robert E. Brown and Leslie H. Perdrian. Boston: Pilgrim Press, 1916. Pp. 32. $0.65 net.

The custom of conducting classes of young people for training in Christian truth, generally taught by the pastor, is extending widely. There is increasing need for a clear, comprehensive, accurate textbook to be used in such courses. This book is designed to meet the need. It contains eleven divisions, starting with "Myself" and covering in questions and answers the chief Christian doctrines. The authors have worked from "the modern point of view." We have tested the work chiefly by the seven questions under the caption, "Sin and Salvation." The catalogue of sins is bewildering (there are thirteen of them; an unlucky number!), and the ten virtues are too abstract. The part of Christ in the achievement of salvation is not adequately treated; to say Christ "helps us" is not enough. From the sales standpoint, the book is too expensive.

The Evangel of the Strait Gate. By W. M. Clow. New York: Doran, 1916. Pp. xv+306. $1.35.

In the preface Professor Clow affirms that modern preaching lacks the note of "persuasive urgency." The ethical and social accent is heard on every hand; but the passionate conviction of other great ages in preaching is not as apparent as it should be in the modern pulpit. The incarnation, the reality of the personal life under the guidance of the spirit, and the absolute necessity of surrender to Christ are the underlying convictions on which these sermons rest. In the light of the preface it is imperative that we should feel the force of this urgency demanded by the preacher in his own work. And we do not hesitate to say that it is there. The twenty-six sermons are full of the profound convictions that have inspired the best Christian preaching; but the expression is fresh and vigorous. There are few sermons of justification by faith which are clearer or more credible than Professor Clow's discourse on this theme under the fine title, "Dressed in Beauty Not My Own." The preacher presents his divisions, propositions, and titles of sections so plainly that there can be no least doubt as to how the subject was disposed in the preacher's mind. There are fertile developments of texts in this volume, especially Eph. 1:1, "The Threefold Environment." Also "A Song of the Upper Room," using the great hymn of Bernard of Clairvaux, is notably fresh and interesting. But the primary factor in this volume is the preacher's consciousness of the verity of the distinctly Christian experience.

The Master's Way: A Study in the Synoptic Gospels. By Charles Reynolds Brown. Boston: Pilgrim Press, 1917. Pp. ix+553. $1.75.

Readers of the *Congregationalist* will recognize this interesting study of the report of the Synoptic Gospels concerning the life of Jesus as containing the revised comments on the Sunday-school lessons which were printed there each week under the caption "Dr. Brown's Bible Class." There are ninety-one of these, covering the entire gospel story. It is apparent at once that Dean Brown's work contains factors of permanent value. Weekly-lesson comments consist so often in mere pious and obvious comment, designed for immediate suggestion and direction to perplexed teachers, that they may generally be classed in the list of fugitive writings of the "pot-boiler" class. But Dr. Brown has sufficient keenness of insight, freshness of statement, and real power of interpretation to make his collection of "lesson helps" worth preservation in this permanent form. We note as an illustration chap. lxv, treating the prayers of the Pharisee and the Publican, together with the feast at the house of Zacchaeus. Here is a characteristic bit of interpretation and application:

"When some meager soul seeks to justify his own failure in not having openly professed his faith in Christ and assumed his rightful obligation as a member of the Christian Church, he will often say, 'I feel that I can be just as good outside of the church as some church members are.' And when you inquire as to the terms of his comparison you find that he is not measuring his spiritual achievements by those of the active and normal Christian. He has picked out some poor runt of a church member who never succeeded in measuring up to anything like the ordinary standard of Christian life and service. 'Thank God I am not an extortioner or an adulterer'—what a ground for boastful complacency!"

Thus, in quite unconventional terms that bite at once, Dr. Brown has interpreted the

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familiar story. Jesus appears in the midst of the men with whom he lived, the human Comrade and the divine Master. This is the work of a teacher.

The Law of Congregational Usage. By William E. Barton. Chicago: Advance Publishing Co., 1916. Pp. xxvi+495. $2.50.

This is the most recent, complete, and probably will be for many years the most authoritative, treatment of the Congregational way of church government. It is the product of years of careful research, practical counsel, and personal correspondence. Real situations rather than imaginary problems are faced throughout the book. Dr. Barton has grouped his material under twenty-six sections; he introduces each subject by a concrete question. His answer, almost without exception, is clear, concise, and adequate, and is often illustrated by citations from historical material which he has searched with discriminating and painstaking fidelity. Thus the reader is able to evaluate the author's judgment from comparisons with other authorities. Two sections are challenging: "The Association Acting as Council" (No. 19) presents a radical movement toward standing centralized authority which even the writer's cautious words (p. 330) do not render wholly assuring; "The District Association" (No. 17) displays a growth of functions in the Advisory Committee which is fraught with certain dangers not to be overlooked. Dr. Barton evidently regards these developments as signs of life and not, under available safeguards, as sources of peril.

The Gospel in Art. By Albert E. Bailey. Boston: Pilgrim Press, 1916. Pp. x+483. $3.00.

To the minister and Bible teacher this book is well-nigh indispensable. The value of pictures in all forms of church work is recognized; but a discriminating guidebook has been hard to find. We have it here. The Introduction contains a brief statement of the spiritual significance of great pictures and a most helpful discussion of the subject, "How to Study a Picture." We commend this heartily to all Bible teachers. Then follows a catalogue of 1,227 pictures on the life of Christ, arranged in biographical sequence according to the Stevens and Burton *Harmony*, and giving information as to available reproductions, with prices in many cases. Then comes a study of great pictures illustrating the life of Christ, with reproductions. The volume concludes with brief sketches of the artists mentioned and a carefully prepared index. As an example of Mr. Bailey's handling of his material, we note the section on "Christ and the Rich Young Man," pp. 354–62. Three pictures are studied, by Hofmann, von Gebhardt, and Watts. These are reproduced, the first in color, and the interpretation is most admirable. We do not see how a preacher or a Bible teacher could study these pages without deriving practical help of the greatest value from them. The publishers have used fine material in the book, but it is somewhat stiff.

A Pocket Congregational Manual. By William E. Barton. Sublette, Ill.: Puritan Press, 1914. Pp. 310. $1.50.

This is the seventh edition of Barton's *Manual*. It is divided into five parts: "The Law of Deliberative Assemblies," "Congregational Theory and Practice," "Compendium of Forms," "Miscellaneous Forms," and "A Book of Public Services." Such a table of contents is clearly dictated by the practical use to which the book is to be put. Almost everything that the average minister could possibly need to know about the usage of churches congregationally governed is here presented in the concise and clear terms that Dr. Barton knows so well how to use. It is the best manual to be had and should be on the desk of every minister of a church whose polity calls for him to know the fundamental rules and forms of the "Congregational way."

Dr. H. F. Cope, the secretary of the Religious Education Association, has issued a new (the sixth) edition of his admirable book, *The Modern Sunday School and Its Present-Day Task*. (Revell, $1.00). In the ten years which have passed since the publication of this volume the progress of Sunday-school reform has been so rapid as to make changes necessary. The book in its new form is even more useful than it was originally.

The Federal Council *Year Book* for 1917, prepared by Dr. H. L. Carroll (Missionary Education Movement of the United States and Canada), covers the entire field of the religious organizations of the United States, according to the statistics and reports for 1916. The volume is a perfect treasure house of information as to organizations, institutions, and church work both at home and abroad.

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THE AMERICAN INSTITUTE OF SACRED LITERATURE

THE PSYCHOLOGY OF RELIGION

A PROFESSIONAL READING COURSE

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STUDY V. MYSTICISM

Required Books

Underhill, *Practical Mysticism.*
Buckham, *Mysticism and Modern Life.*
Jastrow, *The Subconscious.*

That there is a new interest in the subject of mysticism may be seen in the large number of recent books devoted to it. These books are of widely differing character and value. Nowhere in the field of the psychology of religion is trained discrimination more needed.

Many influences contribute to the present popular interest in mysticism. The development of the natural sciences since the publication of Darwin's *Origin of Species* in 1859 has been so impressive and masterful that anything like a mystical interpretation of life has had small chance for consideration by minds controlled by modern thought. A reaction against intellectualistic views has set in, however, and has already given courage to the champions of the more instinctive and volitional phases of experience. This reaction has been greatly strengthened by the writings of William James and other empiricists who are freely critical of scientific and philosophical dogmatism, especially of the narrowly mechanistic types.

Aesthetic and emotional aspects of life, so long suppressed by the prevalent scientific habit of mind, are claiming recognition. The success of certain popular religious cults, which are strangers to genuine science, however much they claim the name, add their demands for a more comprehensive religious world-view. It is obvious that the traditional creeds were projected from a background now quite outgrown. A return to them is no longer possible. Mysticism has ever seized upon such periods of seeming confusion of thought. Just because the prevailing intellectual life is too narrow in respect to the vital things of the impulsive and affective tendencies, and is emancipated from traditional dogmatism, a new opportunity is offered to the mystic to present his doctrine of the inability of knowledge to reach the highest reality. He recommends another path which it is the purpose of Miss Underhill's book to explain as simply as possible.

Mysticism may be defined both as a doctrine and as a practice with reference to the soul's attainment of union with God. Negatively, it involves overcoming

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the ordinary reliance upon the senses and the understanding in scaling the heights of the spirit.

Practical Mysticism is the title Miss Underhill gives her book because it is designed to be a sort of manual to guide practical people to a successful cultivation of mystical experiences. The theory is accompanied throughout by directions for its application. In the preface she says: "I have merely attempted to put the view of the universe and man's place in it which is common to all mystics in plain and untechnical language, and to suggest the practical conditions under which ordinary persons may participate in their experience." She is probably as well qualified as any mystic of the present time to do this, as she has made an extended study of the history and psychology of the mystics which is embodied in her large work entitled *Mysticism*.

The first three chapters of *Practical Mysticism* are devoted to "the reality and importance" of the faculty of mystical experiences "which all men possess in a greater or less degree." By this assertion Miss Underhill separates herself from modern psychology, which has shelved the "faculty" theory of mind, and from the older faculty psychology itself, which never posited a mystical faculty. An attempt is made to show that men have the power to achieve an intuitive union with reality, in much the same manner as the patriot knows his country, the artist the subject of his art, and the lover his beloved. The mystic experience is described as if it were identified with the passionate immediacy of intense feeling. "The visionary is a mystic when his vision mediates to him an actuality beyond the reach of the senses. The philosopher is a mystic when he passes beyond thought to the pure apprehension of truth. The active man is a mystic when he knows his actions to be a part of a greater activity." Capacity for vivid, intense emotional appreciation of things which are usually seen prosaically would seem to be about the equivalent of the mystical faculty. In such moods one does feel a keen elation, a sense of higher "levels," a tang of wonder and mystery. The mystic interprets this to mean that one has attained deeper penetration into reality itself.

In recommending this experience, it is customary to begin by discrediting the common-sense, ordinary view of the world. This is held to be fragmentary, subjective, and dull, while beyond it is another, lovelier world, "tinted with unimaginable wonders, alive with ultimate music." It is necessary, accordingly, to purify one's self from the common knowledge of the world, overridden as it is with convention and self-interest.

This purification is achieved by the development of the power of will to control the attention. Attending to any object steadily for fifteen minutes, difficult as it is, brings rewards in new meaning, beauty, and power. Thus is attained, by repeated effort, the first stage of the contemplative life. Involved in this is a realization of the disharmony and unreality of previous experience. It is a kind of "conviction of sin" which awakens the desire for drastic purgation. The conflict which ensues is for the "severance of old habits, old notions, old prejudices," to kill out smaller centers of interest. A large disinterestedness is the goal of poet, artist, and saint alike. It has often led mystics to the practice of the most austere asceticism.

The seventh, eighth, and ninth chapters of *Practical Mysticism* deal with the main forms or stages of mystical union. They illustrate a striking characteristic

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of mystical literature in the matter of terminology. The terms are not those of scientific psychology, but are rather the words of emotional experience and of religious aspiration. It is consequently exceedingly difficult to hold them to strict, consistent usage. "Concentration," "recollection," and "illumination" are the stages. Illumination has three phases which are three ways of contemplating Reality. They are the apprehension of Reality as Becoming, as Being, and as Divine Reality. The first, the Natural World of Becoming, is flowing and changing in perpetual flux and will be seen not to be separated by fixed barriers into different elements and objects, but all things will appear transformed by new meaning and beauty. "Because of your new sensitiveness, anthems will be heard of you from every gutter; poems of intolerable loveliness will bud for you on every weed." Every lowliest thing reflects the Transcendent Whole. In the second phase of illumination one realizes that the World of Becoming is not ultimate. You now begin to perceive each word in relation to the whole Poem to which it belongs. "Thanks to the development of the higher side of your consciousness, you are now lifted to a new poise; a direct participation in that simple, transcendent life, 'broken, yet not divided,' which gives to this time-world all its meaning and validity." The third stage is the achievement of a certain passive submission to Reality in which one ceases all anxious striving. "An attitude of perfect generosity, complete submission, willing acquiescence in anything that may happen—even in failure and death—is here your only hope." The advent of this experience is incalculable and beyond direct control.

In all of her writings Miss Underhill makes much of the point that mysticism does not end in contemplation, but is rather a means to active effort. "The mystics are artists; and the stuff in which they work is most often human life. They want to heal the disharmony between the actual and the real." Several historic examples are given and it is no doubt true that mysticism has often been accompanied by great practical efficiency. It might well be questioned, however, whether the same attention given to scientific training and efficiency in the service of lofty ideals would not bring even greater results.

Professor Buckham is also sympathetic toward mysticism. He thinks of it as "spiritual enlightenment," as "the immediate sense of Supreme Reality." He seeks to free it from confusion with vagueness, otherworldliness, occultism, and magic. That which appeals to him seems to be the emphasis upon inner feeling and appreciation as contrasted with cold and prosaic intellectualism. His writing is clearer and simpler than much of this literature, and several fresh interpretations are contributed in this book. The Mystic Way is marked off into four stages here. There is very little uniformity as to the number. The minimum is three. Five and seven stages are often indicated, and in *The Book of the Nine Rocks* there are nine. Our author enumerates Awakening, Purification (Purgation), Illumination, Unification. These are described in a direct and unusually comprehensible manner.

A chapter is devoted to "Health Mysticism," in which Christian Science, New Thought, theosophy, and other such cults are included. These seek to reinforce the body, whereas the older mysticism sought to suppress it. While critical of its feeble metaphysics, the author says, "Everyone who cares for the furtherance of the spiritual life has reason to hail this recent mushroom mysticism, as a fresh indication of the unquenchable longing of the human heart for the Infinite." But

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it is intellectually weak and morally incompetent. It is inconsistent in placing inordinate emphasis upon physical health.

How moderate and cautious a mystic Professor Buckham is may be clearly seen in his chapter on the "Defects and Limitations of Mysticism," in which he discusses its tendency to extreme individualism with all its faults, its liability to extravagance and fanaticism, its minimizing of evil. In this connection he shows, too, that mysticism has not properly appreciated the institutional, political, social, and historical phases of life.

In a discussion of mysticism and rationality an attempt is made to defend the familiar contention of mystics that there is a "higher reason" known also as intuition which they contrast sharply with ordinary judgment and inference. No modern psychologist, however, is quoted to justify such a doctrine of a transcendent reason. It is true that, in comparison with the labored processes of analysis and inference, intuition is sometimes used to indicate the quick comprehension which a trained mind achieves with reference to its familiar field. But this facility is not something mysterious or transcendental. That it was so regarded in a prescientific age is not strange, but that it still confuses men familiar to a large extent with modern psychology is but another proof that the survivals from the earlier period endure long and are cleared away only with difficulty.

The voluntaristic, functional view of psychology has been welcomed by many writers with mystical tendencies because it seems to reinstate the vaguer, less rational elements of experience. Professor James is a favorite authority in this connection. He was so ready to examine all phenomena, so hospitable to novel and academically tabooed subjects, that he has often been misunderstood. For example, because he was willing to examine cases and evidence in the work of the Society for Psychical Research he is commonly regarded as believing in spirit communication. As a matter of fact, he never expressed belief in these alleged phenomena, but distinctly declared that he was not convinced by the evidence. His attitude toward mysticism was much the same. The phenomena interested his hungry mind. The claims of having attained new modes of knowledge fascinated but did not persuade him. He explicitly said he did not share the mystic's states and made an excellent attempt to put them into an order of events rising from cases of simple emotion and memory through various kinds of intoxication produced by alcohol, ether, opium, and religious mania. More will be said of the principle involved here in the discussion of the subconscious.

The commendable reserve of Professor Buckham is seen in his treatment of normal mysticism. To satisfy him mysticism must avoid excessive speculation, must enter into service and be practical, must avoid the occult and magical. "Science, art, commerce, industry, labor, society—all may be made holy. This is what the mystics of the past could not, except in rare instances and with limited vision, see."

The modern church is not the center of the present revival of interest in mysticism. That center is outside the church, and this is held to be a cause of serious concern. At the same moment, the church is not so vital and effective as it should be, especially in matters of worship. Emphasis upon social service is considered good, but it needs to be humanized and personalized. The development of the religion of the inner life may be the way to Christian unity. This is suggested by the present revolt against doctrinal theology and against literalism.

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It is suggested that mysticism may even furnish a common ground for new understanding and co-operation between Protestants and Catholics. The author regards mysticism as capable of taking on new forms, of appearing in social movements as well as in the lives of individuals, of belonging to a healthy naturalism as well as to abnormal conditions, of displaying humor as well as austerity. In many passages in this suggestive book mysticism becomes almost, if not quite, identical with religion, thus broadening into indefiniteness. But when the term is used in its narrowest sense it becomes least convincing. Both facts suggest that something remains unsettled in the conception of mysticism itself. A chapter on mystical literature will open for the inquiring reader a world of strange but earnest writing and introduce him to a great company of eager souls who have had marvelous experiences which still await adequate interpretation.

The Subconscious, by Joseph Jastrow, is brought into relation to the foregoing books because the phenomena with which it deals have so much in common with the problems of mysticism. Professor Jastrow represents the point of view and the methods of modern scientific psychology. His book does not deal with the questions of religion. Some of these were treated by him in an earlier book entitled *Fact and Fable in Psychology*. The volume under review deals with the subconscious in its normal, its abnormal, and its theoretical aspects. The general procedure is to show that there is no sudden break between the subconscious phenomena of normal, waking experience and the extreme, seemingly completely mysterious events of pathological forms. Thus in showing the mechanism of the subconscious, the case of Stevenson and his Brownies is brought in to illustrate the action of extra-marginal factors in such work as the serious literary achievements of men of the first rank. Stevenson declared that they "do one half my work while I am asleep, and in all human likelihood do the rest for me as well, when I am wide awake and fondly suppose I do it for myself." Similar cases are cited from the work of scientific men and inventors. In the clearest thinking associative processes are at work of which the thinker is not at the moment aware.

In the discussion of the way in which thought matures and ripens are to be found many suggestions of importance in the interpretation of mysticism. The mystic is ever striving to achieve vision and peace. When these are attained at last, they seem to be given from without and not to come in response to effort. Thus one labors at a problem in mathematics and seems to make no progress. Afterward, while one is taking a walk, without having the attention centered upon the problem, its solution occurs to consciousness. It is the same with the familiar case of recalling a forgotten name. The minister who selects the subjects of sermons a week or longer in advance will find material gathering to them in a most surprising way at times.

Lapses of consciousness occur in all sorts of people and in most unexpected ways. Illustrations are abundant: "A, already retired for the night, leaves his bed to lock the door and finds it securely fastened; B, working at his desk on a warm summer day, decides to remove his coat and finds he has already done so." Dreams present a wealth of informing illustrations of the activity of the subconscious and of its dependence upon normal activity. We often dream of those things which were most in consciousness when we went to sleep. "Dreaming may thus be viewed as a reversion to a more primitive type of thought, the less developed procedure being due negatively to the loss of voluntary regulation, and

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positively to the imaginative musings and self-contained reveries to which the natural movement of the mind dominantly trends." Dreams were once held to be important media of revelation, channels through which new information came, but that view is no longer held. Other strange forms of mental activity, such as occur under intoxication or great religious excitement, have similarly been credited with supernatural significance, but are no longer.

There are, for example, the phenomena of the divided self or the dissociated consciousness, as in somnambulism, hypnotism, and hysteria. In all of these cases the individual is not aware of the different rôles he takes, and yet there are definite relations between the seemingly widely separated selves. It is possible for a trained observer to discover the connections and to reintegrate the personality so that the subject no longer suffers from extreme changes of the self. It will be well to keep in mind while reading these interesting cases that the mystic's transcendental consciousness is probably not so radically different from his usual self as are these selves of the various types of dissociated personality.

The mystics, of the extreme types at least, may well be viewed as subject to various suggestions which gradually build up definite attitudes and habits. At first the difficulty in concentrating attention upon supersensuous reality is very great, but every effort made to achieve this end helps to impress upon the subject the existence and actuality of that with which he seeks union. At length, sometimes only after years of struggle and prayer, the mystical self, so to speak, is so fully formed that the devotee attains a sense of effortless unity. He seems taken up and held within a Power greater than himself and outside himself. Whether he is blessed with visions and comforting voices depends much upon his temperament and his mental imagery. That he should insist upon talking of such experiences in words of devotion and emotional exaltation is not strange. Neither is it marvelous that he should be unable to describe to others what he experiences in these states. They are events truly of another order from his normal life, and for him they may have the value of divine illumination, but they are not on that account superior to psychological investigation and explanation.

It is perhaps not too much to say that as yet no sufficient treatment of mysticism has been undertaken by modern psychology. Beginnings at the task have been made by James and Leuba and Coe, but the comprehensive investigation and interpretation remain for the future. As yet the mystics have written too exclusively as reporters and apologists for mysticism, while the psychologists have been preoccupied with other tasks.

Books for Further Reading

Underhill, *Mysticism.*
Herman, *The Meaning and Value of Mysticism.*
Inge, *Christian Mysticism.*
Jones, *Studies in Mystical Religion.*
Von Hügel, *The Mystical Element in Religion.*
Hocking, *The Meaning of God in Human Experience.*

Writings of Mystics

Augustine's *Confessions.*
Theologia Germanica.
The Imitation of Christ.
George Fox's *Journal.*
Pascal's *Thoughts.*
Tauler's *Sermons.*

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THE PROBLEM OF SUFFERING IN THE OLD TESTAMENT

BY J. M. POWIS SMITH

AN OUTLINE BIBLE-STUDY COURSE

[Those who desire to conduct classes or to have this course in separate form can secure reprints from the AMERICAN INSTITUTE OF SACRED LITERATURE, THE UNIVERSITY OF CHICAGO, at twenty-five cents for the course of five months. Leaders of classes will also be provided with a series of programs and suggestions, as well as lists of reference books, upon reporting classes to the INSTITUTE.]

STUDY IV

THE PROBLEM OF SUFFERING AND THE LIFE AFTER DEATH

Many people in all ages have sought consolation for themselves, in the face of the misery and loss attending the life that now is, in the thought of reparation or compensation in the life that is to come. This interpretation of the problem of suffering is well phrased in the New Testament statement: "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory" (II Cor. 4:17). In this closing lesson of our series we shall try to discover to what extent the Hebrews comforted themselves for present sorrows with the thought of blessings in the life to come.

§ 49. It is a well-known fact that practically all primitive races have believed in the persistence of the personality after the death of the body. Such a volume as Sir James G. Fraser's *Immortality* gives abundant proof of this proposition. It may be taken for granted, therefore, that the early Semites, too, believed in the persistence of the spirit after the death of the body. There is, indeed, plenty of evidence of this fact; we may give but a few specimens.

First day.—An inscription of Ashurbanipal, king of Assyria, in describing the overthrow of his enemies, viz., the kings of Elam, says of them: "I took their bones to Assyria; I gave their shades no rest; and I deprived them of their food and drink-offerings." Does not this show that the Assyrians thought of all men, even their foes, as continuing to exist after death and, in the case of kings at least, as passing into the class of divine beings?

Second day.—The same belief in the persistence of the spirit after death is reflected in another Assyrian inscription, which bids the survivors of the deceased "pour out a libation that the dead may be stayed." This certainly corresponds in part to the conception of "ghosts," still powerful in many minds.

Third day.—Among the Bedouins of today, who continue the practice of many customs that are ages old, sacrifices are spoken of as made "for the sake of Allah." Exactly the same formula is used of certain other sacrifices which are said to be made "for the sake of the dead." This seems to point to the classification of departed spirits as belonging in the order of the gods or demons. In any case they certainly are thought of as surviving.

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Fourth day.—§ 50. The same attitude toward departed spirits is found among the early Hebrews. Read I Sam., chap. 28, which shows that the contemporaries of Samuel, even so intelligent a man as King Saul, evidently believed in the continuance of the spirit after death and thought that such spirits might be called back to earth if the proper agencies were employed. Note especially vss. 13, 14, where the woman says, "I see a god coming up out of the earth." The word "god" here is precisely the word used to characterize Jehovah himself. Observe that Saul has no hesitation in identifying this "god" as Samuel.

Fifth day.—§ 51. Read the story of the death of David's child of sin, in II Sam. 12:15–23. Consider particularly vs. 23. Does not this phraseology seem to show David is thinking of the boy as still living, though in the place of departed spirits?

Sixth day.—§ 52. It is a noteworthy fact that the great Hebrew prophets are almost wholly silent regarding the subject of life after death. At first thought this might be accounted for by supposing that the conception had not yet come into being in Israel, but the facts are all against that explanation. This prophetic silence is rather to be explained by the fact that the prophets were primarily concerned with the interests of the Hebrew nation rather than with those of individuals as such. They were the guides of the national destiny, and this task was more than sufficient to absorb all of their time and energy. Individuals were of interest to them only in so far as these individuals were significant for the national life.

Notwithstanding the silence of the prophets, it is quite clear that the belief in the existence of the spirit after death persisted in Israel all down through the prophetic centuries.

Read Deut. 18:9–12*a*, noting the prohibition of necromancy therein contained. Bear in mind that the Book of Deuteronomy was promulgated about 621 B.C. The makers of that code of laws did not waste their time in legislating against non-existent abuses or errors. The fact that a law is directed against the practice of consulting departed spirits is convincing evidence that that practice was actually in vogue at this time.

Seventh day.—§ 53. Read Deut. 14:1, 2 and 26:14, noting the significance of these laws wherein certain practices connected with the worship of the dead are prohibited. Read also Lev. 19:28, wherein the same prohibition is contained, and remember that the code of laws contained in Leviticus is quite generally regarded as having come into effect in the fifth century B.C.

Eighth day.—§ 54. Read Isa. 8:19, 20, in which this prophet protests against the current habit of consulting with the spirits of the dead. Interpreters differ here as to whether the prophet's own words begin in the middle of vs. 19 or at the beginning of vs. 20; perhaps the weight of evidence is slightly in favor of the latter supposition. But in either case it is testimony to the practice of necromancy.

Ninth day.—§ 55. Read II Kings 48:–37, in which Elisha is represented as having brought to life again the son of the widow who had shown him kindness. Does not this indicate likewise that the spirits of those departed were thought to continue their existence? Read II Kings 13:20, 21, wherein Elisha's body is represented as having had power to revivify one who had been long dead. This of course shows the same conviction that the spirit of the departed was still living somewhere. None of these passages shows us anything more than the thought

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of a bare existence on the part of the departed spirit. There is no suggestion anywhere of the thought that the existence of the departed spirit was at all worthful or desirable. There is nothing in the way of longing on the part of the living for entrance into this life beyond the grave.

Tenth day.—§ 56. Read Ezek. 37, in which the prophet in figurative fashion strives to encourage Israel, now in exile, to believe that the days are coming when the Hebrew nation, though now dead, shall be revivified and exalted to great glory. This of course is a doctrine of national resurrection, not of individual resurrection.

Nevertheless re-read the passage and ask yourself the following questions. The prophet is striving to present an unfamiliar, yes indeed, a hard, thought to his people. He seeks, therefore, in this figurative way to make it simple and easy of comprehension to them. Would he have employed the thought of the resurrection of individual bodies, as he does here, for purposes of illustration if that thought had been wholly unfamiliar to his hearers? Is it not a sound principle of pedagogy that the unknown should be illustrated by means of the known, the unfamiliar by the familiar? Were not the prophets masters of the art of teaching? Is it likely that Ezekiel would have made so great a mistake as a teacher as to confuse his people hopelessly by attempting to explain one unfamiliar thought by another absolutely unknown? Is not this passage then, which deals primarily with national resurrection, really to be understood as involving the existence in the minds of the people of that day of a belief in individual, personal resurrection?

Eleventh day.—§ 57. Read Isa. 26:16–19, and note that the prophet is speaking to a people who are in the lowest depths of despair. Looking back upon their past history, a history full of suffering and disaster, they are unable to see that they have accomplished anything, nor does the future seem to hold in store anything better for them. The prophet, however, has a different thought. In vs. 19 he assures them, just as Ezekiel did in chap. 37, that the nation is to come to life again. Notice that he uses exactly the same figurative way of expressing this thought that Ezekiel has employed in chap. 37. The time of this prophet is not definitely known, but chaps. 24–27 are pretty generally supposed to come from the Greek period—that is to say, some time after Alexander the Great, 333 B.C.

Twelfth day.—§ 58. While isolated utterances, such as these we have been considering, demonstrate the presence in the Hebrew mind of the belief in the persistence of the spirits of the departed, it is noticeable, on the one hand, that there are exceedingly few utterances upon the subject up to the time of the exile, and, on the other hand, that alongside of this belief in the persistence of the spirit there existed a conception of Sheol, the place of departed spirits, which impresses us as anything but attractive. Read Ps. 6, noting vs. 5, in which it is distinctly stated that Jehovah may expect no gratitude, no remembrance, from those who have gone down into Sheol.

Thirteenth day.—§ 59. Read Ps. 30, noting vss. 8 and 9, in which the same cheerless aspect of Sheol is emphasized.

Fourteenth day.—§ 60. Read Ps. 88, noting vss. 5 and 10–12, in which the dead are thought of as those who are even forgotten by Jehovah, and who may

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expect no favors from him, particularly vs. 10, in which the proposition of a resurrection of the dead is practically denied.

Fifteenth day.—§ 61. Read Ps. 115 and note vss. 17 and 18, in which in similar fashion the dead are declared to contribute nothing to Jehovah in the way of praise. Sheol is a region of silence.

Sixteenth day.—§ 62. Read Eccles. 9:3–6, in which in the most emphatic fashion the dead are described as those who know nothing, who expect nothing, and who are wholly forgotten by the living and have no expectation whatsoever.

Seventeenth day.—§ 63. Read Isa. 38:17–19, wherein the poet thanks Jehovah for having kept him out of Sheol and goes on to say that this is well, since those in Sheol are cut off from God, cannot sing his praises, and have no hopes in him.

Eighteenth day.—§ 64. Read Job 7:7–10, in which the poet very clearly expresses his conviction that death ends all. He represents God in days to come as having repented himself of his harshness toward Job and as himself looking for Job (vs. 8), only to discover that Job has eluded him forever through death. Observe how in vss. 9 and 10 the thought of resurrection is practically excluded.

Nineteenth day.—§ 65. Read Job 14:7–12, in which the fate of the tree is contrasted with the fate of man. When the tree is cut down, it springs to life again. When men die, they sleep never to wake again. But read vss. 13, 14, and notice how Job, recoiling from the paralyzing horror of the description he has just given in vs. 13, utters a wish that Sheol might be for him a place in which he might await the cooling of Jehovah's anger and from which he might come forth to resume his former relations with Jehovah. But in vs. 14 does he not emphatically push aside such a thought as impossible? Observe that in the Hebrew in the first line of vs. 14 the word "again" is not present. What the Hebrew says is this: "When a man dies, is he alive?" To ask such a question, of course, is to answer it. Observe, however, that in the latter part of the verse Job recurs to this longing for a chance in the life to come. Having once been raised, the question (vss. 13–15) will not down.

Twentieth day.—Read Job 14:18–22, observing that Job closes this consideration of the significance of death by reaffirming in the strongest possible language the fact that death practically ends all. Notice particularly vs. 22, which seems to leave the departed spirit a bare existence, but which distinctly represents that existence as one consisting only of pain and sorrow.

Twenty-first day.—§ 66. Read Job 19:23–27. Bear in mind in coming to this passage that Job has nowhere else in the book, before this point or after it, entertained the thought of a worthful life after death as a possibility for himself. Does he come to a new conception of the life hereafter in this passage? As we saw in our last study, he quite clearly states his conviction that Jehovah will ultimately be found on his side, attesting his innocence and defending him from all attacks. But does he think of this vindication by God as taking place in the life that now is, or after his death? If the latter, does he think of himself as consciously participating in that triumph, or is it a vindication in which he himself has no conscious part?

Twenty-second day.—Let us follow the course of thought in the passage of yesterday more closely. In vss. 23 and 24 Job longs for a permanent record of the facts of his life that coming generations may know that he was a righteous

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man. In vs. 25 he puts this thought away from himself and says that the One who knows his innocence and will attest his righteousness, his vindicator, is God himself. Up to this point there is no difficulty whatsoever in understanding the passage, but from this point and on difficulties abound. The main ones are the following: the word translated "at last" in vs. 25 is better rendered "as a later one." Does this mean that, after all other witnesses have spoken and have sought to condemn Job, Jehovah as the last witness will gloriously vindicate him? The word translated "earth" in vs. 25 is really the word for "dust." Does that mean the dust of Job's body? And therefore is this whole experience to take place after Job's death? In vs. 26 the phrase "after my skin" is perhaps equivalent to "when I am dead"; but it may also be rendered "behind my skin," which would mean "while I am still alive." In vs. 26 the phrase "without my flesh," which thus translated naturally means "as a disembodied spirit," may equally well be translated "from my flesh," that is, "from the standpoint of my body"—in other words, "in my lifetime." In the face of such uncertainties as these, it is unsafe to say what Job 19:25, 26 means, other than that it is Job's confident assurance of his ultimate vindication. Whether he thought of that vindication as an experience to come prior to his death or to come after his death must remain unknown to us. The emphasis of the Book of Job as a whole upon the finality of death rather tells against Job 19:25, 26 as looking forward to Job's conscious participation in an experience of vindication after death. But, we must reaffirm, there can be no certainty as to the meaning of this passage.

Twenty-third day.—§ 67. Read Ps. 16, noting in vss. 9 and 10 the exulting confidence of the speaker. What is the basis of this joy? Vs. 10 would be more accurately and clearly translated, "Thou wilt not forsake or abandon me to Sheol. Thou wilt not suffer thy holy one to see the pit." The "holy one" here is Jehovah's nation, Israel. It is represented as rejoicing in the assurance that Jehovah will not allow it to go down to death. He will not abandon it to the insatiable jaws of that frightful monster. He has in store for his people a glorious future, the thought of which buoys them up.

Twenty-fourth day.—§ 68. Read Ps. 30, in which, in vss. 2 and 3, the same note of thankfulness is sounded. The poet, speaking in Israel's behalf, rejoices that Jehovah has "kept me alive that I should not go down to the pit." It must be borne in mind that these psalms came from days when the nation was apparently on the brink of destruction. It was only by an effort of the mightiest faith that the religious leaders of Israel were able to keep alive the spirit of confidence in God and the hope for a glorious future. It was by the constant reiteration of such thoughts as these on the part of psalmists and prophets that the nation's faith in Jehovah was maintained.

Twenty-fifth day.—§ 69. Read Ps. 73. Observe that the theme of this psalm is the problem of suffering. Note in vss. 2–12 how the poet sets forth the fact of the prosperity of the wicked, and how for a time that prosperity was to him a great problem. Observe how (vss. 13–19) after meditation and prayer upon this problem the poet came back to the old orthodox proposition that the wicked are doomed to sudden destruction. Re-read vss. 20–26, noting the speaker's confident assurance of his continual communion with God. Vs. 24 is rather vague in its meaning. The common translation, "receive me to glory," is hardly legitimate. What the text

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really says is "and afterward thou wilt take me gloriously." Whether this refers to a life after death or not is wholly uncertain. The main thought of the passage in any case is the poet's exultant joy in contemplation of the fact of his continual communion with God, who is for him the desire of his heart, whether in the heavens or on earth. He can conceive of nothing superior to God's gift of himself to his people.

Twenty-sixth day.—§ 70. Read Ps. 49:1–14, noting the poet's confidence that for the wicked death ends all. In contrast with that, read vs. 15, observing that the speaker seems to declare that God will save him from death and will "take" or "receive" him. Just what is meant by this latter expression "take or receive" is not clear. It may be noted that exactly the same expression is used in the story of Enoch. "Enoch was not, for God took him." The taking certainly does not mean death. Does it mean ascension to the heavens as in the case of Elijah?

Twenty-seventh day.—§ 71. Read Ps. 17, especially vss. 13–15, in which the poet calls down the curse of God upon the wicked and in contrast with their fate declares confidently that he himself will enter into intimate communion with God. The last line of vs. 15 is another figurative and uncertain passage—namely, "I shall be satisfied when I awake with thy form." What does the term "awake" mean here? Is it awake from death, or is it the normal awakening of the morning after the night's sleep, or is it an awakening of the nation to prosperity and honor after a period of disaster and gloom? As bearing upon the meaning of Ps. 17:15 read Ps. 3:5, in which the awakening referred to is clearly an experience in the life that now is.

Twenty-eighth day.—§ 72. Read Ps. 139. Note vss. 17 and 18, in which the conception of the preciousness of communion with God reappears. Here it evidently refers to an experience in this life, whether the awakening after the night's sleep or after a period of gloom and discouragement is not wholly clear.

Twenty-ninth day.—§ 73. Read Isa. 25:6–8, in which the prophet is confidently portraying the future, especially as it affects his own people. Looking back upon an experience that has been fraught with disaster and destruction, he thinks of the glorious age to come as involving the destruction of death itself and the consequent removal of all cause for sorrow.

Thirtieth day.—§ 74. Read Dan. 12:1–3. Bear in mind that the writer is describing the course that events will take at the end of the age. This writer lived in the days of the Maccabees about 165 B.C. He looks back upon the long history of desolation, destruction, and death. He looks forward to a messianic age of glory. But, after he contemplates this glorious future, two things are borne in upon his mind; the first is the fact that so few of God's faithful people are left to establish the Kingdom of God. There are really not enough of them to establish a kingdom worthy of their great King, God himself. On the other hand, as he thinks of the sufferings endured by generation after generation of his own people, it is borne in upon him that these people ought not to be deprived of any share in the future glory. He therefore, from the point of view of both of these lines of thought, pushes forward to the utterance of the doctrine of the resurrection. Note, however, that this resurrection is only partial. It is not universal. "Many of them that sleep in the dust shall awake." Not all—"some to everlasting life

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and some to shame and everlasting abhorrence." This is not a consistent, comprehensive vision of the resurrection; it is rather an idea worked out to meet a given situation. Notice that this, the only passage in the Old Testament in which there is certainly expressed the thought of resurrection to a life that is distinctly desirable, grows out of the needs of a situation that is attended with great suffering and sorrow; that is to say, the doctrine of a future life as it is expressed in the Old Testament was finally linked up with the problem of suffering and was made to serve as the solution, or at least a partial solution, of that problem.

REVIEW QUESTIONS

1. Give some of the evidence that all ancient nations believed in the continuance of life after death.

2. Give instances that show the belief of the Hebrew people in this subject in the days of Saul and David.

3. Were such beliefs an inheritance or a new revelation through great moral leaders such as Samuel?

4. How did the great lawmakers regard the doctrine or practice of consulting departed spirits?

5. What story about Elisha gives further proof that the people believed that the departed spirits of good people could help them?

6. What form did the idea of resurrection take in the minds of those prophets who were supremely concerned with the *national* life and hopes?

7. What great story from Ezekiel illustrates this?

8. How did writers of the exilic and pre-exilic periods picture life after death in its relation to God?

9. How in relation to activities or pleasure?

10. Was the future life which they pictured in any way to be desired? If so, why?

11. Why did not Job accept in peace of mind the beliefs of his day?

12. Tell what you can of Job's mental struggle concerning the future, and give any conclusions which it seems to you that he reached.

13. Did the psalmists and poets differentiate between the righteous and the wicked in their views of life after death?

14. Quote references showing that communion with God, whether in the present or in the future life, was thought of by some Hebrew writers as the highest good, the supreme satisfaction, of religion.

15. Give a quotation which indicates the supreme ideal that death itself would eventually be destroyed.

16. What is the contribution of the Book of Daniel to this theme?

17. How is all this thought about the future life associated with the problem of suffering in the Old Testament?

18. Does our modern hope of immortality arise from the same problem, or is there now a larger point of view than escape from the possibility of suffering?

19. What is *your* ideal of life after death?

20. Name some things which you have gained from the study of this course.

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THE BIBLICAL WORLD

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ARE MINISTERS SLACKERS?

Ministers and theological students have been exempted from military service. This is either an insult or a challenge.

It is an insult if such exemption implies that ministers are not as ready to serve their country as other citizens, that they are slackers, or that they are so effeminate that they would not make good soldiers.

It is a challenge if it means that ministers are engaged in a work so important that the government is not warranted in calling them from it even for the defense of the nation.

The interpretation to be put upon this exemption will be determined by ministers themselves. If in the present crisis they go about their work with no increase of labor or the spirit of sacrifice, making an excuse out of a holy calling, they accept the exemption as an insult to their calling.

No minister has a right to be a religious slacker.

A church in a time of war should show a sacrificial loyalty to man and God as great as does a nation in war. For a church member to economize on the church is to brand himself not only a disloyal Christian but a disloyal citizen. By the very action of the government itself, in exempting the church's leaders, the church in the time of war is called upon to render special service to its community.

And what is this special service?

Incidentally, of course, a church can assist in the conservation campaigns, Red Cross service at home and abroad, the protection of the boys in camp from evil surroundings, maintenance of Christian work in the camps and on the battlefield. It can contribute to the increasing needs of those families who will have suffered the death of some member. Any minister who does not attempt to further this mobilization of the nation's resources is unworthy of his calling.

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But there is a still greater service which the church can render—a service peculiarly its own. It is spiritual. We shall know sad days when the casualty lists are cabled across the sea. We shall need religion then.

We may see our sense of national mission and our indignation against the brutalities of our enemy developing into hatred of individuals. We shall need religion then.

We shall have moments of hesitation, doubt, it may be despair, as we think of our sons and brothers trained to kill other people, and see them actually engaged in the work. We shall need religion then.

We may have moments when we wonder whether God is really at work in his world, and whether the forces of evil have not got the better hand of him. We shall need religion then.

There will come a time when the world will have to be readjusted and peace be re-established—a time when our social problems will come to us in unaccustomed struggles and the giving of social justice demand unaccustomed sacrifices. We shall need religion then.

And we need religion now, when our new epoch and our new trials and testings are beginning to shape themselves.

❧ ❧ ❧

Has the ministry any message for today and tomorrow?

Are our ministers to be leaders or mere markers of time?

If the latter, it were a thousand times better that every able-bodied man of them should be drafted and sent to the front in defense of ideals which demand a spiritual basis and enthusiasm to which they have refused to devote themselves.

It may be urged that such a call to increased labor and sacrifice will lead ministers to work too hard, endanger their health, induce nervous prostration.

Very well. So be it.

Only a coward refuses to face tasks that involve death.

Exemption from military service means a draft into spiritual service, and a real man will be as ready to die from overwork as from an enemy's bullet.

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GENTILE FORMS OF MILLENNIAL HOPE[1]

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What is to be the ultimate destiny of the world? This question has always made a powerful appeal to the popular imagination, especially at those periods in history when some shocking calamity has overtaken mankind. Sometimes the shock has been occasioned by dreadful disasters in nature, such as devastating floods, furious storms, or terrifying earthquakes. At other times the imagination has been fired by great social upheavals often accompanied by bloody civil wars or bitter religious persecutions. Again, as in more recent times, attention has been arrested by deadly international conflicts which seemed to threaten with destruction the very foundations of all civilization.

In the presence of such dire calamities many persons lose faith in the permanence of the present world. Horrible outbreaks of distress are taken to be symptomatic of an incurable malady which has fastened its deadly grip upon the present cosmic order. Since the disease seems too deep-seated to be eradicated by remedial measures, its progress can be stayed only by destroying the object upon which it preys. The only hope for a final triumph over evil is thought to lie in the complete dissolution of the present order of existence and the re-establishment of a new world free from all those calamitous possibilities inherent in the present order of things.

Belief in a violent end of the world is part of a larger circle of ideas representing a thoroughly pessimistic estimate of present conditions. From this point of view life's ills seem too gigantic to be overcome by mere human endeavor, and even with divine aid no gradual process of world-reform can have more than temporary value. To be sure, by invention or discovery the hostile forces of nature may be partially conquered; social conditions may be improved by means of education or by the enactment of laws; and religion may offer its consolations to the oppressed human spirit. But these forms of help are only temporary in character; they give only passing relief to mankind in general, or procure for a few select individuals a way of escape from the ultimate wrack and ruin to which the world is destined. While one may look joyously toward the future for the sudden dawn of a new age, impending doom hangs like a pall over the present age.

[1] This article is the first chapter in a forthcoming book the purpose of which is to sketch the origins of the millennial type of hope, to note the function which it has served at different times in the past, and in the light of its history to estimate its value as a modern program for the renovation of the world. The book will appear in the autumn of 1917, published by the University of Chicago Press.

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History is also interpreted pessimistically by those who look for a catastrophic end of the world. As a whole, the story of man's career upon earth is viewed as one long process of deterioration relieved only here and there by brief spurts in moral and cultural advance. The distant past is idealized as thought turns wistfully backward to an imaginary Golden Age when ideal conditions prevailed in some primeval paradise, or when some heroic figure appeared upon the stage of history partially restoring for a moment the glory of earlier days. But such occurrences are sporadic and anticlimactic; the course of development quickly descends to lower levels and the world as a whole grows constantly worse. Hope lies only in the future, when the idealized past will be restored in heightened splendor. To one who holds these views, as to the contemporaries of King Richard, "past and to come seems best; things present, worst."

The pessimistic view of the world was more common in ancient than it is in modern times. Mythology always glorified the past, or the future, at the expense of the present; and it was to mythology that the ancient man turned most frequently for his philosophy of history and of life. Today a different state of affairs obtains. Modern science reveals a gradual process in the course of the world's development, extending over countless millenniums, and the future career of the physical universe is viewed with an astonishing degree of assurance which provides no place for a cataclysmic end of the world. Similarly students of anthropology, who seek to recover the story of man's career in prehistoric times, follow his first appearance far back into the shadowy past, but they find no trace of an ideal Golden Age of primitive perfection. All they can discover is one long process of evolving life by which man rises constantly higher in the scale of civilization and attainment, bettering his condition from time to time through his greater skill and industry. Viewed in the long perspective of the ages, man's career has been one of gradual ascent; instead of growing worse, the world is found to be growing constantly better.

Present conditions are also interpreted in a hopeful manner by modern scientific thinking. There is no disposition to ignore the ills of life or to minimize their severity; but instead of men assuming an attitude of passive submission, awaiting the day when all evil is to be destroyed by a cosmic catastrophe, active measures are being taken to accomplish present relief. Disease is to be cured or prevented by the physician's skill; social ills are to be remedied by education and legislation; international disasters are to be averted by establishing new standards and new methods for dealing with the problems involved. In short, the ills of life are to be cured by remedial treatment rather than by catastrophic annihilation. The function of religion in this program is also remedial. Its aim is not merely to extricate individual souls from the débris of a perishing world; its primary task is to stimulate each new generation to the highest possible attainments in moral and religious living.

The optimistic view of human history and life is largely a product of the modern scientific spirit, which applies the teach-

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ings of evolution to the interpretation of the world and pictures God's relation to the universe in terms of immanence. On the other hand, the pessimistic view is essentially a heritage from a past age when primitive thinking derived the imagery for its self-expression from that mythological interpretation of the universe which prevailed in pre-scientific times.

I

Within Christianity belief in the temporary character of the present age early assumed a form known as the millennial hope. According to this hope, in the more or less distant future the course of human history is to be suddenly halted by divine intervention when all evil will be abolished and the earth completely renovated. Then God, or Christ,[1] will establish upon a new earth a kingdom of absolute perfection to endure one thousand years; hence the designation "millennial" hope.

Taken in the large, Christian millenarianism is not an isolated phenomenon. While it shows certain very distinctive characteristics, the main problem which it treats and the general type of solution which it proposes are by no means novel. The presence of evil powers in the world has been recognized by practically all peoples even in very elementary stages of cultural development, and the hope of a deliverance to be effected through special divine intervention is not at all unusual in the history of human thinking. This idea was so prominent in the surroundings of the Christians, and their own daily experiences often proved so very distressing, that they also were impelled to speculate about the end of the present world. In describing this event they employed imagery already current, adding to it certain new features designed to remedy weaknesses in the program of their rivals and to give greater assurances of fulfilment to the distinctively Christian teaching upon this subject. The very attempt to cope with a familiar problem, and the effort to solve it by offering a rival program of the current type, resulted in considerable similarity between the views of Christians and those of their contemporaries.

Familiarity with the world of the early Christians discloses, not only the sources of much of their millennial imagery, but also the secret of its effectiveness. This type of teaching originally received powerful impetus from specific historical circumstances, a knowledge of which is absolutely essential to an understanding of its full meaning and value in the early days of the Christian movement. In later times readers of the Book of Revelation, for example, often found themselves unable to grasp the exact meaning of the author or to appreciate the real service which he originally rendered his contemporaries. This failure was largely due to neglect of the actual historical conditions which called forth the book, and which make perfectly intelligible both its meaning and its value to the particular groups of early Christians whose specific needs prompted its composition. Similarly, in interpreting millenarianism at successive periods in the history of Christianity, account should always be taken

[1] The "premillenarians" place the return of Christ at the beginning of the millennium, while the "post-millenarians" look for his coming at its close.

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of the peculiar circumstance which revived these daring flights of the pious imagination; and their worth can be appraised only in relation to contemporary conditions. When removed from their original environment and injected into an alien setting, millennial notions often become meaningless or absurd.

For the content of their millennial hope the early Christians were indebted most immediately to the Jews, but Jewish hopes had been gradually evolving for centuries while the Hebrews were in close contact with a varied gentile environment. Moreover, Christian hopes continued to expand and function anew as the new religion became an independent movement upon gentile soil. Hence acquaintance with Egyptian, Babylonian, Persian, and Graeco-Roman views regarding the ultimate outcome of humanity's struggle with a hostile world is important for the correct interpretation of both Jewish and Christian teaching on this subject.

While occasionally it may become apparent that earlier gentile hopes supplied the stimulus or the model for similar Jewish or Christian beliefs, it is of much greater importance to understand the general conditions in ancient times which made possible the millennial type of speculation and gave it significance for the ancients. If in modern times those conditions no longer prevail, it is not surprising that millennial expectations seem to lose their meaning. But it is all the more necessary that the present-day student make himself familiar with the circumstances of the ancients in order that he may more fully and more correctly appreciate both the origin and the functional significance of Jewish as well as Christian hopes of the millennial type.

Many gentile peoples of ancient times held definite though varying views regarding the meaning and outcome of humanity's conflict with a hostile world. The emergence of an orderly universe from chaos was often depicted in ancient mythology as the result of a mighty battle between warring deities. These myths reflected in heightened form man's own experiences in his efforts to escape from or to conquer the ruthless powers of nature. He trembled when they displayed their fury in the destructive hurricane, in the blinding lightning, in the deafening thunder, in the terrifying earthquake, or in the devastating flood. Even in the more ordinary experiences of life he often believed himself to be the victim of malevolent powers. Frequently his very existence—to say nothing of his efforts to obtain the luxuries of life—seemed to be threatened by visible and invisible foes.

The issue of life's conflicts was variously conceived, but the hope of some sort of triumph for humanity was practically universal. Ultimate victory was commonly pictured as the work of beneficent deities who intervened in some unusual manner to rescue men from their distresses. Sometimes final deliverance was predicted simply for the individual soul—a deliverance to be realized in a blessed abode beyond the grave. At other times a great hero was brought upon the scene to confer present blessings upon humanity, possibly also pointing the way to a happier destiny in the life to come. Still bolder thinkers prophesied the complete destruction of all evils and the final establishment of a

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new and ideal state of existence for restored humanity upon a renovated earth. Amid all these variations in detail there runs the same scarlet thread of hope, more or less clearly discernible everywhere in the ancient world.

II

As life in the fertile Nile valley was less strenuous than in most of the lands about the Mediterranean, the Egyptians took a somewhat more optimistic view of the universe than did their Asiatic and European neighbors. In the primitive nature myths of Egypt the notion of struggle is not so prominent as in the mythologies of Babylonia, Persia, or Greece; nor does the idea of an ultimate destruction of the world seem to have been native to Egyptian thinking. Nevertheless, in historical times both the burden of life's ills and the need of divine relief were recognized. In the presence of deplorable social conditions resulting from defective government, an early Egyptian prophet declares his faith in the advent of a new ruler who will save the people from their distresses. At present, normal industrial and commercial activities have ceased, justice has disappeared, blood is everywhere, and the people wander about like shepherdless sheep; but the prophet looks for the coming of a brighter day when a deliverer will arise who will rule justly and bring "cooling to the flame." When a beneficent prince appears who brings these hopes to fulfilment, he is hailed as a mediator of divine help. Merneptah, for example, is called the divinely appointed protector of Egypt who bestows upon the people in an especial measure the favor of the great sun-god, Re. Now there is universal rejoicing in the land, all fear of enemies has been removed, lamentation has vanished, the desolated towns are repopulated, and the husbandman enjoys unmolested the fruits of his toil.[1]

Religion also inculcated the idea of a struggle and of a victory to be accomplished through divine assistance. This notion was especially prominent in the popular Isis-Osiris cult which had a wide vogue, not only in Egypt itself, but all about the Mediterranean previous to, and contemporary with, the rise of Christianity. The myths of the cult tell of a fierce conflict between Osiris, the brother-husband of Isis, and a mighty foe who slays Osiris. But a restoration to life is accomplished by the efforts of Isis, and the slayer of Osiris is finally conquered. The myth really depicts the successful struggle of man against his great enemy death, which is now no longer to be feared, since the heroic divinities, Isis and Osiris, have conquered this foe and provided through the institution of their cult a sure victory for mortals. While this scheme of salvation did not include an ultimate destruction of the world, where death reigned, it did offer to every individual the hope of a blessed immortality in a new world beyond the grave.

III

Babylonian mythology depicts a primitive struggle between contending powers personifying the principles of chaos and order. The triumph of the latter under the leadership of the god Marduk has resulted in the creation of

[1] J. H. Breasted, *Ancient Records of Egypt*, III, 263.

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the world and the appearance of mankind upon the earth. Marduk has conquered the powers of chaos, ordered the course of the stars, given shape to heaven and earth, bestowed upon the world fertility and prosperity, and now extends his mercy and compassion toward repentant sinners.[1] According to this legend a new and ideal order of things to endure forever has now been inaugurated. Even before beginning his triumphant onslaught upon the powers of chaos Marduk is hailed by his fellow-gods as savior, lord, and eternal sovereign of the whole universe:

O Marduk, thou art our avenger.
We give thee sovereignty over the entire universe.
Thou shalt preside in the assembly, thy word is supreme.
May thy weapon never become blunt; may it strike down the foe!
O lord, spare the life of him who trusts in thee
And pour out the life of the god who seized hold of evil.[2]

On the other hand, in the Babylonian story of the Deluge, man himself is made to participate in the struggle incident to the changing order of things. Looking down upon the world, particularly upon the metropolis Surippak on the shores of the Euphrates, the gods perceived that civilization had become effete and so they resolved to send a flood. All life would have perished had not one prudent man, Utnapishtim, been instructed to build a boat in which he saved himself, his family, and all kinds of living creatures. As a reward for his service he and his wife were transformed into divine beings and given a special dwelling-place in a distant land "at the mouth of the streams"—apparently a hypothetical paradise near the head of the Persian Gulf. Here they enjoyed a blessed and untroubled existence, but the new lot of their descendants was less ideal. Never again would mankind be destroyed promiscuously, but disasters would fall upon evildoers, lions and leopards would be let loose to devour men, famine and pestilence would come upon the land, and mortals would suffer many ills from which there is no promise of release.

The legend of Ishtar's descent to the lower world discloses still another phase of conflict and triumph pictured by the Babylonian imagination. This mother-goddess was the personification of the vital and reproductive forces of nature. But when she descended to Hades, where she was held captive by the evil powers of the nether world, the vitality of nature waned, deadly winter spread over the land, and the complete destruction of human life seemed imminent. The danger, however, was averted through Ishtar's fortunate escape from "the house where those who enter do not return." With her release nature's vital powers revived, bringing the joys of springtime back again and insuring to mortals a fresh supply of food as well as an increase of flocks. Thus each year had its period of special distress followed by a season of hope.

The contrast between the times of distress and the age of happiness is not confined to the realm of mythology; it also appears in the annals of

[1] Morris Jastrow, Jr., in Hastings' *Dictionary of the Bible*, extra vol., pp. 567–73.

[2] *Ibid.*, p. 571.

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Babylonian and Assyrian history. Evil days are predicted when the glory of Babylon will decline under the rule of a prince who will bring upon the people a time of unceasing warfare and slaughter. Men will devour one another, parents will barter away their children, disorders will suddenly overtake the land, the husband will desert his wife and the wife her husband, the mother will bolt the door against her daughter, and a foreign conqueror will overrun Babylonia.[1]

In contrast with the prophecy of evil things during the reign of an incapable prince, other rulers are hailed as divine deliverers who inaugurate a truly Golden Age. For example, Hammurabi, king of Babylon, viewed his rule as the dawn of an ideal régime when the evils of former days had come to an end with the appearing of the new kingdom of righteousness:

When the lofty king Anu, king of Annunaki, and Bel, Lord of heaven and earth, who determines the destiny of the land, committed the rule of all mankind to Marduk, the chief son of Ea; . . . . when they pronounced the lofty name of Babylon . . . . and in its midst established an everlasting kingdom whose foundations are as firm as heaven and earth, at that time Anu and Bel called me, Hammurabi, the exalted prince, the worshiper of the gods, to cause justice to prevail in the land, to destroy the wicked and the evil, to prevent the strong from oppressing the weak, to go forth like the sun over the black-headed race, to enlighten the land, to further the welfare of the people. Hammurabi the governor named by Bel am I who brought about plenty and abundance . . . . the lord adorned with scepter and crown whom the wise god Ma-ma has clothed with complete power.[2]

Similarly in a letter addressed to the prosperous Assyrian king Asurbanipal we read:

Through their infallible oracle [the gods] Shamash and Adad have decreed the rule of my lord the king over the lands [predicting] favorable reign, days of justice, years of righteousness, copious showers, mighty freshets, favorable market prices. The gods are well disposed, fear of God is abundant, the sanctuaries are overloaded. The great gods of heaven and earth have announced regarding my lord the king: Old men will leap for joy, children will sing, joyfully will women and maidens give themselves to the duties of wife, and being delivered they will give life to sons and daughters. Animal life multiplies. My lord the king has bestowed life upon him whose sins had destined him for death. Thou hast liberated those who were many years in prison, thou hast given health to those who were a long time ill, the hungry have become satisfied, the emaciated have become fat, the naked have been clothed with garments.[3]

In addition to its myth-makers and its political historians, Babylonia also had its philosophers who offered their interpretation of the ever-present conflict between the world's opposing forces. The Babylonian philosopher derived his wisdom from a study of the stars, whose orderly procedure readily suggested that the universe was not the plaything of chance, but was governed by fixed laws. He who possessed adequate astral wis-

[1] From Gressmann, *Altorientalische Texte und Bilder zum Alten Testamente*, I, 75 f.

[2] R. F. Harper, *The Code of Hammurabi*, pp. 3 ff.

[3] R. F. Harper, *Assyrian and Babylonian Letters*, Part I, No. 2 (pp. 2 f.).

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dom could read these laws, and this knowledge enabled him either to interpret past history or to foretell coming events. Observation showed that changes in the position of the heavenly bodies were attended by corresponding changes in the seasons of the year, each season recurring at its appointed time. Thus the life of nature was seen to move in cycles controlled by the orderly movements of the heavens. This fact easily led the astral philosopher to assume that world-history also moved in recurring cycles. Since each year had its days of youth and its declining season of old age, so the world was supposed to pass through a series of births and deaths as the successive world-years came and went.

According to Berosus, a Babylonian priest of the third century B.C., fire and flood alternated in bringing about the end of successive world-eras. When the planets stood in a particular position, the heat of summer would become so severe that all the world would burst out in flame; and at another time, owing to the conjunction of the planets, the winter rains would descend in an overwhelming flood. Berosus was so sure of the accuracy of his observations that he assigned a definite date both for the conflagration and for the deluge.[1]

The foregoing survey shows the peoples of the Tigris-Euphrates valley to have been fully conscious of the ills that threaten man's life upon the earth. Babylonian nature myths reflect a primitive age when man's subsistence was threatened by the devastations of storm and flood or by the rotation of unfavorable seasons. The victory of a gradually evolving civilization was pictorially represented as a heroic triumph of beneficent deities. To be sure, evil had not been completely annihilated, but a new and better age had already been inaugurated. A more advanced stage of reflection appears in historical times, when the hopes of the people are fixed upon some princely deliverer whose favorable rule means millennial blessings for his subjects. Yet the savior-prince is not the ultimate source of help; he is discharging a divine commission, and his reign is beneficent because it is a kingdom of God on earth. In astral philosophy life's immediate ills and immediate blessings figure less prominently, since they are merely incidental items in a great cosmic process. The new world-year may take delight in its youth, but it is destined for decay. On the other hand, the dying world may console itself with the assurance of future renovation. While this program may offer comfort to the cosmos, it contains no consolation for the individual. Those who chanced to be alive in the days of the world's youth share temporarily in its delights, but all souls are ultimately destined for shadowy abodes where they dwell forever in joyless monotony.

[1] Seneca, *Natural Questions*, iii. 29.

IV

The Persians were keenly conscious of a sharp conflict between good and evil in the world. This struggle made a mighty appeal to their imagination, and the course of its progress was portrayed in vivid colors. Both men and divinities were thought to participate in the strife; nor would the conflict cease until the present evil world is miraculously

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purged of its wickedness, cleansed by the purifying fire of a final judgment, and made the scene of a new kingdom of perfect blessedness.

The notion of a bitter warfare between the powers of light and the powers of darkness lies at the very root of all Persian thinking. At an early date old nature myths had been transformed into ideal moral struggles between the god of righteousness on the one hand and the prince of evil on the other. The world began with the good god's creative act in producing beings worthy of himself. This was followed by the counter-activity of the evil spirit, who created many demons and fiends to assist him in his malicious designs. Henceforth the conflict raged, every move made by the forces of righteousness being offset by some counter-activity on the part of the powers of wickedness. When the process of creation had advanced to the point where man emerged, he at once became the special object of demonic attack. Ever since his creation he has been a most active participant in the ceaseless moral struggle, arraying himself at will on the side of the good god or on the side of the demons. Thus the world has become a great battleground where God, his angelic assistants, the beneficent powers of nature, and righteous men are pitted against Satan, his demonic allies, malignant natural forces, and evil men.

Persian speculation divided the course of the world's history into four main periods, each embracing 3,000 years. During the first period God's creation remained in a pure spiritual state with intangible bodies which were unaffected by the taint of evil. Then came the material creation, extending over another 3,000 years, during which the will of God was regnant. The third period was one of great distress because the Prince of Darkness now became much more aggressive and filled creation with many miseries. The fourth period, which is the present age, opened with the coming of Zoroaster, the alleged founder of the true religion, who communicated a new revelation to men and greatly strengthened their powers of resisting Satan and his hosts. After 3,000 years of this struggle have passed, the present world will come to an end. Thus the Persians held the doctrine of the great world-year, an idea which we have already encountered in Babylonia. The four trimillenniums of the Persian system together make a 12,000-year period, which evidently is one world-year of 12 months, each month covering 1,000 years, the months being grouped into four great seasons of 3,000 years each.

Legend subdivided the third of the four great trimillenniums into three different periods, each representing a distinct stage in the history of the conflict between good and evil. The first thousand years constituted a Golden Age ruled by an ideal hero, Yima the Brilliant. He is the fabled educator of the human race, who conferred the blessings of civilization upon men and guided them in the ways of fabulous prosperity. So rapidly did all good things multiply that on three successive occasions, 300 years apart, it became necessary to enlarge the earth in order to make room for the abundant life which it nourished. The glorious hero

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and his beneficent rule are thus described:

> Brilliant and with herds full goodly,
> Of all men most rich in Glory,
> Of mankind like to the sunlight,
> So that in his kingdom made he
> Beasts and men to be undying,
> Plants and waters never drying,
> Food invincible bestowing.
> In the reign of valiant Yima
> Neither cold nor heat was present,
> Neither age nor death was present,
> Neither envy, demon-founded.
> Fifteen years of age in figure
> Son and father walked together,
> All the days of Vivanghvant's offspring
> Yima ruled with herds full goodly.[1]

The Golden Age is followed by a thousand years of distress when the power of the demons prevails. During this period the destructive forces of winter are let loose. The pleasant pastures which formerly had been filled with flocks and herds are now buried in snow and ice, great numbers of living creatures perish, and the death-dealing demons spread destruction everywhere. But by a special providence of the good god a remnant of life from the Golden Age is preserved and stored up in a mythical paradise where it awaits the restoration of a new ideal order of which it is both the model and the germ. As the end of Yima's reign draws near he is instructed to build an inclosure four-square and as long as a riding-ground on each side. When the structure is completed, it is to be filled with the choicest representatives of all living things gathered by pairs. Yima's instructions are:

> Gather together the seed of all men and women that are the greatest and the best and the finest on this earth; gather together the seed of all kinds of cattle that are the greatest and the best and the finest on this earth; gather together the seed of all plants that are the tallest and sweetest on this earth; gather together the seed of all fruits that are the most edible and the sweetest on this earth. Bring these by pairs to be inexhaustible so long as these men shall stay in the inclosure.[2]

This paradise is to be kept tightly shut until the final destruction of the world's wickedness. Then the inclosure will be opened in order that the renovated earth may be fructified by the pure seed of the holy god's first creation. These traditions regarding a Golden Age and an ideal paradise are modeled after the imaginary age of future blessedness for which the struggling spirit of mankind yearned; and this idealized past served in turn as a support for faith in the final triumph of good over evil. What once had been might surely be expected again.

A long period of struggle lay between the Golden Age of mythology and the coming day of the world's final redemption. The one thousand years of darkness which set in with the removal of Yima were followed by another thousand years of struggle. During this time the forces of light made slow headway against the powers of darkness. A new stage in the struggle is marked by the appearing of Zoroaster, who was sent by God to bring the divine revelation to man, thus giving a mighty impetus to the forces of righteousness. His

[1] Yasna IX. 4 f., as cited by A. J. Carnoy in *The Mythology of All Races*, VI, 304.

[2] Vendidad II. 21–31, as cited by A. J. Carnoy, *op. cit.*, p. 308.

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work marks the beginning of the final 3,000-year period which includes modern times and is to close with the catastrophic end of the world, when all evil will be annihilated.

The events connected with the final triumph of God were extensively elaborated by Persian fancy. Shortly before the end, the world will suffer great distress, as the Satanic powers make a last gigantic effort at self-assertion. Demonic hordes will come from the east and from the west, the people will be corrupted through the worship of idols, friends and relatives will become estranged from one another, and a large part of the nation will perish. All nature will be shaken by the shock of battle between the good spirits and the demons of darkness. Temporarily the latter are so powerful that they fill the earth with indescribable sufferings. Pestilences break out everywhere, nature ceases to be productive, rains no longer water the earth, men die of hunger, the brightness of the sun diminishes, the days become shorter, the years pass more rapidly, and the black night of Satanic darkness threatens to engulf the universe.

The terrible conditions of the last times are finally relieved by the appearance of a savior, Shoshans (Shaoshyant), who was born in a miraculous manner from Zoroaster's seed, which had been carefully preserved through the centuries by the angels. With the advent of Shoshans and his companions the resurrection of the dead takes place. Throughout the centuries the spirits of the departed had taken up their abode in heaven or in hell, according to their deserts, but now they are reunited with their former bodies. The bones, the blood, the hair, and the vital force, which had been intrusted to the keeping of earth, water, plants, and fire, respectively, are restored, and each person rises in the place where his death had occurred. With the resurrection the power of death is completely broken. Those who were still alive when the savior appeared also share in this victory over decay and corruption. Each one partakes of the heavenly food of immortality, and never again will the spirit be separated from the body. All peoples are taught a common language, and with one voice they celebrate their triumph by rendering songs of praise to God and to the archangels.

Before the state of final blessedness is attained, judgment must be executed upon sinners, the powers of Satan must be completely crushed, and the world must undergo a process of purification and renewal. After the resurrection all men meet in a common assembly, but the contrast in appearance between the righteous and the wicked is as sharp as that between black and white sheep in the same flock. The good and evil deeds of each are made clearly manifest in the presence of the entire company, whereupon remorse and shame overtake the wicked while the righteous rejoice in their own good fortune. Then comes the separation when sinners are committed to hell for three days of torment, their terrible punishments being intensified by a clear vision of the sumptuous blessings enjoyed in the meantime by the righteous. After judgment the whole world, hell included, is purified by a baptism of fire, which causes the mountains to pour forth streams of

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molten metal. This cleansing flood sweeps over all the earth, leveling hills and mountains and purging evil out of sinners, while to the righteous it is as pleasant as a bath of warm milk. Above the earth good and evil spirits fight out their final battle resulting in the complete rout of Satan and his allies. His power is forever destroyed, he himself is driven back to the lowest pit of darkness whence he originally came, and the regions of hell, now purified by the bath of molten metal, become a part of the new heaven and the new earth which are to endure eternally. Thus the curtain falls upon the last act of the great world-drama.

It is not surprising that the Persians were extremely sensitive to the presence of evil forces in their world, or that they looked to the Deity for a miraculous deliverance from their woes. Their very environment impressed upon them the seriousness of the conflict, as well as the seeming futility of their own efforts to secure a permanent victory. Nature was far from kindly in the Iranian territory. Men suffered from violent extremes of temperature, the productivity of the fields was often threatened by droughts, to overcome the natural sterility of the soil was a difficult task, beasts of prey frequently endangered the flocks of the herdsman, and robbers found easy shelter in desert places or in the fastnesses of the mountains. Persian national history is also marked by an almost perpetual struggle, not only with less formidable foes from the neighboring steppes, but with such world-powers as Assyria, Macedonia, Rome, and Islam. The preservation of both individual and national life involved a constant conflict with opposing powers. Like many other peoples, the Persians looked to religion for the hope of ultimate escape from their strenuous surroundings, and mythology offered them the fantastic picture of a catastrophic end of the world. Their most famous religious teacher, Zoroaster, had championed this teaching, and apparently he had believed that the catastrophe was already imminent in his day, in the seventh century B.C. But subsequent speculation preserved the sanctity of the hope by pushing it well forward into the future, in order that history might not deny its validity, and assurance was made doubly strong by asserting that this great expectation was no mere creation of human fancy, but a truth which had been divinely revealed.

V

Among Greeks and Romans the experiences of life were so varied that the hope of a final triumph over present ills was expressed in several different ways. Fierce struggle was thought to have marked the course of the world's history from the very outset. At an early date stories were current describing the world's progress from the days of primeval chaos down to historical times, and all of these legends portray a constant conflict between hostile forces. From heaven and earth spring the Titans—gigantic personifications of the elemental forces of nature. Many a fierce battle has to be fought ere these elemental powers can be brought under the control necessary to an orderly status of civilized society. But at last Kronos, the mightiest of the Titans, is overthrown by his son Zeus, who henceforth is

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revered as father of gods and men and ruler of the universe. Thus the primal forces of nature battle with one another until order emerges from chaos.

Greek mythology pictured the career of man in prehistoric times as one long conflict in which evil grew constantly stronger while man's condition became correspondingly less happy. In Hesiod's *Works and Days*, composed in the latter part of the eighth century B.C., these views find clear expression. The situation represented is a very human one. Hesiod and his brother Perses having agreed upon a division of their patrimony, Perses quickly spends his portion in fast living while Hesiod retains the homestead and prospers by cultivating the soil. After dissipating his portion of the inheritance, Perses seeks to recruit his fortunes by means of litigation. He brings suit against his brother on the ground that the original distribution had not been just, and by bribing the judges he secures possession of the property. Hesiod appeals to his brother to forsake the lawcourts and submit to the righteous judgments of Zeus. Guided by this practical motive, the poet gathers up a number of popular tales to point the moral that industry and justice are the chief virtues to be cherished in these degenerate times.

Hesiod is firmly convinced that the present world is full of evil. There is abroad in the land a spirit of strife which stirs up discord between brothers and engenders fearful wars. Both by day and by night unnumbered ills move silently and unseen among us mortals, striking down their victims at will. Because of their presence the earth is slow in yielding its increase, they prepare destructive insects or blighting scourges for the growing crops, they cause all manner of diseases which rack and consume the human frame, and they have brought upon men the curse of death. The situation seems all the more hopeless since it is a direct result of the effort made by Prometheus (Forethought), the would-be friend of man, to advance the status of mortals by teaching them the use of fire. But man must learn that his only hope—if he may hope at all—lies in absolute submission to the arbitrary will of the gods and not in any attainments to be reached by human effort. From this point of view the progress of human development is downward rather than upward.

The gradual deterioration of mankind is taught again in Hesiod's description of the successive ages. At first the Olympian gods created a race of men free from all ills who lived many years without growing old, and who died at last as if merely overcome by sleep. During this Golden Age earth bore all good things spontaneously, and all men were rich both in material blessings and in divine favors. When this age was brought to a close by the will of Zeus, its men became kindly ministering spirits which veil themselves in shrouds of mist and move everywhere over the earth to direct or to succor mortals throughout all subsequent ages. Next comes the Silver Age, far inferior to the Age of Gold, but still a time of partial happiness. Ultimately the men of this time fall under the wrath of Zeus because they neglect the worship of the gods, but being a race of silver they receive a secondary position of honor beneath the earth and are known henceforth as "blessed ones."

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The third age is that of Bronze, when men learn war and give themselves over to terrible strife, but presently they are dragged down ingloriously to Hades. The Age of Iron—which Hesiod regards as the present age—is most wretched of all. Now there is no respite from toil, no release from care. This state of affairs will endure until the time arrives for this age to end, for Zeus has also determined a day for the final destruction of the Age of Iron.

What will follow the Iron Age? Will the original cycle then repeat itself, bringing in the Age of Gold once more? Although the poet does not essay the rôle of prophet, yet he expresses a wish that his birth had been delayed until the cruel Age of Iron had passed. Apparently he dares to hope—perhaps even to believe—that the best is yet to be.

Greek mythology contains another legend that is instructive in the present connection. In the distant past man had been so strongly prone to wickedness that Zeus determined to devastate the earth with a flood. The destruction was complete, the righteous Deukalion and his wife alone escaping from the calamity. Instructed by an oracle, they cast behind them stones from which human beings spring; the earth itself produces plants and animals; and a new age arises when man is given a fresh opportunity to prove his mettle in the struggle against evil. Yet, on the whole, the course of development moves downward, notwithstanding temporary advances in civilization which are made possible by the assistance of heroes and demigods. These helpers of mortals give aid in founding cities, teach men to cultivate the soil, communicate to them useful discoveries and inventions, inspire them to worthy attainments in poetry or song, and instruct them in the proper observances of religion. But even these accomplishments were not sufficient to persuade the Greek myth-maker that the present was not a degenerate age. He ceased not to look backward with longing eyes to the Golden Age of the past, or to entertain a faltering hope that those ideal days might return.

The past Golden Age was not the only model for future hopes; the mythical fate of heroes served a similar purpose. Such of these ancient worthies as had not been rewarded with a position among the gods were thought to be leading a delightful existence in the isles of the blest at the confines of the world. There they dwelt under the rule of Kronos, who had formerly held sway in heaven when the first Golden Age was upon earth. Now the blessed heroes enjoyed a partial return of primitive bliss, for three times yearly the fertile soil of the Elysian fields produced spontaneously its honey-sweet fruits. Toward these delightful regions present mortals often cast covetous eyes. Sometimes a warrior weary of strife was tempted to forsake the conflict and to sail westward in search of this earthly paradise, which legend located on certain islands in the Atlantic Ocean a thousand miles or so from the African coast.[1] In Roman times Horace[2] makes bold to suggest that men take this Elysian kingdom of heaven by force. He bemoans the sad condition of mortals in the present Age of Iron and bids them forsake its wretchedness, turning their eyes

[1] Plutarch *Sertorius* 8 f.

[2] *Epodes* 16.

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toward those smiling isles of refuge where the earth yields her increase without the plowman's care. It is quite possible, however, that Horace is not advising his contemporaries to emigrate to the Islands of the Atlantic, but is metaphorically referring to Rome itself, now under the rule of Augustus, who is hailed by his admirers as the restorer of the Golden Age. At this time some Romans really believed that the millennium had dawned.

VI

Greek mythology was freely appropriated by the Romans, who in some respects took the problem of the world's evil more seriously than did the Greeks. While Roman writers were busy expounding Greek myths for Latin readers, the Roman statesman, with his remarkable aptitude for practical efficiency, undertook the task of making the blessings of the Golden Age a reality for his own day and generation. Roman political philosophy of the first century B.C. adopted the notion of successive cycles in historical evolution and saw in contemporary events evidences of the passing of a decadent age and the dawn of a new order. The closing years of the Republic had been a period of much distress which made men peculiarly conscious of life's ills and prompted strong desires for deliverance. Poets called to memory the golden days of fabulous happiness when Kronos had ruled and wars were unknown, while at present under the dominion of Zeus there was no end of war and slaughter.[1] Craze for war was said to rest like a curse upon Rome, doomed by fate thus to bring ultimate destruction upon herself.[2] As early as the year 88 B.C., in connection with the terrible civil war for which Sulla was held chiefly responsible, premonitory signs had been observed which were alleged to indicate the coming of a new age. It was reported that one day out of a clear sky a trumpet had sounded mournful and terrible, presaging the advent of internal conflicts which were to bring more distress upon Rome than she had formerly suffered from all her enemies.[3] Again, at Julius Caesar's funeral the alleged appearance of a wonderful star in broad daylight was taken to indicate the exit of one age and the dawn of a new era.[4]

During the period of reconstruction following the death of Julius Caesar and the gradual rise of Octavian to a position of supreme power throughout the whole Roman world, Virgil ventured to prophesy. He was not unmindful of the ills to which humanity was heir, nor did he ignore the trying experiences of the times; yet in spite of all these calamities he was distinctly optimistic. To be sure, he recognized that the husbandman often found his efforts thwarted by wild beasts, by robbers, or by floods, but in struggling against these enemies man acquired much greater skill than would otherwise have been possible. In fact, Zeus himself had let loose these hostile forces for the very purpose of encouraging humanity toward higher attainments.[5] But in all his striving man remembered that once upon a time

[1] Tibullus i. 3.

[2] Horace *Epodes* 7.

[3] Plutarch *Sulla* 7.

[4] Servius on Virgil *Ecl.* iv. 46.

[5] *Georg.* i. 121 ff.

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there had been no pests, the very choicest products of nature had grown spontaneously in great abundance, and now the former Age of Gold was about to return.

Virgil based his hope upon observation and revelation. The hope of world-renewal had been suggested both by legends regarding ideal times in the past and by the notion of cycles in the revolution of the ages. The troubles of the time provided a fitting occasion for the introduction of a new order, while desire and expectancy made it easier to perceive premonitory signs of coming events. In addition to these immediate incentives, the Sibylline books—the "bible" of Roman religion—had also revealed the approach of a new era. Under the inspiration of all these authorities Virgil uttered his famous prophecy of the impending Roman "millennium":

The last age prophesied by the Sibyl is come and the great series of ages begins anew. Justice now returns, Saturn reigns once more, and a new progeny is sent down from high heaven. O chaste Lucina, be thou propitious to the infant boy under whom first the iron age shall cease and the golden age over all the world arise. Now thine own Apollo reigns. While thou too, Pollio, while thou art consul, this glory of our age shall dawn and the great months begin to roll. Under thy rule all vestiges of our guilt shall disappear, releasing the earth from fear forever. He [the new-born child] shall partake of the life of the gods, he shall see heroes mingling with gods, and be seen by them, and he shall bring peace to the world, ruling it with his father's might. On thee, O child, the earth, as her first offerings, shall pour forth everywhere without culture creeping ivy with lady's glove, and Egyptian beans with smiling acanthus intermixed. The goats of themselves shall convey homeward their udders distended with milk, nor shall the herds dread monstrous lions. Thy very cradle shall blossom with attractive flowers. The serpent shall perish and the secret-poison plant shall disappear; the Assyrian balm shall grow in every field. But as soon as thou shalt be able to read the praises of heroes and the achievements of thy sire, and to know what virtue is, the field shall by degrees grow yellow with ripening corn, blushing grapes shall hang on the rude brambles, and hard oaks shall drip with dewy honey. . . . . Dear offspring of the gods, mighty seed of Jove, enter thy great heritage, for the time is now at hand. See how the world's massive dome bows before thee—earth and oceans and the vault of heaven. See how all things rejoice at the approach of this age. Oh, that my last stage of life may continue so long and so much breath be given me as shall suffice to sing thy deeds!

This politico-religious faith of the Romans was still further strengthened by the success of Augustus in establishing order throughout the Empire. When Virgil had delivered his messianic prophecy in the year 40 B.C., he did not specifically name the divine child who was to prove himself savior of the world. But later, when composing the sixth book of the *Aeneid*, the poet was able to point to Augustus as the promised deliverer who is "to establish again the Golden Age in Latium, through those lands where Saturn reigned of old."[1]

Faith in the saving mission of Augustus is not the peculiar possession of the literary men of the Imperial court; it is also a widespread belief among the

[1] *Aeneid* vi. 788 ff.

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populace, particularly in the eastern portion of the Empire. In these regions it had been customary for centuries to regard a beneficent prince as a saving minister of Deity. In Greece, Asia Minor, Syria, and Egypt powerful generals and other potentates had often been hailed as deliverers from ill, and the blessings which their rule conferred upon their subjects were esteemed as divine gifts. But at no period in the memory of man had the stability of life in the Mediterranean world been more secure than under the kindly rule of Augustus. These new conditions, in contrast with the wretchedness of the preceding period, led naturally to most extravagant praise of the emperor. Surely his advent had brought an end to the Age of Iron, and now the process of world-renewal had begun. Accordingly Augustus' subjects inscribed memorials to him in which they expressed a belief that Providence had now fulfilled all the prayers of mankind, "for earth and sea have peace; cities flourish well governed, harmonious, and prosperous; the course of all good things has reached a climax, and all mankind has been filled with good hopes for the future and good cheer for the present."

The final revelation of divine favor for mortals had now been granted in the person and work of Augustus, whom Providence "filled with virtue for the benefit of mankind, sending him to be a savior for us as well as for our descendants, bringing all wars to an end, and setting up all things in order." By his coming he has not only fulfilled all past hopes and excelled all previous benefactors, but he has left to future generations no possibility of surpassing him. In short, when he was born the dawn of the Golden Age began. Such was the popular faith of many of Augustus' subjects.

VII

While mythological fancy and political theory were making their contributions toward the shaping of Graeco-Roman "millennial" hopes, the more distinctly religious movements of the time were also exerting a distinct influence upon the future hopes of the masses. Most important of all were the so-called mystery-cults, which had become generally known about the Mediterranean before the beginning of the Christian era. The tendency of these religions was to turn men's minds away from the notion of world-salvation and to center attention upon the salvation of the individual. Yet the myths and rites of these cults reflected the idea of a mighty conflict in this world. Moreover, the conflict was thought to affect, not only the present welfare of man, but also the fate of his immortal soul. Each cult offered its devotees the hope of an ultimate victory over the world's hostile powers. The myths described how legendary divinities had warded off from mankind the terrors of winter, having procured, by means of their own descent to the lower world, power to revive the life of nature in the springtime and bless mortals with an abundance of summer fruits. In historical times these material blessings were used to symbolize a victory for the souls of deceased mortals. As the divine hero of the cult had descended to the nether regions and returned triumphant, so the soul of his worshipper would be liberated from the shades below and transported

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to regions of eternal blessedness. Although belief in individual immortality offers escape from, rather than a solution of, the present world's ills, yet the picture of future blessedness described in the mysteries provided suggestive imagery for those who wished to portray the glories of a returning Golden Age upon earth.

The Graeco-Roman philosophers also struggled with the problem of the world's evil and proposed solutions for its removal. The ideal republic proposed by Plato was to be a utopia of man's own making, but popular notions influenced very perceptibly the details of the scheme. This new model society was really a replica of the Golden Age of mythology with the more fanciful features and the primary activities of the gods omitted. But Plato's state was not to endure forever; it also was subject to the universal law of change and decay. First came the world-year during which humanity was upon the ascent, this development culminating in the realization of the ideal social order which Plato's imagination reared for itself. Then another world-year sets in marked by a gradual process of decline. These two alternating ages will follow one another as long as the universe endures, each part of each cycle reappearing at its appointed time. Since the human body and the immortal soul are items in the process, man may ever rest assured that some day in the more or less distant future the Golden Age will return, when all souls and all bodies will be temporarily reunited under perfectly ideal conditions.

In the case of Epicureanism its rigid materialism and its emphatic denial that the gods concerned themselves at all with the present world left room for human activity only in combating the ills to which flesh is heir. The Epicureans neither permitted themselves to follow mythological fancies nor did they indulge in idealistic flights of imagination, after the Platonic fashion. They scorned the popular belief that the history of mankind had been one long process of degeneration; on the contrary, they pictured it as a gradual rise in the arts of civilization. This process produced its pains and its pleasures, but the latter would predominate if man would only learn to live each day wisely and well, eliminating from his mind all traditional religious notions. The greatest curse on mortals was their inherited fear of the gods and their dread of death, both notions being wholly erroneous according to Epicurean teaching. Since the soul did not survive the body, death was not to be feared, and since the gods had absolutely no part in the affairs of man, present evils belonged to the strictly human sphere. Under these circumstances conditions could be bettered only through the activity of better men in the present age.

The most influential school of philosophy in the early Roman Empire was that of the Stoics. Their ideas regarding the present world-struggle and its outcome are composite in character. Stoicism retained the traditional picture of an ideal past when mankind lived free from care and pleasing to God. Man's fall from this ideal state is ascribed to his own acts. At first he remained close to nature and was a tiller of the soil; he was an utter stranger to

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city life with its greed for gain and the consequent strife arising between men and nations. Ascent in civilization so called had really meant decline in happiness and morals. When the first sword was forged and the first ship built, man started upon that downward course which ultimately plunged him into wars, led him to undertake perilous journeys upon the sea, and engendered every form of jealousy, hatred, passion, and vice.

The only way of escape from the evils of modern decadent times was said to be a return to the simple life of nature. The Stoic preacher strenuously urged his contemporaries to apply this panacea for the healing of their own personal ills. They were personally responsible for the outcome of this effort, but the success of the struggle was partially guaranteed by the presence in their lives of a divine power—an inherent spark of deity—which God had placed in every man's breast at birth. The hope of humanity lay in living true to the inward light. This ideal, if pursued, would result in the suppression of present evil, the purification of the world, and a life of ideal happiness.

If this program could have been carried out, man might have been able to inaugurate his own "millennium." But the Stoic did not really believe that this ideal was capable of full realization under present conditions. The goal was not to be reached by an evolutionary process slowly leading back to primitive ideal conditions; on the contrary, it was to be attained by means of a cosmic catastrophe which would resolve the present world into its primal constituent elements, from which there would arise a new world where the Age of Gold would be restored.

Since Stoic teachers adopted the theory of cosmic cycles, their new world would not retain its perfection eternally. The same forces of deterioration that had wrought havoc in the past would again appear. Although everything had been newly created in innocence in order that no remnant might be left to tutor men in vice, yet the new race would soon decline. As Seneca dolefully remarks, vice quickly creeps in, while virtue is difficult to find; she needs a ruler and a guide, but vice can be acquired without a tutor.[1] Hence Stoic philosophy offered at best only a temporary release from evil—a release to be partially attained by the individual through his own efforts in living true to nature, and to be exhibited from time to time in the eternal cosmic process which periodically brought about world-dissolution and world-renewal.

Our survey of gentile efforts at solving the problem of the world's destiny and man's relation to the ills of life shows how generally the ancients depreciated the significance of their own times. There is a prevalent tendency to trust almost exclusively in special supernatural intervention for the hope of deliverance from evil. Even when the hope seems on the point of realization under some beneficent ruler, he is given supernatural credentials as a means of guaranteeing his validity. Where direct supernatural aid is rejected, reliance is placed upon the arbitrary workings of a superior cosmic process, and thus the significance of the human struggle is virtually denied.

[1] *Natural Questions* iii. 30. 7.

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BEDROCK IN RELIGION

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When a pastor looks for a basis of religious faith, his interest is not academic, but practical. He is out to help his parishioners to a real living faith. It is this which gives interest to the present article. It is the result of the thinking engendered by actual pastoral experience.

Religion, like education and social science, must be grounded finally in the facts of experimental psychology. The voucher of certainty, the ground of authority, and the first principles of organization for the whole body of Christian doctrine lie in the normal reactions of the soul. That the principle here proposed is true is indicated by the mind's own functioning, by the nature of religion, by the method of Jesus, by the genetic process of the Bible, by the appeal of the hortatory evangelists, by the common implication of the contending schools of traditional theology, and by the evidential and constructive value of the principle itself.

A normal act of the human mind is a first fact in human knowledge. It is the only means by which existence of any kind can express itself in the field of human consciousness. The soul shows, by what it does, what the universe is. Its constitution reflects the constitution of the scheme of being in, through, and from which it emerges. The self-affirmation of consciousness can never be superseded in authority and certainty by any argument about objective being or by considerations based upon any external fact. The "I am" of the human personality is the only avenue through which the "I Am" of the Infinite can become an actual revelation to that personality. Those religious indexes which lie in the mind's own normal action are the initial and final revelation of God to human consciousness. In the nature of the case the Bible, the reason, and the church, so far as they are agencies of revelation at all, are simply tools for teaching.

The religious movement of the mind, no matter what various factors and phases may enter into it, has at least one constant and fundamental element, namely, a longing for the best life, around which all of the religious reactions cluster and from which they derive their value. This longing is the generic and genetic religious act; and, however religion may be otherwise properly defined, it is always essentially the pursuit of the best life, and it is properly and with scientific exactness so defined. Whenever this longing attains its utmost depth and dominating power in the soul, it spontaneously expands into the longings for self-perfection and self-perpetuation and for the best life for all of the human race. It turns naturally into universal

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love and is ready to worship and to serve a God made in its own image. In its larger development, therefore, religion is a passionately loving self-devotion to the best life for all.

Faith is the credit which we naturally give to all of the psychic reactions which seem to us to be normal — that is, organically true to the longing for the best life. It is integral in all conscious vital impulses and in all instinctive tendencies of the human race. Wishes are the wings of faith; and the wish is, indeed and rightly, father to the thought. Specifically we learn by experience that circumstances modify the usefulness and rightfulness of various acts to which we are inwardly impelled; and so we learn to select and to choose among wished but conflicting courses of action. The longing for the best life is the standard by which we justify our choices to ourselves. Faith refuses to credit morally any choice not so justified. We blame ourselves morally when we are conscious that we chose contrary to what we knew to be in harmony with the best life. We cannot believe in such choices. Faith not only affirms the validity of the longing for the best life in its primary form of self-concern, but it equally validates religion in its larger and social concern for all humanity. I think that the whole experience of the human race may challenge a single case of a person in whom the longing for the best life was healthy and dominant as a motive, and who was at the same time faithless, selfish, satisfied with imperfect and temporary living, without an instinctive tendency to universal kindness, unconcerned about the welfare of others, in doubt about the worth of the life so longed for or disinclined to attempt its achievement. All forms of faith, so far as they are genuine, are grounded in this original and vital faith in the best life and grow out of it; and this faith in the validity of the soul's own reactions is of the essence of true religion and is ineradicable from the mind of the human race. It is the soul's own testimony to its own religious competency, and its own definition of religion in terms, not of speech, but of its own psychic reaction.

I

In harmony with this view the method of Jesus exhibits a striking absence of metaphysical argument and of appeal to historical or institutional authority. While he employed sound reasoning, recognized the connection of his work with the religious past, honored the sacred records of his people, and followed respectfully the institutional forms of his nation, he nowhere admitted that the validity of his teaching depended upon any of these things. His basic appeal was directed to the instinctive reactions of the soul, to the simple responses of the child mind, to the common sense of the common people, to the primary longing for the best life, and to the primary and vital faith in that life, with all of the implications of such an appeal.

The character of the Bible and the process by which it came into being are also significant of the principle herein advanced. From the beginning to the end of the book there is no argument to prove the existence of

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God, nor any effort to show that the book as such is of divine authority. On the contrary, every writer who had part in the making of it during the long centuries while it was growing into a finished expression of the religious experience of a great historic people seems to have thought that the message itself was so worthful as to need no other enforcement than its obvious worth. Questions of canonicity, inspiration, and formal authority are not argued in the Bible itself. They are afterthoughts of theology. Its constant assumption is that no person of common sense who is honestly seeking the best life can fail to hear the call of God in the message it bears. It regards itself as its own all-sufficient appeal to moral and religious common sense. It carries the air of one consciously revealing the self-evident. It trusts the primary functions of the soul.

A remarkable, unintentional, and quite naïve confirmation of the view here presented is found in a study of the method of the hortatory evangelists. A common characteristic of their class is a fondness for proclaiming their stalwart adherence to traditional creeds. "The old religion is good enough" for them. They vaunt themselves as the special conservators of orthodoxy, the hangmen of the higher critics, and the detectives of heresy among the pastors. They announce the existence of a great religious controversy in which they stand as the champions of the truth against an apostate ministry. If such a conflict exists, then the task of the evangelist is one that calls for careful, exact, ample, scientific, and logical argument, drawn from a wide range of historical and philosophical material and so presented as to carry to the people a rational, certain, satisfying, and saving objective knowledge of truth of the things asserted by him. Does he present such an argument? Not he. It would be too dry. It would kill the meetings. He is not sufficiently master of either the matter or the method of such an argument. What then? Our Don Quixote of orthodoxy drops the argument at the point where it is most vital, fixes his hortatory lance in rest, and rides to the charge in the name of "heartfelt religion." That is, he appeals to the religious instinct, to the reactions of child psychology, to the simple and direct perceptions and impulses of the best life which lie in the field of common sense. The creedal argument is lost in the spiritual appeal and is never recovered. By this appeal people are truly saved, most of whom never in all their lives find out whether the form of doctrine which he preached is true or not. They are saved through the awakening of their passionate longing for the best life and through the group of reactions that accompany such a longing. His own method of appeal exposes the shallowness of his theological bravado and is a demonstration, by a resistless argument *ad hominem*, of the principle that religion is fundamentally a matter of psychology rather than of history, form, or dogma; not logic, but life; not grammar, but grace.

This principle is further evinced by the fact that it supplies the ground of authority in common for the contending schools of theology and the ultimate terms of mediation among them. Every dispute among them refers itself back

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to the question: How do you know? But this is simply another form of the question: How does the mind naturally act? It is a question of psychology. Consequently for their ultimate premises they refer their dispute back to the constitution of the human mind and find therein their common ground of authority. Much of their contention is due to a failure on their part to accept frankly the testimony of their own common experience. If they would do so, they would find therein a large common ground of theology, would restrain a tendency to dogmatism, would become more tolerant toward variations in definition, and would be able to consider each other's faith sympathetically without the fear of being damned for the sins of reasonableness and good-will. The neglected premise of psychic experience is the real principle of mediation in their disputes. Before the light which lightens every man, if they will only take pains to let it shine in common both in their hearts and upon the topics of their controversies, they will find their sectarian slogans becoming far less potent as rallying-cries; their disagreements and antipathies will seem less vital; they will acquire magnanimity and tolerance and will be far on the way toward general agreement. When we build our creed upon the soul as we now build our curriculum upon it, the religious fellowship of the churches will become as free as academic fellowship has come to be.

II

What is the constructive value of a truly scientific psychology for the purpose of forming a system of Christian doctrine and evidences? When we begin to organize our creed upon the vital impulse as it exhibits itself in the forms of a longing for the best life, of faith in that life, and of a final self-determination toward that life, does the resultant projection of doctrine exhibit a larger measure of richness, certainty, freedom, and sanctity than do creeds built upon the assumptions of traditional revelation, of philosophical theory, or of ecclesiastical authority? Test it upon a few of the vital points of religious doctrine, and thus ascertain by experiment how it works as a basis of doctrinal statement and evidence.

For instance, the Goal of being toward which the longing for the best life impels us, the What-We-Want-to-Be, the eternal and perfect Self, is God. So far as the best life becomes a reality in our experience, so does God. Whenever the spirit of the best life awakens in us in the form of longings for perfect and everlasting selfhood and for universal welfare, we have found God within ourselves, indwelling, unnamed, unobjectified, undefined, but simply sensed as the Spirit of life. But in practice these longings cannot be separated from the world of ideas; and, when we begin to idealize, objectify, and name that Being which in vital terms we sense as the best life, a great variety of ideas and names may play hide-and-seek in the mind: God, Gott, Deus, Dieu, Yahweh, Jove, the Almighty, I Am, the Holy Spirit, Manitou, the Heart of the World, the Eternal Spirit, the Spirit of Christ, Love, the Social Spirit, King, Father, Mother, Brother, Comrade, Friend;

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and so on indefinitely we may go, naming and defining the infinitely undefinable, inexplicable, and inevitable Gracious Presence, realized in the midst of the quest for the best life. If heart and thought be true to the best life, let speech be free to name and describe the mind's corresponding ideas of God. Syncretism is no sin. All terms which express a genuine faith in the best life are valid. Creeds and forms of worship born in that faith can hardly miss the divine reality, because the soul has already embraced, in the sources of motive and the determinants of character, that life whose only possible meaning in the world of ideas is God.

Again, who is Christ? He is the best human being we can think of, who gives to us the most perfect exhibition of the best life, the strongest stimulus to the longing for it, and the greatest help toward its achievement. There is room for all of the metaphysics and stories of miracles that may be spun about him. But they are incidental, while he is our vital concern. Is he divine? What do we mean by this phrase? Why should we care? And why should he not be to us very God? If he makes me Christly, he is Christ. If he makes me godly, he is God. Whatever else the world's Christ may be, in his contact with the soul he is the Spirit of the best life, universal Love incarnate in man, Good-Will serving and saving to the uttermost. All out of doors belongs to him. He cannot be fenced in with creedal definitions; and the soul in whom his spirit is regnant may ask, think, speak, and express its consciousness of him with unfettered spontaneity. But is the historic Jesus of Nazareth the Christ? Ask your soul rather than your priest. What appeal does he make to your sense of the best life? It is a fact of human experience that the story of Jesus awakens actual saving reactions in the soul. His very name comes to be a hitching-point for vital faith. Believing in him produces Christian character. But are there not other saviors; and does not believing in them also make people Christly? Try them and see. If they work as Jesus does, then he has associates, but no rivals. All who love, serve, and save are his fellows. The more perfectly they can effect the salvation of men, the less rivalry can there be between them and him. He is trying to fill the world with people as much like himself as possible. Go to the search. If anybody can be found who surpasses him in spiritual genuineness and power, then in his name I am ready to pledge both myself and Jesus to follow that surpassing Christ. But to me, and as I know him, he is supreme, unique, and final.

Consider likewise the Bible. If we come to it with the instinct of the best life rather than with a theological syllabus, we shall find it shot through with the spirit of Christ. Did inspired men produce it? Who knows? And what, indeed, does the question mean? Is the Bible idyllic, mythical, legendary, historical, poetical, enigmatic, didactic, romantic, scientific? Does it contain errors? Is there any other inspired literature in the world? For answers, read and see. Paul's test is pragmatic and final. All literature inspired of God is profitable for the culture of the best life; and, conversely, all

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literature so profitable is inspired of God. The vital question concerning the Bible is: What kind of people does it produce? Does it inspire a longing for the best life? Does it tend to create Christly character? If so, we may care little for questions of criticism; and if not, we may care even less. In common experience the Bible, when read in the spirit of sincere hospitality to the truth, does, indeed, show Christ to men and is accompanied by a saving reaction in their lives. This being true, how can we greatly care what theories men hold of its origin and interpretation? Its divine authority is measured precisely by its power to produce saving results.

The very core of the Kingdom of God, of a valid church, and of all valid social order is the collective pursuit of the best life for all. Society is collective psychology. From this point of view the church is easily defined as a group of Christians joined together in the spirit of Christ, by a Christ-motived, individual choice, to carry on his work; and the Kingdom of God is that universal community of mankind which the church represents and toward which it strives. Thus the church is essentially a free democracy, following the Christ-enlightened common sense of the best life in the people collectively. Its democratic spirit tends to communicate itself from the church to the community as a whole; and the stronger it is in the church, the more will it assert itself in secular relations as a tendency toward political, industrial, and educational democracy. The irenic principle of mediation between the church, on the one hand, and the Socialist movement, on the other, is their common motive, which is the longing for the best life for all. They are phases of the same religion; and if they come to understand each other, they will join hands in enthusiastic fellowship. The keys of the Kingdom go into the hands of those who have Christ in their hearts.

What of the future life? When we come face to face with eternity, as the event of death brings us to face it, uncertainty and obscurity torture us. Shall we live beyond the grave? Shall we be happy or miserable there, solitary or social? How do I know that what the Bible says upon this subject is true? These questions come. They have a right to come. Until sufficiently answered, they will continue to come and to stretch forth a sinister hand, thrusting hope and peace out of the soul. At such a juncture, when the soul lifts its last desperate cry for something solid upon which to stand while its world dies into night, will you mock the heart hunger of the dying by exhorting them to believe stoutly in a vague Perhaps — to die trusting in what somebody says, because somebody says it, or because it is written in a book? Why not rather flood their night with the sweetest gospel ever revealed to mankind, namely, the gospel of the eternal and imperishable worth of the Christ spirit, written in the value-sense of the soul itself? By every measure of value at its command the soul instinctively validates the life of universal good will as the best life for time and eternity. No matter how that sense of value came to exist, whether by direct and foreseeing

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creation or by a process of evolution which acquires significance as it goes, here that sense is, giving imperative sanction to the Christ-motived life as a finality. No matter in what picturesque or grotesque forms the imagination of men may trick out in detail the future prospects of such a life, here, below all imagery, remains that value-sense, vital, inherent, insistent, enduring, the ever-present and immediate fact and factor of hope. Its existence in human experience is direct and indisputable testimony to the truth of the eternal expectation which accompanies the spirit of Christ in the heart. To deny its certainty is to tear all heart and meaning out of human experience and out of the universe; to throw away all of the moral gains of life as a worthless heap of garbage; and to substitute for that heart and meaning and for those moral gains, as the reward for the best life, a worthless, unfeeling, inexplicable, and universal idiocy. But let the Christly choice of the soul mean in its expectation what it is always trying to mean as a fact in religious experience, and the soul that keeps faith with the best life here can live in unbroken triumph, smile at death, welcome eternity, and never know final disappointment. The tomorrow of the Christ life is as certain as its today is valid; and the same common value-sense which today certifies its validity, by the same act certifies its expectation for tomorrow. Tested by the facts of psychology, the hope of eternal life in Christ has the full quality of scientific knowledge; and the voice of science chants in unison with all the hymns of hope from the simplest carol to the "Hallelujah Chorus."

III

The doctrinal method indicated in these instances can be carried through the whole range of the creed. When we let the soul tell its own story, taking full account of its instinctive tendency to sense, affirm, believe, choose, and pursue the best life, what a story it tells! It interprets the universe by its own needs. It believes in the trustworthiness of its own vital and psychic reactions. It believes that its hunger points to what is real and good and achievable. Its God is the Goal of its hunger for the best life. Its moral law is universal love. To it, sin is turning away from the best life. Its Christ is the world's Best Friend. To it, salvation is secured by a Christly choice of the best life. For it, the Kingdom of God is a friendly world, a civilization formed by the spirit of Christ in the people. Its gospel is the free and glad message of the best life for all. Its Bible is that literature in which the gospel finds true and effectual expression. It expects, in the pursuit of the best life here, to achieve eternal life, with all of the Christly, in God. It conserves all of the substance and beauty of the historic creeds and of the most rigid orthodoxy of the present age, while at the same time it interprets religion in terms of science and of liberty, and adds a richness and certitude unknown to a crude traditionalism. It makes the old gospel impregnable in the field of philosophy and invincible in the field of science, as it has been hitherto in tradition and sentiment.

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A general consequence of this reasoning is to emphasize the high value of the pragmatic test in defining and certifying religious teaching. The power of human speech to express transcendent truth is limited. No man, I suppose, ever made a creed that satisfied its maker. No thoroughgoing thinker ever was satisfied with any creed that anybody ever made. Every time we discover a new aspect of truth, we experience a new apperception; our whole scheme of doctrine, while preserving all of the gains of truth already made, is jostled into a new order of thinking to accommodate the new gain, and a new form of speech is required to express that order of thinking. The revision of creeds is as natural and necessary as the vital functions. Whether we will or no, the application of a scientific psychology to the art of creed-making is inevitable. All doctrinal method must pass the test which is also the basic test of all educational method. Both alike must be grounded in the normal functioning of the human soul, must take full account of the normal religious impulses and tendencies, must work out in the direction of the best life for all and forever, and must tend toward the realization of the most perfect social ideal here and now. If the complex religious motion of the soul is to be allowed the value of a scientific fact, then precisely here, in the constitution of the human mind itself, is the original, fundamental, certain, and final revelation, out of which grows everything valid in religious faith and life; for the sake of which all religious expression and stimulus exist; to which all religious teaching must come for the final test of its authority; and by which faith in a fatherly God, in a friendly universe, in a Christly spirit, in a brotherly community, and in an endless and perfect life for the individual and for all who will, is certified beyond question. The whole system of religion, when it is based upon the obvious and elementary facts of the human mind, is instinctive, self-evident, simple, saving, social, spiritual, democratic, and Christly. It is the religion of love, the religion of the people, the religion of unspoiled childhood, the religion of common sense. It is the religion of Abraham, of the Hebrew prophets, of Jesus, of the primitive church, and of human sincerity in every age. It is the religion of all true evangelism, of all true science, of all true art, and of all healthy social order. It is the certain, satisfying, and final religion.

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THE WAR'S CHALLENGE TO THE CHURCH

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It is impossible to avoid thinking of war. It is just as difficult to avoid thinking of religion. What is the church to do in such a moment, mark time or advance, go heresy-hunting or minister to man's deepest needs? Wherein will the power of the church lie in the midst of war? That is no simple question, and the answer which is here given is one that merits careful consideration.

In the midst of this, the greatest conflict of the ages, we are beginning to discover that humanity is being reborn. The war is having a sobering effect upon the race as a whole. The world is beginning seriously to consider the effect that the war will have upon the social institutions. The war is trying many a noble institution with centuries of history back of it as with a refiner's fire. Whether these institutions will weather the stress and storm of these changing conditions it is difficult to say. But of this we are assured: that when the war is over and peace comes we shall find ourselves living in a new world, and we must be prepared to meet the new and changed conditions.

There is no social institution that is feeling so keenly the effects of the war as is the church. This is her testing time. She is on trial as never before, and it is not sufficient for men to turn away from the problem with the simple assurance "that the gates of Hades will not prevail against her." While we have that assurance in Scripture, there is no warrant for believing that she will not be forced to face critical times. Many are saying that if the church does not come out of the war purged and purified the world will turn elsewhere. For the demand is for a church that will actually meet and solve the problems of life and not merely toy with them.

The church has been conscious of her imperfections and of her lack of response to the needs of the time, but yet has hesitated to move out. In fact, it is sometimes charged that the church is afraid of her own gospel, and that, if she dared preach it and endeavored to practice it, she would lose many of her so-called "respectable adherents." Some are even looking to socialism as the factor in establishing a new order based on Christ's teachings of love, good will, forgiveness, forgetfulness of self, the salvation of the world, and the placing of discipleship above nationalism. They seem to fear that after the war is over she will continue to give her attention to trivial and petty themes instead of touching the big things that affect life in all its relations. Some people seem to think that only a few scattered groups of prophetic souls will try to lead the world back to the Christ, which they say the world and the church have almost lost. Whether or not they are correct in their conclusions, there seems to be a unanimity of opinion that the church is in

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danger of a setback from which it will take centuries to recover.

There seems to be a spirit of hatred that is filling the minds of Christians and non-Christians alike. The religious sense is being dulled, and spiritual perceptions are being forced into the background. It is a solemn time for the minister and for the church. We need to keep our eyes fixed upon God and to hear the gospel of love often. If the Christianity of Christians has failed, as we are being told, we can be sure that the Christianity of Christ will not fail. We need to rediscover the essential elements of his gospel and apply them to life. The church is being challenged along several lines by this conflict.

The war is challenging the church to change the motive of its appeal to men. In the past the religious appeals that have come to men have been largely selfish. Two rival institutions have been appealing to men for their loyalty during the past decades. And yet both have appealed to the lowest motive in man. Both have appealed to his self-interest. Socialism as well as Christianity has appealed to that motive. Socialism has offered to free man from the burden of toil and give him a high wage or, better still, a part of the profits which he has helped produce. Religion has appealed to the element of fear in man. The supreme motive for being religious was to escape eternal punishment, and the alignment with an institution or the submission to a rite simply freed man from the responsibilities of character-building. Appealing, as these institutions did, to the lowest elements in man, they got only enthusiasm and numbers, but the life was spent in other directions.

Then came the war. It asked for men and it got them. But the war did not appeal to the element of fear or selfish interest, for it called men to give their lives as a supreme sacrifice for a noble purpose. It pictured trenches, artillery, blood, and death, but it got the men just the same. Someone will say that men are being forced to enlist but talk with men upon the street and they will tell you that they are ready to go when they are needed. The war is calling men to stand knee-deep in trenches of mud and blood; it is asking them to withstand the stifling acids and poisonous gases; it is asking them to bare their bodies to the hail of shell and fire, but it is getting the men, because it is appealing, not to their fears or self-interests, but to their willingness to sacrifice for a noble purpose.

The capacity to sacrifice and to suffer is the greatest capacity of human life. War does not pity man, nor does it plead with him, but it calls him and relies upon him for the sacrifice and the courage. Jesus appealed to the same motive in man. Jesus did not pity man, nor did he appeal to his fears, but he did appeal to the heroic element in him. "Take no thought for your life," he said; and, again, "Greater love hath no man than this, that a man lay down his life for his friends." The appeal of Jesus is best seen in Luke 9:51–62. Here he shows in the fifty-eighth verse that his call takes precedence over earthly comforts; in the next verse he shows that his call takes precedence over earthly relationships; and in the sixty-first verse he tells us that his call takes precedence

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over earthly pleasures. Are not these the things that men cling to the longest and consider the most seriously when the call of Jesus comes to them? They are likewise the things that men hold most dear, but the things that are gladly given up when war calls. Again he says, "He that loseth his life for my sake shall find it," and "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake shall receive a hundredfold and shall inherit everlasting life."

The calls of Jesus seem to be based largely upon the elements of heroism and sacrifice. In the past the appeals have been largely intellectual rather than ethical. If people have believed some things, they have been admitted to fellowship in the church, and the church has trusted that their lives were harmonized with their profession. Many good people whose lives morally have been above reproach, and often above those of many of the members of the church, have been shut out because they have questioned or refused to accept some doctrine which the clergy and membership have thought essential. Yet everybody who keeps in touch with the affairs of the church knows that a very large portion of the membership of the churches is made up of respectable adherents, and that there is no life in their professions.

The mass of men are longing for a faith that will bring them into touch with God. The clergy and churches seem to speak a strange language which belongs to a dead past. There seems to be an absence of plain speaking on the faith needed for a twentieth-century man. They condemn twentieth-century sins and offer the remedies of past centuries for them. The atheists and agnostics speak plainly, and, instead of being met with an interpretation that answers their questions, their criticisms are evaded. Several years ago a prominent evangelist holding meetings in our town invited questions on any topic. The most noted atheist of the town handed in this question: "How do you justify a God of love and righteousness who would advise the children of Israel to borrow the gold and silver when they knew they were going to leave Egypt?" The answer was blunt and was as follows: "I do not have to justify him, for he is God, and whatsoever he does is all right." Then he launched into a discourse on the narrowness of the individual who would ask such a question. But the atheist bragged throughout the city that his opinions of the church and clergy were confirmed. They were afraid of him and of any man of intelligence. How that evangelist might have led this man intelligently to study God's ways and have constructively helped him is evident to all.

Talk with the man on the street or in the shop, and he will tell you that he has faith in God, but has not united with the church because it still clings to wornout statements of religion which he cannot accept. He would like to accept them, but they are so repugnant to his intelligence that he cannot.

Now that the war is upon us note the themes being discussed in many pulpits: "The End of the World," "Why Doesn't God Stop the War?" "Is Wilhelm the Number 666 in Revelation?" "The

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War as a Punishment for Our Sins." And the sins referred to are often the refusal to attend church and attendance at the moving-picture theater. What men are wanting is an interpretation of this great war in terms of life. People are seriously thinking these days and are trying to reconcile their faith with facts. Instead of such topics as these the clergy needs to interpret the times in such a way as to make reason and passion one. Our definitions need to be freed from the litter and dust of the past, and the appeals must be directed to the life and intelligence of the whole man in his present circumstances, instead of dealing with outgrown and archaic questions. I quote from a recent article in the *London Times*:

In every age the human mind taints its beliefs with its own peculiar follies and egotisms; and if those beliefs are to live they must be continually cleansed by posterity. The time of cleansing for the Christian theology has been delayed so long that there is danger lest the mass of men should think it all litter and dust of the past. This danger the churches have not understood. They have believed that they could stave it off by mere adjustment, and by slow, reluctant relinquishing of this or that belief, as it became impossible. What is needed is not a mere adjustment or abandonment, but discovery and growth, not diplomacy and compromise, but the belief that there is a wonderful truth still to be discovered and faith in the scent for that truth. The problem for the church now is to open itself to the rising intelligence of the country, so that it may pour in and quicken it; but if this is to happen the intelligence of the church itself must rise, and it must not be content any longer to talk pious non-sense, in the hope that it will seem sense because it is pious.

Will not the men who have been up against the hard life of the trenches, men who have faced death and in that hour found their faith in God budding into a reality, or who have found him in their hours of loneliness and meditation—will not these men insist upon the reality of things religious and spurn all the shams and veneer of our modern religious life when they come home again? Can we hope to appeal to the fear of men who have not known fear or who have had it crushed out in the battle line? Can we hope to appeal to the self-interests of men who have given themselves as a sacrifice in the hour of need? Shall we not be forced back to the simple appeals of Jesus along the lines of sacrifice, devotion, and service, not only to the Christ, but to the world as well? In other words, must not the appeal of Christianity be changed from an intellectual belief in the doctrines of the church to that of a life dedicated to the service of Christ—a life kept ever fresh by prayer, worship, and Scripture reading?

The war is challenging the church to a new birth of faith in the recovering of its lost passion. The man in the street knows little about the history of the church, and in fact he cares but little about it. He does not care anything about creeds or doctrines, and he often insists that our so-called mysticism is but a coward's escape from the real world of fact. However, he is an apt hearer of the message of truth if it is charged with the passion of a mighty conviction and deals with the problems that beset his own life and the life about him.

The church has never had so much organization and equipment, but any

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observer is conscious of the fact that there is a died-down feeling in many of the churches that is pathetic. Even a large part of the membership are not enlisted and seem to care but little for the church or its future. They are members of the church and wish to be counted, but their influence is away from the church almost entirely. The church is conscious of this lack and has tried to substitute other things for it. Often the emphasis has been placed upon organization, creeds, and ritual with the hope that the power needed will be recovered. Sometimes a wave of emotionalism has given hope that the passion of the early days is about to be recovered, only to have the hope blasted when the emotion has been withered. An evangelism born of a mighty passion has always swept everything before it. This is fully attested by the rapid advance of the church in the first century. They lacked a great many things then that we now have in abundance, but they had a passion that we cannot parallel.

Later this passion was submerged by a wave of controversy and disputation. Creeds multiplied, and orthodoxy was defined, and the energy that might have been used in the regeneration of the world was spent in definition and debate. The church was in a desperate condition, but the Reformation once more unloosed the dynamical passion of the church, and a new and vigorous evangelism began its operations. Out of this stress came modern Protestantism. But the church has slowed up again and now we are seeking ways of recovering that which seems to have been lost. The era of modern missions has partly brought back that passion, but the church today needs something that will unloose all the latent energy of its membership and cause it to be directed against the sins of the present time.

The men who criticise the church are often its best friends and not bitter and irreverent critics. What they desire is that the church may take its rightful place after the war and proclaim a living message with prophetic power. What they fear is that the church may lose her chance of proclaiming that message then, because she has not dared face the full meaning of her problems now. They believe that the church will have to be directed and propelled by a mighty passion when the war is over in order to attract and hold the hearts and minds of men. Such problems as agnosticism, Christology, miracles, Eucharist, second coming, prophecy, sacraments, and holy days will not appeal to men then, but the church must be able to give the world an explanation of what has happened and put before it a strong Christian policy based upon a new birth of faith in the church of the living Christ.

Will she rise to the sublime heights of leadership and with the passion and power of the apostolic and reformation times declare the whole gospel of Christ regardless of governments, powers, and men? If she does not, she will not be able to hold those who come back from the trenches, and if she does, the promised Kingdom will have become a sure thing. Christianity is powerful enough to save the nations, but it must be preached in all of its fulness and power. Christianity cannot survive in a world with unsocial and anti-Christian forces at work. One or the other must go, and

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the church must draw to itself those who are willing to be governed by the ethics of Jesus and move on the forces of unrighteousness with the same energy with which the armies have moved against each other. Ecclesiastical procedure, loyalty to traditions, and nicety of definition will no longer satisfy a world that has passed through a baptism of fire and come out with the dross and impurities purged away. But the church, also baptized and purified, will be able to insist on the reign of God on the earth and a just and Christian social order and to make the service of the common good the best way of realizing a man's best self.

As a third proposition let us consider: *The war is challenging either a union of the denominations or the breaking down of the denominational lines and a better co-operation among them and the elimination of many of the smaller cults and sects.* The world is going to know how to get along better after the world war is over. The co-operation of nations will not only produce a greater respect for each other, but will bring them into a closer fellowship. The tie of comradeship is surpassed only by family ties, and the men of the nations are being brought into the circle of comradeship. The nations are learning to work together for a common purpose. The Spanish-American War brought about a better feeling between the northern and the southern states simply because the sons of these states mingled with each other and learned to respect each other's views and powers. Men who fight together, weep together, and share the discomforts of army life never cease to respect each other. Topics of all sorts are discussed in the tents, and common views are promulgated. This tie is lasting. I had the privilege of bringing two Civil War veterans together who had not seen each other for thirty-five years. They talked over for days the things that had made them comrades.

Out yonder men are not shying at each other because of denominational lines. Catholics, Jews, Protestants, and those of no profession are living together, fighting together, and dying together. The thing that stamps a man as genuine is not his profession, but his life, and men are respected if they are genuine, and all frauds are quickly placarded. These men are being brought together in their religious life. Do we not read of Catholic and Protestant chaplains working side by side or dividing up the work? Have you read the statements of these officers relative to their respect for each other and of a belief of a closer relationship after the war? It does not seem possible that these men will return to their homes as sectarians, but as Christians in the largest sense possible.

Let us be quite frank about this matter and look at it in the light of present-day movements and facts. All the talks of church union have been along the lines of doctrine or of economic necessity. We have been tied to our creeds and presuppositions so closely that we have hardly dared think that union of the churches could really come about. It is quite possible, it seems to me, that what needs to be done, and what men have refused to do, God is going to do through this war. Unless the narrowness of sectarianism goes, another fellowship of some sort broad enough for all whose lives are patterned

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after Christ's pattern, but who may not be exact or dogmatic in their statements, will come. How I do not know, but it will come. We do not for a moment think that the church is going to pass away, but she will have to cast aside the grave-clothes of conservatism and ecclesiasticism and return once more to the important facts of life and the vital facts of the gospel of Jesus, or God will raise up another people to carry out his will.

That this is not beyond the range of possibility is attested by the facts of history. The Catholic church had drifted away from the simple teachings of Christ and had turned its attention to other things, and the Reformation came in to deprive it of its hold on life, and Protestantism sprang up. The primitive Baptists were once a virile and growing people, but they rejected the idea of world-wide missions on the ground of their theology, and today there are scarcely a hundred thousand of them, scattered mostly among the hills of the Southland. We have all seen local congregations swept away because they had no vision and did not touch the life of the community in which they were situated.

May it not be that what men have refused to do God will do even amid the stress and conflict of the present day? If those who have named the name of Christ have refused to come together into one brotherhood, may it not be possible that God is going to take the matter into his own hands and bring about a new order in which there is not Catholic or Jew or Protestant—"where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond or free, but where Christ is all and in all"? Loving the same Father, obeying the same Christ, respecting and trusting one another, living side by side, the men of the world are calling for unity and co-operation along all lines, and the churches will be compelled by circumstances to come into a closer fellowship and break down many of the imaginary lines that keep the denominations apart.

The following quotation from a sermon by Dr. Watkinson seems to fit the need of the hour:

> Brethren, the best of everything is before you. Do not believe the world is near its end; it is just coming to a decent beginning. We have hardly yet shaken the mud from us. The best things today are barbarisms. The moon sets behind us, but the sun rises before us. New literature, better manners, milder laws, a vaster unity, abundance, brotherhood, peace, glory to God in the highest, good will towards men—all are coming, fast coming. The world began with a paradise, and it shall end with one. The first perished; but of the second it is written that her sun shall no more go down, neither shall the moon withdraw its shining. Get this paradise into your own heart: and then see to it that Christ's Church today becomes a close foreshadowing of the coming glory and gladness.

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RIVAL INTERPRETATIONS OF CHRISTIANITY

V. EVANGELICISM OR MODERNIZED PROTESTANT CHRISTIANITY (*Concluded*)

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3. The Influence of Recent Attempts to Understand Christianity

Of late the Christian spirit has been diligently working upon a new interpretation of itself. If the positions assumed in the foregoing statements be tenable, then the imperativeness of restating the Christian faith can be escaped only by him who abandons its hope of universal dominion. For, indeed, it is in obedience to the high demands of the faith itself that men have been exploring and mapping out afresh the territory it has covered in its course.

A reinterpretation of the faith has been sought through a historical recapitulation of its progress in time and space. The birth of the historical spirit came late in Christian circles. Until quite recently the history of Christianity was studied mainly for apologetical or polemical purposes. Catholics supported the claims of their church by referring to an unbroken historical succession. Protestants sought to prove that Catholicism was a pagan corruption of the true faith by comparing it with the early Christianity. Later on, the Deists sought to establish a similar charge against orthodox Protestantism. Orthodox apologists like Lardner replied with evidence corroborative of the historicity of biblical accounts. The work of the historical criticism of biblical documents was soon under way. At last a direct interest in the history of Christianity was aroused. It shared in the spirit of scientific exploration referred to above. The Christian historian came under the sway of the scientific conscience for facts. The apologetical and polemical interest began to give place to the love of truth. By unmeasured diligence and patience the long story has been gradually unfolded. The perspective of nineteen centuries and the broad horizon of present world-knowledge have combined to produce certain overwhelming convictions.

To begin with, the Christian religion, whatever be its source or its ultimate explanation, is a distinctive spiritual force in the world of men, increasing in momentum from age to age, permeating more and more the self-conscious life, the social relations, the political institutions, and the industrial enterprises of the people who come under its influence. It seems destined to dominate the world. In the successive stages of its career it has produced or assumed many forms of expression—discourses, prophecies, hymns, churches, schools, types of architecture, forms of ritual or liturgy,

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and bodies of doctrines. Each one of these seemed at sometime essential to it, but they have all been under constant process of change. They pass, but it survives. It is greater than any or all of its creations—greater than the Bible, the churches, and the creeds. Its value lies in itself and not in something that is a means to its progress. Its truth lies in its own inherent power and not in its conformity to some standard outside of it. Not less wonderful than its many changing forms is the constancy of its character. For, notwithstanding the disharmonies and perversions that have arisen in its course, it has ever tended to turn the minds of men trustfully to an Unseen from whom they came and to whom they go, a heavenly Father; it has spurred them on hopefully to a personal ideal that ever beckons them on to the better life and, though itself always in advance of them, is very real to them because it fulfils itself daily in them; it has inspired them with undying courage and strength because it has made them conscious of a Power dwelling in their hearts and ever filling their lives with greater worth. It has therefore thrown itself freely into the great enterprises of men and has stimulated them constantly to new enterprise. It has thereby pushed the race on to higher achievement.

In all this it has borne a distinctive character. It has made men aware that the greatest thing about them is their inner life—in this lies the clue to all that is worthful, the bond that unites men to one another and that brings them to fellowship with God. It has always purified that life, removing the selfishness, the cowardice, the malice, and the lust. It is communion-forming. It has united men in mutual love and esteem, it has purified their intercourse from immorality, it has bound their wills together in the pursuit of ends which could never be attained without this pure love. It has filled them with the determination to unite all men finally in a common holy destiny, and teaches them never to give one another up, never to despair of men. None can be spared. Hence the labors expended so freely in behalf of the ignorant and the fallen. Its course is marked by works of mercy.

The historical view of Christianity has had a liberating and elevating influence on those who have participated in it. While it inculcates reverence for churches and creeds as forms in which the Christian spirit clothes itself, it teaches men to regard all these as only temporary. They are helps for a time but not authorities, good servants but bad masters. By looking backward men learn that their ideal is before, and not behind, them. Historical study has helped to create what I have here called evangelicism, the gospel of history, the message of the ultimate attainment of the Christian good.

Or, in the next place, we may turn to the recent study of the character and career of Jesus Christ. This is a special instance, in part, of the influence of historical study, but on account of its cardinal relation to our faith it is deserving of a separate consideration. It is not very long since the cry, "Back to Christ," began to be heard in Protestant circles after a long silence. It arose partly out of the feeling that traditional Christianity had wandered

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far from the spirit of its founder, and out of the desire to recover its original purity and simplicity. The motive was practical rather than theoretical—the desire to live the true Christian life rather than the wish to construct a new Christian dogma. The hope was to find in the story of Jesus and in the record of his teachings the needed guidance and strength for the moral and religious life. Ecclesiastical strifes, doctrinal differences, metaphysical problems, were to be left aside and the character of his personality recovered. Men were to have a direct view of his way of life, his aims and hopes and ambitions, his estimate of men and his treatment of them, his outlook upon the world, and his heart-relation to God. They were even to live through his inner experiences. The motive was pure.

The outcome is rich in every way, but also surprising. For the religious purpose has been strengthened by the same scientific interest that operated so powerfully in the historical study of the Christian religion. The task has proved unexpectedly difficult. The labor expended has been prodigious, and the spirit and method of the study, on the whole, worthy of the subject. It became evident soon that there was much more to do than to construct a new "harmony of the Gospels," or to arrange Jesus' teachings in an orderly manner. The world of men and things in which he lived, the concrete circumstances that called forth his deeds and words, the traditions and other influences from the distant past that entered into his soul, had to be restored. Above all, the student could not solve his problem without seeking to reproduce in his own soul the very heart-life of Jesus. Even this was insufficient. For it was as truly impossible to know him apart from the impressions he made on other people as it is impossible to estimate the character of any other man apart from the reflection of it in those who came under his influence. Indeed, we have no representation of his words and deeds that was given independently of the manner in which others felt about him.

We are here concerned particularly with the results for the Christian life. What are the most important of them? Summarily, first of all is the assurance that a human life possessed of the beauty and the strength, the meekness and the majesty, the tenderness and the sternness, the patience and determination, and all the other qualities that stand out in the picture of the evangelists was really lived in such a world and at such a time as that. The unspeakable comfort is ours that such a life can be lived, it is thoroughly human, it may be ours. An immense inspiration comes to make that life our own and to live it by faith in the same God. Then, too, we see that this life of his in its inner qualities is transmissible and has really been transmitted to others. It has flowed out into human life at large. It has become a permanent asset of the race. The more men familiarize themselves with the image of his personality reflected in the narratives and in the religious life that has been propagated from him as its source, the more his name comes to stand for the whole content of what is good for men and for the whole aim of their being. He has become the great companion of men. They feel that he is living with them all the time.

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His spirit goes out conquering and to conquer. This is the faith he has produced in them and this is his great achievement. Him, therefore, they follow. With him they live, with him they die, and with him they reign. This may not be formal logic, but it is faith, and he has given it to them as their inalienable possession. The emancipating outcome of the study has also been very great. Men who cannot understand the creeds, who feel that the profound metaphysical subtleties that have been draped about him are beyond their power to comprehend, and who have believed that their faith can be only second-hand and dependent on authority have laid hold once more on the confidence that he is the friend of those who labor and are heavy laden and the meek and lowly may learn of him. A divine personality has triumphed once more over institutions and theories.

A third line of reflection that has powerfully contributed to the modernized Protestant Christianity is traceable in the renewed study of the inner life of the Christian soul. Until recently the subjective side of the Christian religion was scarcely regarded as affording the true basis for an understanding of its nature. The warmth of religious feeling in men has always tended to express itself with great freedom and confidence. Piety has often reveled in the joy and power of a new life in the soul. Mystics in all ages, like the born psychologists they are, have sought to trace in an orderly manner the working of the divine Spirit upon their own spirit in the hope of communicating, if possible, the great secret to others. But the very subjectivity of their representations, the extraordinary character of them, the common opinion that these men were the favored few—"saints" to whom were vouchsafed experiences denied to the common people—confirmed the tendency to repose the truth of Christianity on the external authority of miraculous events, or of the church, or of the Scriptures, or of the creeds, or of sacraments. The subjective experience of the Christian was conceived to be the result of receiving the objective realities.

But when the great revival referred to in the foregoing pages led to a reaffirmation of the worth of the religious experience, the way was opened to the work of reinterpreting the meaning of the Christian faith on the basis of that very subjective experience which had been so often disparaged. The great Schleiermacher led the way. The movement has grown to vast proportions. The psychology of the Christian religion has become a regular discipline in theological studies. Passing by the scientific product, the outcome for the Christian faith has been impressive.

For one thing, it has led Christians to perceive that their greatest possession is just the faith itself that has arisen in the soul. It is the man's inalienable wealth, and its power is inextinguishable. Even the inability to trace its source or to justify it intellectually is not fatal to it. It moves on in the soul and seems to have a logic of its own. Moreover, we have found that the experience is not merely subjective or purely individualistic. Its power of self-communication to others and its unifying power in communities of men are as impressive as its inner personal force. Then, too, it is discovered that religion of some kind

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is universal. Men are not men without it. The way of approach to the votaries of other faiths is open. The Christian religion has points of contact with all other religions, and if it is destined to displace them, as we believe, that is because all that is truly worthful in them finds fulfilment in the Christian faith. This view carries with it everywhere a profound respect for religion. For the study of religions tends to confirm the Christian's confidence that his religious faith is that which more than anything else constitutes the mark and the excellency of human nature. The story of man becomes the history of his religion, or, putting it in another way, the religious faith of man is the wellspring of all his activities.

4. A Characterization of Evangelicism

The quality of the modernized Protestantism which I have chosen to designate by this name can be easily anticipated from the foregoing description of the influences which have combined to produce it.

First of all, there is the point of its religious emphasis: The worth of personality is supreme. In every being that has the capacity to know that "this is I," whether it be the child whose self-consciousness is only inchoate or the perfect man whose soul is aware of its dignity in such a masterly manner that it proposes to subjugate a world to its authority; whether it be the crude and coarse savage barely able to defeat the animal within or without him in the battle of life, or the man whose soul is clean and tender and aware of its kinship with the Unseen, there is in every personality a sanctuary that may not be profaned by the foot of another without coming under a curse, a citadel from which he may repel all invaders because in his inmost being he is united with the Father of all. Hence exist the reverence for childhood and the respect for its rights, the sacredness of human life and the effort to make the most of its potencies in all, the horror at the sight of cruelty and wanton slaughter of men, and the leaping of millions of men to arms to guard the community of men from danger. This is modern religion.

Thereby the tasks of life take on a new meaning. None of them is worthless and none of them is tried in vain. Whether it be the lowly toil of him who handles the pick and shovel, or the delicate and recondite search of the highly trained physicist, or the appalling issues confronting the statesman and the soldier, makes no difference. These tasks are religious. In the midst of them, and not by separation from them, will the man find his salvation. All men are equally called by the Most High, and all are to be estimated in terms of his worth.

The very material universe loses its hostile or indifferent character and becomes the sphere in which self-conscious personality may find fulfilment of its powers. The universe is friendly and will not crush us. From it there come to us constantly messages of hope and inspiration. There is an infinite Good Will at the heart of things and nothing shall by any means hurt us. For in it and through it there is a personality that answers to us when we cry, a Spirit in whom our spirit becomes aware of its destiny, a God whose

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fatherly purpose is revealed to us, his children. He will never leave us. Neither life nor death is a barrier to his fellowship with us. His very judgments draw us to him in lowly, loving assurance of safety. For his purpose toward men is not double but single, and he will not be discouraged in its pursuit. If the God of the early Protestant was conceived mostly as the Judge-Ruler, the God of the modernized Protestant is mainly the Father-Ruler.

Not less striking is the religious estimate of Jesus Christ. He is more than a remote figure for whose physical return men long and wait in vain, more than a mysterious union of two incommensurable natures to be reverenced in a mystery, more than the sorrowful sufferer who has renounced all earthly goods, more than the penal sufferer who awakens our gratitude by his death, but reserves his high prerogative to himself. He is that perfect personality who has sown himself into the life of our humanity in such a way that he can never be separated from the weakest or the worst of us, the great companion who carries us gladly into the very secret of his vicariousness and imparts it to us as our high privilege. No solitary grandeur is his. The prayer is never in vain:

> O Master, let me walk with thee
> In lowly paths of service free;
> Tell me thy secret.

In the answer to this prayer the modern man finds his salvation.

In the next place, the moral ideal is correspondingly elevated. In place of the attainment of an abstract righteousness or freedom from judicial guilt and the passive peace that was formerly supposed to issue from it there is the overmastering desire to attain to the life of ministry to men as the highest privilege of life. Personal worth is to be secured by unstinted self-giving to others. The true renunciation is made by achievement. The true heaven of rest is found in perfect action. The truly unselfish life is found, not in retirement from the world, but in the free commitment of one's self to the work of making the material and spiritual forces of the universe instrumental to the purposes of personality and to the work of permeating the affairs of men in all the realms of action with a sense of the infinite worth of every person, so that men may be bound together in a communion of good will. The man who smites with terrible blows the forces that rise in opposition to this ideal and who upholds with might the forces working in its favor is the true modern saint.

The whole man is involved in the pursuit of the ideal. Physical well-being and intellectual vigor have moral value. The material goods which serve the purpose of realizing the spiritual ideal are to be cherished and not despised. Intellectual pursuits are not a luxury, but a necessity of the moral career. The whole man in his unity must be saved, and that, not by submission to a mysterious force from without, but by means of his own hearty self-commitment to his task. This concentrated activity is not in order to rest, but in order to the attainment of more perfect action.

As the whole man is sanctified, so the whole of the natural order of society is sanctified. Institutions, such as the family, the school, the business corporation, the state, are no longer purely secular, but take on the same holy

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character which has been ascribed to the church. They are modes of the progressive realization of that supreme moral ideal for which Jesus Christ gave himself—the kingdom of God.

In the third place, there is an institutional interest in evangelicism. The interest of institutions lies in their instrumental value. Institutions of all kinds are to be tested by serviceability to human needs. Churches and their priests or ministers, their forms of organizations and their liturgies, their sacred writings and their creeds, fall under the same rule as schools with their educational methods, civil states with their laws, and industrial orders with their processes of production and exchange—namely, the imperious demand that they minister to the creation of a community life in which the Christian ideal of perfect personality may find fulfilment. Without this, no matter how hoary their traditions or lofty their claims, they are *nehushtan*. Sanctity lies, not in institutions or offices, but in the character of the man whose higher life they serve. These things do not come to us with authority from without, but they are created from within the man and have their authority there. Evangelicism is institutionally free. And thus, with its broad and deep interpretation of the relation of the Christian religion to the forms in which the spirit of the man has clothed itself in the past or may clothe itself in the future, it prepares us for the realization of the longed-for unity of all Christians and finally of all men.

Finally, there is the theological trend. The theology of evangelicism is yet to be written, for the most part. It would be impossible within our available space to indicate even in barest outline the contents of this theology. Only a word or two may be said about its general character. To begin with, the theological interest will be deep because theology is a part of that same spiritual life in men which is active in faith. As this faith grows theology must advance. Then, too, the theology of evangelicism will be sensitive to all those other world-forces which we have enumerated as uniting to produce it, and it will attempt to give a religious explanation of them all. Moreover, it will have a distinctly practical aim. It will strive consciously to give to the believer the guidance he needs in performing his duty in the midst of those currents of power by which he finds himself surrounded. It will be the theology, not of the monk, but of the man of affairs. For this reason it will be free from bondage to all or any past forms of doctrine or to its own forms of doctrine, because all doctrine is ultimately dependent for its value on the faith it seeks to expound, and as faith grows doctrine must develop also. At the same time it will have a profound respect for the theology of the past because that theology was the expression of the religious faith of those times from which our own faith has been derived. Most of all, it will seek to be true to the Christian spirit by keeping in sympathy with the purpose of Jesus Christ and the purpose of God revealed in him, for therein it finds its inspiration and its support. The particular manner in which it will go to work to reconstruct the expression of the eternal realities of the Christian faith must be left for discussion in a future work.

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THE FAMILY ALTAR

REV. H. G. W. SMITH
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Practical piety begins at home—sometimes. In our modern world it often begins away from home. Many parents find it easier to teach a Sunday-school class composed of their neighbors' children than to talk religion seriously to their own. But how can a world become Christian if the family is untouched by religion?

Our institutions may change endlessly; but God himself remains—a great Someone to be known and followed.

Forty years ago there lived in a country district not far from Boston a healthy ten-year-old boy. He was one of five. His father was of the stock that gives color to the idea that the country in which stories of Plymouth Rock still hovered about the family albums was a country filled with strict virtue. On those long winter evenings, after the meal and the frolic and perhaps the meager study of some, but before any but the tiniest had gone to bed, the napping one in front of the fire, the mother at the knitting, and even the visitor were all called together for a few minutes while the good father read from the monstrous family Bible and led them in a sincere prayer. It was the family altar; and the children and parents alike were learning to acknowledge God, who has been our dwelling-place in all generations.

Today that boy is fifty. He lives in a small New Jersey town under the shadow of a mighty city. He owns a cozy little home, has two bright and attractive children, a most exceptional wife, and all that need be present to make a sensible man thankful and responsible. In this little hamlet under the wing of the great city there are two institutions quite incomplete without him: the first is the tumble-down railroad station, in which he is everything from janitor to general manager; and the second is a little Baptist church that harbors all denominations with scarcely a creedal ripple. There you have him. He is a droll philosopher who talks little but always well; a Christian whose example is as true as the blue of his eye; a patriarch who works where he is needed and cares little for praise; but do you know that you could not *hire* that man to read the Bible or lead in prayer either in his home or in a religious meeting? He would rather join the army or take a whipping.

The family Bible and the moment of open family devotion have passed from the home of Mr. W. He retains his fine character. His family life is beautiful. In this particular he is exceptional; but in another particular his case is typical of thousands. The old family altar is crumbling; and it is quite uncertain that his children will in years to come have a sufficiently full confidence in God to make them capable of reproducing the home of their childhood. Distance has given authority to

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the supposition that our former virtue was almost utopian; history is so stubbornly unorthodox as to say that even in Puritan days there were wife-beaters, backbiters, town sots, married flirts, and thieves, just as there are now. Still the children and grandchildren of the Puritan stock show us that somewhere in their lives there was a fairly high average of true and undefiled religion. And there can be little fair doubt that the old family altar played a large part in this high average. It kept the family conscious of God, our dwelling-place.

I

Society is much changed and is still changing. The disappearance of the family altar is so general as not to be dismissed with a venerating bow. It must be viewed with thoroughness and dealt with according to an accurate science and above all a true loyalty. If an institution capable of wide moral influence is fading from view, it may be reason for regret; but in all events it is reason for an awakening to the task of finding something to take its place.

We start with the assumption that the puritanic family altar is really becoming comparatively uncommon. An appeal to introspection and to even the most casual observation is sufficient to warrant this much. The condition is in part due to a number of industrial and educational changes.

1. In forty years the population of the country has doubled. Many who have come in this increase have settled around a few great population centers. Modern machinery and modern credit have encouraged the growth of large cities. In the East, especially, we are rapidly becoming more industrial and less agricultural as regards family life. These matters are a mere commonplace which we almost tire of hearing. Now with this increase in the city and industrial community as against the agricultural community the interests outside of the home have had a proportionate growth. *Then* the youth had employment at home, and the home kept him for a large part of his first twenty years. *Now* in many cases he is a part of a big concern before high-school days are over. As soon as he goes to business his dependence on the home and indeed his serious consideration of the will of the home are practically at an end.

2. The long hours of the commuter and the traveling man estrange the father from the child and the child from the father. The shortness of time spent in the home, the constant pressure of business, and the accompanying tiredness of us all, all play a part in removing the older type of family altar.

3. Another factor is one which many refuse to call important. It is the factor of the average information of people. A crude sort of scientific education exists throughout society—crude, not in the sense of bad, but in the sense of unrefined. Much of it comes from the newspapers, which find themselves compelled to sacrifice accuracy to clearness and attractiveness. Much of it comes from a poorly graduated diet selected from the classroom and the public library. These are all very good. The papers, the schools, and the libraries are lifting us higher; none the less they have done their part toward creating this cool "sophisticated" attitude toward the general matters of religion. In passing

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along through the catalogue of others we should not forget that many of the interpreters of religion have themselves by a self-sufficient intellectual attitude increased prejudice and coolness toward the very thing which they wanted to establish.

II

These factors all have had their influence in bringing about the present condition. How much influence they have had is mere speculation; but they have had their part. They have helped to crowd out the puritanic family type and along with it the puritanic family altar. Still the family has a great function in education and especially in *religious* education. The minister, or more probably the Sunday-school teacher may by sheer loyalty and friendship overcome the influence of a careless or bad home and lead the child to God, his dwelling-place; but it is a hard task without the co-operation of parent and brother and sister. In our work of saving society we are compelled to make a double drive. We must reach the child in order to save the future home and we must reach the parent in order to reach the child—to say nothing of the immediate good of reaching the parent. The home is the central point. And as is the religious life of your home so will be the religious life of both the church and the community. We seldom rise higher than the conversation of the dining-room and the thought of the living-room. If this be true—and by all means it is true—then—

III

We must rebuild the family altar on the foundation of the old altar, though not necessarily on its plan. We have no law which compels us to maintain a form, however sacredly regarded, if that form no longer meets a need in our lives; but we do have an imperative law which compels us in loyalty to ourselves as religious beings to deal with ourselves according to our nature. If in your home you still maintain that fine religious practice described a few moments ago, in the same spirit with which it was then filled, it is undoubtedly having an ennobling influence in your life. But, if it has passed from you and nothing has come into its place, a vacancy is there which must be filled or you and those dependent upon your home are, as naturally religious beings, in grave danger of shriveling.

In the older type of home worship three factors were prominent: a priest, a guidebook, and a definite plan of worship. From a fair and thorough examination of ourselves it will become evident that each one of these is very helpful in a proper culture of ourselves as religious beings. Conditions have changed, but God is the same. He is the continual dwelling-place of all who would perform their highest function. Will you consider the three factors of the puritanic family altar with a view to finding something which in our own day will at least in part meet our needs.

1. The priest was the father of the family—that is, priest in the sense of interpreter. There must be someone in the home who lives with a deep consciousness of God, or at least *wants* that consciousness strongly enough to exert vital energy. Both father and mother ought to be of this character, but especially should the father feel

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his responsibility. One who lives with a consciousness of God is kind, honest, and Christlike. The child naturally believes in God when he sees the parent leading in a sincere religious exercise; but he will know how much God means to the parent by the parent's conduct and by answers to a thousand normal child questions. As an interpreter of God and the universe he must answer these questions honestly according to the best of his experience. For purposes of suggestion he may tell the child stories, however unhistorical; but, when that growing soul asks a point-blank question as to fact, in the name of truth he must speak from actual experience and not from the religious gossip of one wholly unlike himself.

2. The guidebook was the Bible. We have yet found no better. The parent must teach the child to *appreciate*, not worship, it. It is the great collection of religious literary gems that have no need of any authority but that of their own beauty and eternal truth. See the beauty and truth of the Bible and present it to the child as beautiful and true. With this introduction the Book will become much more popular.

3. If we already have set aside the puritanic plan of worship but are still determined that we want to do something to serve as well, we must be assured in the first place that from ten to fifteen minutes must be found each day to be devoted to that end. It is not easy; but it is not easy to find time to eat dinner, either. Somehow we usually find time for dinner, however, and it is just as needful that we care for our religious digestive system. Two books will be of great help in giving us the material for our meditation. The first is a good version of the Bible—one that is in the undressed language of common folk and not the stilted though perhaps musical language of three centuries past—and the second is some sort of outline study to use as a guide in our reading. This outline study gives some objective to our reading so that each day is not a fragment utterly disconnected with anything before. "The Outline Bible-Study Courses" of the American Institute of Sacred Literature, published by the University of Chicago Press, are examples of the second kind of book. Outline or no outline, however, it is essential to read, meditate, and pray with the same intelligence that we summon for a newspaper editorial or a book of fiction.

On these lines we may properly urge a reconstruction of the family altar.

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CURRENT OPINION

Human Progress

The constructive optimism of modern science appears clearly in an article from the pen of Professor T. D. A. Cockerell in the July number of the *Scientific Monthly*. He says:

When we regard vast periods of time, evolutionary progress can be readily appreciated; change seems to be the rule. Morphological, physiological, and psychological characters have all gone into the melting-pot to emerge in new forms and phases. Progress and life appear to be almost synonymous. Yet we find on investigation that the tissues out of which living things are made are extraordinarily permanent. So also are the determiners, the units of inheritance.

Protoplasm, which is basic to all life and change, is one of the most permanent substances in the world. Species too are essentially static. As species they know nothing of progress. Man, in a wild state, remains the same for ages as have the wild forest tribes of the remote regions of the Amazon. The "go" of life is individual, not specific. The interesting thing is, however, that "the species Homo Sapiens has taken on the dynamic features of the individual—has almost become a vast and long-lived individual." Human progress was sweeping forward on this amazing adventure before man came to a realization of what was happening.

Man was conscious of change, but felt that Eden, from which he had fallen, was a place of changeless bliss "untroubled by reformers." Sin made a return to the old state of affairs for the race forever impossible, but worthy individuals might pass after death once more into the old static monotony and uniformity. With the rebirth of science and the new knowledge it began to be apparent that man had not merely lost his way; he was going somewhere. In the light of this vision men no longer sought to find a way of escape from the consequences of the first sin nor merely to secure remedies for existing evils, but joyfully took up the task of raising the species to higher and nobler life.

To be sure, progress has been uneven. All phases of the life of the race have not been equally eager and responsive.

The modern reformer, the modern progressive, is like a man in a chariot pulled by many horses. He cannot stop—he does not wish to—all he can do is to attempt to control the animals. This one must be held in, this encouraged by the whip, this held to the road lest it upset the vehicle. He no longer says, with the philosophers of a mechanistic school, "Let them go, they will go when they must." He feels more and more his responsibility and the need for controlling the processes which he cannot and usually would not stop. For his guidance he appeals on the one hand to science, to the facts with which he has to deal—the structure of the vehicle and the nature of the beasts—on the other to his idealism, his innate feeling concerning the nature and proper destiny of man. He may make mistakes, but he knows that damnation equally with salvation lies on the road before him and that he and he alone can determine which it shall be for him and his. Yet he feels that he is not alone in a deeper sense; he prays to his God, confident that there is something in the very structure of the universe which will uphold his arms. Where is he going? Is there some haven of realized ideals, some ultimate goal of social stability and perfection? He does not know, but the wind blows in his face and the dawn of a new day lights the eastern sky.

The Future of Religion

Will religion revive after the war? Answering this question in the *New Republic* of June 9, Dr. Kirsopp Lake confesses to an optimistic bias so far as religion is concerned, but is decidedly pessimistic about the present attitude and future fate of the churches. "The thing which young men

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and women are seeing very clearly is that life is dominated by a great purpose. The fulness of it is not clear, nor do we always see it: but we know perhaps better than we can express its general character and the direction in which it leads, so that the venture of faith consists in subordinating our own wills to this great purpose." Dr. Lake believes this to be religion and that it has been produced, not by the war, though the war may have quickened it in some minds, but by the call of modern life in general.

The serious thing is that there is no hope that this religious power will lead to a strengthening of organized religion and of the Christian churches. The church leaders do not recognize this popular attitude of mind toward the driving world-purpose as religion. Religion in the thought of churchmen means conscious loyalty to a personal God which to modern youth seems to mean "loyalty to a God outside the universe which he created, playing tricks with it in alternating moments of superhuman love and infra-human wrath." The modern mind also finds it difficult to think of God as a personality akin to anthropomorphic individuality; he must think of reality as immaterial, and in this he is more akin to Athanasius than to the ordinary preacher of today. The laws of this immaterial reality he feels he must obey and eagerly desires to live in right relations with it. He feels that he must reject as well the old idea of religion as an extra tacked on to life and controlled by a select society; religion, for him, is rather a part of ordinary living in this human world. God is not static, but the purpose immanent in the dynamic and changing nature of reality. All this mental make-up of the modern youth is religious, but the ordinary religious speaker regards it as heretical and the ordinary scientific mind accepts the verdict and agrees to regard himself in that light. Ecclesiastical orthodoxy will, in all probability, refuse the name of religion to this modern devotion to the purposive principle of existence and reserve that name for obsolete theories invented in past generations and now intellectually indefensible. "For, sad to say, if in the language of St. Luke we ask, 'If the Son of Man come will he find faith on the earth?' we are forced to admit that faith is to be found almost anywhere except in the leaders of the churches."

The modern business man and the modern man of science are, each in his own realm, by faith, pushing forward to the better future, trusting to the guidance of life. "But the professional ecclesiastic has insisted on keeping his talent unchanged, removed from the commerce of the market, and the time is approaching when it will be taken from him and be given to others: he himself will retain merely the hole in the ground where he hid it. He may continue to call that hole religion, or God, or Christianity . . . . but the reality will be elsewhere, even if it be under another name, and the children of the new age will follow the reality not the name."

The Rights of Man

The entrance of the United States into the world-war moves M. J. Emile Roberty in *Le Semeur* for May to point out the close religious relationship of France, England, and America in their struggle for individual and political liberty. His thesis is that the idea of establishing the rights of the individual by law was religious and not political in origin; that it dates back to the French Reformation, to Calvin and Beza; and, developed by Puritans in England and America, came back after two centuries to take its place in the French Declaration of 1789.

The rights of man and of the citizen were forced as a problem upon the Calvinistic theologians of the sixteenth century by the pressure of the opposition which the reformation met from the French and Spanish monarchies. The Huguenot leaders, who felt free to investigate the divine origin of

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the authority of the church, were moved after the experience of St. Bartholomew to examine also the divine origin of the royal power. In 1573 Beza said with startling boldness: "All resistance of subject against his superiors is not illegal and seditious. States, that is, the representatives of the nations, are above kings. The people are older than their rulers and consequently the people have not been created for the rulers but the rulers for the people." But the religious idea of the rights of man was driven from France and found a refuge among the Puritans of Scotland, England, and America. In England the Puritans under Cromwell organized their churches in a purely democratic way, establishing them on the basis of an agreement entered into by all members of the community. As the "Independents" in politics these men tried to secure a written constitution for the state as a social contract to replace the old idea of divine right. The final result was a Declaration of Rights: "We declare," they say, "with one accord that these are our natural rights and that we are resolved to maintain them against all opposition of whatever nature." When the little group of English Puritans—the Pilgrim Fathers—set out to found on the other side of the Atlantic a new colony where they might live according to their religious and political ideal, it was this type of constitution which they committed to writing on board the "Mayflower" on the eleventh of November, 1620. This Bill of Rights of the Pilgrim Fathers served as the model of all the American state constitutions. In 1789 Lafayette proposed to add to the French constitution a "Declaration of Rights" modeled on the bills of rights of the American states. These rights are not considered as instituted by law in the form of a government concession, as Rousseau seems to urge in his *Social Contract;* they belong to the human person by the gift of God. The rights of man are anterior and superior to church and state. It is this religious idea of right, which, from the American constitutions, themselves Puritan and Calvinistic in origin, at length entered into the Declaration of the French Revolution. The democracy of the United States is then religiously and politically of Calvinistic origin. It is well to recall to mind these things when America is about to spill her blood for the same cause—the rights of man, the rights of all the nations.

Our Gospel Today

God at times seems so cruel, man so vengeful, society so corrupt. It is no easy task to maintain an unalterable faith in the Father God and brother man and a redeemed social order. Yet Paul B. Rupp in the *Reformed Church Review* for last quarter keeps his faith and finds a gospel for today. A superficial judgment, he thinks, would declare the world morally bankrupt. Abroad is a world-war; at home are social, political, and religious defeat and discouragement. Our domestic life shows so much of injustice, greed, incompetence, and enervation. But despair is not yet, for the war has shown in the race a spirit of splendid self-sacrifice, and in America, lit from that bright flame, has sprung up a new idealism, which, however, is not on friendly terms with the church. Scientific, economic, and religious factors enter into this indifference or antagonism. "Repelled by the mediaeval terminology and concepts of the conservative or annoyed by the compromising attitude of the mediationist and as yet unaware that there is a place for the scientific spirit in religion, they seek elsewhere than in the church for the means by which human life may be transformed and exalted. The church is not in good odor with certain scientists and socialists who believe that the ethics of Jesus is broader than any creed and that the moral life is infinitely more valuable than metaphysical dogma or apostolic succession."

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What then is the gospel for this world on the verge of bankruptcy? The interpretation of the professional evangelist who stresses deliverance from hell and of the legalistic churchman who preaches the God of absolute will are both dismissed as hopeless. The gospel must be the very message which Jesus himself proclaimed to the world—the good news of a God of perfect and holy love, of men as God's children in a great family, and of the Kingdom of God which we may help to create. This Kingdom of God is composed of people who are God-intoxicated and man-serving. They are centers of divine influence which penetrates every nook and corner of a diseased social order; they are nuclei of processes which will find their completion in a new world of peace and good will. The salvability of the whole world is the conviction of the awakened church of the twentieth century. Even as Jesus in the first century so the preacher of today must proclaim the gospel of God's infinite goodness, man's incalculable worth, and the salvability of society.

The Clearing Aim of the War

Writing in the *Atlantic Monthly* for July the brilliant editor of the *Hibbert Journal*, Mr. L. P. Jacks, traces the gradual clarification of thought with regard to the aim of the war. The cause for which the Allies were fighting was clear from the beginning, but the question as to what would be the outcome of victory led to a chaos of unsolved problems. Mr. Jacks found the solution in two recent events—the democratization of Russia and the entrance of the United States, the world's greatest democracy, into the war.

The interpretation of the early phases of the struggle was given by Mr. Asquith in the words: "We are fighting for Public Right." Reduced to plain language "public right" as a rule of international polity is the rule that each nation, big or little, is to mind its own business and leave other nations, big and little, to mind theirs. Yet this very principle would be considered ridiculous if individuals in a nation were to claim such freedom to govern their own lives regardless of state authority. When Germany, believing herself to be the most enlightened nation, claims the right to impose her culture on nations less enlightened than herself, how, after all, does her conduct differ in principle from that which we all acclaim in domestic government when we say that the ignorant must submit to the control of the wise, the evil give way before the good, and the expert rule the incompetent? Furthermore, the freedom of each nation to mind its own affairs is not accorded by any protagonist of the Allies to the Turks. Mr. Balfour proposes their expulsion from Europe. So the idea of "public right" ends in inconsistency and a confusion of unsolved problems.

Moreover, the proposed federation of all nations for the purpose of defending their mutual rights might end in a clique of nations or even in a league of objectionable nations. Still the advocates of "public right" strove to be consistent. They would apply to interstate relations the very principle of government which has been almost universally adopted in domestic legislation. The community of states was to be democratized, organized, and governed by an authority of its own creating; thus would come into being a new world-dominion but at the same time a world-democracy based on the consent of the governed.

The one great stumbling-block to this scheme was that it required that all nations who were parties to it should be free nations and enter freely into the concert. On the one hand was problematic Russia, apparently the worst military despotism the world has ever seen. On the other hand was the uncertainty—would the United States be sympathetic? One thing was certain, tyrants could never be admitted to such a

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league of peace, for the "presence of one powerful member in a group of nations, whose action was subject to the will of a despot, would inevitably wreck the working of any scheme which had the world's peace or order for its ultimate object." In the midst of these uncertainties and problems there came at last light and clear vision. Since Russia has swung into line with the democracies and the United States has entered the war, it is brilliantly clear that for the future peace of the world the aim of the war at last becomes the elimination of the remaining despotisms of Europe. Peace lives in the hearts of the peoples, and when the people rule will require no man to enforce it. The present war is a fighting over again of the French Revolution, not on the scale of one nation nor of several nations, but on the scale of all nations. It is the final struggle to rid the world of the curse of despotism. The war was made by despots and by the war despotism is finally to be undone. No peace can be made now or at any future time to which despots are a party without a total surrender of the cause of liberty. Consequently the aim of the war may be stated without hesitation—it is to prepare the world for the coming federation of free peoples by the elimination of the last relics of despotism.

With an intense pathos Mr. Jacks pauses a moment to contemplate the possible failure of the Allies. In the *Hibbert Journal* for April he sets forth more fully the hopeless mental attitude of such a beaten world. "If that happens we are undone. Good-bye then to all our dreams of a reconstructed world! It is not merely that the victors would make short work of our programmes; it is not merely that we should lack the material resources to carry them out; we should have neither the hope, the confidence, the faith nor the energy to enter upon any such enterprises. All the free nations of the earth would be heart-broken."

Can Man Abolish War?

In the *North American Review* for June Harold Begbie offers a reply to the foregoing question. Two ways have been recommended to mankind for securing the peace of the world: one is arbitration; the other, international federation. It would matter little what the machinery were if the nation brought into the controversy the moral quality of good will. Without this spirit of good will, Mr. Begbie thinks, no machinery of any kind can be rationally regarded as a sufficient insurance against war.

In 1907 the nations of Europe, at the second Hague Conference, solemnly promised to co-operate in the maintenance of general peace. Seven years later the compact was ruthlessly ground into the blood-stained mire of the battlefields of the most terrible of all the wars of the world. Not only the promise to arbitrate disputes, but pledges to mitigate the cruelties of war were thrown to the winds. So long as there are autocratic rulers, suspicious statesmen, and secret diplomacy, so long as the fates of peoples are decided over their heads, arbitration is a broken reed on which to depend for the peace of the world.

The proposal made by President Wilson of compulsory arbitration, by which an incensed state would be forced by the military power of other states to seek the decision of an international court in all disputes, Mr. Begbie thinks, offers a more secure foundation. But it means too that wars in the future would be prevented by war; it means that the satisfied states, that is, the states which have a large enough place in the sun, will be envied and hated by the younger, growing nations; it means that the same mind that produced this war will exist in perpetuity. The objections which may be raised against this international police force are staggering. It seems obvious that unless such a league of nations were formed out of a perfectly

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satisfied world its existence would be a veritable seed-plot for conspiracy, a veritable hotbed for war.

The fact is evident today that many of the world-nations are not satisfied. Would the league of nations be prepared to hold down, by force, Germany, Austria, Turkey, and Bulgaria for an indefinite time? No man who believes in the religious progress of humanity can for a moment think of forcibly enfeebling and crushing these peoples. That would be to make a "scrap of paper" of the gospel of Christ. Force Germany and Austria into a league of nations with the brand of slavery upon their brow, will they then eagerly co-operate in the great work of world-civilization? It seems clear that if a federation is to be formed it is above all necessary that good will should inspire the whole body of nations forming the league. International federation is manifestly the great political ideal which presents itself to good men in every country under the sun. If there could be in the world an international court of justice to which every dispute between federated nations would be referred, and if behind this international court of justice there could be the force of the federated nations to see that its judgments were honored, then we might hope for world-peace.

Still Mr. Begbie thinks that even the peace of the world might be for Great Britain too dearly bought by the loss of control over her own British destiny. Professor Ramsay Muir asks, "Who can think of England allowing an international court of justice to decide for her whether India should be left to a bloody contest between Musselmans and Hindus and whether the stupendous work in Egypt should be exposed to the destruction of desert tribes?" And if England would not easily submit to such jurisdiction, how can we expect submission from those more arrogant nations in whose blood is the pride of the sword and in whose history is no long tradition of law? There seems to be some indestructible force in nationalism which insists on making its own way across the centuries without interference from others. Yet it is through this very pressure of nationalism that the world is most likely to reach the ideal goal of international federation; but no international machinery can guarantee a true and lasting peace until the spirit which animates the relations of states is definitely the spirit of good will. How this is to be attained Mr. Begbie does not say, but nevertheless, with subdued optimism, preaches the age-old gospel that there shall be "on earth, to men of good will, peace."

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THE CHURCH AND THE WORLD

MISSIONS

A Missionary Survey of the Year 1916: The Home Base

Under this caption appears a lengthy but notable editorial in the *International Review of Missions* for April. The preparation of such a survey must require much painstaking labor. Those who are interested in the cause of missions may find here a wonderfully compact but lucid statement of the conditions in the various mission fields and the status of the work, with the new problems and interests superimposed by the present world-situation. The article is such that a full review of it cannot be made here. However, it is of sufficient importance to direct attention to it. The concluding paragraph is as follows:

The year has seen no liberation of the lands on which the hand of war has been laid, no mitigation of the suffering of the peoples, no reconstruction of the work which has been arrested or destroyed. Yet the situation has large elements of hope. The support of missions has been maintained at the home base and self-support has notably increased in the churches on the mission field. The Christian churches in Japan, China, and India have taken the lead in vigorous evangelistic effort during the year. The fact that a spiritual harvest has ripened in the midst of the war is a proof that life will triumph. The year by revealing new aspects of old problems has heightened the greatness of the missionary task. In the midst of the severances caused by the war the spirit of fellowship and of co-operation has been persistent. Instances of international, interdenominational, and inter-society collaboration have abounded, and co-operative organizations both at the home base and on the mission fields have done wide and fruitful work. Thus the great enterprise of foreign missions which lies at the heart of the church in every nation and which by its extent is peculiarly open to the disintegrating forces of war is manifesting within itself the living forces of fellowship which will one day work with power when the time for the healing of the nations comes.

Reinforcements

S. M. Zwemer, editor of the *Moslem World*, says in the April number of that journal, "The greatest need of missions among Moslems now—and a need that will be enormously emphasized after the war—is reinforcements." He urges that the new conditions which will prevail then in the Turkish Empire, Persia, Arabia, Egypt, and North Africa should be faced now. Among Moslems in Egypt, as never before, there is an interest in Christianity and its teachings. At no time in all the past history of Islam have so many copies of the Scriptures and religious tracts been bought and read by the Moslems. An unusual spirit of religious inquiry obtains among them, including their sheikhs or religious teachers. When the period of reconstruction comes after the war there will be a new appeal of supreme urgency from these fields which were not adequately manned even before the war. "We will then face needs that are appalling in their extent and deep beyond measure in their pathos." During the war hosts of the choicest of men from New Zealand, Australia, Canada, and Great Britain have come into the very closest contact with the New East. Here these men, many of them from the colleges and universities, endured hardship, had the joy of sacrifice, and saw the opportunities for medical, educational, and social service. They have been face to face with Islam and its needs. "To them the New East has spoken of a higher warfare and they have seen the coming of a kingdom without frontiers or race barriers.

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It is for the church to extend to them the call for reinforcements and to do it now."

Christian Advance in Africa

In the *Churchman* for June 15 further reference is made to missionary interests in Africa. This writer thinks that there the war has seriously affected the work, having arrested it entirely in many places. But the exactions of the war situation have revealed in many ways how deep-rooted and living are the forces of Christianity. Of the vitality and generosity of the native Christians of Kamerun, for instance, both German and American missionaries have borne testimony. In East and Central Africa "whole villages are asking for teachers, and the native Christians have shown a deepened sense of responsibility." Of the troops recruited in Uganda, Bishop Willis says, a large proportion were Christians. The sick and the wounded of British African and Indian troops have been ministered to by the hospital of Mengo. By the report of the commission appointed under the Native Land act, over 18,000,000 acres are to be set apart for the exclusive use of the natives. The first college for the higher education of natives was opened by General Botha in South Africa, February, 1916. These two events have marked significance. Even under the unusual conditions resulting from the war there has been considerable advance in missionary work and an increased readiness in some of the native churches for self-support and self-government.

A Swiss Mission of Help

In the *Watchman* for June 16 the editor calls attention to an interesting missionary movement. The appeal is made to the German-speaking citizens of the Swiss Republic to bring enlightenment to their brethren within the frontiers of the empire. The call is made by Professor Paul Suppel, of Zurich. He says:

> Tell the truth to Germany, for she is dying for the want of it, and you are the only ones to whom she will listen, because she knows you wish her well. Her salvation depends, for much, on you. Tell her how the war began, how the lies were told, and continue to be told, how the promises were broken, and how all that followed —until the entrance of America in the war—is the consequence of this first crime. Tell her how the judgment of the world has fallen upon her. . . . . Will the German Swiss refuse this help in the hour of need? Will they not help her to retake her place among the nations free and equal before the law?

The influence of this appeal is already being felt. This is true especially of German-speaking Switzerland and of the more progressive elements in the empire beyond the Rhine. A number of prominent democratic and republican reformers from Germany have selected Zurich as the base of their operations, and also a German Republican party has set up its headquarters there. Already there has been started in Zurich a boldly independent organ for democratic politics, the bi-weekly *Freie Zeitung*.

A Significant Step Forward

The four American Baptist Mission Societies, two home and two foreign, have recently adopted a United Apportionment Plan. This action is regarded as a very important step forward. It is the culmination of many years of consideration and prayer. The result has not been reached rapidly or carelessly. The editor of *Missions* for June comments on the event with great enthusiasm. He seems to be justified in believing that a unified presentation of the claims of the home and the foreign fields, with one apportionment covering all, will be approved by the churches. It is recognized that so great a readjustment cannot be made without some friction and some serious difficulties, but soon it will be working satisfactorily and one will wonder why the plan was not tried long ago. All honor

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is due to the leaders of these great missionary societies, who have brought about this wholesome unity of program and spirit. They have led in a new and better way. "This is the enlightened and voluntary and hence effective unity in service as in aim."

RELIGIOUS EDUCATION

Social Life of Young People

In *Religious Education* for June appears the report of the Commission on the Church and the Social Relations of Young People, made at the annual convention of the Religious Education Association. It is of such significance as to justify here a brief outline of the first half of it. By reference to the report those who are interested may see the details, including the latter half. The scope of the problem is assumed to include the proper attitude of the church toward the social conditions and needs of all the children and youth for whom it has the responsibility of service and an adequate working program for the church in accord therewith. The breadth of the subject prevents treatment in great detail. Furthermore, since each individual church has its own problem determined by local conditions, the report endeavors to present some general principles which should govern the study and treatment of any local problem and to illustrate them by concrete examples.

1. Social service, the effort to meet social needs and to solve, or help to solve, social problems, is a legitimate and necessary part of the religious educational work of the church.

a) A proper conception of individual salvation as consisting in the development of genuinely religious character emphasizes this responsibility.

b) The complexity of modern life, with its multiplicity of human contacts, still further emphasizes this responsibility.

c) A correct understanding of the nature and meaning of social service makes clear its religious value.

(1) True social service must be undertaken and carried out with knowledge and sympathetic appreciation of the viewpoint, desires, interests, and needs of those served.

(2) From the standpoint of the church social service must be recognized as a genuine and adequate expression of the best religious impulse.

2. The church should adopt a scientific method for the study and treatment of social conditions and needs.

3. In all its social service the church should co-operate with other agencies and avoid unnecessary duplication of effort. This applies to two classes of agencies: (1) the various social institutions and organizations both public and private, and (2) other churches.

4. In the social work of the church efficiency should be the aim, quality rather than quantity the test of success. This involves: (1) competent supervision for all social and recreational activities, (2) the enlistment of young people in service, and (3) adequate and respectable equipment and facilities.

The Call to Religious Leadership

A sudden depletion in religious leadership, the *Congregationalist* thinks, is one of the very serious problems of today. This conclusion is based upon the fact that many of the best-trained ministers have surrendered their churches to become chaplains; others, to take up Y.M.C.A. and war-relief work. Large numbers of young men who aspire to service in religious leadership, some of them already students in colleges or seminaries and others who had planned to be, have entered upon war service of some kind. That religious leaders are needed in the war is not questioned, but it is true also that they will be needed very much after the war. If there are to be trained religious leaders then, they must be prepared now. On this basis it is urged that as far as possible the young men continue their college and seminary work.

An effort to meet this problem is being made by the religious education boards of

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all the religious denominations. Doctor James E. Clark, of the Presbyterian Board, emphasizes the serious mistake made by some of the nations across the sea who failed to make provision for replacing the religious leaders who went to the front. Thoughtful men among them now are asking, "What is to be done for trained leadership in the future?" It would be the part of wisdom for the United States to ask that question now and to establish at once a policy that will safeguard the vital interests involved. The pressing need of the near future for well-trained leaders has been emphasized in statements by the United States Commissioner of Education and the Secretary of War. Certainly such leaders will be needed in the war and in occupations relating primarily to the war, but they will be needed also in all phases of civil and industrial life. "No less shall we need them in the ministry, in the teaching profession, and in many lines of Christian service."

Increase of Illiteracy

In *Missions* for June editorial reference is made to a report in *World's Work* concerning the significant increase in illiteracy among the white immigrants of the North and West and presenting facts that support strongly the view of those who advocated the reading test in the present immigration law. It is to be kept in mind that illiterates are human beings. They are a part of our social organism, voters in our democracy, citizens whose welfare is vitally interrelated with our lives. The figures presented show that immigration has brought an increase of illiteracy in New England and the Middle States, and in Illinois, Nebraska, North Dakota, Montana, Wyoming, Colorado, New Mexico, Arizona, Utah, Nevada, California, and Washington. On the other hand, the southern states have reduced the proportion of illiteracy by 25 per cent and the number of illiterate negroes by a million, while at the same time there has been an increase by that number in the negro population for the same period. In our country illiteracy has decreased in every class except the foreign-born. This illiteracy gives rise to dangerous economic, social, and political tendencies in American life. In it is "lack of manual and mental skill, ignorance of American ideals, susceptibility to appeals to superstition, fanaticism, and violence." These conditions call for the amplification of the work of the immigrant medical inspectors, to the extent that mental defectives may not be permitted to enter. Those who are admitted should be required to attend public day- and night-school classes where they should have fundamental elementary training including instruction in English and in citizenship. In this work there is an opportunity for missionary effort to render great services.

Religious Education and the Emergency of War Time

A note of warning is sounded in an editorial of *Religious Education* for June in order that workers may be set against the temptation to slacken the pull that has tightened in religious education on the pretext that the emergencies of war call for all our energies. This warning is not an effort to frustrate military efficiency; on the contrary, it seeks to emphasize the unprecedented religious needs of the time. Naturally the first move will be to curtail all needless expenditure of effort and resources, and there is the bare possibility that religious education organizations will be called to give account of their work. The needs that are peculiar to this time make it imperative that on no account must the sacrifices of the past years be lost by any unwillingness on our part to pay the price of the present hour. The increase in the demands made by the present war effort has not reduced the demands for religion; rather it has been accompanied by a corresponding increase in demands for effective

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assistance in the promotion of religion. Motives, principles, ideals, will be factors as potent as any others in the final decision of the war. The service, therefore, which may be rendered by religious education must not be minimized. Religious education moves in the stream of life and it will bear upon the varied ideals which are now dominating the actions of men and nations. It works on the belief that things can never be right until people are right and therefore goes to the roots of the present ills. Over against this effort to get to the bottom of things is the tendency of the emergency call, which may be prone to relieve the superficial ills and leave untouched the deeper causes. There will be the temptation to say, "The important organizations of this hour are those of war-relief and preparation; the pressure is so great for the practical causes that others must get along without my help." The presence of wisdom and foresight will prompt men to focus attention upon one other aspect of the pressure—namely, the insistent demand that the ideals which have been raised up in our midst be not allowed to perish. This means that the call for devotion to new objects does not excuse us for diminishing our loyalty to the old aims and ideals. The contribution of religious education is insistently demanded for the present; the fruits of yesterday's indifference spur us to the resolve that, as far as in us lies, the men of tomorrow will be given the stimulus and motivation which we call religious education.

CHURCH EFFICIENCY

Federated Protestantism Faces War Needs

Under the direction of the Federal Council of Churches of Christ in America a special "war session" was held in Washington during the second week in May. The session was not attended by the full representations of any one of the thirty constituent bodies, but by a remarkably diversified and impressive grouping of outstanding men from nearly all of them. The *Continent* sees in this assembly "a plane of national leadership more solid and commanding than it had achieved at any previous time in its (Federal Council) developing history." In addition to the inspirational addresses, the important features were the careful survey of measures already afoot to safeguard the moral quality of the army and navy, and the careful study of what else the churches can do in the support of the government and of what they owe to the religious well-being and ethical health of American life in present abnormal demands. It was announced that both the War Department and the Navy Department have agreed to name no Protestant chaplains except on the recommendation of the Washington committee of the Federal Council, and the committee will consider none but those previously indorsed by their own denominational authorities. Young men of two or three years' experience in the pastorate are principally desired. Indeed, there were times when it was difficult to decide which was preferred, army chaplains or Y.M.C.A. secretaries, for the specific religious work. But finally the Council approved a plan for a joint committee of conference, composed of committeemen from both the Federal Council and the Young Men's Christian Association, which will sit frequently and vote on the adjustment of relations when difficulties appear. A delegation headed by Governor Milliken, of Maine, was sent to Congress to insist on suppression of liquor making and liquor selling as a measure of national defense. It was decided to keep a watchful eye upon the effort to let down labor standards. Bills to take off the limits put on hours of women's employment and to cancel laws for compulsory education and against child labor were denounced. Plans were made to organize 10,000 units for Red Cross assistance in as

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many American churches. An important item in the business of the Council was the adoption of the "message to the churches," which was read by President King.

War and Religion in Great Britain

Rev. J. D. Jones has favored the readers of the *Record of Christian Work* for June with a discerning account of the influence of the Great War upon the religious life of Great Britain. The sanity of judgment which appears in almost every sentence is reflected in his remarks that all one-sided and dogmatic statements about the effect of the war are to be received with caution; that such statements are made by some who write optimistically and prophesy a great revival of religion as a result of the war; that similar statements are made by others who write pessimistically and anticipate all sorts of dreadful results for religion and morals. In this article Mr. Jones attempts to face the facts fairly and this, he says, requires him to point out the losses which have come with the war. It is impossible for a nation to have all its thoughts and energies concentrated on war without paying a price for it morally and religiously. One of the most obvious things has been the withdrawal of the men of military age. This has been so thorough that in places like the one in which the author happens to live there are scarcely any men between the ages of eighteen and forty-one. From the point of view of the churches this means that the most vigorous officials, local preachers, and Sunday-school teachers have gone. It also means that thousands of ministers have gone, and there is now a serious difficulty arising from the shortage of ministers. But, quite apart from the direct injury done the churches, there are other effects seriously affecting the interests of religion. For instance, there has been a serious relaxing of religious habit and custom. This is evident in the rapidly diminishing reverence for Sunday. Mr. Jones cites this illustration: "Rather less than twenty years ago the Christian sentiment of England defeated the attempt of two of our strongest newspapers to issue Sunday editions. During these months of war, however, the Sunday newspapers have managed to establish themselves firmly, and thousands of Christian people, eager to know the latest news, habitually purchase them." Mr. Jones says that it must be "sorrowfully admitted" that the war has brought with it a certain amount of moral laxity. The Bishop of London has said that vice is more rampant and unashamed in the metropolis now than it was before the war. He says: "We live in a very highly charged emotional atmosphere, and such an atmosphere is perilous to morals. I am afraid it is true that many lads and girls will carry upon their souls the ghastly marks of this feverish time." But the writer refuses to be satisfied by having mentioned the losses that have been entailed by the war; with splendid optimism he points to the brighter side. He firmly believes that the gains outweigh the losses. He has in mind the return to a simpler method of living, the evoking of a spirit of unselfish service in all classes of the population, the creation of a new spirit of comradeship amongst the various grades of English society due to the fact that in the trenches "duke's son and cook's son" have faced death side by side. Furthermore, there has been a deepening and an enriching of character that has come to multitudes of the youth. This does not mean that anything of the nature of a revival has arrived, but it is indicated by the fact that over 100,000 men have definitely pledged their allegiance to Christ as the result of the services held in the Y.M.C.A. huts. Virtues which were latent in the boys before have sprung into glorious birth. He says splendidly, "we feared our youth was flaccid and limp and decadent. Perhaps they were. But the war has stopped the rot and has given us men capable of the most glorious devotion and sacrifice." But not less has the profound effect of the war rested upon the people who have stayed at home. The anxiety

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and fear for loved ones at the front has led great multitudes of those who are at home to rely upon God. In conclusion, Mr. Jones reminds us that the soldiers have come to have a new respect for the church. They have seen it follow them to the front, and through the agency of the Y.M.C.A. it has accompanied them right up to the front trenches. The result is that "the awful war is driving us all back upon Christ and his Gospel as the one and only hope of the world's redemption."

Address of the Bishops to the Ministers and Members of the Methodist Episcopal Church in the United States of America

In these days of confusion people of a religious attitude of mind and churches generally are staggered and seem not to know what to do. Certainly they have an important function. The chief pastors of the denomination indicated above have issued the following address to their people, calling for that type of church efficiency which they feel is needful for the present situation:

Your bishops assembled in their regular mid-year session summon you to a solemn and prayerful consideration of the position and duty of our church in this our greatest war for human liberty. As followers of Jesus Christ we labor and pray for the reign of peace. But God himself makes peace "the work of righteousness." There can be no peace, and there ought to be no peace, until it stands squarely based upon righteousness. We stand with the President in his message to Congress where he said: "The right is more precious than peace." "The wrongs against which we array ourselves are not common wrongs, they cut to the roots of human life." "The world must be made safe for democracy. Its peace must be planted upon the trusted foundation of political liberty." "We fight for such a concert of free peoples as shall bring peace and safety to all nations, and make the world at last free." While we rejoice that exhortations to loyalty are not needed, we urge that your patriotism take on sacrificial forms, and without the delay of an hour. There is peril here. Distance hinders adequate realization of the deadly strife upon which we are launched. Though the actual horrors of war may remain remote, we must bestir ourselves to bring our loyalty to the test of sacrifice. We are confident that our people will support any plan the government may adopt for securing and training an adequate army and navy. We shall expect our hospitals to offer their wards, and our physicians and nurses their skill. Let funds be generously provided for the care of war orphans at home and abroad, for the Red Cross work, as well as for the moral and spiritual welfare of our forces on land and on sea.

Let the spirit of love pervade all our thought and speech concerning our American people of German origin. Let us remember that they have had no responsibility for the militaristic spirit by which the world has been convulsed. Their burden is peculiarly heavy, even while their hearts are utterly loyal to the land of their adoption. With all heartiness we endorse the utterance of our President when he said, "We have no quarrel with the German people." On the other hand, for the land and people of Germany we cherish the warmest affection. In calm confidence in the triumph of righteousness we exhort that none of the regular work of our world-wide church shall be allowed to suffer because of these contributions of life and substance for war purposes. The business interests of the country and the large concerns of the Kingdom of God, both at home and abroad, call for increasing support because of war conditions.

We send you a message of hope. The momentous events which have recently taken place in Russia warrant our confidence that we are approaching the dawn of a better day. God reigns. His son shall neither fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law. As never before in the history of our beloved country the call is for the preaching of the gospel of Christ. Let him be lifted up in every pulpit. Let him be offered in every barrack and training camp. Our people need his comfort while their loved ones face peril and death at the front. The democracy of all nations, which is coming as a result of the war, must have the inspirations and restraints of the gospel, or it cannot endure. Let all our people hear Christ offered as the Saviour of the sinful, and the only one who opens the door to the captives, gives beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

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BOOK NOTICES

The Mythology of All Races. Edited by Louis Herbert Gray. 13 vols. Boston: Marshall Jones Co., 1916. $6.00 per vol.

This series promises to be one of the great monuments of the history of religions. Its various volumes are the work of experts and are individual monographs of great value. The completed set will put at the disposal of the general reader exactly the sort of information he requires for an understanding of the mythology of the world.

The value of the text is still further increased by the wealth of illustrations, many of them in color, which reproduce the original works of art in which the various theological views are expressed.

At the present time there have appeared Vol. I, *The Mythology of Greece and Rome*, by Professor William Sherwood Fox, of Princeton; Vol. VI, *Indian and Iranian Mythology*, respectively by Professor A. Berriedale Keith, of Edinburgh, and Professor Albert J. Carnoy, of Louvain; Vol. IX, *Oceanic Mythology*, covering the myths of the islands of the eastern seas, by Professor Roland B. Dixon, of Harvard; and Vol. X, *North American Mythology*, by Professor Hartley Burr Alexander, of the University of Nebraska.

It is impossible to enter into a discussion of each one of these volumes. It is enough to call attention to the admirable analysis of material, its readable style, the mass of notes and bibliography which are carried as a sort of appendix to each volume.

The series is a credit, not alone to the authors, but to the publisher and to the general editor, Professor Louis Herbert Gray.

The Light of Truth as Revealed in the Holy Scriptures. By Levi Rightmyer. Boston: Sherman, French, & Co., 1916. Pp. 967. $2.75.

The Dualism of Eternal Life. By S. S. Craig. Rochester: S. S. Craig, 1916. Pp. 252.

When Christ Comes Again. By George P. Eckman. New York: Abingdon Press, 1917. Pp. 287. $1.25.

The volume by Mr. Rightmyer is described in the publishers' announcement as "colossal." The adjective is well chosen. Through nearly a thousand pages the author has struggled to make plain the truth which comes to the man "from whose faith the veil is raised which now enshrouds the nations of the earth." This will not really be lifted, he holds, until after the second coming of Christ. The volume seems to be an attempt to develop original ideas with Scripture as proofs. There are few texts of the Scriptures, apparently, which have not been treated ingeniously and illegitimately. The book is an amazing exhibition of industry, the result of which is all but unreadable in its prolixity and discursiveness, as well as in its contortion of biblical truth.

Another book of less volume, but of no better sense, is that of Pastor S. S. Craig. The author has described what he believes to be truth in numberless passages of Scripture. It is a little difficult to discover what this truth is, but on the whole it seems to be a view that the heathen will have a chance in the intermediate state to repent. As a contribution to serious biblical study the book is negligible.

A very different book is that of Dr. Eckman. It is, as he says, "a plain book for plain people." Its first main topic is "The Right Use of the Bible," and this right use of the Bible is that of devout scholarship. Dr. Eckman has some telling words for false prophets who give their imagination loose rein, and ventures to describe the pre-millenarianists as "absolutely devoid of spiritual imagination." Dr. Eckman does not hold the extreme historical view that the second advent is "only a deposit or residuum of Judaism." He holds rather to a repeated coming, which is of the nature of a general process of Christ's spirit in the world. Christ's words to this effect he holds were misinterpreted by the disciples in accordance with current beliefs.

Dr. Eckman takes up passage after passage and argument after argument of the pre-millenarianists. It is a sane book, written for people who want to be sane. It is to be recommended to those who are being plagued by the fanaticism of men who are distorting the Scriptures in the interest of the theory of second adventism.

The Library of Christian Co-operation. Edited by Charles S. Macfarland. New York: Missionary Education Movement, 1917. 6 vols.

This is a series of books containing the reports and discussions of the Federal Council of the Churches of Christ in America for the quadrennium ending in the convention at St. Louis in December, 1916. No such elaborate group of books of this class has been published since the Edinburgh Conference. In them are to be found very intelligent discussions of the moral aspects of practically all the human relations. Three volumes are given to international relations, possibly the most important of them being that containing the discussion of the relations

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of the United States with the Orient. Yet any comparison of the relative importance of the books would be unfair, for each has its own remarkable value. As unique and significant as any is the report on Christian education, prepared by its secretary, H. H. Meyer. In it will be found a compendium of all the most important recent attempts at religious education in its various aspects. It also contains documents setting forth the various boards and committees, together with officers and members of the same. The set makes a permanent contribution to the history of American Christianity.

The Anglican Proper Psalms. Critical and exegetical notes on obscure and corrupt passages in the Hebrew text, in the light of modern knowledge. By C. H. Sellwood Godwin. Preface by Rev. A. H. Sayce. Cambridge: Deighton, Bell & Co., 1915. Pp. xviii+88. 4*s*. 6*d*.

Only those who understand something of Hebrew can appreciate the notes on the Anglican Proper Psalms. The author confines his attention to the thirty-four psalms especially appropriated to holy days. In attempting to recover the original the author uses the versions with commendable good judgment. Where these fail him, and the Massoretic text is manifestly in error, he resorts to conjecture, but conjecture of a very conservative character. Unlike Briggs and other critics of the Psalter, he does not put at the basis of his textual reconstruction any fixed scheme of Hebrew meter. While recognizing some obvious principles of Hebrew poetry, he does not use it as a standard on which to measure the length of his lines.

The book is not a commentary in the ordinary sense of that term. It is more a study of special words which are imbedded in the text of some of the verses of the Proper Psalms. These notes reveal much good common sense, that will prove helpful to pastors or priests, who often stumble at the meanings of verses in that group of psalms. While scholarly, they are conservative and constructive.

La Sainte Bible. Traduction nouvelle d'après les meilleurs textes, avec introductions et notes. Paris: La Sociéte Biblique, 1916. Première Livraison, Genese-Exode 1—9, 16. Folio, pp. 80. [The entire work 50 fr.]

The Bible Society of Paris has launched a splendid enterprise. It has projected this long-desired work in French on the Bible: (1) a new translation, (2) notes, (3) introductions, and (4) marginal annotations to indicate the sources of the text adopted in the translation. It aims to make this book for France what Kautzsch's learned translation is for Germany. The translation is based upon a comparison of the best textual testimony. While this has been the method adopted for many years in New Testament work, for the Old Testament it is rather novel. All recent French Bibles have been based on the Massoretic text with only such variations therefrom as were warranted by variant rabbinical readings. This translation takes account of the readings of the Samaritan Pentateuch, the Greek, the Syriac, the Latin versions, the Targums, as well as the Hebrew text. All these sources of information have been carefully utilized by the several translators to establish the present text.

The page (11¼×7¼ in.) of translation is of large, double-column, restful type. The translation proper occupies about two-thirds to three-quarters of the page's length. Immediately under the translation in small type are found the variant readings—usually few in number—regarded as especially important by the translator. Then in larger type, occupying from one-fifth to one-third of the page, are notes explaining certain difficulties, textual and archaeological, necessary to aid the reader in his understanding of the translation.

A condensed and up-to-date introduction to Genesis-Exodus is printed on the cover to this livraison, to be embodied ultimately in the complete work.

The Book of Genesis was prepared by Professor Louis Aubert, of the University of Neuchâtel; and Exodus 1—9, 16, by Professor Henri Trabaud, of Geneva; and the whole livraison was edited by Professor Adolphe Lods, *chargé de cours* at the Sorbonne, Paris.

We heartily congratulate the Bible Society of Paris and especially Professor Lods that such an auspicious beginning has been made on this monumental task, and we hope that it will be carried through successfully to the New Testament.

Public Speaking: Principles and Practice. By James Albert Winans. Ithaca, N.Y.: Sewell, 1915. Pp. 475. $1.50.

Out of an experience of many years as a teacher of public speaking at Cornell University, Professor Winans has produced a book sound in theory and intensely practical. No teacher could fail to get valuable suggestions from its pages; and the general reader will find the book so interesting and so clear in its treatment of the subject that much help may be derived from its private study. In the sixteen chapters of the volume are found such topics as: "Selecting the Subject," "Finding Material," "Plans and Outlines," "Motives for Speaking," "Methods of Development," "Psychology of Audiences," "Platform Manners," "Voice Training," "Gesture," and many other aspects of the science and art of oral discourse. Each

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principle treated is amply illustrated by excerpts from the addresses of distinguished speakers.

Prayer in War Time. By W. Robertson Nicoll. New York: Doran, 1916. Pp. viii+187. $1.00.

This volume contains sixteen articles, reprinted from the *British Weekly*. The initial article gives the title to the book, which is not a treatise on prayer, but contains the reflections and judgment of Dr. Nicoll on various questions that are raised by the Great War. The two notes which strike us most frequently in this book are the author's timeliness and tenderness. His titles almost always are fascinating; here he is at his best. Note, "The Rocks Are Not Burning," "To the Quiet in the Land," and "When the Wounded Go Home." Dr. Nicoll gives wise and urgent counsel to country ministers as he urges them to hold in simple trust to the divine verities and promises, while they keep the thought and life of the parish centered upon Christ. Dr. Nicoll is a brave comforter in dark days, and his sympathy sometimes becomes almost a sob. This book lets one into the meaning of England's suffering in these dark days; but it is an England "saved by hope."

A Fire in the Snow. By Charles Edward Jefferson. New York: Crowell, 1916. Pp. 48. $0.50.

A satisfactory Christmas booklet is hard to find. The danger of running into sentimental piffle is not easily avoided. Dr. Jefferson shows here his usual good sense and insight. The Christian spirit, he says, is like a fire kindled in the snow by a group of boys. One feels the light and warmth of Christmas as the figure is handled with skill.

Method in Prayer. By W. Graham Scroggie. New York: Doran, 1916. Pp. 172. $1.00.

The Lord Bishop of London writes the preface to this practical volume on the method of prayer. After a short chapter on the practice of prayer, the author gives practical counsel concerning adoration, confession, petition, intercession, and thanksgiving. There is a final chapter on the study of prayer. A treatise like this ought to give, not only directions, but encouragement and new ideals in reference to prayer. The chapter on confession may be taken as a fair example of the author's success. He treats the matter at sufficient length; he quotes from the Psalms and from the "Devotions" of Lancelot Andrewes; he lays strong emphasis on the ethical results of confession. The author's personal experience in receiving answer to prayer (p. 78) must not be pressed to universal application. The following is good: "The last thing we think of putting into prayer is brainsweat, but they who would accomplish most must apply themselves most" (p. 154). The author is less practical in suggestion than we had hoped from the title of his book.

On Being Divine. By Marion Le Roy Burton. Boston: Pilgrim Press, 1916. Pp. 22. $0.50.

President Burton publishes here the Baccalaureate sermon to the class of 1916 in Smith College. It is an earnest message, sound in thought and lofty in style, and will make an excellent gift book at graduation time. The title conveys a clear idea of the substance of the sermon.

The Humble Annals of a Back Yard. By Walter A. Dyer. Boston: Pilgrim Press, 1916. Pp. 155. $1.00.

This is a delightful book on the rewards and satisfactions of cultivating a back yard. Bits of shrewd philosophy are neatly tucked away in the descriptive sections. The creed of the Flower-Lover is beautiful, especially the concluding paragraph. Mr. Merrill's illustrations are in good taste. The volume will be an appreciated gift to a friend who owns a back yard.

Idle Words. By Raymond Calkins. Boston: Pilgrim Press, 1917. Pp. 36. $0.50.

Dr. Calkins, of Cambridge, Massachusetts, understands the problems and moods of students. He speaks plainly here concerning four current "idle" phrases, "Everybody does it"; "Get by"; "I can't help it"; and "What can I do?" One feels like living more energetically after reading this strong plea for manly action.

The Christian According to Paul. By John T. Faris. New York: Association Press, 1916. Pp. 129. $0.50.

This is one of the books in the "Everyday Life Series," which the Association Press is publishing for use in study classes, at family worship, and in private devotion. There are thirteen chapters. Each chapter contains well-chosen daily Bible readings with remarks, a comment on the topic, and suggestions for further study. The author commands an unusually wide range of illustrative material, which he uses admirably. The book suits its purpose excellently.

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St. Paul the Hero. By Rufus M. Jones. New York: Macmillan, 1917. Pp. 172. $1.00.

This is the story of the life of St. Paul, told with remarkable simplicity and especially designed for younger readers. The heroism of the great Christian leader is not brought forward in a spectacular way. He is represented as the moral and spiritual hero, great in enthusiasm, devotion, and energy of purpose. The first chapter shows him as a boy ten years old, talking with his father about the meaning of the law; the last chapter gives us a picture of the heroic champion sealing his loyalty to the gospel by his death. The unfolding history is given in untechnical language, vividly and concretely. For example, the fourteenth chapter, giving the contents of Galatians in seven pages, is as objective and clear a statement as could be desired. This short book ought to be of great value in Bible study. The pictures are unusual, being reproductions of steel engravings in the classical style. The maps are too fine to be legible.

Are You Human? By William De Witt Hyde. New York: Macmillan, 1916. Pp. ix+65. $0.50.

President Hyde, of Bowdoin, delivered the substance of this attractive book to the Freshman class in Yale. His introductory words remind one of Phillips Brooks in his sermon on "The Choice Young Man." There are twelve humanities: athletics, society, science, art, history, philosophy, business, politics, wealth, love, morals, and religion. That's too many. It is bewildering. No constitution can stand it. Section by section, the lecture is full of good sense and worthy counsel.

It's All in the Day's Work. By Henry Churchill King. New York: Macmillan, 1916. Pp. 67. $0.50.

Readers of the *Biblical World* are already familiar with this address, in President King's best style, handling vital interests with his usual firm grasp. The most interesting item in the handling of the material is the way in which Bible texts are used near the close of each major section to reinforce rather than to suggest the thought. The book is attractively made.

The Book of Faith in God. By John T. Faris. New York: Doran, 1915. Pp. 295. $1.00.

Dr. Faris' book is a series of missionary narratives illustrating the power of a calm and joyous faith. Although the incidents told are taken from every part of the mission field, the book gives clearly the impression of unity. Apart from the value of the material, it is an object-lesson in missionary reading and may teach many how to assimilate the abundant treasures of missionary narratives. The index of Scripture passages illustrated will prove very useful to preachers.

The Apocalypse of Ezra (II Esdras III–XIV). By G. H. Box. London: Society for Promoting Christian Knowledge, 1917. Pp. 115. *2s. 6d.*

Canon Box prepared a commentary on the Apocalypse of Ezra for Charles's great work, *The Apocrypha and Pseudepigrapha*. Not satisfied with doing that, he gives us here a popular edition of the same work. The difference between the two products is that the present book contains a new translation of the Apocalypse, based upon the Syriac version, whereas the rendering in Charles's *Apocrypha*, etc., is based upon the Latin. The pseudepigraphic Apocalypse goes under varying titles, the more common of which are "Second Esdras" and "Fourth Ezra." It is pretty generally recognized that the Apocalypse was originally written in Hebrew. It is now extant in Latin, Syriac, Ethiopic, Arabic, and Armenian. All of these, with the exception of the Armenian, which was based on the Syriac, are translations of a Greek version which has also disappeared. The Apocalypse concerns itself primarily with the problem of suffering, particularly as that problem beset the mind of a Jew living about 100 A.D. The Jews of that age were troubled profoundly by such questions as these: Why do we suffer? How much longer will it continue? How can a just God allow the wicked nations to triumph over his own righteous people as they have done again and again and again? The common mind was satisfied with contemplating the near approach of a glorious messianic kingdom in which all nations of the world would become subordinate to the people of God. Our writer, however, is troubled by a further question. Why did a good and just God create mankind with such a nature as made it inevitable that an overwhelming majority should fall short of satisfying his demands for righteousness and should therefore be inevitably doomed to destruction? The document furnishes no satisfactory answer to this question. The best it can do is to say that in this matter quality is the important thing, and not quantity, and therefore that the few who are saved outweigh in value and importance the myriads that are lost. The Apocalypse presents many interesting points of contact with the apostle Paul, particularly in its recognition that no man can be saved by adherence to the law.

The series to which this book belongs will do much to bring before the English-speaking public a literature which has been in recent years far too much neglected by students of the biblical writings. The work upon this Apocalypse has been well and faithfully done.

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THE BIBLICAL WORLD

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THE GOSPEL OF THE KINGDOM

REV. FREDERICK CLIFTON GRANT
St. Luke's Church, Evanston, Illinois

CHAPTER I

THE NATURE OF THE KINGDOM

And he said, How shall we liken the Kingdom of God, or in what parable shall we set it forth?—Mark 4:30.

It may be said that the teaching of Jesus concerning the Kingdom of God represents his whole teaching. It is the main, determinative subject of all his discourse. His ethics was ethics of the Kingdom; his theology was theology of the Kingdom; his teaching regarding himself cannot be understood apart from his interpretation of the Kingdom of God. And it may not only be said that all his teaching had relation to the Kingdom, but also all his action, everything he did. From the day of his baptism, when the consciousness of his messianic vocation came over him and the divine Voice proclaimed with unmistakable clearness, "Thou art my beloved Son, in thee I am well pleased," from that day, all the events of his life until the final, culminating event, the crucifixion, had reference to the coming of the Kingdom. From the baptism on, his whole life was dedicated to the mission of announcing its approach and of calling men to prepare for entering it upon the conditions which by divine authority he announced.

Our first duty is to learn what the term, "the Kingdom of God," meant to those who heard him. This phrase was the watchword of the Jewish national hope, and represented the object of a widespread popular expectation. But it was understood in a number of

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different ways. Such variety was only natural in a hope as popular as that of the Kingdom; we have only to compare the term "democracy" in our own day, which serves to represent a number of varying ideals. Yet in the main, as common to all the varied forms, the Jews looked for a complete and universal revolution in human affairs, in which God should manifest his power and free his people, the Jews; should judge and punish the other nations, and cleanse his people from sin; thereafter he should set up his Kingdom, and the Messiah, his Anointed, should reign forever or for an appointed time as his vice-gerent. Upon this restored and exalted nation were abundantly to descend the divine blessings of peace and prosperity. It was the great future that lay before the Jewish nation, the future which was sure to come, as it was foreordained in the eternal counsels and had been promised to the Fathers. Thus was the old ideal of the theocracy finally to be realized. Thus was the rule of Jehovah over all the earth to be made absolute, tangible, manifest.

It was the Jewish faith that, as the author of "Daniel" expressed it, "The Kingdom of the Most High is an everlasting Kingdom; and all dominions shall serve and obey him." Or, in the words of one of the old hymns of the Psalter,

> God is the King of all the earth . . . .
> God reigneth over the nations:
> God sitteth upon his holy throne . . . .
> Great is Jehovah, and greatly to be praised . . . .
> For this God is our God forever and ever.

The scribes spoke of obedience to the Law as "taking upon one the yoke of the Kingdom of heaven." In this sense God's Kingdom is already established. But nevertheless, and this made the fact a paradox, the Jews, God's own people, were suffering the shame and the tyranny of foreign domination. The empires of Babylon, Persia, Macedon, and Rome had risen and engulfed them. So their prayer became, as in the Prayer Book collect, "O Lord, raise up thy power and come among us." "Redeem Israel, O God, out of all his troubles." The hope in the future centered, then, in a restoration of Israel to the glory of former days, to freedom and

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independence, which should be effected by the manifestation of God's justice and power in judging and punishing the oppressing nations, and in sending the Messiah, his representative, to be their ruler. This vast change in the affairs of the world was to usher in the Kingdom of God, the era of peace, of righteousness, of law-abiding and law-loving, of prosperity, of faith, of all blessing, material and spiritual.

The variety in form in which this hope expressed itself was due to different conceptions of the method by which God rules the world, and by which he would establish his Kingdom in the end. Some men looked for mere political change, a "redemption" of the nation from its bondage to foreign domination. They looked back upon the glories of the old Davidic empire and longed for its restoration. For them the Messiah was the coming one who should rise from the ranks of the people, arouse his countrymen, and by the power of God free the nation. He was to be the political savior. Needless to say, this was in no necessary sense a spiritual or even religious conception of the Kingdom. It led to continual discontent among the more vigorous of the nationalists, and to feverish, reckless enthusiasms for each new self-proclaimed Messiah.

Others looked for a great irruption of the supernatural in signs and wonders, and invasion of the earth by celestial armies, the hosts of Heaven, with the divine Messiah at their head, the Son of Man coming from the presence of the throne of the Most High to set up the reign of God at once. For the "one like unto a son of man" in Daniel's vision[1] had come to be understood to mean the Messiah, who was called accordingly "the Son of Man," among the dreamers of strange dreams, the apocalyptic enthusiasts. The sun should be darkened, the stars of heaven should fall, the sea should be disturbed, and great portents appear, men's hearts failing them for fear of those things coming upon the earth. The dead were to be raised, the judgment was to be set, and the righteous were to enter into life and joy and everlasting bliss—all of which was to be the supernatural carrying-out of a divinely foreordained program. "The powers of the earth should be shaken," for the powers of nature were under the dominion of wicked spirits; the

[1] Dan. 7:13.

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first act in this drama of the coming of the Kingdom was to be the destruction of the usurping power of evil.

Still others looked with longing eyes to the coming time with little or no speculation as to its form, its outward signs and glories. For them it was an era of righteousness and peace and blessing from God.

Thus different persons conceived it in different ways. The imaginative pictured it in glowing colors of the imagination. To the burning hearts of patriots it was pictured as a great redemption from national servitude. To quiet, peace-loving souls, men just and blameless, saints like Zacharias, Mary and Joseph, Simeon, Anna the prophetess, it was hardly pictured in any distinct way at all.[1] They trusted simply that it was full of good things from God, a time when men could worship God without let or hindrance and when true piety should flourish. This was sufficient for them; they could leave the rest to God.

One reason which may be adduced to account for the variety and inconsistence in Jewish eschatology is found in the fact that Judaism was based upon an ethical and ceremonial code, which not only left the fancy wholly unfettered in the realm of religious ideas, but left it without guidance or direction of any definite sort.[2] And possibly most persons viewed the Kingdom in different ways as they found themselves in different moods, or as for the time political or moral or spiritual or ecclesiastical problems engaged their thought. It was thus that the different generations of the past had expressed the hope in various ways, as they passed through different moods, or were engrossed with different problems, national, individual, temporal, or spiritual. And this variety was sustained by the practice of reading the Scriptures in the synagogue; for the Old Testament itself exemplified and legitimized this variety in the thought of the past.

Toward the close of the third decade of the first century the ears of his languid, heartless, but uneasy generation were startled by the voice of John the son of Zacharias, preaching a baptism of repentance in the wilderness about the lower Jordan and announ-

[1] Luke 1:46 ff., 68 ff.

[2] Cf. Schürer, *GJV*, II⁴, 408–14 (3d ed., pp. 335–50).

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cing the impending arrival of the Kingdom of God. The Messiah was shortly to appear, with a baptism of the Holy Ghost and of fire, "whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff will he burn up with unquenchable fire." John's eschatology seems to have been of the high or pharisaic-apocalyptic type, with a transcendent Messiah, coming from heaven, equipped with supernatural powers. But the Baptist was no visionary, like the majority of the ardent apocalyptists; he was a preacher of repentance, with a message of righteousness. "*Even now* the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire!" And when the multitudes gathered about him asking, What, then, must we do? he answered, "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise." To the publicans he commanded, "Extort no more than that which is appointed you"; to the soldiers, "Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages." To every class of men who came he explained the peremptory demand of righteousness, in view of the coming Judgment of the Messiah, to precede the establishment of the Kingdom.

In submitting to John's baptism our Lord undoubtedly indicated his acceptance of John's teaching regarding the Kingdom and the Messiah and his desire to share in this momentous "messianic movement." On no occasion, so far as we know, did he undertake to correct John's view of the Kingdom or of the Messiah. The reply which he sent to John through the messengers[1] is no exception; it was meant simply to stay the Baptist's flagging faith in Jesus himself as the Promised One.

Following John's imprisonment in the castle of Machaerus, Jesus returned to Galilee, carrying with him John's great message, "The Kingdom of God is at hand: repent." Thus he at once called his hearers' attention to the many-sided one, and popular national hope, without, however, attempting to define that hope in any new terms of his own. Each man having his own idea of the Kingdom,

[1] Matt. 11:2–6.

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our Lord stated to each his message; it caught the attention immediately. He then let men find out for themselves what he meant by the words, though his connection with John the Baptist's preaching must have given them some hint beforehand as to what this would be. It was part of his method not to preface his announcement by a discourse on the nature of the Kingdom; rather, he left undisturbed, for the moment, the conception of the Kingdom which his hearers had in mind. And more than this, he adopted the phraseology of their conceptions, adapting and utilizing the popular ideas in his teaching. Thus was established what we should call a "point of contact," upon our modern pedagogical principle of "apperception." Thus he led men naturally to inquire what new light he had to offer on the particulars of the coming time, what exactly he meant by the Kingdom. What did he mean?

1. In the first place, by "the Kingdom of God" he meant something in the future. The Kingdom is "at hand," it is soon to come; this was his very first message in Galilee and the message which he sent out his disciples to proclaim much later in his ministry. The prayer which he taught them contained the petition, "Thy Kingdom come." On one occasion he said, "I tell you truly, there are some standing here who shall in no wise taste of death till they see the Kingdom of God come with power." He pointed to his miracles in proof that, the divine, supernatural power of God being thus made manifest, the Kingdom was about to be set up: "If I by the Spirit of God cast out demons, then is the Kingdom of God come upon you." He spoke of the time when "the Son of Man shall come in the glory of his Father with the holy angels." When the sons of Zebedee came to him with the request, "Grant unto us that we may sit, one on thy right hand and one on thy left hand, in thy glory" (that is, when he should have set up this Kingdom and be ruling over it), he did not repudiate their expectation of the future coming of the Kingdom, but instead rebuked their presumption. At his trial he said to the high priest, in admitting his claim to be the Messiah, "Ye shall see the Son of Man sitting at the right hand of Power and coming with the clouds of heaven," coming to judge the earth and to set up the divine everlasting Kingdom.

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Thus far, at least, he used the term in the same way in which everyone else used it. No one would have understood him to mean anything else than the hoped-for Kingdom of the future, unless he had explained that he meant something else, when he announced that the Kingdom of God was at hand. And the simple fact is that he made no such explanation. Rather the futurity of the Kingdom was fundamental to his whole thought. But he did explain that he meant something else in regard to its essential nature than the commonly received doctrine of his contemporaries.

2. For, in the second place, he did not mean a political kingdom. Here began the great line of cleavage between him and his generation. The crowds which followed him in Galilee and honored him as a new, inspired, God-sent prophet would gladly have followed him in rebellion against the Roman authorities, in the hope of freeing the nation, like another Judas Maccabaeus. At one time they did try to take him by force and make him their king.[1] But he withdrew to the mountain alone and in the night went away secretly. He had faced that temptation in the wilderness, after his baptism, when Satan showed to him all the kingdoms of the world, and offered them to him on condition that he forsake his high calling and satisfy the longings of his people for political freedom. He had met that temptation and had conquered it; it was no longer a temptation. "My Kingdom is not of this world." It was popularly rumored that he claimed to be a king; probably his messiahship was so understood by some who learned the secret, and they let it be known that he was the one destined to bring in the Kingdom, understood as a political institution. The populace took this up and hailed him as "Son of David," which title and its associations he alike repudiated. This then became the charge preferred against him before Pilate: "He maketh himself a king."[2] This was the point of the intended bitter mockery in the inscription on the cross, "Jesus of Nazareth, King of the Jews." This was the reason for the choice of the mob, "Release Barabbas, and crucify Jesus"; for Barabbas was a brigand and agitator, a popular

[1] John 6:15; compare to this the disciples' cries of salutation at his entry into Jerusalem, Luke 19:38.

[2] Luke 23:2.

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adventurer, who had, for all his crimes, made some attempt at political revolution. Men were disappointed in Jesus. "We thought that this was he who should redeem Israel."

Far from ever claiming to be a king in an earthly sense, our Lord most positively disclaimed it. The narrow selfish patriotism of the day had no hold upon him. To the minds of his fellow-countrymen, the Kingdom was to be theirs alone, and all other nations were to be shut out. "Thou didst create the world for thy people; and as for the other peoples, which also come from Adam, thou hast said that they are as nothing, but be like unto spittle; and hast likened the abundance of them unto a drop that falleth from a vessel."[1] This was a sentiment all too popular in our Lord's day; upon such evil times had fallen that noble spirit of independence which flamed so high in the days of the Maccabees. Against it, our Lord set himself in direct opposition. "Many shall come from the east and the west and shall sit down with Abraham and Isaac and Jacob in the Kingdom of heaven; but the sons of the Kingdom shall be cast forth into outer darkness."[2] It is strange that the speaker of these words should have been mistaken for a claimant to the fallen throne of David!

Our Lord was not unpatriotic. He loved the temple and cleansed it, the religion, and the sacred writings of his fathers; it was his temple, his Father's house, and his religion, and the ancient Scriptures were the sacred revelation of God's will. Only the most superficial student of the Gospels will fail to perceive our Lord's natural and implicit recognition of the national religious institutions of his day—a recognition which exceeded, while yet it included, the simple adherence of patriotism. But his patriotism was different in kind from the patriotism of his contemporaries and fellow-countrymen. He wept for Jerusalem in view of its impending destruction. "If thou hadst known in this thy day the things that were for thy peace!" Yet the privileges and blessings of Judaism were not for selfish enjoyment. "Ye are the light of the world." It was the duty of Judaism, so specially enlightened by God's revelation, to "lighten the Gentiles," as the prophet had said. And the temple was meant to be, as in the old Scripture, "a house of prayer for all nations."

[1] IV Ezra 6:55 ff. [2] Matt. 8:11 f.

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All this sounded heterodox in the ears of the Pharisees of his generation. They could not conceive a Kingdom of God in which there was no place for national prerogatives, at least for legal prerogatives, special privileges for those who knew and observed the divine Law. To their minds, a prophet, such as Jesus of Nazareth claimed to be, who began by being a heretic, could hardly end in any other way than by being a blasphemer. Therefore they took steps to procure his death. And so he died, a traitor to the national hope, as they conceived it; a heretic to the national religion, as they understood it; a blasphemer against their notion of God.

3. There are sayings in which our Lord speaks of the Kingdom as already existing. Thus he said to the scribe, "Thou art not far from the Kingdom of God." In parables he said, "The Kingdom of heaven is like leaven . . . . like mustard-seed . . . . like a pearl . . . . like hidden treasure." There is no doubt great difficulty in reconciling this conception of the Kingdom as already existing and the conception of the Kingdom as still to be realized in the future. They can be reconciled only by recognizing their identity. The Kingdom already set up is no more than the Kingdom of God the Creator, which has always existed, perfect in the heavens. The Kingdom which is still in the future is no less than the realization of this everlasting Kingdom upon earth. "Thy Kingdom come: Thy will be done on earth as it is in heaven." This Kingdom, already existing, was fully recognized in Jewish thought. Indeed, the Kingdom of the future would have been impossible without it. For example, the idea of this cosmic everlasting Kingdom of God was expressed in the Psalter:

> Jehovah is good to all,
> And his tender mercies are over all his works.
> All thy works shall give thanks to thee, O Jehovah;
> And thy saints shall bless thee.
> They shall speak of the glory of thy Kingdom,
> And talk of thy power;
> To make known to the sons of men his mighty acts,
> And the glory of the majesty of his Kingdom.
> Thy Kingdom is an everlasting Kingdom,
> And thy dominion endureth throughout all generations.[1]

[1] Ps. 145:9–13; compare to this the "Benedicite omnia opera," or Song of the Three Children.

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This idea of the Kingdom is not to be contrasted with the idea of the Kingdom yet to be established. For this Kingdom, already existing, is the one which is to be set up. It is now existing in heaven in perfect state; it is to be set up upon earth shortly. And this Kingdom of the whole universe really guarantees the fulfilment and consummation of the particular Kingdom at the end. Our Lord, being a Jew, using the language and sharing the thought of his day, even while he remolded and transformed both, thought and spoke of the Kingdom of God in these two ways. In that old and popular apocalypse, the Book of Daniel, it was written, "His Kingdom is an everlasting Kingdom," that is, it has been set up from the beginning and is to be seen in nature and in history, both of which offer indications of God's rule in the world; and yet the full realization of this has never been accomplished upon earth, but is still to be accomplished, when "all dominions shall serve and obey him." The Kingdom is both now and hereafter; is latent now, hereafter to be made actual; is true of heaven now, hereafter to be true in the world of men. The Kingdom of God is an everlasting Kingdom, and yet it has not so far been established upon earth; it is universal, and yet limited to the heavens above; it has been from all eternity, and yet must "come" into the here and now. This paradox goes back to the very beginnings of the hope of the Kingdom—God is King already, and yet his Kingdom must come, it is still in the future. And, also, this paradox reaches forward through all the centuries, and penetrates all theistic thought. The Kingdom of the heavens is an accomplished fact already; it has never been less since the first fiat of creation; and the coming Kingdom of God on earth means the realization among men of this celestial sovereignty. The Kingdom of the heavens must be brought down to earth. The sway of God must be extended till it include all the world. The Kingdom, although at this moment existing with God, must be given to men as a blessed new government over human affairs; it must "come." The Creator must conquer his creation; the Redeemer must redeem his own from Satan's tyranny; the Savior must drive out the evil and rebellious spirits that tempt men to sin and that scourge them with diseases; the Monarch of all must subdue a seditious province

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of his domain and fully establish his Kingdom. "Then cometh the end."[1]

And, as our Lord looked back upon his activity, he saw that this was what had actually begun to take place. In his "mighty works" the Kingdom of God was already, in a measure, come. It was begun, God's perfect rule over the earth; and only time was needed for its full realization. It was like leaven, and the leaven was already stirred into the meal; it was like mustard seed, and the seed was already sown; it was like a precious pearl, like hidden treasure, and men had already seen it and were selling their goods to purchase. Men could already, therefore, be spoken of as members of the Kingdom; the Son of Man could be regarded as the Messiah, although the full manifestation of the Kingdom was not yet, and the time remained still in the Father's keeping when the complete realization of the joys of membership in the Kingdom and the regal position of the Messiah should be possible. To his disciples he could say, as they reported the success of their exorcisms, "I beheld Satan as lightning fall from heaven";[2] Satan's fall was the very beginning of the end. To his enemies, who were attempting to malign him with the imputation of confederacy with Beelzebub, he replied, "If I by the Spirit of God cast out demons, then is the Kingdom of God come upon you."[3] The time was indeed "fulfilled"; every day made that more apparent; and the Kingdom of God was at hand, ready to appear at any moment.

4. It is a common assumption at the present day that the Kingdom of God, as taught by our Lord, was a social ideal, a utopia, to be set up by men themselves as the perfect organization of human society. Men were to become just and upright, and then the era of public justice and social righteousness which should follow might be called "the Kingdom of God." His preaching of righteousness, the righteousness of God and of the Kingdom, is viewed as a program for immediate social amelioration.

Now, it is not to be doubted that he thought of the Kingdom as embracing social life; there was a human society within the Kingdom. He promised to his disciples that they should "sit on twelve

[1] Compare Paul's eschatology in I Cor. 15:24–26.

[2] Luke 10:18. [3] Matt. 12:28.

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thrones judging the twelve tribes of Israel."[1] And at the Last Supper he said to them, "I will no more drink of the fruit of the vine until I drink it new with you in my Father's Kingdom."[2] To the dying thief he promised, "Today shalt thou be with me in Paradise."[3] In the company of the patriarchs would be found many from the east and from the west.[4] The Kingdom of God is inevitably social, for it is to embrace humanity, human souls.[5]

But in general he discouraged speculation as to the form of social life in the Kingdom, even as he discouraged speculation regarding the exact time of its advent. *All this was within the Father's keeping.* To the person who sat at meat with him and said, "Blessed is he that shall eat bread in the Kingdom of God," he replied with a parable upon heeding the invitation to the Great Supper.[6] His concern was not with the form of the Kingdom, but with the righteousness requisite to entrance; that, he insisted upon. The bewildering variety in form of the Jewish hope only furnished him material for parables of the Kingdom's coming. He used this material so freely and so inconsistently because he did not take it wholly seriously. What he did take seriously was not the form in which the imagination of his contemporaries had clothed it, but the tremendous fact of the Kingdom's impending arrival; that, and the fact of his generation's unpreparedness. The Kingdom was like a field, a harvest, an invading army, seed, treasure, a great banquet, a variety of things; but all these were only figures; and he was not concerned with the allegorical exactness, let alone the literal truth, of the figure, but with men's preparation for the Kingdom. For the Kingdom itself transcended all human power of description, if not of conception.

[1] Matt. 19:28.
[2] Matt. 26:29.
[3] Luke 23:43.
[4] Matt. 8:11, quoted above.
[5] It is to be feared that the term "social" is frequently used today in a loose, materialistic, and mechanical sense. Essentially, such a meaning is incorrect; "economic" is often the better word. The term "social" leads us at once into a spiritual situation. There are social sins; but there are no economic sins, though of course social sins are committed by economic means, such as, for example, the vice known as "cornering the market." Our Lord's gospel is social because it is a gospel addressed to human souls, a gospel of spiritual regeneration which is necessarily to bear its fruits in social life, the life in which these souls stand related to one another.
[6] Luke 14:15–24.

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Now, for a social reformer to lay so little importance upon the form of his ideal is rather strange. For a social reformer to anticipate the end of the world inside a generation is stranger still. Strangest of all is the representation of the one who thought of himself as the promised Messiah in the rôle of a social meliorist. For social amelioration takes time; and for him time had all but passed away. Beyond a doubt he looked upon the Kingdom as the divinely wrought regeneration of the world. It was to be a new age, a new earth, a new and transformed human society. But in this regeneration the old relationships were to come to an end. After the resurrection even family ties were to be dissolved. "They neither marry nor are given in marriage, but are like the angels in heaven."[1] It was a new world that he anticipated, a new world that is another world; not the progressive amelioration toward perfection of this present one. This new world was to be the work of divine creation—*God's* Kingdom. "Human effort could not bring the Kingdom one finger's breadth the nearer."[2]

In the Sermon on the Mount, Jesus set up a new standard of righteousness. "Ye have heard that it was said to them of old time . . . . but I say unto you. . . . . " The principle upon which he transformed and deepened the ancient Law was that of the inner motive. "Thou shalt not steal; thou shalt not even covet"—so far the old Law had deepened of itself the application. But our Lord said simply, "Have no anxiety for the food and raiment of the body."[3] "Thou shalt not kill"; nay, thou shalt not hate thy brother.[4] "Thou shalt not commit adultery"; nay, beware even the unguarded look.[5] The new righteousness was thus deeper and higher, profounder in grasp and more ideal in vision, broader in application and yet more pointed than the righteousness required by the Mosaic Law. Its principle drove straight down into the root motives of human conduct: "Not that which is from without defileth a man, but that which proceedeth from within, from the heart."[6] "Out of the heart are the issues of life."

[1] Matt. 22:30.
[2] Bousset, *Jesus*, p. 34.
[3] Matt. 6:25.
[4] Matt. 5:22.
[5] Matt. 5:27 f.
[6] Mark 7:20 f.

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This righteousness was the absolute prerequisite to entrance into the Kingdom. It was essential to entrance; but it was not the essence of the Kingdom itself. When God's Kingdom comes, then men will practice righteousness, then they will do the will of their Father in heaven; and entrance into the Kingdom depends upon actually fulfilling these conditions beforehand. But this practice of righteousness does not constitute the Kingdom, is not itself the Kingdom, any more than it brings in the Kingdom. For to our Lord the coming of the Kingdom of God was no metaphor of social progress, no metaphor of anything at all, but reality—the sternest reality in the world, albeit the dearest; the reality which he called upon men to face, with utterly consuming fire of conviction, and to bring which he finally laid down his life.

This new righteousness, which was not the Kingdom itself, but the indispensable condition to one's entering it, was the central subject of his public teaching. It was the teaching which naturally accompanied his announcement of the immediate coming of the Kingdom and his call to repentance. He came as the herald and prophet of the Kingdom, in his first appearance as a public teacher, proclaiming its nearness, and calling men to repentance before it. "The Kingdom of God is at hand; repent and believe." It was the Kingdom as related to righteousness, and righteousness as related to the Kingdom, with which he was first concerned, with which he would have his hearers first concerned. His "ethics" and his "theology" were homocentric and inseparable. When he undertook to deepen and to transform the Law of his time, it was not as a reformer of legislation, but as the prophet of the Kingdom of God: "I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of heaven."[1] Yet the Kingdom was never identical with the fulfilment of all required righteousness; the fulfilment of all righteousness, and righteousness as he expounded it, was only the passport into the Kingdom.

[1] Matt. 5:20.

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CHAPTER II

THE NEW RIGHTEOUSNESS: THE CHARACTER REQUISITE IN THOSE WHO ENTER THE KINGDOM

Blessed are the poor in spirit, for theirs is the Kingdom of heaven.
—Matt. 5:3.

We have seen the great dividing line between Jesus' thought and the thought of the majority of the nation: the Kingdom was too great a good adequately to be represented as the satisfaction of the nationalist-political aspirations of the people, however religiously these aspirations might be conceived or colored. It was as a nation that the Jews hoped for the coming of the Kingdom, and as a nation that they expected to enjoy its blessings. God was peculiarly their God, and he had bound himself by the promises made to the Fathers. But our Lord did not share this hope of national blessedness. He discovered in his own reception, and rejection, the unfitness of the nation to receive the Kingdom. It was a generation "evil and faithless," sign-seeking, unrepentant, unresponsive to the appeal of the true righteousness. The atmosphere of the time was like that of a sultry August afternoon, heavy and charged with storm, with such lightning and thunder as broke loose in the tempest of 66 to 70 A.D., and only subsided when the beautiful city of Jerusalem with its temple and palaces lay in ruins. It was such a generation as could least, of all generations, have produced Jesus of Nazareth, into which his coming must continue one of the great miracles of history. The glaring fault of the times was the common assumption that men had done their part, in keeping the Law, but that God was delinquent in doing his part, establishing the Kingdom, freeing his people from alien domination, and permitting them to "inherit the earth." Compared to the treatment of other provinces, the Roman rule in Palestine was just and equitable; but to the Jew of Palestine any foreign jurisdiction was in itself an unbearable burden. The nation, though impotent and helpless, was restless and impatient, like a man wasted with slow-burning fever. It was a generation which had not come to

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itself, without purpose and without unity, except the unity of sullen hatred, and resentment of supposed oppression. Our Lord compared it to a group of peevish, fretful children in the markets, called upon to join in play and refusing to respond.[1] Alike it had rejected the Baptist in the wilderness and the Son of Man sitting at meat. "Therefore, the Kingdom shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof."[2] There were to be no Jewish privileges in the Kingdom. Such privileges had been forfeited. The nation had failed to bring forth the fruits of repentance and righteousness; the nation had rejected the Son of Man and his gospel, and in rejecting the Son of Man and the gospel it had rejected the Kingdom. Therefore it could not, as a nation, inherit the Kingdom.

For God's Kingdom is "for them for whom it hath been prepared."[3] And who are they? The current Jewish answer was, the elect, that is, those who are known to God and chosen by him in all the corners of the earth. Ordinarily, this meant the dispersed Jews, scattered among the nations of the Gentiles. When the Messiah comes in glory, so some said, he shall gather his elect from all the four corners under heaven;[4] these have been "given to him";[5] their names are "written in heaven";[6] they have been "called from of old," foreknown, God's chosen and elect ones. With very few exceptions (for example, Enoch) the elect were all Jews. This doctrine of election was only the conclusion drawn, with very unstable premises, no doubt, under the overpowering sense of the felicity which God had in store for those who should inherit the Kingdom. Its blessings seemed too precious to have been laid up without regard to those who should enjoy them. The greatest happiness one could hope to enjoy was to be alive when the Kingdom came, when the Messiah should either as an earthly savior raise an army and fight victoriously for the freedom of the nation, or as the heavenly Son of Man come in glory on the clouds to judge the world, save and avenge the

[1] Matt. 11:16.
[2] Matt. 21:43.
[3] Mark 10:40.
[4] Cf. Matt. 24:31.
[5] Note the use of this expression in John 10:28 f.; 17:6, 12.
[6] Luke 10:20; and cf. Phil. 4:3; Heb. 12:23; Rev. 3:5; 13:8; 22:19; etc.

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Jewish nation, and inaugurate the everlasting reign of God. The next-best felicity he could hope to enjoy was to be of the elect, and so a sharer in the resurrection, to be raised from the dead to enjoy the Kingdom. All the rest of the world should be for slaughter and destruction, cast into the winepress of the wrath of God, with blood running up to the horses' bridles.[1] Such an expectation, based upon the sense of national privilege, was utterly selfish, and miserable. Upon such evil days as these had fallen that noble Jewish hope which can be traced in the Prophets and Psalter. It had gone to seed, and its decay had set in. It now represented simply the survival of that old political-religious superstition of the masses (which was rooted in ancient oriental folk-myth), tinged with some of the glamor of a spiritual apocalyptic, set in transcendent terms, and with a supernatural instead of a social background. It had been the folly of the nation in the days of Amos and Isaiah, when men appealed to "the Day of Jehovah," and the prophets had warned, "Woe to you that desire the Day of Jehovah! It is darkness and not light."[2] It was the same incurable superstition which had held that the temple of Jehovah, the holy city, the sacred land, were inviolate, and that the covenant with Jehovah rendered them safe from all attack. It was so in the days of Sennacherib's invasion; it was so in the days of our Lord; and none of the almost annihilating disasters which had overtaken the nation had been sufficient to shake this misguided faith.

Against this tendency toward self-delusion our Lord firmly set himself. The Kingdom was too great a good for mere nationality to entitle anyone to its privileges, even had the nation as a whole been worthy. God was too great. "Your Father in heaven . . . . maketh his rain to fall and his sun to shine on the just and on the unjust," on the lands of heathen nations, as on the soil of Palestine.[3] Mere descent from Abraham gave no one a right to the Kingdom's blessings. As John had said, "God is able of these *stones* to raise up children unto Abraham," if he wished merely to multiply the seed of Abraham.[4] Such an uncom-

[1] Rev. 14:17–20; cf. Enoch 100:3; IV Ezra 15:35.

[2] Amos 5:18.

[3] Matt. 5:45.

[4] Matt. 3:9.

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promising attitude to the national traditions and aspirations was met with bitter opposition, suspicion, and hatred. It accounts for the fickleness of the multitudes which followed him at first; they wanted no prophet who was a heretic on this point, and who offered them no particular advantages over their heathen neighbors in the coming era; and it accounts for the conspiracy which brought about his death. The Kingdom, as the coming reign of God foretold in the Prophets, was not to be a rule of racial privilege. The great single demand, before entrance into it could be granted, was actual, active righteousness; not the righteousness of the Law, as the Law was commonly understood and kept, but the righteousness which is from within, from the whole heart; that righteousness which is the result of the working out of a man's real highest self, turned toward God in repentance and in faith.

As we have observed, Jesus did not encourage speculation regarding the nature of the coming reign of God, the sort of speculation which was most rife in his time, and which had resulted in the wonderful variety of views then prevalent. Whether it was to be a Kingdom, as earthly monarchs ruled over kingdoms, or whether it was to be a wholly spiritual dominion, with every thought and motive in subjection to the divine will, he did not say. At times he spoke in the terms of current figure: "The Kingdom shall come with power";[1] "the Son of Man coming on the clouds of heaven with power and great glory,"[2] or "in the glory of his Father with the holy angels."[3] At other times he discarded this popular speculation or treated it as mere figure and poetic fancy: "The Kingdom of God cometh not with observation; neither shall they say, Lo, here! or, Lo, there! for lo, the Kingdom of God is in the midst of you."[4] He never announced precisely what he conceived the form of the Kingdom to be. Rather, that, as well as the time of the coming of the Kingdom, "no man knoweth; not even the angels in heaven, nor the Son, but only the Father."[5] "It is not for you to know . . . . that . . . . which the Father hath set within His own authority."[6] His own mission, so Jesus

[1] Mark 9:1.
[2] Matt. 24:30.
[3] Mark 8:38.
[4] Luke 17:20 f.
[5] Mark 13:32.
[6] Acts 1:7.

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conceived it, was to announce the Kingdom's near approach, and "to call sinners to repentance," to call the whole sinful people to prepare for the great Day of the Lord. From the very beginning it was a prophetic mission; that its actual dénouement did not end with prophecy we shall see. It was the nation's duty to repent and be in readiness; as he told the disciples, to "watch." "Watch ye therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."[1]

The essence of the Kingdom was to be: *God's Rule established in the world.* This could be viewed, under the symbolism supplied by the current expectations, as an endless day of prosperity, joy, and peace; or it could be thought of as purely the ascendency of the divine righteousness in the hearts of men: "the Kingdom is within you, in your midst." However, this ascendency of the divine righteousness is not by any means the dear utopia of some ethical philosopher. One has only to refer to the parable of the Last Judgment[2] or to the interpretation of the Law given in the Sermon on the Mount to see how completely our Lord's ethics were eschatologically conditioned. He did not teach ethics as ethics, but as the righteousness which is the condition of entering the Kingdom of God. And the Kingdom, as we have said, was never a purely ethical quantity; ethics could no more supply its true content and substance than could the popular eudaemonism of the national hope. But, under whatever symbolism or imagery of the mind it was considered, this essence of the Kingdom, as the coming *reign of God*, was nowhere lost sight of by our Lord; it was the constant and determining thing in all his teaching. The Kingdom, whatever its nature, whenever the time of its coming, could be no less than God's absolute rule set up in the world. In view of the greatness of this fact, and of its imminence of realization, the precise time, the exact form of its outward appearance, were in truth relatively nonessentials. It was to be God's Kingdom; its nature, therefore, must be appropriate to, and befitting the nature and the character of, God. The difference between

[1] Mark 13:35 ff. [2] Matt. 25:31–46.

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Jesus' conception of the Kingdom and the conceptions of his contemporaries was rooted in the difference between his conception of God and theirs. It is his conception of the character of God which determines his conception of what the rule of God shall be. His reign will be like himself. His Kingdom, which is one of harmony and unity, must be like its King; its subjects and its Monarch live by the same Law. And if it be asked, What was Jesus' conception of God? it can be summed up in one word—a word frequently upon his lips, in public and in private, in discourse and in secret prayer—*Father*.

The coming reign of God is to be the reign of the loving Father. It is to be a paternal rule, a domestic reign, the supervision of "the household of God," "the whole family in heaven and earth," by God the loving Father. God is righteous, therefore none but the righteous can enter the Kingdom. God is loving, therefore the unloving are to be excluded. God is holy, therefore the impure have no place in the Kingdom. God is unselfish, therefore the selfish, the self-centered, the self-righteous, cannot enter into a kingdom which means a close personal relationship to that holy and loving Father who is its King. But the humble, the pure in heart, the peacemakers, the meek, and souls filled with a selfless charity, the mourners, and the persecuted, they that hunger and thirst after righteousness and are never filled or satisfied—these shall inherit the Kingdom prepared for them from the foundation of the world. For they are worthy. Whatever good deeds they have done have in reality been done, all unwittingly, to their heavenly King. Poor upon earth, lacking in that which most of the world calls good and valuable and worth effort to acquire, they are rich in the treasure of heaven; their reward is stored up for them, and in the Kingdom they shall have it to enjoy. "Blessed are the pure in heart"—not the ceremonially cleansed, but the intrinsically pure and clean—"for they shall see God." As the character of the Kingdom is dependent upon the character of the King, so the character which is to be required of those who enter the Kingdom is one of likeness to the King. "Ye therefore shall be perfect, as your heavenly Father is perfect."[1] The passport into

[1] Matt. 5:48.

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the Kingdom, for those who seek to enter, the test of righteousness, is simply doing the Father's will.[1] And doing the Father's will perfectly means the acquisition of the Father's character, growth in the divine likeness. "If you would enter into life (i.e., the Kingdom), keep the commandments," fulfil God's demand for righteousness.[2]

The righteousness of the Kingdom, the righteousness which is preparatory to the coming of the Kingdom, which fits men for entrance into the Kingdom, and is the true and required response to the message of its coming, is inward and not legal, moral and not ceremonial. This keen distinction (and we can hardly exaggerate its keenness in contrast to the legalistic thinking of his generation), stated in such terms as Jesus used, was both scandal and heresy to the majority of the Pharisees. They "tithed mint and rue and every common herb," extending the Law till it embraced almost numberless *minutiae*, details which practically no one could observe without considerable leisure and close application; while they "neglected the weightier matters of the Law, justice and mercy and the love of God."[3] But our Lord made, what had been the true tenor of the ancient Law as he expounded it, rightness of heart the essential thing. This too was dependent upon his conception of God, not as the distant Monarch, the exacting Lawgiver and Judge, but as the intimate, loving Father.

Since the Kingdom is the reign of such a King, its privileges are not limited to one particular nation, or social or economic class, but are universal, dependent only upon the *sine qua non* of righteousness and faith (or receptivity). "Many shall come from the east and the west" to enjoy the blessings of the Kingdom.[4] This was scandalous in the eyes of strict Pharisees, the popular leaders in piety—scandalous for any Jew, monstrous for one who (as they assumed)

[1] Matt. 7:21. [2] Luke 10:25 ff.; 18:18 ff.

[3] Luke 11:42; Matt. 23:23.

[4] Matt. 8:11.

Some writers maintain that Jesus never contemplated extending the privileges of the Kingdom to non-Jews, and appeal to such passages as Matt. 10:23; 16:28; but it must not be forgotten that this same Gospel, Matthew, contains also the passage just referred to above, 8:11, and the great climax, 28:18–20.

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claimed to be a prophet of God. "Lo, he receiveth sinners!"[1] And this "universalism" of his gospel came from no genial spirit of democracy possessing his heart, but from a source profounder, the source of what is in the end the very noblest democracy: his conception of God, the Father, who is loving to all his children. "The Lord is loving unto every man, and His mercy is over all His works."[2] In this sense the coming of the Kingdom is individual and not national (or social). It is God's reign, to which individuals prepared therefor can submit themselves and which they can enjoy. God's reign is certainly soon to be set up, its coming is inevitable. And, since human society is hopelessly on the down grade, men can save themselves, at great cost, by renouncing the present world, and by fitting themselves for the coming Kingdom, which is to supplant the world as it now is, the present order of human society in the world. It is practically the same appeal which we hear in the earliest apostolic preaching: "Save yourselves from this untoward generation."[3] "The Kingdom of God is God's Dominion, certainly: but it is the dominion of the holy God in individual hearts, it is God Himself in His power."[4] And yet the way in which individual men can be fit for the Kingdom, worthy to enter it in its full realization at the end of the "age," is by the practice of social virtues, love, mercy, kindness, justice, peace; social virtues as the outflow of an inner life turned toward God and in filial relation to him; social virtues, not for a social end, but for the sake of the Kingdom of Heaven.

Thus the Kingdom begins to exist upon earth already; the process of its establishment in this world has begun; it is apparent even now, set up in the hearts of those who have "received" it. This is evident in the parables of the Sower, the Mustard Seed, and Leaven. The first-fruits, though not its roots and its beginnings, are in individual lives. The thing is personal, in the heart. Whatever the Kingdom shall be, in outward glory (and he never consistently defines this), its criterion of values begins with the rightness of the single heart. The Messiah, whatever his coming

[1] Luke 15:2; Mark 2:16; Luke 7:39.

[2] Ps. 145:9, Prayer Book version.

[3] Acts 2:40.

[4] Harnack, *Wesen des Christentums*, p. 36.

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in outward glory, will judge by the standard of personal relationships men's conduct toward their neighbors, which is counted as toward himself. "I was sick and in prison, and ye visited me; hungry, and ye fed me; naked, and ye clothed me. . . . . Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me."[1]

Thus he vitalized the whole apocalyptic machinery, filled it full of life, gave to it a profounder meaning and interpretation than anyone else ever gave it, than anyone else at this time ever dreamed of giving it; a meaning which has been the guiding star and far-off beacon on the hills, nay, the very sun in the heavens, to all the generations since. All effort for righteousness, for justice, for mercy, has turned to his gospel for its guidance, its illumination, its inspiration; to the standard which he set, not for social reform, not as the goal of humanitarian meliorism and progress, but as the criterion of worthiness to enter the supernatural Kingdom of God; the standard which he taught should be the one test, when "the Son of Man shall come in his glory, and all the angels with him, and shall sit on the throne of his glory," when "before him shall be gathered all the nations, and he shall separate them one from another, as the shepherd separateth the sheep from the goats," at the impending messianic judgment, the approaching end of this world! A more perfect or more beautiful union of the social and the eschatological motives cannot be conceived than that which this parable affords.

Since God is the loving Father, then the test for membership in God's Kingdom is also that of proper personal relationship to Him. This must be one of faith, of trust, of humility, of dependence, which works out in human life into loving service to others. "He is greatest who serves."[2] This relationship to God and through him to others must be real and true and from the heart. "Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed the meek, the merciful, the pure in heart, the peacemakers; blessed are they that hunger and thirst after righteousness," for theirs is the Kingdom, they shall see God, their longings shall be satisfied forever in fullest measure. But the self-sufficient, the worldly wise,

[1] Matt. 25:31 ff. [2] Mark 9:35.

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the impenitent, the uncharitable, simply have no place in the Kingdom.[1] It is not "prepared" for them. "Children, how hard is it to enter into the Kingdom of God!"[2] How hard for them that trust in riches, how hard, in simple fact, for them that *have* riches, and good things in this world![3] "Except ye turn and become as little children, ye shall in no wise enter into the Kingdom. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven."[4]

It is difficult to enter the Kingdom. It cannot even be done by fulfilling the Law, as the scribes had interpreted it and the Pharisees put it in practice; and that was hard enough; how much less by easy drifting with the current of natural inclination. It is an absolute and awful, almost tragic, demand that Christ makes. The Kingdom must be the one supremely highest good of those who are to enter it; it must be their one aim and desire. Though the form of the coming Kingdom is not defined, our Lord makes it the one certain and unqualified good for human life. It is an absolute need which it satisfies, and is yet more fully to satisfy; and it satisfies this need absolutely, as nothing else can or ever conceivably could. It is as indispensable and necessary as life itself. And "what doth it profit a man to gain the whole world and forfeit his life?"[5] In fact, entrance into the Kingdom is spoken of as entrance into "life";[6] exclusion from the Kingdom means death—Gehenna, the fire and the worm, outer darkness and gnashing of teeth, as his contemporaries pictured it. It is to be a man's final and highest good: "The Kingdom of heaven is like unto a man that is a merchant seeking goodly pearls; and having found one pearl of great price, he went and sold all that he had, and bought it."[7]

The difficulty of entering the Kingdom does not arise from any unwillingness on God's part to give the Kingdom, or to receive men into it: "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom."[8] But the difficulty is on our side. We

[1] Matt. 5:3 ff.; Luke 6:24 ff.
[2] Mark 10:24.
[3] Matt. 19:23 f.
[4] Matt. 18:3 f.
[5] Mark 8:36.
[6] Cf. Mark 9:43–47.
[7] Matt. 13:45 f.
[8] Luke 12:32.

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are so enmeshed and ensnared in "the cares of this world"[1] that the highest care, for the Kingdom, is so revolutionary a matter. But the Kingdom must be one's all, one's whole care. There can be no half-giving, no keeping back a part of the price, like Ananias and Sapphira. "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God."[2] It costs everything to enter the Kingdom. Nothing may be allowed to stand in the way, for the demands of the Kingdom are absolute: "Whosoever would save his life shall lose it. What doth it profit a man to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?"[3] "Whosoever he be . . . . that renounceth not all that he hath, he cannot be my disciple."[4] Surely, this at least is no modern gospel of social progress, but the gospel of complete self-sacrifice, of ascetical renunciation, of self-denial, of the crucifixion of the natural man and the desires of the flesh. "I came not to send peace, but a sword. . . . . If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."[5]

We may grant that these words were addressed only to the band of immediate disciples, who had a special mission to fulfil and must therefore make special preparation for carrying it out; that for them discipleship must be carried out in a world un-Christian, lethargic and unresponsive, and even hostile, to the announcement of the message concerning the Kingdom and the true righteousness. We may grant that it is an oriental hyperbole which, translated into occidental forms of expression, means: A man must set the Kingdom higher than the family, relation to the Kingdom and to God above all human and domestic relationships, even the most sacred. But even so, with all these deductions, there still remains enough force in the words to make plain what an extreme demand is put upon those who seek the Kingdom. It must be their one and only object in life. In achieving this object no price is too high to pay. "If thine eye or thy foot offend thee,

[1] Mark 4:19.
[2] Luke 9:62.
[3] Mark 8:35 ff.
[4] Luke 14:33.
[5] Luke 14:26; Matt. 10:34–39.

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pluck it out or cast it off; it is better for thee to enter into life incomplete, blind or maimed, than having two eyes or two feet to be cast into outer darkness and death."[1] "A safe life is better than a complete one."[2]

This leads up to, and in a measure explains, his amazing announcement to his followers on that day when they were in the neighborhood of Caesarea Philippi, when they came to confess their faith in his messiahship. "The Son of Man, the divine Messiah, must suffer many things, and be rejected . . . . and be killed. And ye, to be true to him, must share his dying life, must lay your own lives on the altar of sacrifice and renunciation."[3]

It is common today, even outside the circle of Friedrich Nietzsche's influence, to accuse the Christian saints of fanaticism—no new accusation at all, but noticeable enough. Men no longer, it is assumed, admire prodigious feats of self-denial. Asceticism is altogether out of vogue. And men dream of a dear utopia, soon to be realized, when the comforts and delicacies of life will be for all society; when "the natural man," so degraded in the estimation of Christian theology, shall come into his own and by sheer force of his environment be carried on to glory. But in brushing aside as meaningless for today the asceticism of the saints, men brush aside something that Jesus of Nazareth made important and even essential.[4]

And what is this fanaticism, so unpopular today, which objectors urge against the gospel of Christ? What is it but the cold world's name for exalted *faith?* Faith which sweeps away everything standing in the way? Faith which has lost touch with the realities upon which this world plants its feet so firmly, only to have them swallowed up in the greater realities of the spiritual, supersensual world? This stern, heroic earnestness, which holds something before men's eyes saying, "Here is the one important thing in the world worth having," it is this that lifts the veil off the face of things, that holds the key to unlock the closed gates of the Spirit, so that

[1] Matt. 5:29 f.; Mark 9:43 f.

[2] Bishop Gore, *The Sermon on the Mount, ad loc.*

[3] Mark 8:27–38; Matt. 16:21–27.

[4] Cf. Tyrrell, *Christianity at the Cross-roads*, p. 190.

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the Spirit may enter and flood human life with his light and truth and power. This is the faith which overcometh the world; a faith which fixes, with deathly security and final grip, upon one thing of which it is utterly certain, and then bends all life to fit that one thing, casting away as impediments all things else of inferior and detracting value—all lower, all material and bodily and temporal interests. This is the faith which reaches down beneath the surface of life and discovers what is fundamental and real, that uncalculated power which at times has moved mankind more than all philosophy, sane reason, and bodily wants combined. This was the rare possession of those who have cast out demons,[1] removed mountains, raised the dead, and healed the sick, the dumb, and the afflicted among men. For having by this means earned their independence of Nature they stood in a position (of superearthly eminence) to command Nature—Nature, which either threatens or obeys, and can never ignore or be ignored. This was the possession of our Lord. "The highest, most intense feeling of existence, with an incomparable sense of power and capacity and no trace whatever of twilight or mortality, of dull, empty finiteness—that is Jesus' conception of life and blessedness. No one can think in such fashion who does not himself possess the thing."[2] This exalted faith, this "enthusiasm and intransigeance in the cause of truth and justice," is the very fulcrum of religion, by which its immense leverage on humanity is gained. That it is not in vogue today is not its condemnation; our prevailing religion is too soft and lax.

Comfort, in the sense of economic ease and the possession of this world's good things, had no place in Christ's gospel of the Kingdom. His consolation, as his power, was in the Cross, in the *via crucis* which led to life, in the obedience which was "to fulfil all righteousness" at whatever personal cost, in the death which was "for many."[3]

The prospect of earthly comfort has never moved mankind to seek the highest ends. Nor has it by any means provided the sole, or even the greatest, motive in human history, in spite of the so-called "materialistic interpretation of history."

[1] Mark 9:29. [2] Holtzmann, *Neutestamentliche Theologie*, I, 222.
[3] Mark 10:45.

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It is not to taste sweet things, but to do noble and true things, and vindicate himself under heaven as a God-made man, that the poorest son of Adam dimly longs. . . . . They wrong him greatly who say he is to be seduced by ease. Difficulty, abnegation, martyrdom, death—are the allurements that act on the heart of man. . . . . Not by flattering our appetites; no, but by awakening the heroic that slumbers in every heart can any religion gain followers.[1]

The most formidable enemy of the cross of Christ is the modern gospel of comfort—comfort, the substitute for culture and for religion, the idol and the ideal of our modern industrial civilization, the goal of all human striving. Christ promised no comforts, but exacted a man's all; promised hardship, rejection, tribulation, death, a cross. But the end was the Kingdom of God—eternal life.

[1] Carlyle, *Heroes and Hero-Worship*, Lect. II.

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CHAPTER III

THE COMING OF THE KINGDOM

Thy Kingdom come.
—Matt. 6:10.

"The Kingdom of God, and his righteousness," this is the highest good, the thing men are to seek first of all; whatever else they need will be "added unto them" by the Father who gives good gifts to his children.[1] The secret of life, that which gives to life its unity and strength, is to be found in concentration upon this one highest aim, and, correlatively, in sacrificing whatever lesser benefits block the way to its attainment.

This may, indeed, be termed "the ethics of heroism"; only the fact must not be overlooked that this ethics of heroism has a direct relation to the Kingdom which is to come. One's entrance into the Kingdom is conditioned upon the exercise of that righteousness which is pleasing to the King. Nor must we forget the character outlined in the Beatitudes as the character of those who are to enter or to receive the Kingdom. Its privileges are for the pure in heart, the simple and single-minded, the humble, the poor in spirit, the whole-hearted seekers after righteousness, the trustful, the receptive, the obedient. To enter, one must turn and become as a little child. He must have the Law within, written on his heart; for the righteousness of the Kingdom is inward, a righteousness of motive, and not merely the satisfactory observance of an outward legal code. But also, one must not be unwilling to pay any cost, however great; for the Kingdom is worth more than anything in this world, even one's life. Life, earthly happiness, the otherwise legitimate satisfactions of human desire, all may need to be let go; one must not hesitate at any sacrifice for the sake of entrance into the Kingdom. The Kingdom must be one's absolute highest good, whole aim, completely satisfying and compensating gain.

Now the modern man is likely to think that this *is* the Kingdom; that this righteousness and this character were the whole subject

[1] Matt. 6:33; 7:11.

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of our Lord's preaching; and that the Kingdom should come when this character became universal. When humanity should be thoroughly leavened by it, and society remolded to fit its standards, then it could be said that indeed God reigned. The idea of development, especially the development of human society, is an idea particularly germane to modern thought. And the modern man is likely to understand by "the coming of the Kingdom" the spread of this spirit in society and the consequent development of society to match this ideal.

But this was not at all our Lord's thought. The very conceptions, as the terms, of modern sociology and economics: "human society," "development," "social progress," were alien to his thought. They are modern. They suit an age of scientific attainments, a world of wider horizons than the Galilean and Judean hills. (No world is ever necessarily any *better* for having wide horizons.) Although we have used the term, Jesus nowhere speaks of "members" of the Kingdom. The Kingdom is not composed of units of men. It is not a human society; it is to include a human society, a body of transformed and perfected persons, but it does not stop with that. Its principals, its units, are two: God and the world (which of course includes men). Men may only enter it; they do not make it. The Kingdom is not a society made up of the virtuous, the righteous, the saved, etc. No aggregation of men, however great the aggregation, or however holy the men, can ever compose the Kingdom of God. It is a supernatural entity, and it comes as a gift to men; it is something not composed, created, or won by men, but it is given to men.

This seems to us no doubt a novel point of view. It certainly is not modern. But it is necessary that it be clearly and firmly grasped, if we wish to understand the New Testament. It is a point of view which can be understood in a historical way. It is explicable when we consider what the Greek word *Basileia* (or its Aramaic equivalent, *Malkuth*) meant in Palestine in the first Christian century. The meaning of the word had been given to it by what was at that time modern history. The great empires of the East had risen up and held sway over the world, the *Basileiai* or reigns of the powerful world-emperors. These were supposedly

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divine in origin, brought about by either divine commission or permission. And the principals of these kingdoms, so far as the term "kingdom" went, were two—two only: the emperor, or "great king," and the peoples or nations of men; the ruler and the ruled. It was a vast idea which was thus represented, an idea which powerfully affected all human thought and survived for centuries, even down through the Middle Ages—a divine empire over the whole earth, with one king at its head; a supreme and absolute rule, in which individuals were negligible. Individuals were too numerous and too unimportant to be counted; men, myriad populations, whole swarming cities of human beings, were too cheap. The individual simply was not reckoned with or considered; he formed no part of the conception. The only individual who counted at all in this idea was the king.

This much *Basileia* meant, whether it was the *Basileia* of Cyrus, or of Caesar, or of God—a vast world-rule, a reign over the nations. (Of course the old, narrower conception lived on side by side with the new.) Men could enter a *Basileia*, could receive citizenship as a gift, or as a reward, or by purchase (as, for example, certain men were made citizens of Rome, under the Roman Empire). But no collection of individuals could compose a *Basileia*. The *Basileia* was the reign of the sovereign; it was there first, if we may be allowed to force upon the conception its logical connotations, as the great political framework. This was the political thought of ancient times and underlay the whole import of the word "kingdom." It was an utterly different idea from that which underlies most modern thought, in which, with the progress of democracy, the worth and significance of the individual has been more fully recognized, in which the individual has stepped into the spotlight and focus of attention. And this conception first entered Hebrew religious thought with the writing of the apocalyptic Book of Daniel.

It is a unique and wonderful peculiarity of our Lord's thought that he never lost sight of individuals in this grand scheme of history. On the one hand, individuals did not make up the Kingdom. No collection of individuals could make a kingdom; its essence is a reign. The Kingdom of God is not to be humanity, nor the

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Jewish race, nor the elect, nor the followers of Christ. They all might only, as individuals, *enter* the Kingdom. Right here is the most notable fact: They might enter the Kingdom, and they might enter it only as individuals. "The Kingdom of God is at hand; repent, believe."[1] "I came . . . . to call sinners to repentance."[2] "Go ye . . . . to the lost sheep of the house of Israel."[3] By teaching, example, exhortation, he endeavored to win his generation to the Kingdom, to persuade men to seize their opportunity, for they might enter the Kingdom. Then, his generation rejecting him, he turned from his own people to the world at large. "Go out into the highways and hedges."[4] "The Son of Man came . . . . to give his life a ransom for many."[5] "The gospel must . . . . be preached unto all the nations."[6] "Other sheep I have which are not of this fold; them also I must bring."[7]

It is as individuals that men must enter the Kingdom. A man must stand on his own merits, as an individual person. In the Judgment it will be useless to plead, "We did eat and drink in thy presence, and thou didst teach in our streets; thou art a Jew, and we also be of Abraham's seed." For the Messiah will reply, "Depart from me, ye workers of iniquity; I know not whence ye are."[8] "Strive to enter in by the narrow door; for many, I say unto you, shall seek to enter in and shall not be able."[9] The condition to be fulfilled before entering this world-wide reign of God soon to be set up, the sole condition, but the absolute and indispensable condition, is actual, personal character, right-doing and uprightness before God.

It has surely by now become plain how great is the significance of those words at the beginning of Mark's narrative of the work of our Lord: "After the imprisonment of John, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the Kingdom of God is nigh at hand; repent and believe in the good-tidings."[10] For months that was his gospel, the gist of his message in Galilee. All his teaching centered about this great

[1] Mark 1:15.
[2] Luke 5:32.
[3] Matt. 10:6.
[4] Luke 14:23.
[5] Mark 10:45.
[6] Mark 13:10.
[7] John 10:16.
[8] Luke 13:26 f.
[9] Luke 13:24.
[10] Mark 1:15.

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announcement; all his work of calling disciples, casting out demons, healing the sick, pronouncing to individuals the forgiveness of their sins, preaching in parables to the multitudes—all had this in view. When he sent out his disciples to heal the sick, they were to bear a similar message.[1] When the crowds gathered about him, he taught them "the word," that is, the message of the coming Kingdom.[2] For months, in synagogues and on hillsides, in the streets and houses of Capernaum, Bethsaida, Chorazin, in the little country villages and market places of Galilee; by parable and precept and by symbolic action, he taught the people and delivered this simple and prophetic message: that the Kingdom was soon to be set up. All men, in order to enter it when it comes, must believe the message and act upon it—repent. And this was the sum of his public message.

From whence did our Lord derive his certainty of the Kingdom's coming? Without any doubt, for it is plain on the very surface of the Gospels, that certainty goes back at least to the preaching of John the Baptist and our Lord's baptismal experience at the Jordan; and probably it goes back even farther still, though the Gospels leave us at a loss for any record (which is perfectly natural), to the conviction which led him to go down from Galilee to the wilderness of Judea and receive John's baptism.

Men heard the first part of his message gladly. They rejoiced "that a great prophet had arisen" and "that God had visited his people."[3] His miracles of healing attracted thousands from all quarters of the land—from Galilee and Judea, from Decapolis and Perea and the country beyond the Jordan.[4] Men came from every part of the country to hear him, bringing their sick to be healed. His fame "spread abroad." So great was his popularity and so ceaselessly was he attended by the multitudes that he had little rest and at times no opportunity even to eat.[5] For rest he had to withdraw into deserted places in the country. He was in constant demand. So upsetting was all this to the routine religious life of the people that the Pharisees sent down a committee from Jerusalem to investigate his work.[6] The climax of this popularity was

[1] Mark 6:7–13; Matt. 10:5–15.
[2] Mark 2:2, etc.
[3] Luke 7:16.
[4] Matt. 4:25, etc.
[5] Mark 6:31.
[6] Mark 7:1; Matt. 15:1.

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reached when a great multitude numbering about five thousand men, besides women and children, met him in the country east of Lake Galilee, whither they had come by going around the lake when he crossed it to evade them, and attempted to make him their "king."[1] He was the hero, the lion of the hour, the man whose name was on every tongue.

It was about this time, or during this period of popularity, that he spoke so hopefully of the coming of the Kingdom. His word was apparently producing its effect, despite the misunderstanding of the followers who would willingly have placed themselves in his hands as subjects or as soldiers of a revolutionary army. He could see its results growing daily before his eyes. "And he said, So is the Kingdom of God (i.e., the response to the message of its coming) as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how."[2] Or "it is like a grain of mustard seed which, when it is sown upon the earth, though it be the smallest of seeds, yet, when it grows up, becomes greater than all herbs, and puts forth great branches—so that the birds of heaven can lodge under its shadow."[3] Or "it is like leaven which a woman took and hid in three measures of meal, till all was leavened."[4] The wonder of the response! The Kingdom is coming, and men are preparing for it. The good word of the Kingdom is spread abroad, scattered like seed, and springing up for the harvest! Over this he rejoiced.

Yet even now he could not fail to perceive, what later he plainly saw, how superficial was the response. No doubt it crept like an evil suspicion into the very heart of his joy over the widespread interest in his message and fell like a deepening shadow across his path. The nation as a whole was not turning toward righteousness. And the great multitudes who came to him from every quarter came mostly for healing of their physical diseases, or to satisfy their curiosity, "to see signs and wonders." The scribes and the Pharisees were becoming hostile, and were circulating calumnies, saying, "He casteth out demons by Beelzebub, the prince of demons";[5] and men listened to them as well as to him. The mass of men were

[1] John 6:1–15. [3] Mark 4:31 f. [5] Matt. 12:24.
[2] Mark 4:26 f. [4] Matt. 13:33.

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unrepentant, unreflective, unresponsive to the moral point of his announcement, the call to faith and repentance. His popularity had no large solid backing. He was not the champion of a common cause, but the prophet of a new. His task was twofold: first, to arouse and sustain enthusiasm; secondly, to turn this enthusiasm into higher channels than mere Zealotism. He had to center men's attentions upon the popularly anticipated Kingdom, and then to hold them there while he exchanged the commonly conceived idea of the Kingdom for something higher—something moral and spiritual and non-political. Accordingly, he must somehow have been prepared for (if not, then tragically disillusioned by) the crude undiscerning enthusiasm of the mob "who would have taken him by force and made him king."

We see his own discerning judgment upon the reception of his message and upon the shallow enthusiasm of the great majority, in the parable of the Sower.[1] Himself the sower, he likened his hearers to the rocky, shallow, sunburned soil upon which the farmers of Galilee cast their seed in springtime. "Some falls by the wayside, and the birds devour it; some on the rocky, cloddy ground, and the sun soon burns the tender sprouts; some among the thorns, where it is choked; only a part falls on the good, rich earth, where it springs up, matures, and yields its fruit, thirty-, sixty-, or an hundred-fold."

His first rejoicing over the wide and enthusiastic response of his fellow-men to the message of the Kingdom gives place to sorrow over their hardness and blindness of heart. He compares his reception to that of the prophet Isaiah. The people are still blind, and their hearts still heavy:

> Seeing, they do not see;
> Hearing, they do not understand;
> —Lest they should turn,
> And I should heal them.[2]

Accordingly, his expectation of the immediate coming of the Kingdom gives fuller place to the conviction that "the day and the hour knoweth no man,"[3] though he did not give up his confidence in the

[1] Mark 4:1–20. [2] Matt. 13:13 ff. [3] Mark 13:32.

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coming of the Kingdom within a generation. "Verily, I say unto you, that there are some standing here who shall not taste of death before they see the Kingdom of God come with power."[1] This confidence was never lost. To the high priest at his trial he said, "Henceforth ye shall see the Son of Man sitting at the right hand of power and coming on the clouds of heaven": coming to judge the nations and to establish, with power, the Kingdom of God.[2] At the Last Supper he said to his disciples, "I shall no more drink of the fruit of the vine until that day when I drink it new in the Kingdom of God."[3] No one could say just when the Kingdom was to come; neither the angels, nor the Son, but only the Father knew. Yet he was sure of its coming within a few years at the farthest. Its near approach was an inevitable fact. It was inevitable for the simple reason that God was bringing it about. The coming of His Kingdom was not dependent upon human acceptance of the divine message. It was solely within the power of God. Men's acceptance or rejection of the message affected only their own individual status when the Kingdom came.

The reason why the majority of the nation rejected our Lord is that they were unable to change their habits of thought and of life. They had a stereotyped conception of the Kingdom, and of the manner of the Kingdom's coming, and of the privileges which they themselves were to enjoy in it; and they could not alter or enlarge this idea sufficiently to accept our Lord's new doctrine. It was just as impossible to accept that doctrine without changing habits of life and of thought, without "repentance," as it was impossible to keep fresh wine in old, dried wine skins.[4] Fresh, new skins will give and stretch as the wine ferments; the old ones merely burst. So with the old, dried-up, and bigoted notions of the majority in the nation. They could conceive that the Kingdom was coming, that it was, in fact, at hand; they could respond to this part of Jesus' message, because it left undisturbed their preconceived ideas. They were already expecting the Kingdom; its coming was the object of the greatest longing of their hearts. But they could not conceive that the test for entrance into it should be

[1] Mark 9:1; and cf. Luke 21:31–33.
[2] Matt. 26:64.
[3] Mark 14:25; cf. Matt. 26:29.
[4] Mark 2:22.

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the sort of righteousness which Jesus taught. Their idea was that the Kingdom should be for Jews only, and for those Jews who kept the Law faithfully in all its details; who observed frequent ceremonies of washing, who fasted often and gave alms, who made long prayers, and wore long tassels on their robes. All these customs were commanded either by the old Law itself or by the Law as supplemented with Rabbinic comments and the precepts of "the elders."[1] These famous teachers had erected what they called a "fence about the Law," hedging it in securely upon the principle that by far exceeding the real demands of the Law they made sure its complete fulfilment.[2] All this being zealously observed, the Kingdom would surely come, and the faithful observers of the Law should enter into their eternal reward and rest. Indeed, it was the teaching of at least one great Pharisaic teacher that "the redemption through the Messiah" should come only when "all Israel repents and observes the Law perfectly from one Sabbath to the next."[3] What a light these words throw upon the religious life of that day! It was this which made our Lord so unacceptable to the majority of his generation—his uncompromising assertion of the new righteousness as the requisite credential, to be demanded by God, for entrance into the Kingdom, in the face of their preconceived notions. They followed him a part of the way; then, like some of the first disciples, they "turned aside and walked no more with him."[4] It was their idea that the Kingdom could be won; it was his idea that the Kingdom could be received only as God's gracious gift and entered into only by God's true children; and the fulfilment of this sonship was a greater matter than obedience to a written Law or a code of tradition or the observance of a system of ceremonies.

Their speedy response, at first, to the message of John the Baptist and to his own message had led to a great crush and turmoil of anxiety. "The Law and the prophets were until John; but from the days of John the Baptist until now the Kingdom of God is preached, and the Kingdom suffers violence, and the violent

[1] Mark 7:1–8. [2] Cf. the Mishna tractate Aboth, i, 1.

[3] Schürer, *Geschichte des Jüdischen Volkes*, II⁴, p. 620.

[4] John 6:66.

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attempt to take it by force, crowding their way into it."[1] Such was the popular response. Men expected to hear the cry, "Lo, here," or "Lo, there," that the Messiah had come, and with him the Kingdom; and they were ready to flock into it. But our Lord refused to have part in such expectations or to lend them an all too gladly seized encouragement. The violent simply could not seize the Kingdom, nor enter therein. Their assault would be ineffectual. God's Kingdom may suffer this storm, but will not yield to such methods. The Kingdom can be neither won nor seized. It can only be accepted, received as a gift, entered humbly and in fear. Pride based upon the successful fulfilment of the letter of the Law has no place in it, nor in the preparation for its coming. "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."[2] "Whosoever will not receive the Kingdom of God as a little child shall by no means enter therein."[3]

One reason for Jesus' continued confidence in the Kingdom's immediate coming, in spite of the nation's unrepentance, was his interpretation of "the signs of the times."[4] That is, the Kingdom was coming, inevitably, because God was to set it up; and God was already vouchsafing the fulfilment of the signs which he had revealed should precede the end. It was a matter of common belief, based upon the Old Testament prophets, that there were to be certain "signs"[5] of the coming of the Kingdom.

1. The first of these signs was to be a series of supernatural manifestations. As long before as the time of Joel the prophet, these expressions of divine might were anticipated.

> And it shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit (even slaves should turn prophets and seers). And I will show wonders in the heavens and in the earth: blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon to blood, before the great and terrible day of Jehovah cometh. And it shall come to pass that whosoever calleth upon the name of

[1] Matt. 11:13, 12; the order of Luke 16:16 is preferable to that of Matthew.
[2] Luke 12:32.
Mark 10:15.
[4] Matt. 16:3.
Cf. Mark 13:4.

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Jehovah shall be delivered; for in Mount Zion and in Jerusalem shall be those that escape, as Jehovah hath said, and among the remnant whom the Lord doth call.[1]

2. The second "sign of the end" and indication of Messiah's near approach, it was expected, was to be the coming of Elijah. This we see at the end of the Book of Malachi: "Behold, I send you Elijah the prophet before the great and terrible Day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers."[2]

3. Lastly, they were looking for great upheavals in society and among nations. "Ye shall hear of wars and rumors of wars. . . . . Nation shall rise up against nation."[3] "Gog and Magog" and all distant tribes shall lift up the sword.[4] The holy city and the holy people were to suffer in this great time of blood. These occurrences, the last throes of a world bent on carnage and destruction, were to be the immediate prelude of Messiah's coming, and hence were called *dolores Messiae*, the birth pangs of the Messiah.[5]

Our Lord pointed to the partial fulfilment of all these signs in his own time. First, the pouring out of God's spirit, prophesied in the first half of the quotation from Joel just given: he saw this in his own miraculous works. To the messengers of John the Baptist, asking if he is really the Messiah, he replies, "Go tell John the things ye see and hear: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good-tidings preached to them."[6] He lets John then judge for himself if this be not "the pouring out of God's spirit on all flesh." In the synagogue of Nazareth he reads the prophetic message beginning, "The Spirit of the Lord is upon me . . . . "; and adds, "Today hath this scripture been fulfilled in your ears."[7] To the carping malicious Pharisees, who ascribe his miracles to diabolical possession, he says, "If I by the Spirit of God cast out

[1] Joel 2:28 ff.

[2] Mal. 4:5.

[3] Mark 13:7 f.

[4] Ezek. 38:2; cf. Rev. 20:8 ff.

[5] See Bousset, *Religion des Judentums*[2], chaps. xii, xiii; Volz, *Jüdische Eschatologie*, pp. 173–88; Schürer, *Geschichte des Jüdischen Volkes*, II[4], 621–25; and the references given in Charles, *Eschatology: Hebrew, Jewish, and Christian*[2], p. 382, note.

[6] Matt. 11:4.

[7] Luke 4:16–20.

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demons, then is the Kingdom of God come upon you."[1] He points to his miracles as signifying the approach of the Kingdom; the only appeal he ever makes to them.[2] They were not mere "signs and wonders" (σημεῖα καὶ τέρατα), but "mighty works" (δυνάμεις), certain and powerful indications of the approaching full unveiling of God's supernatural Kingdom, the full and perfect manifestation of his divine power. They were of the nature of symptoms showing the change taking place in the world, by which God was to "take His great power and reign." They were in very truth "the powers of the age to come."[3]

In the same way he pointed out that the prophecy of Elijah's coming, to precede the Messiah, was already fulfilled. He identified Elias with John the Baptist. "If ye are willing to receive it, this is Elijah that is to come."[4]

The other great sign of the nearness of the Kingdom, and precursory to its coming, the convulsions in nature and in human society predicted in the second half of our quotation from Joel's "apocalypse," was yet to take place. At that time the righteous were to suffer. In fact, in these messianic woes the chief sufferers were to be the righteous.

The records of the discourse of our Lord on the destruction of Jerusalem and the signs of the approaching end when read in the Gospels[5] present a stumbling-block ofttimes to modern Christians. This is not strange; for the ideas underlying the discourse are wholly incongruous to modern thinking. According to these ideas, the end of the present age, when the Kingdom of God was to be established, was at hand. Men stood at the very end of time. Any day might be the last. "With the same certainty with which we should expect the regular change of the seasons, these men (Jesus and the Baptist) believed that the Day of the Lord was at hand."[6] We can hardly overstress the importance of this sense of the approaching end in our Lord's and in the Apostolic preaching;

[1] Matt. 12:28.

[2] It may be noted that this was true of the attitude to our Lord's miracles in the apostolic age as well.

[3] Heb. 6:5. [4] Matt. 11:14; Mark 9:13. [5] Matt. 24; Mark 13; Luke 21.

[6] Johannes Weiss, *Die Predigt Jesu vom Reiche Gottes*², p. 68.

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not a single phase of life or of thought could remain unaffected by it; like a flood of colored light it streamed upon all the familiar objects of daily life, transforming them strangely and wonderfully. Before the end should come, near as it was, terrifying disturbances in nature and among men were to take place. The world should go down amid tumult and shouting. The trumpet of the Judgment should peal forth across a lurid sky and above an earth in agonies of social and physical distortion. The righteous should scarcely be saved in the general destruction.[1] They should suffer as never before; but their age-long cry for vengeance would be heard. The ancient prayer would be answered, "How long, O Lord, how long dost thou not avenge our blood upon the ungodly?"[2]

He felt that all this was coming speedily, as the divine vengeance upon the world for the sins of men and the consequent sufferings of God's saints. "The blood of all the prophets, which was shed from the foundation of the world, shall be required of this generation. From the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary; yea, I say unto you, it shall be required of this generation!"[3] "O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee. . . . . Behold, your house is left unto you desolate."[4]

And therefore our Lord goes to his own death, nay, invites suffering and death, yearns for it,[5] and presents the prospect of death to his disciples as their reward for following him. "The Son of Man goeth as it is written of him."[6] The death of the Son of Man is to be the last, the final provocation of God's vengeance. And his death is to be for many;[7] it will bring in the Kingdom of God; and by his sacrificial, vicarious death he will present to God the perfect sacrifice of the New Covenant.[8] "This is my blood of the New Covenant which is poured out for many unto remission of sins."[9]

This, however much of theology it may involve, is the only answer which history can give to the question, Why did Jesus die?

[1] Mark 13:19 f.
[2] Rev. 6:10; Ps. 79:5, 10.
[3] Luke 11:50 ff.; cf. Matt. 23:35 f.
[4] Matt. 23:37 f.
[5] Luke 12:49 f.; 22:15 f.
[6] Mark 14:21.
[7] Mark 10:45; 14:24.
[8] Mark 14:24.
[9] Matt. 26:28.

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CHAPTER IV

THE KINGDOM AND THE MESSIAH

Who say ye that I am?
—Mark 8:29.

We now come to that aspect of our Lord's teaching concerning the Kingdom of God which most completely separates him from the ethical thought of our time. The question which we here set ourselves to answer is, What was the Messiah's relation to the Kingdom? What was his part and place in it?

The modern world exalts Jesus as a teacher; as the one who foreshadowed and pointed out, in oracular and touching words, the whole development of civilized humanity, who marked out the lines of future ethical advance; who opened up, in men's hearts, the way into the realm of the Spirit—the path, which is righteousness, leading to the true adjustment of social relationships, the sovereignty of true motives among men, the conquest of the world in the name of justice, mercy, and peace. In this popular modern conception of the Kingdom of God the Messiah simply has no place. His name is only an outworn title of Jewish theology, and is hence to be discarded. At most, the notion of a Messiah was only a temporary and a passing one, which faded away with the final collapse of apocalyptic hopes. And Jesus' so-called "messianic claims" were not essential to his gospel. Or else it was a title given him out of grateful love, an office ascribed to him by the devout imagination of his disciples, after his death. But, we say, it is right in this particular that our modern, liberal, "ethical" Christianity is farthest from the thought of Jesus *himself*.

In the first place, it is undoubtedly true that the Kingdom was conceivable apart from the Messiah. It has even been said that "if no other sources were accessible to us than those of Jewish apocalyptic [i.e., if we did not have the New Testament], one might come to the conclusion that the figure of the Messiah had practically disappeared from the hope of late Judaism."[1] This may be

[1] Bousset, *Religion des Judentums im neutestamentlichen Zeitalter*[2], p. 255.

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accounted for by the enlargement of the Jewish notion of the world, in which the expectation of a king of the line of David becomes totally overshadowed, and by the widespread feeling, in the time of the Maccabees, that in this princely family the ancient hopes and prophecies were being literally realized. But with the fall of the Maccabean house their messianic nimbus was shattered, and they were viewed as usurpers. "And it is characteristic, that now in the very circle which passed this judgment upon them arose once more, full of life and energy, the old prophetic dream of a Messiah from David's line."[1]

It is the revival of this hope which marks a new epoch in the thought of the Jewish people, at least within the circle of the apocalyptic enthusiasts (though we cannot, in view of the New Testament evidence, limit its influence to the bounds of this circle)—an epoch which included the preaching of John the Baptist and culminated in the teaching of our Lord. According to the doctrines which now sprang into life, the Messiah was to be the *head* of the Kingdom, and he was to *bring* the Kingdom. He was the one who under God or with God should arraign and judge all the nations. He was God's Anointed, his plenipotentiary and representative who should act for him; he was to be "the Arm of the Lord," "the Power of God," in the coming world-wide upheaval and reversal of affairs. He was to be clothed with glory and honor—a glory divine and Godlike, supernatural, transcendent, heavenly, above the glory of the angels—seated at God's right hand, and coming with the clouds; and with power so great that no earthly or heavenly power could resist him; whose very word, "the sword of his breath," "the rod of his mouth," should be all-powerful, entering intimately into "the dividing asunder of soul and spirit."[2] He should triumph over the nations, over all conspicuous and powerful sinners, the unrepentant in high places. He should conquer the invisible forces of wickedness in the universe, dominions, thrones, principalities, powers, the demons and spirits of evil, with Satan their prince, the ruler of the present world. Lastly, he should conquer death[3] and raise the dead, the righteous unto life, the wicked to their damnation. So he should put all things under his feet and reign, thus

[1] *Ibid.*, p. 257. [2] Cf. Heb. 4:12. [3] Cf. I Cor. 15:26.

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triumphant in glory, for a thousand years—or forever—over the subdued and transformed world. This was to be the Kingdom of God. Its coming and establishment, if not its existence, was inconceivable apart from the Messiah. The Messiah has now become "almost universally the central and chief figure of the Messianic Kingdom."[1] Indeed, the prayer of Judaism was henceforth not, "Thy Kingdom come," but rather, "Thy Messiah come." "Let the shoot of David, thy servant, spring forth, and exalt his horn with thy salvation; for in thy salvation do we hope all the day long. Blessed art thou, O Lord, who causest the horn of salvation to spring forth."[2] Or, as we read in the forty-fifth chapter of the Book of Enoch, in a section of the book written early in the first century before Christ (probably during the time of Alexander Jannaeus, but certainly before Pompey's arrival in Jerusalem in 63 B.C.):[3]

> On that day mine Elect One will sit on the throne of glory and make choice amongst their [men's] deeds, and their mansions will be numberless. Their spirit will grow strong within them when they see mine elect ones and those who have called upon my glorious name. And on that day I will cause mine Elect One to dwell among them; and I will transform the heaven and make it an eternal blessing and light. And I will transform the earth and make it a blessing and cause mine elect ones to dwell upon it; but those who commit sin and evil deeds will not set foot thereon.

It was the rôle of this prodigious, superhuman, world-transcending divine being that Jesus claimed as his own when he referred to himself as "the Son of Man." It was with the consciousness that he was called to play this rôle and, more than merely to play a rôle, that he *was*, in very fact, the divine Son of Man that he returned from his baptism into Galilee in the summer of A.D. 27, announcing that the Kingdom of God was at hand and claiming, as Son of Man, the right to forgive sins and to set aside the customary restrictions placed upon the Sabbath.[4] Of course, he did not announce his messiahship as openly and unambiguously as he

[1] Charles, *Eschatology: Hebrew, Jewish, and Christian*[2], p. 296; see the whole appendix, pp. 287–97.

[2] Shemoneh Esreh, fifteenth petition.

[3] Ethiopic Enoch, 45:3–5; 46:1–5; 48:2–7; and cf. "Testaments of the XII Patriarchs," Lev. 18; Matt. 13:41; 16:27; 19:28; 24:29 ff.; 26:64; Acts 7:56.

[4] Mark 2:10, 28.

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announced the coming of the Kingdom. Men had to be prepared for that. But he hinted at it; he led men on, by his veiled allusions to it, to ask for themselves, "Who, and what manner of man, is this?"[1] It was his secret, which he gradually opened, after a long course of preparation, to the disciples. It was his own personal secret; it was his private consciousness of his unique place with God and in the Kingdom which was thus expressed. There is reason to believe that "the Son of Man" was not so widely understood (outside the circle of the apocalyptists) in a strictly messianic sense as the phrase "Kingdom of God" was known and understood as a designation for the coming era. Thus it was possible to use the term ambiguously—and with full justice, for the primary meaning of the word was the popular, and the apocalyptic was an added sense. But before the eyes of the disciples he gradually unveiled the secret of his own character and destiny; and with that, the significance (for himself, at least) of his favorite self-designation, "the Son of Man." Henceforth they are to understand that by it he refers to himself; they were to share the secret. In the latter half of the synoptic narrative the disciples never misunderstand when he speaks of the Son of Man; they know whom he means.[2]

Publicly, and from the first, his office and mission is that of herald or prophet of the Kingdom. "Repent and believe, for the Kingdom of God is at hand," formed his message. "I came to call sinners."[3] This was no higher function than that of John the Baptist; he was a preacher "in the way of righteousness."[4] But gradually his miracles led men—a certain few, his most intimate circle of followers—to conclude that his true function was to be something higher; for "John did no sign."[5] These few he gathers about him, to make them his assistants in the work of healing and "that they might be with him," as Mark records.[6] For several months they were with him constantly, in public and in private, associated with him in his works among the people,[7] and accompanying him on long tours into distant and desolate parts of the

[1] Cf. Mark 1:22; 2:12; 4:41; etc.
[2] Mark 8:31; 10:33.
[3] Mark 1:38; 2:17.
[4] Matt. 21:32.
[5] John 10:41.
[6] Mark 3:14.
[7] Mark 3:15; 6:7, 13; 9:18, 38.

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land. Here he was teaching them concerning himself and concerning the Kingdom, but especially that hardest of dogmas, "the Son of Man must suffer, and die."[1] This was a thought at first shocking, and then repulsive, and never intelligible. The Son of Man, the glorious being who was with God and from God, who had been with God from before creation's dawn—they could never understand that he must suffer.[2] It was true, Jesus claimed to be the Son of Man; and they believed, though they could hardly hope to explain it, that he was, indeed, such, the Messiah; but that Jesus, even were he not the Son of Man, must suffer and die, was a thought horrible and repulsive. They never understood it until after his death had actually occurred, until after the Resurrection, and they were commissioned to preach the forgiveness of sins in his name.[3]

This twofold disclosure—his messiahship and the sufferings of the Son of Man—had to be made slowly and in secret. Any immediate and public assertion of his claim would have resulted at once in his death—prematurely.

But that this was his claim, founded upon his own inner self-consciousness, and partaking of the same source of certainty from which he drew his message of the Kingdom, no skeptical criticism has been able successfully to deny. He claimed, on the strength of it, the right to forgive sins[4]—as "the Son of Man who hath righteousness."[5] He made salvation, life in the Kingdom, entrance into the Kingdom, safety in the Day of Judgment, depend upon relation to himself: confessing his name, bearing the cross after him. No doubt this is primarily a practical and not a theological corollary to the doctrine of the new righteousness; it meant personal loyalty in days of terror and persecution. But it did not stop there; it had finally to do with the disciple's personal destiny in the consummated Kingdom: "He that confesseth me before men, him will I confess before my Father in heaven";[6] "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also shall be ashamed of him,

[1] Mark 8:31; 9:12, 31; 10:32–34.
[2] John 12:34.
[3] Luke 24:44–48.
[4] Mark 2:10.
[5] Enoch 46:3.
[6] Matt. 10:32.

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when he cometh in the glory of his Father with the holy angels."[1] Even John the Baptist, though he be greatest among all that are born of women, is less than the least in the Kingdom of God.[2] For entrance into the Kingdom is based upon—what the practice of the new righteousness presupposed and immediately connoted—faith in and relation to Jesus himself. It is, in fact, because he is the Son of Man that he has come to minister and to die, and so "give his life a ransom for many."[3]

This was the great stumbling-block and "stone of offense,"[4] the "shame" of the Messiah,[5] the scandal of his cross,[6] in the first days of Christianity, as today. Many would-be disciples turned their backs upon him when he made this claim.[7] Jesus' own messiahship and the doctrine of Messiah's death were as incongruous to their notions of the Kingdom and of the Messiah as they are incongruous, in only a slightly different way, to our modern liberal gospel of "the kingdom of social righteousness." Taken together they were as out of place in the scheme of things entertained by the sons of Zebedee[8] as they were out of place in that charming historical novel, *The Life of Jesus*, by Ernest Renan.

This, then, was the place our Lord claimed for himself in the Kingdom of God, which he assumed, almost silently and without the slightest hesitancy or misgiving, as his natural place in the course of God's government of the world and the setting up of his everlasting reign. It was not merely that of the herald, for John the Baptist had been its herald—"Elias is come already." Nor was it as the teacher of the doctrine of the Kingdom, the enunciator of new and high ethical principles which were to conquer human hearts and transform society. Not at all; rather, the place which he assumed was that of the Son of Man, the divine and transcendent Messiah, the everlasting Christ; the one to stand before the Ancient of Days in glory; the one who should judge the nations and settle

[1] Mark 8:38; see the whole passage, 8:34—9:1; cf. Denney, *Jesus and the Gospel*, pp. 212, 284 ff.

[2] Matt. 11:11.

[3] Mark 10:45.

[4] Matt. 21:42.

[5] Heb. 12:2.

[6] Gal. 5:11.

[7] John 6:66.

[8] Mark 10:35 ff.

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the final destiny of every member of the human race: "open and none shall close, close and none shall open" the way to the Kingdom of God.

Is it possible, in view of this, to say that his position in the worship of the Christian church is merely the result of a theologizing mood, into which Christianity fell sometime between Pentecost and the reign of Constantine? Could other men's estimation of Jesus ever be higher than his own self-estimation? Can it be asserted that the divinity or the deity of Jesus is the fabrication, pure and simple, of his ardent followers after he had been taken from them by death?

Let a man accept for himself the Christology of the Catholic creeds or not, as he will, it cannot be asserted that Christology was any *new* thing, any addition to the original gospel of our Lord, in the year 325, or in the year 110, or in the year 85, or 70, or 40, or 30. "Thou art the Christ," in the words of Peter's confession, contains just as dogmatic a Christology, is just as much an expression of faith in the terms of a hard and fast intellectual concept, as the Nicene creed. Christology began, or rather, was already complete, not only *in posse* but *in esse*, as far as the "exaltation" of our Lord is concerned, when Jesus of Nazareth returned to Galilee in the summer of the year 27 A.D.

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CHAPTER V

THE KINGDOM AND HISTORY

We hoped that it was he who should redeem Israel.
—Luke 24:21.

We have indicated the way in which Jesus transformed the conception of the Kingdom. He did so, not so much by controverting the notions regarding the nature of the Kingdom popular in his day as by giving the whole subject a new emphasis on the side of men's preparation for its coming, by changing the center of gravity in the conception. And he retained the name, "the Kingdom of God": no one in his time would have understood had he used any other term for the coming reign of God than the term "Kingdom." More than that, he himself *meant* the Kingdom of God, not a colorless spiritual state, not the ideal and goal of mysticism.

In like manner he transformed the conception of the Messiah. To the vast majority of his fellow-countrymen "the Messiah" meant—what it had meant for a half-dozen and more generations—the one who was to set up the Kingdom under God's commission; who was to act as Judge in the great Judgment; who was to rule over the established Kingdom as God's viceroy. This was his official position. One hardly thought of the Messiah in a personal way; for all that he bore a human appearance and had the form of a man, as "one like unto a son of man," he was merely the official Vicar of God, "the personal *x* of the coming era of salvation."[1] What character he possessed was indistinct and angelic or immediately derived from God. He was God judging, God ruling, "the Arm of the Lord," "the Power of God," the personification of the activities of God in relation to the coming of the Kingdom. But Jesus made the messiahship a personal thing, and not merely official. In his teaching the Son of Man stands not for mere power of God, mere justice, mere wrath, mere beneficence, but a human-divine person, a man with God, the man of God; one who is *no*

[1] Volz, *Jüdische Eschatologie*, p. 215.

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less divine than the popular official Messiah, but more human: the one who can say, at the Judgment, "Inasmuch as ye did it unto one of the least of these, *my brethren*, ye did it unto *me*. . . . . For it was *I* who was cold, naked, hungry, in prison." Perhaps our Lord saw for this reason a special fitness in the apocalyptic term "Son of Man." For it might be made to represent, not only the divine glory and power of the Messiah, but also, along with this, his humanness, his humanity, his capacity for character.[1] At least, when he identified himself with the Son of Man, i.e., when he identified his self-appellation, already in use, with the *particular* "Son of Man" of Daniel's vision, which was more or less popularly understood to be the Messiah, he did so in the interest and for the purpose of manifesting the Messiah's character. He dared thus to call himself Messiah, knowing that it could not but cause perplexity, for this very purpose: to show to the disciples the Messiah's character. Henceforth they were not to continue regarding him as a saint or a prophet; but they were to think of the Messiah when they thought of him, and so to learn, from him, the Messiah's character.

If it was not for this purpose, then there could have been no particular reason whatever, so far as we can see, for giving away the secret of his own supernatural identity, even to the disciples. He might have left it unknown; he need never have raised the question, "Who do men . . . . who do ye say that I am?"[2] He might have kept his "messianic consciousness" to himself, hidden in the depths of his own soul, and only to be revealed at the last, when the time had fully come, by the Father. But he disclosed

[1] For apart from the messianic expectation, which made of it a proper noun, "son of man" always meant simply a human being; it was so used in everyday speech in Palestine at the time of Jesus; it had so been used by Ezekiel as a self-designation, to contrast the weak humanity of the prophet with the divine greatness of God; and Ezekiel's prophecy was a part of the familiar sacred scripture. Even before the time of our Lord, and therefore outside his teaching, the humanness of the Messiah was involved in his title and position. We may see this in Enoch, where, for all the essentially divine characteristics of the Son of Man, he is yet quasi-human, possessing a human likeness. Thus the transcendent Son of Man bridged the ever-widening gulf between God and humanity, heaven and earth; he was a bond between humanity and divinity long before Philo and his Logos doctrine, or the Christian theology of the Incarnation. His office and function was similar to that accorded Wisdom in the speculations of the Wisdom literature.

[2] Mark 8:27 ff.

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the secret; he confirmed Peter's faith in that identity at which he had hinted for months in his public and private teaching;[1] and he did so in order to further his teaching of the disciples. This we may take to be the motive of all his messianic teaching, of his messianic teaching in the light of his own self-revelation.

He disclaimed the limitations of his human nature in the very moment of that nature's supremest triumph. And this either mystified men or shocked and repelled them. This furnished the ground for the charge of blasphemy upon which the high priest and elders condemned him. He dared to call himself Messiah in order to make men see in his own character the *character* of the Messiah, not by any fiction, but as the expression of the deepest secret of his being. It was the secret, not only of his mighty works and deeds of mercy and of the whole course of his outer life in fulfilment of the divine anticipations and predictions of the Law and Prophets, but also of his inner life, the secret of his unshakable confidence in the mission which had been intrusted to him, his certainty of the imminence of the Kingdom, the authority with which he delivered his message, the perfect trust in the course which lay before him according to the will of the heavenly Father. But men saw only the madness of a Galilean rabbi who pretended to the throne of God, and so they crucified him. The daring involved in his claim was real only in so far as it invited outward difficulties and dangers. What he announced was not for him a venture of faith; there was no chasm, to be leaped in one sudden bound or slowly bridged by laborious reflection, between himself and the Son of Man sitting on the right hand of Power. He looked upon that identity as the secret of his existence, his individual *raison d'être;* he claimed that place with God as his eternal and inherent right. There was no sense of human unworthiness to sit at God's right hand. For the Father had sent him . . . . and he returned to the Father.[2]

[1] Matt. 16:15–17.

[2] John 16:28; cf. 12:44–50; 13:1, 4; etc. It may be said that these verses fall all too naturally into line with the whole conception upon which the Fourth Gospel is based and which it is meant to prove; but see Mark 1:38; 2:17; Matt. 5:17; 10:34; Luke 10:16; etc., where our Lord speaks of his mission ("I came . . . . I was sent") as one which has been given him by God. The consciousness of this mission goes back

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Thus the Kingdom was a reality, and the messiahship was a reality. Just as real were they to him as to his contemporaries—intensely more real. For the Kingdom was coming, inevitably, by God's will and appointment. The time was fulfilled; the decree of heaven ordered change. And the only thing for men to do, the activity above all others which men should engage in, and at once, was to prepare for it. The Kingdom was no longer a dim hope, the expectation of a coming era, off in the indefinite future, which men longed for but were not sure of. To him it was inevitable fact. Its coming was imminent. It might come any day; certainly it could not delay beyond a few months, or a few years, at the farthest. It was the absolute thing in all his thinking; everything else hinged on that. It was his great idea, "luminous and self-evident" (not his only idea; he was no victim of an *idée fixe*), and it formed the basis of his teaching of others. Likewise, the messiahship; it was more real to him, even considered apart, if that be possible, from his own messianic self-consciousness, than to any others. For the divinity of the Son of Man was no mere consequence of his coming elevation, his official position before God, his power, and the authority to judge committed to him; but was by virtue of his godlikeness, his truth, mercy, and love, the perfection of his personal character. Not that his messiahship was a consequence of his human character, to be given him as a reward of merit; but in our Lord's mind the *marks* of his messiahship were not official powers merely, but personal characteristics—the marks of a godlike personal character. It was rooted in a personal union with God. This was already foreshadowed in that truly evangelical note in the "Son of Man vision" in Enoch:[1] "This is the Son of Man who hath righteousness, with whom righteousness dwells . . . . because the Lord of Spirits hath chosen him, and his lot

at least to the Baptism—if it is not one which has been received altogether outside time and space. Into the depths of his messianic self-consciousness our Lord never once lets us peer; beyond a few hints, a few brief, positive statements, we are left to surmise and conjecture. Slight indeed are the data for a "psychology of messiahship." But we do know that he was conscious of a relation to the Father and of the Father to him, and of a mission which had been laid upon him by the Father, which far transcended the powers of human language to describe.

[1] 46:3.

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before the Lord of Spirits hath surpassed everything in uprightness forever." His credentials were not signs and wonders, but words of truth and deeds of mercy. "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day."[1] "Go and tell John the things that ye hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them."[2] "Except ye see signs and wonders, ye will not believe," he told his hearers. But his appeal was to the heart and conscience of his generation, not to its imagination.

This was a completely real thing to him, so real that men thought him fanatical and insane, "possessed of a demon." The Kingdom and his own messiahship were the things for which he died; for the Kingdom and the messiahship were inseparably and unconditionally and forever bound up with his own person; they were facts as inevitable as his own self-identity. The high priest rent his robe when Jesus confessed that he was "the Christ, the Son of the Blessed," and added, "Henceforth ye shall see the Son of Man sitting at the right hand of Power and coming with the clouds of heaven."[3] And for this the members of the Sanhedrin condemned him, having found the final and sufficient charge to bring against him. The Kingdom and his own messiahship—they were realities *now*, but hereafter to be clearly manifested before all eyes, even before them who sit to judge him: "Ye shall see" the Messiah in glory. The Judgment was coming swiftly upon this generation. Men could not escape. The persecution and rejection of the Son of Man, as he came "eating and drinking," was the last weight thrown into the balance, the final provocation of the anger and judgment of God.

Thus suffering and dying, the Messiah was laying down his life as "a ransom for many," and establishing or ratifying in his own blood the new Covenant, in which the Law should be "written on the hearts," and "all should know Jehovah, from the least even unto the greatest."[4] "Thus it behooved the Christ to suffer and enter into his glory"[5]—not a glory merely of standing at God's

[1] John 12:48. [3] Mark 14:63.
[2] Matt. 11:4, 5. [4] Jer. 31:31–34. [5] Luke 24:26.

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right hand or sitting on the throne of clouds to judge mankind, for that was already his right; but the glory of removing all sins, of freeing his own from slavery to the Prince of Darkness and alienation from God, of reigning over the world, not only its judge, but its savior.

This was entirely a personal relationship in which he was living and into which he was thus more completely entering—a relationship with God and with all men, with every individual in the human race—which could suitably be expressed only by "Messiah," "Son of Man"; and which nevertheless wholly transcended the messianic office. His messiahship was the inmost secret of his being; and yet messiahship was to him something immeasurably greater than the messianic office as represented in the apocalyptic writings; he stands in a relation to the Father, as Son, which can only be hinted at by referring to the vision of Daniel and to the notions of the messianic office derived from that source. And yet it is certain that no other term was available for expressing the rich and transcendent content of his personal spiritual relationship than the term "Messiah," however insufficient that term. "The Messiah-idea was for Jesus the only possible form of his self-consciousness, and yet—an inadequate form; a necessity—but also a heavy burden, which he bore in silence until almost the end of his life; a conviction which gave him the inner hold upon himself, and yet at the same time brought him into insolvable outward difficulties."[1] But it is perfectly idle, on the other hand, to say that the messiahship was a negligible factor in our Lord's teaching regarding the Kingdom, or only an element of transient importance.

But now we ask, standing here on this vantage-ground of the twentieth century, with our world of other problems, other interests: Did the Kingdom of God ever come? What became of Christ's promise, "Ye shall see the Son of Man coming with the clouds of heaven, sitting on the right hand of Power?" Did that ever take place? Or did the whole structure of apocalypsism, with its narrow program of history and grim, chiaroscuro map of the future, tumble into ruins on Good Friday, when Jesus of Nazareth was

[1] Bousset, *Jesus*, 3. Aufl., p. 82.

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crucified, his body laid in a tomb in the garden, and his disciples scattered? Was it about these ruins that the apostolic church gathered and abode, vainly endeavoring to build it up again, which ruins remain today as interesting landmarks (and nothing more) in the church's theology of "the last things"? Is nothing left of Jesus' teaching except his beautiful ethical principles, his stress upon morals, his revelation of the loving heart of the heavenly Father? It is so, if the Kingdom and the messiahship were merely illusions.

There are not wanting men to assert the affirmative in answer to these latter questions. And it seems hard for Christians to answer otherwise than that the Kingdom never came, that the Messiah did not return, that the Judgment never took place.

This is no modern difficulty; it has been a difficulty since the very beginning of Christianity. That generation passed in which our Lord lived. Jerusalem and the temple were destroyed; all Jews—Pharisees, Sadducees, Christians ("Nazarenes")—all were scattered among the nations. The church was thrown out upon the world, where it grew and prospered in the face of horrible persecutions. It held together and grew in this earliest period, before it had any definite organization, for the simple reason that all Christians still looked for the coming of the Kingdom, for the Messiah, their Lord, to return. "Lord Jesus, come quickly," was their common and continual prayer.[1] Yet the years passed on; the clouds drifted eastward and returned to the west again, but with never "the sign of the Son of Man in heaven."[2] The waiting seemed interminable. Many asked, "Where is the promise of his coming? for from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation."[3] The more ardent redoubled their eager vigils and prayers, determined that when the Master of the house came, howsoever long he delayed his coming, he should find them "watching."

It was about this time or toward the close of the first century that a book was written which altered the whole of subsequent Christian history: the Gospel according to St. John. Its author had set himself to answer the questions which we have just asked,

[1] Rev. 22:20; I Cor. 16:22. [2] Matt. 24:30. [3] II Pet. 3:4.

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What became of the Kingdom, and of Jesus' promise, after the crucifixion? He was qualified to write; for he was none other than the "beloved disciple," the one who had been closest to our Lord in the old days in Galilee and Jerusalem; who had been close to him since; who had lived in his spirit, had steeped himself in his teaching, and upon whose loving soul had dawned at last the full meaning of Christ for the world.[1] Moreover, he had back of him the whole of the apostolic experience since that experience began: from the morning when he, with Peter, ran to the open sepulcher; from the days in the upper room when the risen Lord was with them; from the memorable day of Pentecost, when the Spirit came down upon them in the strange sacramental tongues of fire. He had lived through the eventful days of the first missionary preaching and testimony in Jerusalem and through all the eventful days since. He had followed the course of the church's growth in Asia, Europe, and Africa. He had himself borne testimony and suffered for the faith. He had engaged in the church's teaching. Unlike some others, he had not disdained to follow in the footsteps of that tremendous man, the Apostle to the Gentiles, with whose profound understanding of Christ he was acquainted and sympathetic. Now he writes and offers to the church an interpretation of the life and teaching of Jesus which combines the fruits of all this: his experience in Galilee and Jerusalem and Asia Minor; the experience of the early church; the teaching of Paul; the meaning Christ had had for him, personally, and had come to have for him through all the years. It was nothing new; it claimed for its authority only his own memory of the Master, interpreted in the light of a spiritual experience; its object was to draw men closer to Christ: "that ye may believe that Jesus is the Christ, the Son of God; and

[1] At the very least, John is *back of* the Fourth Gospel. He may have dictated some of it, or it may be a compilation of his "reminiscences," or it may be a product of "the school of Ephesus"; but, whichever it be, John is the link connecting it with the events which it narrates and the Lord whom it glorifies. The following paragraphs were written from the first point of view, viz., that the author of, or authority for, at least large sections (embodying chiefly the narrative rather than the discourse element) of the Fourth Gospel was "John the disciple of the Lord." But, with a few simple changes, the underlying hypothesis can be altered, and the present argument meantime loses none of its force.

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that believing ye may have life in his name."[1] What was *new* was the language, the vocabulary, the terminology. In place of the terminology of the old circle of ideas, Jewish, Aramaic, Palestinian, he uses the language of his neighbors, the Gentile Christians in Asia Minor, especially in Ephesus and in the region of the Greek Mediterranean. In place of "Son of Man," "the Kingdom of God," "the Judgment," "the harvest," "the clouds of heaven," he translates into the language of the locality and of his experience: "the Life," "the Light," "the Word," "the Truth," "the Way," "the Spirit." Not that he drops one set of words absolutely, as if he were translating into another tongue; but he shifts the bearing of those words he retains, moving them into a different sphere of connotations. It is a new world of thought into which he is translating ideas for which there are no equivalents ready at hand: the thought-world of Hellenism, the intellectual environment of the Greek mind. It is as if the solution of an algebraic problem were to be presented in geometry, or poetry to be paraphrased in prose. The outward form is altered, not the essential meaning; in fact, the outward form is altered in order to *preserve* the essential meaning.

And this was completely justifiable. When John called Jesus "the Word"—the Logos—the one who is with the Father from and unto all eternity, he was claiming for our Lord no more than our Lord claimed when he called himself "the Son of Man." The meaning of "Son of Man" would be lost on Greek Christians of Asia Minor, as, indeed, it has largely been lost on all Christendom since; just as "Logos," "the Word," would have been lost on the farmers and fishermen of Galilee. It is not the deification of Jesus which we witness when John opens his gospel with the sublime prologue, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . . " This was a conception of deity current in Asia Minor and in the predominantly Greek half of the Mediterranean world, which had permeated popular thought from contact with the philosophical schools. And he was simply substituting this picture for the picture taken from the vision of Daniel, of the Son of Man coming on the clouds of heaven, which

[1] John 20:31.

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had been current in Galilee and used by our Lord. It is only the translation of *values*, of essential meanings, which we see in the Fourth Gospel. Jesus had identified himself with the Son of Man in the vision of Daniel; and then he had made this messiahship to mean a position, a place in the world and its history which brought him into the closest personal relationship to all mankind; and his relation to the Father, conceived in these terms, was a closeness and likeness approaching to identity.[1] Our Lord used the term "the Son of Man"; but on his lips it came to have a tenfold deeper meaning—more personal, more vital, more spiritual—than the merely official meaning which it had for his contemporaries or in the apocalyptic literature. He used the term "the Kingdom of God"; but in his use of the phrase it acquired a meaning far transcending the bare significance which it had for Jewish eschatology. To him it was the absolute idea; it represented the totality of the relationship of the world to God, of individuals in the world to God—and of God to the world and to individuals—of conduct to history and to final destiny, of human character to the goal of creation. It was ever of this that he was thinking when he used the term. And when John represents our Lord as saying, "I am the Way, the Truth, and the Life; no man cometh to the Father but by me,"[2] the first half of the sentence is only a paraphrase, a translation into the terms of common thought, of the *significance* of its latter half. And this latter half, "No one cometh to the Father but by me," is almost word for word the synoptic record: "All things have been delivered unto me of my Father; and no one knoweth . . . . the Father save the Son, and he to whom the Son willeth to reveal Him."[3] When he represents our Lord as

[1] This is precisely the way in which John represents our Lord in his Gospel: Christ is the Logos, in the bosom of the Father from all eternity, 1:1–3; and also, the light which lighteth every man, and the life of creation, 1:4, 9. The Logos is *that which binds God and humanity together;* cf. Wendland, *Hellenistisch-römische Kultur*, p. 41. The conception of the Logos had been current for at least three centuries, woven into the metaphysics of various popular schools of philosophy, and had already been made a part of the theology of St. Paul, as may be seen from the first chapter of the epistle to the Colossians. And as for pre-existence, we have seen above how this was involved in the messiahship of the Son of Man, according to Enoch. There are scholars who maintain that this is true even in Daniel; cf. Bousset, *Religion des Judentums*, p. 306 ff.

[2] John 14:6. [3] Matt. 11:27.

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saying, "I and the Father are one,"[1] he is representing our Lord as saying something which, if he did not say, he might just as well have said, barring, of course, the situation, and the unlikelihood of his addressing a promiscuous crowd gathered in the temple area in just such words. Our Lord made statements to his disciples, in parable and in common forms of speech, equally as significant as this. For Jesus did place himself, if not in the words of John's Gospel, then certainly in the words of the Synoptic Gospels, in the closest relationship possible or imaginable to God and to the human race. He was conscious of the *absolute worth* of himself, his indispensable value for history and for humanity. He interposed himself, without the slightest tremor of hesitation or misgiving, between God and the whole human race; and that for the sole purpose of drawing them together. In the final crisis which was coming upon the whole world, the Day of Judgment, he himself was to be the Heaven-appointed Judge, from whose sentence there was no appeal: "Enter into life." . . . . "Depart from me ye cursed." The basis of this judgment, the evidence or testimony, should have to do with a personal relationship—the relationship of mortal men to the immortal Son of Man,[2] a relationship which is begun, sustained, and perfected in the practice of the righteousness of God.[3]

All words are symbolic. The commonest expressions of daily speech are only sounds which we have arbitrarily determined shall stand for certain things or relations, or for the images of things—ideas. The word "house" is no more really a house than the arbitrary symbol x, or y, or z. And in the last analysis, the phrase, "the Kingdom of God," as used by our Lord or even by others, is a symbol, and no more than a symbol, for an idea transcending utterance. Speech fails at a certain altitude of thought. We simply run out of our stock of fitting symbols when we come to express ideas of things outside or above our experience, or to express to others what is outside their experience. In order to convey what

[1] John 10:30.

[2] Matt. 25:31–46; Mark 8:38; John 5:22–24; 12:48.

[3] Matt. 7:21 ff.

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was *not* outside his own experience, but outside the experience of others, Jesus had to adopt, in speaking to others, terms within their comprehension—terms, ideas, which were built up out of their experience.[1] For we can no more than faintly symbolize, by means of words, those things which we have experienced or which have been the objects of our thought, but which are unknown quantities to others. A deaf, blind, insentient being is inevitably doomed to exclusion from the transfer of ideas which we effect through speech and writing and gesture: x means as much to one who has never seen or touched or heard a living animal as any name in zoölogy.

Jesus' experience transcends ours. To speak to us, he must use words which only approximate—and finally fail to convey—his real and entire meaning. That he did, as a matter of fact, reach the limits of human comprehension in the minds of his disciples is evident enough in the Gospels, from his oft-expressed sorrow over their ignorance.[2] That he out-fathoms our comprehensions also is evident enough from two facts, which together form a paradox: the inexplicableness to us of his experience, and his complete consistency. It is still a mystery, this experience which was his; and will doubtless ever remain so, the fundamental mystery, the "secret" of Christianity. And it is a mystery, and not an illusion, simply for the reason that, while it remains inexplicable, it is still consistent and explains his whole life and conduct. His words and his actions throughout the entire part of his life with which we are familiar, the two years from his baptism to his crucifixion, were harmonious and form a coherent unity. His personality, though utterly eluding our greatest efforts at comprehension and biography, was still a personality. Here was man, but also, here was more than man.

And when John represented Jesus as saying in other forms of speech what he had once said in the forms of speech which men in Palestine had daily used, the representation was justifiable. More than that, it was the only way in which the Gospel could be made

[1] Cf. Whetham, *Foundations of Science*, p. 17 f., for the scientific parallel to this.

[2] Mark 4:13; Matt. 15:16; 16:5–12; 17:17; Luke 22:38; etc.

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intelligible in the new surroundings; it was the first attempt to cope with the problem which has been and is for the church the perennial problem, both missionary and theological. For he was attempting to express, in language which his readers could better understand, things really beyond all utterance. His apostolic position and experience, his relationship to Christ, qualified him, as hardly another man before or since was qualified, to interpret in a new set of terms, to a new generation, another race, the mind of Christ. It is not that he succeeded in setting forth in Greek what Jesus had failed to set forth in Aramaic; but that he endeavored to translate into the religious terminology of his locality and time what was in reality beyond the power of any human language to convey. Whether in Greek or in Aramaic, whether in the terminology of mystical philosophy or in the terminology of the Jewish hope, there is a sense of the absoluteness of Christ's relationship to humanity and to God which, in the end, simply cannot be conveyed by words; and which, at the same time, goes back to our Lord himself. It is at this altitude of thought that we run out of suitable symbols. And, like Peter on the Transfiguration mount, when he "wist not what to say,"[1] we lack idea symbols, we are without speech. For words are symbols of our experience, and our speech cannot pass beyond its limits; and we have not entered into and shared our Lord's experience. John is dealing with a life and a body of teaching in which there ever remains an unanalyzable residuum, an untranslatable sense, whether he writes in the language of Jewish patriotic idealism or of Hellenistic mysticism. And yet the life must be "manifested" and the teaching must be conveyed, however imperfectly or at whatever cost of effort. It was under this overpowering constraint that the Fourth Gospel was produced, the first great missionary *apologia* for Christianity.

It all lies around this secret of Christianity, of Christian thought, of Christian progress: Christianity is founded upon an experience passing our comprehension, but yet—although incomprehensible, unsounded, and beyond all words[2]—capable in some measure of appropriation by men of every nation and tongue under heaven.

[1] Mark 9:6 AV. [2] Cf. I Cor. 2:6–9.

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It is the living Person who is yet in the world, conquering it, spiritualizing it, redeeming and regenerating it, it is he who came to the Jewish nation some years before the destruction of Jerusalem and promised safety and salvation in the coming universal Judgment on condition of repentance; who proclaimed, "the Kingdom of God is at hand: repent and believe the good tidings"; who unveiled, before his nearest followers, to such a degree "as they were able to bear it," somewhat of the secret of his true identity; who claimed to be the final Judge and to sit, by right of divine appointment, on the throne at God's right hand; who laid down his life a ransom for many.

The kingdom, though it did not appear as he anticipated, or as his immediate followers anticipated, nevertheless stands for an eternal transcendent verity, the perfected relation of the world to God; the Life, beyond comprehension, which sustains and animates humanity in its upward strivings toward eternal light—the "light which lighteth every man coming into the world"—the goal of creation, not yet attained—of the creation which is still in the hands of its Maker (whose Sabbath has never yet come: "My Father worketh hitherto")—the victorious and completed conquest of the universe, which shall end in the reign of God, "when God shall be all in all." And though the Kingdom itself has never come in its anticipated form, still there entered the world a power as of God himself, which has continually and persistently made for righteousness, for sanctity, for regeneration—the spirit of Christ, the Holy Ghost. The strivings of the universe are not ended; but what its final goal shall be, for the revelation of which, as Paul said, it "groans in expectation," we know. This final goal, which seemed so near to our Lord, but which has never yet been attained, he named "the Kingdom of God," the most suitable title afforded by contemporary thought and charged with far greater meaning than his contemporaries knew—with a meaning which the thought of nineteen centuries has served only in slight measure to unfold. It is this everlasting Kingdom, militant in the church but superior to the church, which is the end, the goal toward which Christianity still strives and struggles—strives, not to bring about nor to create,

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but to prepare men for, by repentance and faith. The Kingdom has never come; and yet the Kingdom is sure to come. Its full realization, its manifestation, its "coming," is still in the vast uncharted future; it still lies, as it lay in the days of Jesus, totally outside the reach of human effort, secure within the heavenly Father's keeping. But of one thing at least the Christian is certain: a world such as this cannot continue forever; a world such as that cannot forever remain unrealized.

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THE BOOK OF REVELATION

BY SHIRLEY JACKSON CASE
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AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE[1]

The war has given new zest to misuse of the Bible. The writings of the prophets have been ransacked for forecasts of the present world-crisis. Human ingenuity has outdone itself in finding "fulfilments." Such treatment is by no means novel so far as the Book of Revelation is concerned, but it is in danger of discrediting our entire religion. Teaching which compels its followers to deny incontrovertible facts, which finds in the New Testament the denial of God's spiritual supremacy, which incoherently confuses facts, figures, and speculations in the interest of phantasmagorical theology, is bound to divorce the church from the world it ought to benefit. The time has come for men to use the Book of Revelation in accordance with correct methods. The Book of Revelation contains within it religious aspirations and hopes which are too precious to be left to the tender mercies of those who mistake its figures for facts and its allegory for historical puzzles.

Professor Case represents the growing body of intelligent students of the Scriptures who interpret them and use them in the light of the facts which gave them rise. His works on the HISTORICITY OF JESUS *and the* EVOLUTION OF EARLY CHRISTIANITY *have already introduced him to biblical circles, and in his present treatment he presents, in simple form, the results of thorough investigation.*

Outline

Study I

I. Introduction, 1:1–3.

II. Messages to the Seven Churches, 1:4—3:22.

[1] Subscribers to the *Biblical World* who wish to lead classes in this course or to introduce it extensively can secure the material in a small monthly leaflet—THE INSTITUTE, published by the American Institute of Sacred Literature and distributed to all who pay the membership fee of fifty cents, plus four cents postage, for the year. This course will continue through four months and will then be followed by a course for six months on the "Essentials of the Christian Faith."

THE INSTITUTE may be addressed at *The University of Chicago*. Suggestions to leaders of classes will also be furnished by the same source.

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Study II
- III. Visions of Heaven, chaps. 4 f.
- IV. Visions from the Heavenly Book, 6:1—8:5.
- V. Visions of the Seven Angels with Trumpets, 8:6—11:19.

Study III
- VI. Visions of the Activity of Demonic Powers, chaps. 12–14.
- VII. Visions of the Seven Angels of Destruction, chaps. 15 f.
- VIII. Visions of Rome's Doom, chaps. 17 f.

Study IV
- IX. Visions of the Final Judgment, chaps. 19 f.
- X. Visions of the New Heaven and the New Earth, 21:1—22:5.
- XI. Conclusion, 22:6–21.

Reference Books

J. T. Dean, *The Book of Revelation.*
C. A. Scott, "Revelation," in the *New Century Bible.*
F. C. Porter, *Messages of the Apocalyptical Writers.*

The books by Dean and Scott are good brief popular commentaries. Porter gives an excellent introduction to the class of literature to which Revelation belongs, showing how Daniel, Enoch, and other books of this type arose and how they are to be studied.

STUDY I

I. INTRODUCTION

The main purpose of this course of study is to explain the real meaning of the Book of Revelation. Its meaning can be made clear only by keeping constantly in mind the actual circumstances of the author and his readers. By trying to place ourselves beside them in their own world we shall be able to sympathize more truly with them in their troubles and understand better their ardent desire for Christ's early return to bring an end to the world.

Revelation has often been difficult reading for moderns because they lacked knowledge of the strenuous experiences through which the early Christians of Asia Minor were passing at the time the book was written. For a similar reason some readers have not only failed to understand the book, but have read into it fanciful notions that had no place in the thinking of the author and his companions. What is needed first of all in our study is a clear apprehension of the trying circumstances which surrounded John and his fellow-Christians, for herein is found the key to all the mysteries of this puzzling book.

Only after learning what Revelation meant to the author and its first readers shall we be in a position to estimate correctly its significance for Christians today.

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First day.—§ 1. *Persecution.* In the last decade of the first century, while Domitian was emperor of Rome, his officers in eastern Asia Minor dealt very harshly with Christians. Read 6:9 f.; 13:9 f.; 20:4, for incidental references to these terrible troubles which were pressing upon the adherents of the new faith at the time Revelation was written.

Second day.—The cause of the persecution was the Christians' refusal to take part in the worship of the emperor which was being enforced at this time in the cities of Asia Minor. Read 13:6–8, where the author condemns the blasphemy of the ruler—the "beast" as he is called—for demanding worship of his subjects.

Third Day.—In 13:11–17 the zeal of the priest—another "beast"—who officiates in the cult of the emperor is described. When Christians refuse to comply with the demands of this priest and the Roman officers who support him, they are punished with imprisonment, banishment, or death.

Fourth day.—§ 2. *The author and his situation.* Read 1:1, 4, 9. A Christian named John had been exiled or forced to flee, probably from Ephesus, to the little island of Patmos in the Aegean Sea, about sixty miles southwest of Ephesus. It has usually been assumed that this individual was John the Apostle, who had been personally associated with Jesus (Mark 3:17). The author, however, makes no statement to this effect, but refers to himself merely as a "brother" who shared in the common tribulations of the Christians. See also 22:8.

Fifth day.—One Sunday, while on the lonely island of Patmos meditating upon the trials which had overtaken him and his fellow-Christians, John had a marvelous experience. He passed into a state of trance or ecstasy, which he describes as being "in the Spirit." When thus overcome by his emotions, he lost consciousness of his immediate surroundings and seemed transported to heaven, where he heard angelic voices and saw wonderful visions. He frequently refers to what he had heard or seen when he was "in the Spirit." For examples read 1:10, 12; 4:1; 5:1; 6:1; 10:1; 12:1; 15:1; 16:1; 19:1; 21:1.

Sixth day.—John sees in heaven pictorial representations which are thought to foreshadow great changes soon to take place in the history of the world. The present period of distress is soon to be followed by the complete destruction of Rome, the return of Christ in triumph, and the establishment of a new order of things where Christians will be free from all enemies. These visions greatly strengthened John's own powers of endurance, and he sought to encourage his suffering friends by giving them a vivid description of what he had seen. For indications of this practical purpose of the author, read 1:3, 11, 19; 7:3–17; 10:8–11; 22:6 f.

Seventh day.—§ 3. *Title of the book.* Since John conveyed to his readers the pictures which had been revealed to him in his visions, his book has been called the Revelation; or sometimes, using the original Greek title, the Apocalypse. For the title-page of the book, read 1:1–3. This is longer than are most titles of modern works, but it describes very adequately the nature and the purpose of the document.

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II. MESSAGES TO THE SEVEN CHURCHES

Eighth day.—§ 4. *The author's introduction.* Read 1:4, 5*a*. Both on his own account, and in the name of the heavenly beings from whom he has received his message, John greets the principal churches of Asia Minor. Before narrating his visions about the approaching end of the world, he writes to these leading Christian communities admonishing them to live properly in order that they may be ready for the end when it comes.

Ninth day.—Read 1:5*b*, 6. Christ is singled out as especially worthy of praise because of his twofold work. First, by his work upon earth he is said to have procured release from sin for his followers; and, secondly, they are destined for membership in a new kingdom which he will fully establish when he returns.

Tenth day—Read 1:7 f., which express the central theme of the whole book. Christ is coming in visible form upon the clouds, and all the peoples of the earth shall mourn at the desolation which he works upon them because they have been hostile to him. The coming of Christ will also be the coming of God Almighty who holds all things in his power. As symbolic of his comprehensiveness he is called the "Alpha" and the "Omega," these being the first and last letters of the Greek alphabet. This expectation of an early reversal of present conditions, through the intervention of Christ and God, is uppermost in the author's mind throughout the entire book.

Eleventh day.—§ 5. *The author's equipment.* Read 1:9–11. For a description of John's situation see § 2 above. As a result of his ecstatic experience he believes himself to be in possession of superior knowledge which he has been commanded to communicate to the churches. In ancient times it was not uncommon for religious persons of mystical temperament to have experiences which seemed to transport them to heaven, where they learned divine wisdom which they disclosed to their less highly favored brethren.

Twelfth day.—In order to make his claim for unique equipment stand out still more clearly, in 1:12–16 John describes with some detail the figure of Christ which he saw up in heaven. There the seven churches were represented by seven golden candlesticks, or lampstands, and the glorified Christ was walking about in their midst. In his right hand he held seven stars, which represented the guardian angels of the several churches. This way of thinking would not have seemed strange to that ancient world, where earthly things were so often thought to have heavenly counterparts, and where men were accustomed to describe God and heaven in extravagant materialistic terms.

Thirteenth day.—To add further to John's equipment, in 1:17–20 he reported the very words which he had heard in his vision. These convince him of the supreme power of Christ and enjoin upon him the duty of writing his book. He is to do three things, namely, (1) to describe the visions which he has seen, (2) to interpret their bearing upon the present state of affairs, and (3) to deduce from them information about the future.

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Fourteenth day.—§ 6. *Message to Ephesus.* Read 2:1–3, in which the Ephesians are praised for their faithfulness. The communication is addressed to "the angel of the church," that is, to the guardian spirit, who is ever ready to guide the community in the true way. But John thinks of himself as especially chosen to convey Christ's message to the church, even though the guardian angel, represented by one of the stars in the hand of Christ, might easily have obtained the information independently. Ephesus was the chief city of Asia Minor at this time, and evidently the author was gratified to be able to speak in so complimentary a manner of this church's fidelity.

Fifteenth day.—But even the Christians in Ephesus need to be reproved and warned. Read 2:4–7. Their earlier enthusiasm has cooled somewhat, and unless they repent of this laxity the candlestick in heaven which stands for the Ephesian church will be removed, which is a figurative way of saying that Christ will disinherit this church. Hence John issues his solemn warning as if the words had been actually spoken by the Spirit (vs. 7). Since he felt himself to be "in the Spirit" (1:10) when he had his vision, he did not hesitate to ascribe his message to the Spirit, or to Christ, or even to God.

Sixteenth day.—§ 7. *Message to Smyrna.* Read 2:8 f. The Christians at Smyrna had suffered especially severe afflictions. They were poor in worldly goods, but their severest trials seem to have been caused by the Jews of the city. Persons from the Jewish synagogue could easily make trouble for the Christians by informing the civil authorities that certain persons believed in Christ and would, if put to the test, refuse to worship the emperor. Jews were excused from this requirement on the ground of their nationality. But Christians who had broken with Judaism or converts from among the Gentiles were shown no special favors. Recalling the troubles which Christians had suffered from the Jews of Smyrna, John bitterly refers to them as "a synagogue of Satan."

Seventeenth day.—Read 2:10 f. Still greater sufferings are thought to hang over the Smyrneans, but they are encouraged to be faithful by the promise of a glorious heavenly reward. Even if the Roman authorities put them to death, they will at once be given a place of honor in heaven, and in the day of the final judgment, when their bodies are to be restored, they will escape the "second death," which will come upon all sinners at that time (see 20:4–6, 11–15).

Eighteenth day.—§ 8. *Message to Pergamum.* Read 2:12 f. Pergamum was the chief center of emperor-worship in Asia, and so John calls it the place where Satan's throne is located, and the place "where Satan dwelleth." Here a Christian named Antipas had recently been put to death for refusing to worship the emperor. The manner of dealing with a Christian suspect was to bring him into the presence of the ruler's image, demanding that he offer incense and say "Caesar is Lord." Undoubtedly Antipas had remained loyal to the name of Christ, affirming that he alone was "Lord," and this loyalty cost Antipas his life.

Nineteenth day.—Read 2:14 f. In spite of the loyalty of Antipas, there were certain persons in the church at Pergamum of whom John heartily disapproved.

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They, like Balaam, mentioned in Num. 31:16, were trying to lead the faithful astray. It was always a great temptation for the converted gentile Christian to attend the joyous heathen feasts, and certain Christians in Pergamum maintained that they might justly avail themselves of this privilege. For a similar situation in Corinth, read I Cor., chap. 8. Another obscure group of people, known as Nicolaitans, who had been rejected by the Christians of Ephesus (2:6), had also gained a footing in Pergamum. John does not say in what respect they offend him, but probably it was their readiness to be friendly with the heathen.

Twentieth day.—Read 2:16 f. The laxities in Pergamum are upbraided with the threat of destruction when Christ comes suddenly, as he will, to utter his words of destruction upon all sinners. The wise man will give heed to this warning, and so make sure of his safety in the day of judgment. The reward is pictured very realistically in material terms, as is the custom with the writer of this book. The saved are to partake of a new kind of manna—the legendary food of the Hebrews in the wilderness (Exod. 16:31 ff.)—and are to receive a new name for use in the new world which Christ is expected to set up presently when he returns in judgment.

Twenty-first day.—§ 9. *Message to Thyatira.* Read 2:18 f. The members of this Christian group are praised for their persistent fidelity in good works. They have exhibited the important virtues of love, which was essential to the success of their relations with one another; they also maintained their faith in God, trusting him to bring their troubles to a speedy close; they were faithful in ministering to the wants of their needy brethren, and patiently endured their own sufferings. Their conduct is especially praiseworthy because their efforts had not slackened when their first enthusiasm had passed; on the contrary, their zeal only increased with the increase of affliction.

Twenty-second day.—Read 2:20–23. Notwithstanding his fulsome praise for the Christians of Thyatira, the author must call them to account for one very serious defect. There is a certain prophetess in the community whose conduct is very offensive to him. It was not uncommon in the Mediterranean world of that day for certain women to be regarded as unique mediums through whom the gods made revelations to mankind. This idea passed over into Christianity, and the church at Thyatira has such a person in its midst. She advocates a more liberal attitude toward the heathen than John can approve, and in his indignation he charges her with acts of gross immorality and threatens her with severe punishment unless she repents.

Twenty-third day.—Read 2:24–29. The only injunction laid upon the church at Thyatira is to purge itself of this false leadership represented by the prophetess Jezebel. Her teachings purported to give a deeper knowledge than that possessed by the ordinary man, but to John this was a knowledge, not of God, but of "the deep things of Satan." Those who endure in good works until the end, now so near, will be amply rewarded for their fidelity. The heathen now lord it over

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believers, but in the approaching day of Christ's triumph the tables will be turned and Gentiles shall feel the iron rod wielded by Christians.

Twenty-fourth day.—§ 10. *Message to Sardis.* Read 3:1–3. This church is regarded as being in a very precarious condition. It bears the name of the living Christ, but its vital activities have almost completely ceased. The spark of life remaining may be fanned into flame if it is diligently tended. The members must recall the Christian teaching which has previously been given to them and renew their activities. Otherwise the impending day of judgment will fall upon them suddenly, leaving them no further opportunity to procure a share in the blessings of the new kingdom.

Twenty-fifth day.—Read 3:4–6. Although the church at Sardis is thought as a whole to be in a wretched condition, a few of its members have remained faithful, and they are not to be deprived of their merited reward. The promise is again depicted in materialistic imagery. In the new kingdom these individuals will be made conspicuous for their piety by being clothed in white robes. The impending doom of sinners need cause them no personal anxiety, since their names will be presented by Christ to God himself in the presence of the angels. Under these circumstances there is no danger that they will be overlooked or forgotten.

Twenty-sixth day.—§ 11. *Message to Philadelphia.* Read 3:7–9. The Philadelphian church had been given some special opportunity to display its fidelity and had proved equal to the task. Perhaps they had been particularly diligent in making the new religion known to others, and in time of persecution they did not deny Christ. This example of faithfulness was all the more noteworthy because of the lowly social status of these Christians. As their reward "the synagogue of Satan" (see § 7)—their Jewish persecutors—will be humbled before them on the day of Christ's appearing to reverse present conditions and establish persecuted believers in authority upon the earth.

Twenty-seventh day.—Read 3:10–13. As a present reward for their past endurance the Christians of Philadelphia are promised that the darker days yet to come shall not overwhelm them. John believes that worse sufferings are yet in store for the faithful, because the forces of evil will make a terrific onslaught in the last days. But Christians are urged to remain steadfast in view of the speedy approach of the end. Christ is coming quickly, and then the faithful shall receive crowns and be given positions of great honor in the new Jerusalem, which is to be let down from heaven upon the site where the Jewish city had stood. This hope for a speedy end of the world did much to support the early Christians in times of persecution.

Twenty-eighth day.—§ 12. *Message to Laodicea.* Read 3:14–17. John thinks that the church at Laodicea is in a particularly deplorable condition. Its members are prosperous and self-sufficient. Apparently they are so well established socially that they are able to avert those troubles which have overtaken their less fortunate brethren in other Asiatic cities. Their easy-going ways cause the author to upbraid them severely. God will reject them because they are not

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ardently resisting their heathen environment; nor will their worldly prosperity avail them anything with God. Since they are devoid of good works, they are poor, blind, and naked in the sight of God.

Twenty-ninth day.—Read 3:18–22. There is but one way of escape for the indifferent Christians of Laodicea. They must seek suffering in order that they may become as gold refined by the fire, clothing themselves in the white robes of the true saints and preparing their eyes to see what really lies before them. They are told that their present ease is evidence that God does not favor them, for whom he loves he chastens. This was a natural feeling for John to have, in view of his own severe distress coupled with his confidence in God. The Laodiceans must make haste to repent, for the return of Christ is so imminent that even now he stands at the door ready to greet those who receive him and to give them a place of honor in the new kingdom.

Thirtieth day.—§ 13. *Questions for Consideration.* What historical preparation does one need for the correct understanding of the Book of Revelation? What was the situation of the author? What sort of religious experience did he have before writing? What is the main theme of the book? How did John describe his equipment for writing this book? How did he account for the present sufferings of Christians? What help did he derive from his belief in the speedy return of Christ? Did Christianity conquer the ancient world in the sudden cataclysmic manner that John expected it would? Might faith in the triumphant power of God be expressed in a different way? Is early Christianity any less significant because God chose to work by a more gradual process of victory?

QUESTIONS FOR REVIEW

1. Give the approximate date of the writing of the Book of Revelation.
2. Describe conditions in the Roman Empire which are reflected in the book.
3. What in particular brought the Christians into disfavor with the emperor?
4. What can you say concerning the author of the book and his purpose in writing it?
5. What knowledge is necessary to an understanding of it?
6. What is the great theme or promise of the book?
7. What authority did John claim for his message?
8. Give the purport of the message to the Christians at Ephesus.
9. What was the trouble in the church at Smyrna, and how are its members comforted by John?
10. What had happened at Pergamum?
11. What is John's rebuke to this church?
12. For what conduct does the author praise the church at Thyatira?
13. With what injunction does John accompany his praise?
14. With what hope does he encourage the despondent Christians of Sardis and Philadelphia?
15. In what terms does he describe the Laodicean and why?

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16. Were the feelings of all these churches natural under the circumstances or exceptional?

17. Did Christianity conquer the ancient world in the sudden manner that John expected it would?

18. Do you think that if John had been accustomed to the idea of evolution in history and the slow development of thought that he would have so confidently comforted his friends with the promise of the speedy return of Jesus?

19. Is early Christianity any less significant because God chose to work by a more gradual process of victory?

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THE BIBLICAL WORLD

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SOME LESSONS THE WAR IS TEACHING THE CHURCH

The war is teaching the church how a great cause dignifies common tasks. A new perspective always threatens life's routine. Heroism sets new standards. There are so many duties that are humdrum that we are tempted to slight them. When the youth of the nation is offering its life for the common good, dish-washing and keeping accounts, church-going and Sunday-school lessons seem commonplace.

But these duties may be all treated as a part of a great Cause. The war helps us see this. The daily routine of a camp, the ceaseless drill, the long hikes, are all a part of men's service to the nation. They get dignity, not alone because they make men efficient for battle, but also because they are themselves service.

We have talked of serving God in small duties. Now we realize more than before just what such appeals really mean. They discipline us for a great Cause.

The war is teaching us how we may better co-operate for the common good. The women of the nation are uniting in Red Cross service. They see the connection of such homely matters as knitting and bandage-making with a great Cause. They work incessantly together because they are spurred by the sense of a common need.

Cannot the church make us feel the pressure of persistent needs like those the Red Cross supplies? Is not the obligation to relieve the miseries of peace as great as that to relieve the miseries of war? If the need of social service were made immediate, Christian hands and hearts would be always busy. For needs are not measured by crises alone. They cease to be spurs when they are taken as a matter of course.

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Let the church learn to bring humanity as near to human hearts as the war has brought soldiers.

The war is teaching us the meaning of sacrifice for duty and ideals.

Who has not been startled and sobered by the new meanings that have been found in familiar words? Fathers and mothers who have forced back tears when bidding their boys farewell; wives who have let husbands go to camps; young men who have abandoned office and factory to make their lives into a nation's wall of defense—what depths of meaning have they not found in words like Nation, Democracy, and Sacrifice?

Such experiences will not leave us the same men and women. If the church does not appeal to such stirrings of our deeper selves, it will be unworthy of the world that now is in the making.

We must realize the gravitation of a great Cause if we are to sacrifice comfort and smug content.

Religion must not be a palliative. It must stir the sort of moral discontent that leads men to die.

A religion that is sublimated selfishness made respectable by being made transcendental, may survive the war, but there will be too many recollections of the joy of real sacrifice for it to be significant.

Is the church learning the lessons this stern teacher gives?

Christian individuals at least are learning. Can they stir their church organizations to equal experiences?

We believe we can already see the answer. The church is awakening anew. Appeals for new consecration of wealth and labors abound. Seriousness and loyalty to Christ are more in evidence.

But we must see more if we are not to see less. For a church that fails to make great emotions and ideals permanent is a church that is decadent.

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BACK TO PENTECOST

WASHINGTON GLADDEN, D.D., LL.D.
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Anything that Dr. Gladden writes compels thoughtful attention. In these days when there is so much undue emphasis upon the accidental elements of Christianity, his presentation of fundamental Christian truths ought to be of great weight.

Some young minister wrote me not long ago raising the question about this phrase, "Back to Pentecost," which those about him were using as a slogan. How much virtue or significance is there in this cry?—this was his question. How desirable is it that we who live in the twentieth century after Christ should go back to Pentecost for our ideals and our ruling motives? To what extent ought we of this generation to direct our aims by the conduct and teachings of the Christians of the earliest apostolic times, as we find them set before us in the first chapters of the Acts of the Apostles?

The question is pertinent. There is no doubt that we can find instruction and inspiration in that history. Yet the expectation that the examples or the ideals of that early day will furnish a pattern by which our thinking and living must be shaped is most misleading.

The call to go back is one that we are always hearing. "Back to Christ!" has been a common motto in late years, and it is not without pertinence. Yet it is well to remember that that is not, as a rule, the way to find him. "Behold he goeth before you," the angel said to the disciples before Pentecost; and this has always been true. There has never been a day when he has not been far in advance of his most progressive followers. "Forgetting the things that are behind," cries Paul, "I stretch forward to the things that are before!"

Yet, if there ever was a time when this cry of "Back to Christ" was the counsel of wisdom, it was this Pentecostal time. It is doubtful whether there has ever been a day since Jesus went away from the earth when his followers departed from him so fatally and so far as during these Pentecostal days. That, I am aware, will be an astonishing and an incredible statement; but it is made deliberately and after careful study, and I ask serious attention to it. I have been giving considerable study, of late, to these beginnings of the Apostolic Age, and I am convinced that the mind of the church has been confused and its ideals clouded through all the ages by the record of what was said and done in these Pentecostal days.

That the record is very imperfect there can be no doubt. It must have been made up a great many years after the events which it narrates. That the author of the Third Gospel is the author of the Book of Acts is hardly questionable; the Gospel was probably written as late as 80 A.D. and the history sometime afterward. It must therefore have been composed fifty years or more after

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the things which it describes had taken place; and probably very few of the actors in those scenes were alive. At any rate, we know that there is much confusion in the narrative.

What became of the disciples after the death of Jesus we do not know. Matthew and Mark tell us that Jesus promised to reappear to them in Galilee, and that they went thither in obedience to his summons, and that there he revealed himself to them. Luke, on the other hand, neither in the Gospel nor in the Acts, gives any intimation of this visit to Galilee; it is clearly implied, if it is not explicitly stated, that all the events connected with the reappearances of Jesus took place in or about Jerusalem. "His silence [concerning this Galilean visit], both in the Gospel and in the Acts, can be explained," says Dr. McGiffert, "only on the supposition that he knew nothing of a post-resurrection visit to Galilee. Indeed, the account given in the Gospel is so constructed as to seem to exclude such a visit."[1] When there is such uncertainty as to highly important matters of fact it is clear that we are dealing with documents that need scrutiny.

Especially needful is it that we should be on our guard with respect to statements which are supposed to interpret or reflect the spirit of the teachings of Jesus. It is doubtful whether these disciples, scattered by the tragedy of Calvary, and brought hurriedly together in Jerusalem after his departure, were in a mental condition which qualified them to represent the mind that was in Jesus. They had shown themselves, as the gospel records make plain, quite capable of misunderstanding him while he was with them; it is only by the assumption that a miracle had been wrought upon their minds, making them incapable of error, that we can regard this record as inerrant. But the record itself invalidates this assumption. If we had, therefore, the exact report of their sayings and doings in these first days, we should be entitled to look for a great many evidences of prejudice and narrowness of mind. We should have reason for doubting whether these disciples were capable of revealing, in their corporate life, the spirit and purpose of the life of their Master. And when we know that this record represents an accumulated tradition of fifty years in which the pure teachings of Jesus may well have been somewhat adulterated, we can see why the Pentecostal gospel may have diverged considerably from the message first spoken by the Master.

Certain it is that it did diverge in startling ways. The gospel preached by Peter on the Day of Pentecost, or by Stephen in his speech before the Sanhedrin, is not the gospel preached by Jesus in the Sermon on the Mount and in the great parables of Luke's Gospel. The atmosphere is different, the accent is altered, the ruling ideas are utterly changed. It is strange that sixty generations of disciples should have kept on piecing the Acts and the Gospels together and never have been aware of the difference in the texture. It is the fiction of infallibility that closes our eyes to the presence of facts.

Consider Peter's great sermon on the Day of Pentecost. "It is," says Dr. McGiffert, "the earliest extant Christian

[1] *The Apostolic Age*, p. 38.

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apology. It is, moreover, a thoroughly representative discourse. It reproduces, not the thought of Peter alone, but the thought of his fellow-Christians as well. The spirit of primitive Jewish Christianity in general speaks in it." Precisely that. And the spirit of primitive Jewish Christianity was about as far from the spirit of Christ as the east is from the west. The spirit of primitive Jewish Christianity had to be exorcised before the truth as it is in Jesus ever found a footing on the earth.

Primitive Jewish Christianity was simply the belief that Jesus was the long-promised Messiah—the King who was to come and restore the Kingdom to Israel. And this was the message which the apostles began to proclaim at Pentecost. Their minds were saturated with the Jewish ideas about the Messiah, and their aim was to prove that Jesus fulfilled the messianic prophecies. In some respects he did not seem to fulfil them; his death appeared to contradict all their ideas, but the disciples sought to show that, rightly interpreted, the prophecies were fulfilled in him.

Instead, therefore, of preaching Jesus, of enforcing his message, of emphasizing the truth he taught, of driving home the great revelation given by him to the world concerning the character of God and his relations to men, they harked back to Jewish messianism and tried to show that Jesus was the fulfilment of its ideas. As they conceived the situation—so says Dr. McGiffert—"apologetics was the imperative need of the hour; not simply the proclamation of the gospel, but the defense of it and the defense of Jesus himself, the preacher of it. Thus the emphasis was changed from the gospel itself to the evidence of its truth; from the message to the messenger. Not the fatherhood of God, but the messiahship of Jesus, formed the burden of the preaching of the apostles, and so the Master's estimate of values was reversed."

Read all the speeches of Peter—the speech on the Day of Pentecost, the speech in Solomon's Porch, the speech before the Sanhedrin, and note their contents. Compare with them the extended address of Stephen before his martyrdom. Do any of them recall to you the words or the spirit of Jesus? Is there any reference in them to the doctrines which he made central in all his teaching? Is the great fact of the universal fatherhood mentioned in any of them? Is there anything about the meaning of prayer, the spirituality of worship, the inwardness of morality, the nature of forgiveness, the blessedness of service, the sacrificial ministry to the neediest and the lost? Of these central, cardinal, vital elements in the message of Christ, the message to which his life gave all its meaning, you will find no suggestion in these Pentecostal narratives.

They are all devoted to proving that Jesus is the Messiah; that these marvelous signs which have appeared in connection with his coming are proof of a condign judgment which is to be visited on those who have put him to death; that his resurrection is proof of his power to judge and punish his enemies; that those who now accept him as the Messiah and are baptized in his name will be spared and forgiven, and that all who refuse or neglect to do so will be utterly destroyed from among

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the people. Moreover, this judgment is impending—Jesus has ascended to heaven and is sitting at the right hand of God, but he is coming again immediately to make his enemies his footstool; and all who are wise will make haste to save themselves "from this untoward generation." It is evident that these disciples declared this message with tremendous conviction, that the rulers were convinced of their guilt in putting to death an innocent man, that the people were filled with compunction for their share in the crime, and that great numbers of them confessed and were baptized, accepting as their prophet the Messiah whom they had crucified.

But if their only knowledge of the life and character of Christ was that which they gained by the methods described in the record of these Pentecostal days, it is to be feared that their discipleship was not in all cases so intelligent as might have been desired. They may have been convinced that they were attaching themselves to the true Messiah; but of the spiritual revelations and the ethical realities of the Kingdom which Jesus came to establish they must have known very little. Their subsequent history makes it entirely clear that their "conversion," like that of many great accessions of later generations, must have been a very superficial experience.

The search for fruits of the Spirit in this new community brings to light some interesting facts. The manifestations of the Spirit, on which most emphasis was placed, are, indeed, somewhat equivocal. The astonishing portent of the tongues, on which Peter so confidently relied, has never been clearly explained. That special linguistic gifts were miraculously conferred at that time has been the common understanding, but there is no intimation in the subsequent history of any continuance of these gifts; the apostles were compelled to rely on interpreters, and there is no hint of any miraculous power to communicate with men of other languages. Paul's discussion of the gift of tongues, in his letters to the Corinthians, makes it plain that in his day the gift had no such significance; for he declares that the man who spoke with tongues never knew what he was saying, and that those who listened knew no more. Evidently, in his experience, the gift of tongues was a mere emotional outpouring of meaningless vocables, similar, probably, to the utterances of the Holy Rollers of our own day. Paul discouraged the cultivation of it; he said that he would rather speak five intelligible and sensible words than ten thousand words in a tongue. Just what the gift of tongues on the day of Pentecost may have been we have no means of knowing, but Paul's attitude toward the matter does not encourage the belief that it was evidence of any profound moral change in the characters of those who experienced it.

Other and far clearer tokens of spiritual influences operating in the new community are found in the record. The unity of the new community—as it appeared among the original one hundred and twenty, and later in the enlarged society—was a hopeful sign.

The courage and confidence of their leaders is also inspiring. The manner in which these young fishermen confronted the magnates of their nation

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and told them the truth about their own misdoings is certainly refreshing. The grand *non possumus* of Peter and John has resounded down the generations and will never be silenced: "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye, for we cannot but speak the things which we saw and heard."

The incipient and partial communism which sprang up in the multitude of believers may also be appealed to as proof that the spirit of the Master was finding expression in their lives. Considerable numbers of the Jewish proselytes from other lands who had come to Jerusalem for the national feasts, and had been convinced by Peter's speech, were probably remaining in Jerusalem, waiting for the return of the Master, which Peter had so confidently promised. For their daily needs some provision was required, and the response to that call seems to have been generous. It is not probable that any enforced community of goods was attempted, but spontaneous contributions of a very liberal sort were made. It is not singular that men like Barnabas were ready to dispose of their property for the replenishment of this relief fund; the speedy return of the Messiah, with power to set up his Kingdom and to reorganize society, made all possessions precarious. But this impulse to share the good of this life was, no doubt, the prompting of that deeper democracy which some of them had learned from Jesus.

It does not appear that this impulse reached beyond the boundaries of their own communion; and there are signs of a halting recognition of it even within that pale. A complaint arose against the Hebrews among the Grecian Jews, or Hellenists, that the widows of the latter were neglected in the daily distribution of food. The Hellenists were those who had been converted to Judaism; they were not native Hebrews, and the prejudice of race proved to be stronger than the bonds of religion. The new allegiance to Jesus as the Messiah had not extinguished that antipathy; it was existing here in the heart of primitive Jewish Christianity at the very outset, and it was bound to make its divisive and paralyzing influences felt in the coming years. The apostles seem to have dealt with the matter judiciously at the beginning, but this was not to be the end of it.

How much was lacking of the spirit and temper of Christ in the hearts of these teachers is shown in the story of Ananias and Sapphira. Their attempt to deceive the community and to gain credit which was not rightly theirs was discreditable and even deplorable; that they merited indignant rebuke is clear, but the manner of dealing with them reveals little of the spirit of Christ. It is not stated that the infliction of death upon them was by the direct volition of Peter, but that is the implication, and his address to Sapphira gives that impression. It is not probable that Jesus ever intended, in giving to Peter the leadership of the apostolic band, to confer on him the power of striking people dead for telling lies; it is not congruous with the life or the teachings of Jesus, and yet it appears probable that Peter thought himself intrusted with this power and that his associates and followers believed him to possess it. For after these tragical deaths it is reported

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that "great fear came upon the whole church and upon all that heard these things. And by the hands of the apostles were many signs and wonders wrought among the people." Certainly we cannot imagine such a story being told about Jesus, and the appearance of it in this record is an indication of the imperfect Christianity of these Pentecostal days.

When there arose the larger question of the inclusion of the Gentiles in the Christian communion, these Jerusalem Christians at once adopted an obstructive policy. Peter is reported to have had miraculous revelations of the divine purpose to make no distinctions of race in the offers of the gospel, and he seems to have been temporarily convinced by them. When he was afterward arraigned by the Jerusalem church for having gone so far as to eat with Gentiles, he justified himself on the ground of the special revelation which had been given him. But the Jerusalem church seems to have staunchly maintained its exclusive attitude. It was willing to receive Gentiles into the Christian communion, but only on condition that they first be circumcised and become Jews. It was to Paul that the breaking of these obstructive barriers to the program of Christianity was mainly due. The church at Antioch, gathered largely under his labors, became the headquarters of the liberated church, by which the gospel, freed from the fetters of the old Judaism, was spread through Western Asia and Europe. Between these two centers of influence, Jerusalem and Antioch, the controversy was sometimes sharp. Peter, as the leader of the mother-church in Jerusalem, had a part in it which was not always creditable to him—sometimes fraternizing with the liberal party and eating with uncircumcised Christians, then again, prodded by the rigid Judaizers from the mother-church, withdrawing from fellowship with the Gentiles. An attempt was made to reconcile these conflicting tendencies, and an agreement was reached by which it was supposed that the difficulty was settled, but it is doubtful whether either party adhered to it; Paul went on preaching to Jews and Gentiles and gathering them into one fellowship, but for many years he was hindered and harassed by the "primitive Jewish Christianity," which had its center and seat at Jerusalem and which perpetuated the traditions of the Day of Pentecost. Emissaries of this church followed him from city to city and sought to create dissensions in the churches which he had organized; considerable portions of his earlier epistles are devoted to controversies with them. The bitterest words he ever wrote were directed at their machinations. "I fear," he says, speaking of their influence, "lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ." More explicitly: "Such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ." They are Satan's ministers, "whose end shall be according to their works."

As the years went on this controversy became less bitter; in the later epistles of Paul it seems to be quiescent. The fact appears to be that the liberated gospel was advancing so rapidly that

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these attempts to obstruct it became hopeless.

Professor Ropes says:

> Jewish Christianity failed to dominate the growing church throughout the world, and coincidently with this failure, its importance in Christian history gradually diminished. . . . . When Jewish Christianity once suffered the loss of its leadership and control its case was hopeless. In the year 70 Jerusalem was taken by Titus, the Temple burned, and the city, excepting a few towers and parts of the walls, razed to the ground. . . . . Jerusalem soon became a horrible scene of bloody partisan strife and mob violence, and at last the Christians—how many in number we do not know—withdrew from the Holy City, and fled across the Jordan, and took up their residence in the Gentile town of Pella. Without a center, without any important general organization, without any great leader, Jewish Christianity as a destructive power in the Christian church came to an end.[1]

Such, then, is the history of the Pentecostal church. It does not appear to warrant the exceptional distinction which has always been imputed to it. It had a great opportunity, it was called to a great service, it occupied a conspicuous position, but it did not take the leadership in the development of Christianity which seemed rightfully to belong to it. Its influence served to hinder and to obstruct rather than to promote the spread of the gospel of Christ.

The capital fact is, however, that before it was fifty years old this church became extinct. This was not merely because the community which sheltered it was overthrown—Judaism survived the ruin of its capital city, but Jewish Christianity ceased to be. The ideas for which it stood, the truths which it sought to make effective, had failed to maintain their hold upon the human mind. The Christianity of Christ went on, conquering and to conquer, but Jewish Christianity disappeared from history.

There must have been a reason for this, and the reason must have to do with the vital elements of Christianity. There must have been a failure to grasp and to emphasize these vital elements. I think that the truth is well stated in those sentences of Professor McGiffert which I have quoted. It was the belief of the apostles that "apologetics was the imperative need of the hour; not the proclamation of the gospel but the defence of it, and the defence of Jesus himself, the preacher of it." That was the fatal error. Apologetics is never the imperative need of any hour. The proclamation of the gospel is always the imperative need; not the defense of it, much less the defense of the preacher of it. What the world needed then, what Jerusalem needed then, was not the demonstration that Jesus was the Messiah; it was just the reaffirmation of the truth which Jesus had been teaching—the testimony to the verity of his great gospel message.

"Not the fatherhood of God, but the messiahship of Jesus," says this historian, "formed the burden of the preaching of the apostles, and so the Master's estimate of values was reversed." I doubt whether any disciple or apostle, any priest or prelate, has ever been wise enough to reverse the Master's estimate of values. It is doubtful whether Peter

[1] *The Apostolic Age.*

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and John knew enough to do it, and there is reason to believe that when they did it they led the church and Christendom into a fatal error. If Peter had gone right on preaching the fatherhood of God, just as Jesus preached it, with conviction and fervor, he would have saturated his own mind with ideas and principles which would have kept him from some fatal errors—from making such a spectacle of himself, for example, as he made at Antioch; and he would have gathered about him a company of believers whose bond of union would not be broken by the destruction of Jerusalem.

Certain it is that the truth which the apostles determined to lay aside at Pentecost, and *not* to make the burden of their preaching, is the central truth of religion. The one thing that men always need is to know God—not merely to have the correct theories about him, with which apologetics will supply them, but *to know him*. This is the knowledge into which Jesus sought to bring men, and this first-hand knowledge brings unity into all our thinking and makes apologetics superfluous. The absence of this ungirds character and weakens the social bond. If Peter and John had devoted their time to the demonstration that Jesus fulfilled the messianic prophecies, and had sought instead to follow Jesus and to lead their disciples into that intimate acquaintance with God to which he was always calling them, there might have been less spectacular manifestation on the Day of Pentecost, and the immediate accession to the church might not have been as large, but there would have been among its members a vision of the Kingdom and a passion for service which would have survived all political disasters. Of such a church the record would never have been written that its energies were largely given during its lifetime to preventing uncircumcised persons from acknowledging Jesus as Master and Lord, nor would its obituary have been written while its first members were still alive.

If this seems a harsh judgment, let it be remembered that the disappearance from history of the first Christian church is to be accounted for. The failure of the first attempt to organize Christianity is not a light matter. We may explain it and excuse it; but to celebrate it as if it were a triumph and to copy its blunders as inspired examples is not the part of wisdom. Yet this, unhappily, is what the Christian church has always been doing. The obsession of scriptural infallibility has prevented Christians from criticizing the doctrines preached by Peter and from testing the ruling principles incorporated in the first Christian community, to see whether they conformed to the teachings and the example of Jesus; and the record in the Acts of the Apostles has been taken as the object-lesson of the Christian churches. There was much to learn from it, but unhappily there was much to unlearn; and error and truth have been lumped together as equally inspired. The fact that the Pentecostal church went to pieces in the first century and left scarcely a remnant of itself amid the social wreckage does not seem to have suggested any question as to the validity of its origin.

And unhappily the method of the Pentecostal founders appears to have been widely adopted by Christian propa-

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gandists in all the generations. The assumption that "apologetics is the imperative need of the hour," and that the first thing to be attended to is "not simply the proclamation of the gospel, but the defense of it, and the defense of Jesus himself the preacher of it," has been quite too common in every age of the church. The example of Pentecost has encouraged many preachers to reverse the Master's estimate of values and make something quite other than "the fatherhood of God" the burden of their preaching. That, indeed, has been the one truth most conspicuously neglected. It would, perhaps, be truer to say that by large sections of Christendom it is the one truth most passionately denied. Rev. William A. Sunday is quite true to the tradition which he rather ignorantly follows when he says, as he has said a hundred times, that "the doctrine of the fatherhood of God and the brotherhood of man is the worst rot that ever was dug out of hell, and every minister who preaches it is a liar." Such a denial is not common nowadays in evangelical pulpits, but the truth about God has been so obscured and perverted in our theological speculations that the central doctrine of his fatherhood has been practically repudiated by most of them. The mere mention of the word in many influential quarters exposes the speaker to the suspicion of heresy. It is hardly too much to say that a large part of the business of the church at present seems to be not so much to give effect to the message of Christ as to furnish credentials to the messenger.

All this is the natural result of the adoption of the method introduced by the Pentecostal propagandists, of making apologetics the imperative need of the hour, of substituting for the proclamation of the gospel the defense of it, of changing the emphasis from the gospel itself to the evidence for its truth.

This is much as if a physician sent to a plague-ridden country with a specific for the disease should neglect to administer the remedy and devote his time to certifying the skill of the scientist who discovered it.

The one thing that the world needs most today, let us repeat, is the truth that Jesus came to bring—the truth about God. It is the failure of the church to grasp and enforce this central truth that explains the fatal weakness of the church in this critical hour. Dr. Eliot was bearing solemn testimony when he said the other day, at the Andover Commencement, that "he felt that the underlying cause of the war was that no church had succeeded in setting forth to the world an adequate conception of Almighty God. The churches had turned away from the thought of God and had turned to the Virgin or to Jesus or to the saints, and had not sufficiently emphasized the constant relation of the divine energy to all creation. . . . . The endeavor of all the churches today must be to convey to the world the right idea of God." This was certainly the central purpose of Jesus Christ. We do not honor him when we reverse his estimate of values by putting any other purpose above it.

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THE PRESENT STATUS IN RELIGION

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One of the interesting developments at the present time in the religious world is to be seen among the Jews. As is well known, there are two general types of Jewish religionists, the strictly orthodox and the reformed. The present article shows the state of mind among the leaders of the reformed Jewish rabbis, and it throws valuable comment on the study of religion from the point of view of this faith's growth in importance and influence.

When the giant Goliath menaced the hosts of ancient Israel, David was urged to don the heavy armor and go forth to the fray. Finding himself unable to move by reason of the weight of the coat of mail, David cast it aside and with stout heart fared forth, carrying naught but his staff and five smooth pebbles from the brook, with the sling in his hand.

With giant-like proportions rises before us the mighty theme of this evening's consideration:[1] "The Present Status in Religion." Your committee urged me to attack this subject, but I cannot move in the heavy armor of metaphysics nor wield the broad sword of philosophy. So I come with naught but the simple staff of life's experiences to lean upon and with a few pebbles I have gathered from the running brook of earnest study and reflection. With these I must essay to bring down this vast theme to the level of thirty or forty minutes. The courageous example of the youthful David inspires me, however, to say with him, "I come to you in the name of the Lord of hosts that all this assembly shall know that the Lord saveth not with sword and spear, but with the spirit."

The spiritual interests of men we are here to consider under the broad connotation "religion." The present situation in religion is distinguished primarily by greater freedom for the spirit in the exercise and expression of religious sentiment and conviction than has ever been known in the past. True, in many places bigotry and persecution still strive to put fetters on the human soul. But it must not be forgotten that all forms of religion still coexist in the world. Side by side, we behold all stages of religious life, from the gropings of the lowest savage after the Great Spirit through all the intermediate phases of the struggle of the human soul up to the highest reaches of the most refined and cultured among civilized races.

True, some governments still hold the church subject to orders, just as they do the army, the navy, and the censorship. Some branches of the church likewise have not yet traveled far on the way of liberalism. None the less the present situation is far better than any that has

[1] Address delivered before the First Annual Spring Conference of the Chicago Rabbinical Association, April 17, 1917.

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ever prevailed heretofore. Governments are less prone and less able to hold religion as a club to enforce submission; religion is no longer able to grasp after temporal power to enforce her authority.

Our blessed country leads in real religious freedom. Despite the efforts of some sectarians, our government wisely favors none while it eagerly fosters all religions. This has made for a more virile and spontaneous religious life than has been possible where Church and State have been united. As a token of this new freedom of the spirit, the famous World's Congress of Religions in Chicago remains the monumental instance. This conference in which we are gathered, one of many of its kind, evidences the growth of that larger fellowship wherein Christians meet with Jews, and Reform and Orthodox clasp hands. Each is loyal to his own, yet we freely pledge our fealty to the common cause of religion and meet to take counsel and encouragement for our common task in fulfilment of the prophet's injunction: "Have we not all one Father, hath not one God created us all?"

The second outstanding characteristic of the present status in religion is an outcome of the first. Freedom in religion has for multitudes come to mean merely freedom from religion. What more common than the outcry we hear on every hand: "Of what use is religion in these terrible days? Where is God? If God lives, why does he permit this mad and cruel war to rage?"

A touching incident is told of a heroic mother who saw her son brought home from the war fatally wounded. When, despite her unwearying efforts to save, he passed away, she found strength in her patriotic pride to say: "Praised be God, the true Judge." A second time she endured the same trial and laid away her second brave boy with heroic resignation as she said: "Praised be God, the true Judge."

But, when her husband fell, the third sacrifice was too much, and in her nameless grief she sat dazed and speechless, agonizing and wringing her hands. Then the little child that had been spared to her came to her knee and looked up to her with wonder in her eyes and asked the startling question: "Mother is God dead?" Roused from her stupor the mother replied: "God dead, my child! What do you mean?" "When my brothers were taken away you said: 'God lives.' But now you sit and weep and never say a word about God, so I thought he must be dead too." "No, my child," cried the mother clasping the little one to her heart, "God is not dead, God lives and he has sent you to rebuke my unbelief and bring me back to my duty. Yes, God lives, and I will cling to him whate'er betides."

From the lips of a child such a question is naïve, pathetic, childlike. From the lips of a man such a question is blasphemy. It charges upon God the crimes and cruelties of men. True, something died in the hearts of men on the first of August, 1914. God did not die. He lives and pours out his bounties over every land, but men wantonly destroy his gifts and fill the lands with desolation. Why? Because men went astray after false teachers who deluded and betrayed them.

Such a teacher was the German poet and philosopher, Frederick Wilhelm Nietzsche. He began the later period

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of his teachings by asserting: "God is dead." The moral law he claimed is founded in error. It has turned the world upside down. A little people on the farthest shore of the Mediterranean of old succeeded in holding mankind by the throat, as it were, and forcing upon it the restraints of the Decalogue. In opposition thereto Nietzsche set up the doctrine of the superman or *Uebermensch*. He asserted that the object of human striving is not to labor for the common welfare, but to produce the strongest type of the individual—strong in body, mind, and will. In the struggle for the survival of the fittest, consideration for the weak, the helpless, and the whole mob of the inferior beings must be crushed out. Nothing may be permitted to hinder the masterful man to rise. No sacrifice may be shunned by him that he may attain to the mastery of the world. In other words, the old pagan doctrine of force must control. It must supplant the old Jewish spirituality. Because these errors have seized upon the minds of men, religion at present faces the intrenched forces of national hatreds, race prejudices, class rivalries, and the whole brood of black immoralities that are the offspring of war.

But long before the war emerged as the inevitable outcome of the cynicism on which men had been fed—indeed, for a whole generation past—religionists were apologetic, timid, shamefaced. Science had overawed them. Her pronouncements were dogmatic. Her assertions were sustained by bewildering discoveries. God seemed expunged from the universe, or at least the Creator was chained and held bound by the inviolable laws of his creation. The whole universe was considered to be one superb piece of mechanism. A remorseless fatalism settled over the souls of men. Prayer sank into a mumbled and useless formula. Songs of praise died from the lips of multitudes. The skeptic priest halted and stammered in doubt. The people slunk from worship in confusion. It was as though the theory of evolution had killed religion.

The papers and discussions in which we have shared during the past three days have evidenced the fact that religion is now in reality very much alive. You have heard from some of the most eminent authorities in the land of the progress on the intellectual, philosophical, and practical sides which has attended the readjustment of religion to the expanded horizon of this scientific era and to the present-day needs of mankind. We note that science has, in recent days, become far more modest, her pronouncements far less dogmatic. It is found that evolution is not a solution of the riddle of the universe. Evolution is merely the name of a process—a process that begins this side of the unknown and proceeds to the limits of the unattained. To science, even as to religion, origins and destinies are alike enshrouded in mystery.

Face to face with the mystery that underlies the material universe, science has reacted intellectually. The unknown stimulated the mind to rational research. Nothing was left unquestioned. Face to face with the mystery that envelops the psychic life, religion has in the main reacted emotionally and given free wing to the imagination.[1]

[1] Shotwell, *The Religious Revolution of To-day*, p. 101.

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Science has been obliged to resort to hypotheses, even as religion has resorted to speculative theologies. Both now recognize that through all the work of organic nature a creative force is continuously at work. As a result, the attitude of mind of both science and religion has been manifestly modified and changed.

The scientific spirit has left its deep mark for good on religion. The spirit of research has given us the comparative study of religions, the science of psychology, biblical criticism with its investigations into the genuineness of documents and the true valuation of doctrines, ceremonials, and traditions. By all these means the eternal verities for which religion stands are being vivified and revitalized for men.

We are living in an era of the readjustment of the spiritual life to the new knowledge of a new age. The change wrought in our conceptions of all things in the heavens above and on the earth beneath has been revolutionary. Our ideas of time and space have been immeasurably widened. The history of the universe has expanded from thousands to millions of years. The effect of this effort at readjustment has been twofold. It has so terrified many that they have shut off the divine light of reason and leaped back into the dark of mysticism. Hence such mystic cults as flourish in our day—Spiritualism, Dowieism, New Thought, Christian Science. Upon others the effect of the readjustment has been a leap into Nothingarianism. Religion, they declare, is a failure. Therefore multitudes stand apart from organized religion today, and the synagogues and churches number far less in their ranks than are those without.

Recently I heard the remark concerning an eminent clergyman in New York: "He could not keep his own sons and daughters faithful to the church. Something must be wrong."

Yes, something is wrong. It lies, not in religion, but in the failure of religionists to bring home with vital effect to the world the truth that the new heavens and the new earth revealed by telescope and microscope have revealed also the Creator more unspeakably sublime than the limited concept of earlier days could grasp, and exalted far above aught our highest thought can reach. We have outgrown our childish conceptions of God, but we have not faced with seriousness the consequent duty of deepening the sense of our dependence, our trust, our love, and our faith in God.

Miracles, signs, and myths filled with awe the souls of our sires and made them worshipful. How much more, then, should we drive home to the souls of the people the awe and reverence that must dwell in the heart of a generation which is witnessing the revelations of God as manifest in the marvels of the discoveries, the explorations, and the attainments of this scientific age. A new and far deeper reverence is bound to come into the hearts of men when the newness and the commonplaceness of our possessions have yielded to a true apprehension of the glories they reveal. A purer, more vivid, and potent religious life than has ever been known before will come in the degree in which we vitally realize the marvelously expanded significance of the familiar outcry: "Who is like Thee among the mighty, O God, who is like

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Thee exalted in holiness, working wonders?"

A third factor of the present situation in religion here manifests itself. It is the fact that to many the enlargement of the human horizon has tended to drive God entirely out of human life. God is so great, so sublime, how can the majestic Creator of this vast universe stand in any relation to such petty insignificant creatures as are we mortal beings?

In his searching and masterly analysis of the development of the God concept in Israel, Dr. E. G. Hirsch presents to us[1] a picture of how in the course of centuries the conflict raged between those who conceived God as transcendent and those who considered him immanent—the extremes we now call transcendentalism and pantheism. Between a God who is beyond the world of matter and a God who is immanent in, and absorbed by, the world of matter, yawns a fatal chasm. The intellect unaided is unable to apprehend God, as Maimonides averred. The modern Jewish view in the main reproduces and reaffirms that of the biblical books—that the human heart is the first source of the knowledge of God and realizes him as the living, personal, eternal, all-sustaining source of life and of goodness, Father of all. We grasp God with our intuitions long before these can be confirmed by our intellects. The mystery of our self-conscious being rests in the mystery of a self-conscious Deity. Our faith in truth posits a God of truth. Reason within me demands supreme Reason above me. Conscience is not a mere social product, but the response within me to an inviolable moral order above me. My free will, however feeble, is a reflex of the freedom of God my Creator. It is through these endowments that each human being is "created in the divine image and likeness" and may realize his relation to God as personal, direct and immediate.

Yet at best this relationship remains exceedingly abstract. Other religions have striven to make the divine personality tangible and have, thereby, limited God and marred his perfection. Not so Judaism. It has consistently throughout the centuries rejected every compromise that might endanger its purely spiritual affirmations concerning Deity. We stand firm on that great refusal. This makes our task on its practical side most difficult. We have revolted against the extreme which, e.g., made of the symbolism of the Thorah almost a fetish-worship. We have eliminated obsolete and meaningless rites and ceremonies; we have fulminated against mere letter-worship, lip-service, and spiritless formalism. But negation is barren. The needs of the human heart demand that reason be reinforced by imagination; reflection set aglow with emotion. Rites, forms, and symbols are the outer language of religion. Mere "resolves of the heart are naught"—they must find expression.

If religion is not creative today, it must at least be re-creative. We need the symbolism, the ritual, the institutes, of the days of a living, throbbing faith. Our task is to reform—i.e., to re-create these in conformity with the requirements of the modern home and the modern synagogue to make them a sincere expression of the hopes, the ideals, and the needs of our own souls.

[1] Jewish Ency. Article: "God."

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A fourth situation in religion today is that created by the effort to divorce morality and religion. It is a commonplace utterance of the man on the street that "I try to do what is right, to do charity, and be a good citizen—I don't need any religion." This superficial point of view finds reinforcement in the philosophy which rests the sanctions of morality and the grounds of obligation in a mere utilitarian system. As a matter of course the fear of the policemen's club or the sheriff's posse or even the sincere desire to secure "the greatest good for the greatest number" is potent to keep many upright. It is not a very lofty reason for a moral life. The consciousness of this fact has spurred many to devise some higher and more ideal standards of inspiration on which to base life's conduct. If God is to be deposed, some other authority must usurp the vacant throne. Therefore we have in the present status of religious thought efforts to found the religion of democracy, the religion of humanity, and the like. This in itself is a confession that all morality is based on spiritual idealism.

Our highest dignity lies in this: each is a free moral agent. However limited its scope, each one has a free will of his own. Not a sane human being but is endowed with some moral capacity. In every thought, motive, and impulse the cry of conscience rings out the irrepressible "ought" of duty. It is my chief glory that I may say "yes" or "no." This is the token of a moral power possessed by no other earthly creature. I may honor or dishonor the claims of duty. The possession of this power links me with a power not myself that restrains me from the evil and impels me to the good. This craving after moral perfection, inherent in the human soul, constrains me to affirm the existence of Absolute Perfection above me. The moral order that has been ordained in the very nature of things holds me bound, however, by its inviolability. Nothing so fills me with awe in moments of deepest candor and self-scrutiny as the solemnity of this supreme gift of moral accountability, for by it I am most nearly allied to the supreme Will manifest in all creation. Through it I am made a co-worker with God. To think that even a spark of that divine energy is part of my endowment fires my soul with fervent zeal to merit so holy a gift.

Where there is a weakness of moral fiber it is because of the absence of the divine inspirations and sanctions of morality. Deep are the refining influences of art, of aesthetics, of music, of the eloquent intellectual appeal; but none of these are to be compared to the strong and lasting influence wrought by a prayerful communion with the source of all moral power. Prayer is the most powerful moral force known to the human race. Prayer melts obduracy and harshness; it drives out cruelty and injustice. To breathe a prayer is to breathe the very air of benevolence and good will. Though a prayer begin in self-pity, it will end in sympathy and lead to remorse and good deeds. With a sincere prayer on his lips no man can do a mean or ignoble act. No man can utter lies in prayer. As an agency for ethical culture prayer thus stands supreme. The society dedicated to ethical culture has, in fact, been unable to

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eliminate entirely from its meetings some forms and observances. Synagogues and churches need to be on their guard lest they overemphasize the sermon, the music, and the illuminated windows. What are these without prayer but a frame without a soul. Unless we put our souls into our ministry as well as our brains, we cannot hope to overcome existing apathy and indifference. This is the ultimate test of our ministry. We must be able to pray and make men feel worshipful. Like the high priest of old, the minister must come into the Holy of Holies of the temple of the soul. We can quicken the soul life of others only as we vitalize our own. This is the hardest task of the minister in this prosaic, matter-of-fact age in which sentiment has a stony heart and her tears are crystal —brilliant but icy. None the less our chief task is to infuse our congregations with the inspirations of the righteous life through the soulful impress of worship. Let us realize and make others feel that prayer is a human need we cannot deny. Has it any efficacy with God?

Knowing that prayer has such a marvelous subjective effect on ourselves in making and strengthening character is enough to warrant our faith that the spiritual Power ruling the world has not given us this most precious capacity only to mock and deceive us. It is surely a reflex of the divine power whence it emanates. "To comprehend God one must be God," said Goethe. How God answers prayer we know not, but surely spirit responds to spirit by spiritual means. When our gross powers of apprehension fail, it is enough for us to trust.

I have emphasized these four spiritual phases of the present situation in religion because I feel confident that the force that is inherent in them, however insufficiently I have been able to suggest it, reveals the remedy for the latest condition that has arisen.

The world has lapsed into a lamentable state whose woe beggars all description. The world-war has revealed how far away we have fallen from the sublime ideals which true religion enshrines. It is needless to rehearse the events which have exposed the inner rottenness of so-called modern civilization. Assassination combined with conspiracy and greed overwhelmed the Old World. All the elemental passions were let loose. The moral law, the divine ideal, all the spiritual treasures of the race, have been sacrificed. In their place has come a mad devotion to nationalism, racialism, and the clamor for group rights. These have their place in the historical development of peoples, but to arrogate to themselves the first place is a new claim. We have lived to witness for the first time in Jewish history, as far as I know, the amazing affirmation that all these precede and religion is but an incident—a minor, cultural, even negligible, consideration. Lower than this we cannot descend. Let us lead the ascent!

Religion is not a failure. It is not outgrown. It is not bankrupt. Without religion the world will never be healed from the woes that afflict it. Upon the teachers and ministers of religion descends with a more compelling force than ever before the duty to proclaim its divine message. He warned wisely who proclaimed that "this is one message that no other agency can or will give—spiritual uplift and moral stimulus

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—therefore let ministers and congregations dedicate themselves unswervingly and unremittingly to this task."[1]

There is no denying the correctness of that principle. Its restatement is most timely in view of the present situation, which misleads some into all sorts of enterprises. In the simpler conditions of life in other days the preachments of the pulpit led to immediate activities among the people. The heart was touched by the appeal for suffering, and the congregation doled out alms. The church and the synagogue of old decided causes; they gave moral inspirations to political issues; they were the centers of learning, of the social life. Domestic joys and sorrows were consecrated within the sanctuary, which was the religious home and the communal center.

It is a misunderstanding and belittling of an earnest aim to charge that we are but reaching out for fads when we open the synagogues and churches every day to make them active centers of civic, social, educational, and philanthropic endeavors. The sanctuary and the schoolhouse have too long stood bleak and empty amid the tides of life surging about them. It is time that the doors be opened and the lights kindled, and that living, inspiring voices touch with the holy fires of enthusiasm and consecration the daily doings of the people. We are but bringing back the synagogues to their legitimate and traditional place and function. Nothing in life of the people should be alien to the interests of the sanctuary. Over all the pursuits of men shall religion spread its ennobling and hallowing influence to keep them pure. Above partisanship, above personal interest, the sanctuary must take its stand as the inspirer and guide in all endeavors for the common welfare.

As the judge is the embodied conscience of the community, standing for justice, so the minister should be its embodied character, standing for righteousness. The conscientious judge, even in seclusion, is an active force for good in the community. The conscientious minister, even though the masses do not flock to hear him preach, may be a more potent influence by his very presence and his earnest life. He is higher than the judge, as the law itself accedes, for through religion the secular is sanctified. By it all the crises of life, birth, marriage, parenthood, and all the offices of duty and the mysteries of growth, death, and destiny are consecrated.

The church and the synagogue, the worship and the ceremonial, the Sabbath and the festivals, the institutes and the ordinances, changed though they be to meet the present situation, have their greatest work yet to do. For through them alone is it given to make men and nations see, from the standpoint of eternity, the true values of all the interests and activities of time. With the youthful David of old, religion, renewed and rejuvenated, now says to a warring world: "I come to you in the name of the Lord of hosts that all this assembly shall know that the Lord saveth not with sword and spear, but with the spirit."

[1] Professor J. H. Hollander, of Johns Hopkins University, "The Interest of Young People in the Congregation," address before the U.A.H.C., January 16, 1917.

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MR. H. G. WELLS'S "MODERN RELIGION"

WALTER F. ADENEY, D.D.
Author of "History of the Greek and Eastern Churches," "The New Testament Doctrine of Christ," "The Christian Conception of God," etc.

Mr. H. G. Wells does not claim to be a theologian; but when he discourses on theology he commands an audience that the most popular preacher might well covet. All his works reveal the master of a lucid and forcible style, some of them exhibit a brilliant and daring imagination unequaled in any contemporary writer, and his more recent books have sounded a note of moral earnestness that justly challenges attention. It is true that in *God the Invisible King* the hand of the amateur is betrayed when ancient gnostic speculations are solemnly presented to us as novel discoveries and wild guesses are confidently displayed as just the common-sense convictions of the modern mind. But the crudity and dogmatism of all this need not trouble the reader who realizes the deep sincerity of the book. Besides, as a confession of faith it has a certain ingenuousness that almost precludes criticism. When a man links his arm in yours and says, "This and that I believe from the bottom of my heart," it would be brutal to take on the air of the superior person and discount the importance of his personal confidences. We have too few heart-to-heart talks to be able to treat one lightly when it is offered us.

The fundamental fact about this book is that it proclaims a reawakened sense of the real existence and active presence of a personal God in human life. Once again we are reminded that nothing is so important as that habit of mind which Brother Laurence calls "The Practice of the Presence of God." For instance, we read (pp. 15, 16):

> God comes we know not whence, into the conflict of life. He works in men and through men. He is a spirit, a single spirit, and a single person; he has begun and he will never end. He is the immortal part and leader of mankind. He has motives, he has characteristics, he has an aim. He is by our poor scales of measurement boundless love, boundless courage, boundless generosity. He is thought and a steadfast will. He is our friend and the light of the world. That briefly is the belief of the modern world with regard to God.

I shall return to some of the phrases of this curious creed later on. Meanwhile I merely call attention to its main thesis, which appears again and again throughout the book. A little farther on Mr. Wells says (p. 27): "Then suddenly, in a little while, in his own time, God comes. This cardinal experience is an undoubtedly immediate sense of God"; and again (p. 28): "One is assured that there is a Power that fights with us against the confusion and evil within us and without." In such sayings as these and in the whole protest of the book we have a strong reaction against the secularism and materialism that prevailed a few decades ago. Here we see a return to the

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spiritual view of the universe to which Eucken and Bergson have pointed in philosophy, which even earlier both Romanes and Richard Jeffreys came to experience in their personal faith, and which now Mr. William Watson is showing in his later poetry. In *Mr. Britling Sees It Through* Mr. Wells has described how, through the frightful mental convulsions brought about by the war, there is awakening that hunger for God which we see in all ages, as in Augustine's *Confessions* and the heart cries of Hebrew psalmists. So significant is the situation here revealed, that, although Mr. Wells's latest book has already been amply reviewed, I think it calls for further and closer examination; indeed, it is provocative of many questions.

First, then, I would ask, On what ground does this assurance of God rest? For an assurance of God it is. This is not the quest for God, the hart panting for the water brooks, the inquirer's "feeling after God if haply they may find Him." The discovery is triumphantly proclaimed. There is no doubt about it. From first to last not a trace of hesitation appears in Mr. Wells. He is quite sure that he stands on firm ground—and What is that? Mr. Wells is prepared to answer this question. "Modern religion," he says (p. 24), "bases its knowledge of God and its account of God entirely upon experience." We think of the mystic's insight, the Quaker's inner light, or perhaps the pragmatist's knowledge gained by action. That there is some reality corresponding to these ideas every believer in a truly spiritual religion will gladly admit. But one word in the sentence I have just quoted calls for close attention—the word "entirely." According to Mr. Wells, knowledge of God rests "*entirely* upon experience." In one sense the assertion may be admitted as quite obvious. If by the term "experience" we mean human experience generally, of course it is the fact that all knowledge of God comes through experience, since it comes and can come only by the media of thinking minds. We have the experience of seers, prophets, even Jesus Christ himself. The most devout believer of the Bible can see that the truth he derives from that volume comes to him through the spiritual experiences of its authors. But this is not what Mr. Wells means. Plainly he is thinking only of individualistic experience. Now, why should he confine our knowledge of God any more than our knowledge of nature to this one very narrow channel? No doubt the student sees most clearly and knows most certainly those facts that he has himself discovered or at least verified by personal observation and experiment, say, with the microscope or in the laboratory. But this does not justify him in ignoring his textbooks or in despising the teaching of the great lights of science. Scientific knowledge rests on the observation, experiments, and thinking of scientific men. Is it not analogous to say that religious knowledge rests on the experience of religious men—not necessarily the theologians and creed-makers with whom Mr. Wells is so scornfully angry, but rather the saints and seers.

Moreover, when we consider the situation, I think that we shall perceive that Mr. Wells has not adequately analyzed that very limited, because wholly individualistic, personal experience on which

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he exclusively relies. He is careful to state that his religion is not Christianity. How comes it, then, so strikingly to resemble the teachings of the New Testament? This "modern religion" appears in the heart of Christendom, on a soil saturated with Christian ideas and experiences, in an atmosphere of thought that has seen centuries of Christian teaching. We simply cannot ignore its environment if we would do justice to it. Is it conceivable that a Confucianist in Central China, not to mention an ancient Egyptian priest of Isis and Osiris, or a present-day pigmy in an African forest, could have had the "experience" of "God the Invisible King" which is depicted in this book? Its ideas are mainly and essentially Christian. Mr. Wells's conception of God is really that of a Christ-God. It comes nearer to the character of Jesus than to any other character in all ethnic and historical religions. The inference is that it is derived from the Gospels, perhaps through some process of thought working on long-forgotten memories buried in the subconscious mind of the author. In a word, Mr. Wells is a Christian without knowing it. This statement will require qualification. But I think it essentially true and just. For consider his description of the character of God. He finds in God three qualities—"boundless love, boundless courage, boundless generosity." The selection of just this trio—so much, no more—is very singular. Does not the first quality include the third, for how could boundless love be other than boundlessly generous? The second is often affirmed, but never commented on by Mr. Wells, so that it is difficult to know what he means by it, or why he gives it so prominent and comparatively exclusive a position, while ignoring so many other virtues, such as justice and truth. Evidently the first-named attribute, "boundless love," is the chief attribute in Mr. Wells's estimation. But that is just the crowning Christian idea that "God is love." You could not find it in the cold Brahma of the Hindus, though certainly there is an approach to it in Krishna and the Buddha, both of them, however, are secondary divinities. It cannot be ascribed to the Mohammedan "Allah," together with the accompanying "boundless generosity," when "infidels" are within reach, as in Turkish dealings with Armenians; nor is it consistent with the Jewish exclusiveness of mind of the Old Testament. It is essentially Christian, and in its splendid supremacy only Christian.[1]

But, while this is so, unquestionably there are other points in Mr. Wells's bizarre conception of divinity that are not to be traced to Christian sources. Thus he says of God, "he has begun and he will never end." We have a startling reason assigned for the first of these dogmatic assertions, but no reason offered for the second, though we are not informed how experience, which is wholly of the past and yet which is to be the sole source of the modern mind's theology, can so far authorize us to forecast the future on to all eternity. The existence of God, according to Mr. Wells, is the resultant of universal and con-

[1] But with limitations. For instance, why does Mr. Wells describe his God as a King, since he gives no hint of royal prerogatives?

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tinuous human consciousness. Thus we read: "The modern mind declares that, though he does not exist in matter or space, he exists in time, just as a current of thought may do; that he changes and becomes more even as a man's purpose gathers itself together"—so far, an echo of Bergson. But now we read on (p. 73): "that somewhere in the dawning of mankind he had a beginning, an awakening, and that as mankind grows, with our eyes he looks out upon the universe he invades; with our hands, he lays hands upon it. All our truth, all our intentions and achievements, he gathers to himself. He is the undying human memory, the increasing human will." Here Mr. Wells reverses the Pauline thought, saying in effect, "In us he lives and moves and has his being," not simply as the indwelling spirit, but as deriving his life from our lives. Mr. Wells meets the objection that this "is no more than saying that God is the collective mind and purpose of the human race" by citing the analogy of a man's body organism, though made up of a great multitude of cells, being not simply the addition of all of them, but much more. That may be granted, yet naturally one ventures to ask on what basis of fact is this daring conception to be established? In a half apologetic way Mr. Wells adds: "These are theorizings about God." But even theorizings, however conjectural, are so much wasted thinking if no reasons can be given for them, and in this case no shadow of a reason is offered us. The only authority for this genetic theology in any way adduced appears in the opening phrase of the paragraph in which it is described, viz., "Modern religion declares," etc That is to say, it is just a declaration of "modern religion." That is all. Unless "modern religion" has a quasi-papal authority for us the whole fabric of this strange theology can be regarded as no more than an irresponsible guess or a fantastic dream.

On the other hand, set up merely as a thesis for consideration Mr. Wells's creed has serious difficulties to face. The divinity that constitutes itself out of the sum total of human life is not thought of as selective. Therefore it must include the experiences of primitive man from the dim antiquity of his origin hundreds of thousands of years ago, and the experiences of all races, savage Africans, New Guinea cannibals, Teutonic barbarians, as well as civilized Greeks and Romans, English and French men. Besides, with Mr. Wells, the chief, indeed almost the only, attributes of God are ethical, and these of a superlatively good quality. Yet he has to allow for the fact of sin in the race, though he asserts it with some attempt to minimize its gravity. How can a God, deriving his very being from the mass of human life with all its pitiable frailties, not to say also its abominable vilenesses, be credited with those supreme excellencies, with which, we are told "experience" and "modern religion" show us that God is endowed? Surely this is a crazy notion. It is a pity that Mr. Wells has encumbered his exposition with it; for his main position could stand very well without it, if he would simply cut it out as an airy fancy of no consequence to his essential religious thought.

Another peculiarity of Mr. Wells's conception of God as the Invisible King

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is also very different from the idea of God held by most Christians, although it has found its way into some Christian speculation. This is the gnostic distinction between the Being of whom we have inward spiritual experience and the Creator and Sustainer of the physical universe. As regards a God of nature Mr. Wells is frankly agnostic. But he is decisive in the negation of a divine providence regulating external affairs, either cosmic phenomena or events of human history. Yet this negation is disloyal to agnosticism, which should leave the question of a providence open. Further, it is not consistent with agnosticism to assert that the God of internal experience cannot be also the God of nature. It is scarcely to the point to argue that the gnostic pessimism which defames the demiurge is the very opposite to that love of nature and high appreciation, not only of its wonder and beauty and glory, but also of its spiritual influences, which was the theme of psalmists' praises and to the appreciation of which the greatest poets of all ages, from Homer and the author of the Book of Job to Wordsworth and Shelley, have opened our eyes. But it does give us cause to think with some concern of the limitations assigned to the gracious Helper who is the only God known to "modern religion." Mr. Wells says "he is one," and yet his teacher, William James, would not affirm so much. How can the mere interpretation of individual experience assure us that each and all of us are in contact with one and the same spiritual presence? Might it not be that every man had his own familiar spirit, or guardian angel? For what proof of absolute divinity does this experience give us, when unaided by knowledge derived from any larger revelation, especially that which Christians believe that they have in Christ? Surely it would be not less sensible to ascribe the grace thus received to a patron saint, some gracious departed spirit visiting us from among the blessed dead. Mr. Wells is scornful about the theologians' affirmations of omnipotence, omniscience, and omnipresence. If the latter, in particular, is to be repudiated, there must be a question as to where God is to be found and a possibility of not being able to come into contact with him, owing to his absence from a particular place at some time of need, as Elijah suggested to the prophets of Baal concerning their divinity at Carmel. But so primitive a pagan notion as this is not consistent with the main trend of Mr. Wells's confession of faith which is much wider in its sweep, more spiritual in its character, more gracious and encouraging in its aim.

This inconsistency drives us to the conclusion that, while theoretically Mr. Wells rejects Christianity, practically what he believes and urges upon us with the fervor of gospel preaching is actually Christian truth, which stands or falls with the reality of the Christian revelation, the light that comes to us from Jesus Christ. Therefore, I repeat, Mr. Wells is a Christian without knowing it. Why, then, should he be so vehement in his repudiation of Christianity? His *bête noir* is the Nicene Creed. I have no concern to defend the phrases of that production of Greek controversial theology. But it can only be understood in the light of its antecedents and environment, nor should it be made the occasion

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of a violent attack on Athanasius as though that venerated father were the prince of bigots, whereas he really was more generous and liberal-minded than his opponents, and cared but little for formal phrases, so long as he could secure the one idea which he held to be vital to Christianity, the idea of the full personal divinity of Jesus Christ.

Mr. Wells especially blames the church fathers for introducing one idea for which they cannot be held responsible. This is the idea of the divine sonship of Christ. A reader of *God the Invisible King* who was ignorant of the Bible and its contents might be led to suppose that this idea had crept in under the influence of Greek theogonies. But, in point of fact, it is originally a Hebraistic thought. The divine sonship of Israel and her king which appears in the Old Testament, of course, is not so definite as that set forth in the Christian faith. Still, the thought is there in germ and the phrase and its imagery already present. In the New Testament this idea is much more specific and personal, with direct application to Jesus Christ. It is quite central to the teaching of Paul, so that some have regarded that apostle as its originator in Christian theology. But only the most drastic criticism of the Gospels can allow us to escape from the conclusion that our Lord applied it to himself (see especially Matthew 11:27; 21:37). Then why belabor Athanasius and his friends on account of it? The introduction of the key-word of the Nicene Creed, *Homadusion*, was an innovation. Arius was strong in his appeal to timorous conservatives on that point. But when Mr. Wells selects, not this term, but the idea of Christ as Son of God for his main attack on the Greek theologians, he is not fair to them in ignoring the source from which they derived it.

There are two other points in Mr. Wells's criticism of Christianity, on which I will only touch, in order to avoid misapprehension. They both refer to the advanced Catholic doctrine.

First, with regard to its fundamental position, Mr. Wells writes (p. 192): "The church, with its sacraments and sacerdotalism is a disease of Christianity. Save for a few doubtful interpolations, there is no evidence that Christ tolerated either blood sacrifices or the mysteries of priesthood. All these antique grossnesses were superadded after his martyrdom."

With the protest of this paragraph I quite concur. But, then, it gives no reason for Mr. Wells's rejection of Christianity, since it distinctly declares that the things it repudiates are not to be traced to the teaching of Christ and cannot claim his authority. It denounces degeneration, corruption, adulteration. To say that the stream has been contaminated is not to condemn the spring from which it is derived.

Secondly, Mr. Wells has discovered a frightful passage in some publication of "a certain *Society of the Holy Cross*," where a child six years of age is threatened with "the everlasting fires of hell" if it does not confess its sins to the priest. It is difficult to determine which is greatest, the abominable cruelty or the idiotic absurdity of such a notion. But Mr. Wells knows that this is not Christianity, though I suppose some

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people calling themselves Christians try to think that they ought to teach it to infants as the doctrine of the Christ, who shamed the religionists of his day by bidding them become like the children, in whom he delighted.

With these and similarly one-sided and half-baked criticisms of Christianity in the negative part of his book, and some strange flights of fancy treated as certain truths guaranteed by that new pope "the modern mind" in its positive and affirmative statements, Mr. Wells is provocative of controversy. Nevertheless, there is a vital idea in it that outweighs all its dubious notions and may be welcomed as one of the signs of the times full of hope and cheer. Here is an earnest attempt to break up the crust of convention, to turn from the dust and ashes of secularism and weary worldliness, to open up the living wells of the spiritual life, and once again to find the soul's only satisfaction in God.

LUTHER AND PAUL: THEIR EXPERIENCES AND DOCTRINES OF SALVATION

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The course of history is punctuated here and there by the extraordinary achievements of isolated individuals who seem, at first glance, to have been detached from their groups by the radical character of their contributions to progress. On the other hand, they seem to be dependent upon each other because of the similarity of their expressed thought. An excellent illustration of this is seen in the case of the apostle Paul when he broke with Judaism and began to shape Christian thought; or in the case of Luther, who opposed the established churchly order and inaugurated the momentous Reformation movement. Each of these leaders appears unrelated to his past when once he is well started on his great work, and the one seems to have been guided in his course by the recorded thought of his predecessor.

Both Paul and Luther have much in common through their mutual insistence upon justification by faith and by faith alone. The similarity of belief should really be extended to a similarity of experience within certain limits. As far as all outward evidence is concerned, Luther depended upon Paul for his conception of salvation, but the appropriate question to ask at this point is whether or not he *learned* his doctrine of justification from Paul's letters. In the same way we may ask whether or not Paul learned his doctrine from Abraham's experience.

It has been customary to point out the likenesses in belief which are pre-

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served in literary documents and to come to the conclusion that literary dependence accounts for the fact. There is a limited field within which this may be done, but the study of the psychology of leadership opens up many possibilities among which an explanation may be more readily secured. There is a closer connection between the thought and the experience of men than is apparent at first glance. And, furthermore, there is a greater degree of likeness between the experiences of such outstanding men as Paul and Luther than between their formal thought. Nothing will illustrate this more adequately than a brief review of their chief teaching, particularly with regard to salvation.

In a word, Paul may be said to have believed in salvation by faith because he was saved by faith. His position as a Pharisee of the ethical type placed him under great stress of inner life. Had he been more legalistic in his Pharisaism, conversion would have been thwarted by callousness and indifference to the mollifying effects of moral tendencies. He was, however, in close touch with the traditional teaching of Judaism, and even carried over into Christianity most of the beliefs which the Jewish fathers had long been teaching.

Salvation was the chief concern of Paul, as it has been with all truly great religious leaders. He was anxious for the betterment of himself and his people in the presence of his God. He had inherited a scheme by which salvation was thought to be made possible—a scheme partly moral, partly forensic and legal, sometimes wholly forensic and legal, but never since the days of the great prophets predominantly moral.

The teaching about salvation current in Paul's day, may be summarized as follows: God gave a law, the requirements of which man must keep, if he expected to be accounted righteous or justified by God's forensic decree. The law was glorified and made the channel through which divine benefits could flow; and the works of the law, in whatever way they were interpreted, were the full measure of man's part in the attainment of salvation. But, as the ultimate goal of his hope was not an inward peace and satisfaction in the midst of his moral struggle, it was necessary that the future hold the guaranty of his redemption. Hence the introduction of the apocalyptic Messiah who should usher in the heaven-sent régime and prepare the way for the final verdict of God in the day of the Great Assize. The program, then, is as follows: Man was in a condition of sin and subject to the wrath of God, which meant death. His goal was a righteous or pure life and the final approval of God, which meant eternal life. To reach it, he must keep the law, with which he had been provided by divine kindness. The meeting of this requirement was in itself a guaranty, a token of final salvation. The purpose of the scribes was to define the law so that error would be inexcusable. The next step, while not dependent upon man's action, was necessarily a part of the process of salvation, a part of God's way of accepting man, since man himself thought of his final salvation in the future world. Hence the coming of the Messiah and the judgment, followed by the bliss promised at the outset.

In studying Paul's later thought we see few changes, but a plan much

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different in operation from that of his Pharisaism. The only radical change was the substitution of *faith* for *works*, which meant the dropping of the law and the introduction of the Messiah as the object of faith, now identified with the risen Jesus. (It may be more psychological to say that the risen Jesus was identified with the Messiah.) Other changes are the "spiritualization" of the resurrection life, making it less material, and the increased emphasis on the moral earthly life, as an expression of the possession of the Spirit, an earnest of the life to come.

What wrought this change? As indicated above, it was Paul's experience, the expression of his own genius in the midst of his environment. The crucial test of his life came at his conversion. While we shall never know all the data of that transformation, we see in that experience the realization of salvation by faith in action before we see it in words. Paul later believed in salvation by faith, because he was now saved by faith. He experienced a new and satisfying relief which the law had not been able to give him. How soon Paul realized the importance of this radical change we have no means of determining; but we know that when he was in the midst of his preaching for the gentiles and against the Judaizers he was confident upon every point involved.

Many of the experiences through which Paul passed are similar, in spite of the change of the centuries, to those of Luther, that other great preacher of faith. The Law was the glory of Jewish history and was the medium through which man could be saved. Just so was the church the glory of the ecclesiasticized Roman Empire, and through it, literally, was man to be saved. The Law prescribed works, and the church set up certain observances as necessary. Paul zealously kept the Law, but found no satisfaction. Luther earnestly sought to live within the church, but could not. At these points the situations of Luther and of Paul are not greatly to be differentiated.

The motive which impelled Paul to search out a new way was a desire (1) to escape from sin and (2) to escape from the wrath of God. The corollaries are at once evident: (1) to be pure in life and (2) to be declared righteous. With Luther there appears to have been a reversal of these two points. He seemed to fear above all things the wrath of God, though it is not at all to be supposed that he would condone a sinful life, however strong might be one's profession of faith. "As wrath is a greater evil than the corruption of sin, so race is a greater good than the perfect righteousness which we have said comes from faith. For there is no one who would not prefer (if this could be) to be without perfect righteousness than without the grace of God."[1] Driven by the desire to be assured of salvation, he sought here and there for an answer. Church and monastery alike failed him, though he did not at once repudiate them. The controversy over indulgences was not the real bone of contention, but it was the reagent which clarified the issues. It thus came to hold relatively the same functional value for

[1] *Against Latomus;* Erlangen edition of the *Opera Latina Varii Argumenti*, V, 489; cited in McGiffert, *Protestant Thought before Kant*, p. 24.

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him that the persecution of the Way, and the trip from Jerusalem to Damascus, had for Paul. Luther, under the stress of controversy, attacked the church in its worst form, as Paul had attacked the Law in its worst form, and came to a similar conclusion. He grasped the words of Paul as offering a solution, or, rather, as actually validating the conclusions toward which his own religious convictions were driving him—"saved by faith."

Whatever may be the significance of eschatology in Paul's thinking, it is clear that he thought of salvation being achieved fully only in the future life, though forensically guaranteed by justification through faith. Luther, however, because of the fact that eschatology was less immediate and vital, but particularly because he thought of salvation primarily as release from God's wrath, believed himself saved now even though he was yet sinful. His phraseology does not even allow itself to be stretched until it appears to imply progress, which is true of Paul's; but man is saved now, and good deeds flow from him without effort or purpose, if they flow at all. His belief was in a God who was a judge and whose decree freed one from punishment. But beyond this there was a conception of a loving God with whom a mystical relationship was established. The union thus affected was the source of the good deeds of man. They were not possible apart from union with God, not possible until after salvation. A position such as this cut the ground from beneath any claim that good deeds could avail anything for man, and apparently this was Luther's intention. The premise being granted, his argument was logically more tenable than Paul's; however, the premise itself is not tenable. Paul saw this and reasoned that good works were always good works in the eyes of the Lord.[1] This concession weakened his position of faith versus works, but only from the standpoint of pure logic.

Another point is to be examined, dealing with the vital part of Luther's conception of salvation. Just as Paul shifted from the Law to Jesus the Messiah, so Luther shifted from the church as the extra-human agent of salvation to a force that was really quickening. He found the gospel the Word of God. It was to him the true message of God. It was only after he was pressed for external authority that he permitted himself to identify in any way the Bible and the Word of God. His earlier conception was capable of giving great freedom and expansiveness to his movement, though at the same time it was both weak and subjective. The Word was in the Bible; it was also in the sacraments. But it was not the Bible; nor was it the church and its sacraments. The scholasticism, however, which followed his first great attacks on the Roman church gave great prominence to the identity of Word and Bible. Luther himself yielded in part to this tendency.

McGiffert[2] says that Luther made the church a primary means of salvation; but, if the Word is a means of salvation, the church is at least secondary to it, for it (the church) only dispenses the Word. The point is well taken, however, that the church is an important means of

[1] Rom. 2:6–11. [2] *Protestant Thought before Kant*, pp. 41–45.

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salvation in the Lutheran scheme, though it no longer conveys grace as in Catholic thought.

The elements in Luther's idea of salvation which have been discussed here are those which his own peculiar genius evolved. They are his own because they were consecrated by his deepest religious struggles as he sought assurance of pardon and freedom from God's wrath. His experience was similar to that of Paul, though he was far less dependent upon the hero of the gentile mission than has generally been thought. He seized upon the words "saved by faith" as Paul had used the faith of Abraham to give weight to his argument.[1] If Luther had not had the experience which he did, a thousand Pauls might have lived before him and there would have been no Protestant Reformation.

Attention has been called to the fact that Paul passed into his Christian faith by altering his earlier belief at a few places only. The same phenomenon may be shown in the case of Luther by examining the doctrinal part of the Augsburg Confession. Though it was actually written by a man much milder than Luther, this symbol nevertheless bears the stamp of the master-Protestant rather than that of Melanchthon.

The first article ("De Deo") of Part First ("Chief Articles of Faith") is clearly in agreement with the Nicene formula, a recognized Catholic document. Throughout the Confession other similarities may be noted: e.g., in the treatment of sin, Christ's return, and free will.

Article IV ("De justificatione") might be expected to elaborate the crucial point over which Luther wrestled, but it does not go beyond a short positive statement "that men cannot be justified before God by their own powers, merits, or works; but are justified freely for Christ's sake through faith, when they believe that they are received into favor, and their sins forgiven for Christ's sake, who by his death hath satisfied for our sins. This faith doth God impute for righteousness before him. Romans 3 and 4." Later, in Article XX, on "Good Works," and in Part II ("Abuses"), Article V ("De discrimine ciborum") greater opposition to the current Catholic belief is shown in positive statements that "works cannot reconcile God, or deserve remission of sins, grace, justification at his hands. These are obtained by faith only; when we believe that we are received into favor for Christ's sake." "It is necessary to do good works; not that we may trust that we deserve grace by them, but because it is the will of God that we do them" (Part I, Art. XX; cf. Part I, Arts. V, VI; Part II, Art. V).

The point of departure for Luther is in his position on faith versus works. Starting from that, he attacks the hierarchy of the Roman church which directed and assigned the "works." Just as Paul had passed from particularism to universalism through the adoption of "faith," so Luther passed from the priestly hierarchy to his doctrine of "the universal priesthood of believers." This step being taken, he modified the traditional teaching so as to admit the Lord's Supper in "two kinds." Similarly "baptism is necessary to salvation, and by baptism the grace of God is

[1] Rom. chap. 4.

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offered (and children are to be baptized, who by baptism, being offered to God, are received into God's favor)" (Part I, Art. IX).

The Lord's Supper, no longer in the hands of a priesthood set apart by the church and empowered with special miraculous ability in order to give to the emblems of the Eucharist a sacred and divine substance, is, however, still filled with divinity in a most literal sense. This is effected, not by the miraculous power of the priest, but by virtue of the quality of the Lord's body itself. Thus with difficulty the Catholic doctrine of the actual presence is accommodated to the new idea of a universal priesthood of believers not possessed of special miraculous powers.

The only significant point of difference between these two preachers of faith (Paul and Luther) is in the quality attributed to faith itself. To Paul it was mystical, but ethical, probably because escape from sin was most prominent in his mind. But Luther, seeking a forensic decree from God, was more inclined to insist on conformity to accepted belief, as the Catholic church had done for centuries.

The similarity of the teaching of Paul and Luther regarding salvation, particularly as touching *faith*, the keynote for both, is not to be attributed to dependence of one upon the other through literary media. The cause of the likeness is to be found in the experience of each which tested them at the same point. First, they both had emotional and deeply religious natures. Their inherited systems of thought and government were full of abuses. At a critical moment each rebelled against the established order. The outcome was that certain substitutions were made in the traditional schemes, but comparatively few things were given up. Those things that were retained were not antagonistic to the new experience. The feature that made their "reformations" forceful was the fact that they changed the old-time bases from which man started to faith. It was this fact that made their work more effective than the discussions about what God did and could have done before the creation of the world. The doctrine of faith, being rooted in the experience of Paul and Luther, and being directed at every man's experience, was thus pushed out into a field of great usefulness. There was something in the experience of each man which gave vitality to the plea of faith versus works. And, in so far as that plea has won adherents to its side, it is because the stress of circumstances has discovered or created a community of interests.

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THE BIBLE IN OUR RELIGIOUS LIFE

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Before we can come to any fair estimate of the use which we may make of the Bible as a spiritual resource in our modern world, we must canvass briefly the nature and function of the Book itself. We must acknowledge that the religious service which the Bible renders is in part independent of any such survey. In the humblest home where the Bible is used one can find evidence of the service which the Book has rendered —here are pages thumbed, underscored, torn, perhaps even tear-stained; and one comes into the presence of such a use of the Book with naught but reverence. Even so, the whole Bible can never have its real significance apart from some general understanding of its nature and function.

We discover, once we enter upon such a study, that the Book, while a unity in the sense of being the product or literary deposit of the continuous Hebrew-Christian religious development, is a unity in diversity. Each of its two main divisions is, in fact, a literature, every separate pamphlet or book having arisen out of a definite situation or for the meeting of a specific need. It would be quite out of place in this brief discussion to attempt to indicate, even in the most cursory fashion, what situation or practical aim is indicated or implied in each book. One may turn to the preface of the Gospel of Luke, for example, for an instance of a definitely declared purpose in writing; or one may take up the Corinthian correspondence of Paul, and he will at once find evidence that Paul is writing to meet certain very definite needs in the Corinthian church. In some such way every book of the Bible is more or less particular and concrete.

We may say in general, that the Bible is a transcript of the life of a religious people in quest of, and ultimately in communion with, the living God. Viewing the Bible in that sense, one is free to understand each portion of this growing Hebrew-Christian literature in the light of its individual qualities. He will not attempt to make it all of the same value for immediate spiritual use. He will never, for example, undertake to equate the spiritual values of the Psalms with the bare narratives of Chronicles. And, to take another example, he will be free to understand the Song of Solomon as the celebration of pure love in an age when a pure love was rare—love with the sanction of religion running through it, instead of interpreting the book as a highly colored allegory of Christ and the church. To cite but one other instance, he will be free to understand and value the Book of Revelation as a Christian apocalypse, written for a group of people who did their thinking in the language of apocalyptic, and thus as rather a book of comfort than a program of the ages for the Christian of any age or race.

This is equivalent to saying that such a view will save the modern Christian

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from regarding the Bible as a religious code which his own and every other age must reproduce. This idea that every age must do again the various things that the biblical age did has caused much unfortunate strife between evangelical denominations and has given rise to numberless little sects, each laying legalistic emphasis upon some detail of biblical practice. Notable among such legalistic emphases have been those upon feet-washing, the seventh day, the second advent, and speaking with tongues, while another type of emphasis has insisted upon episcopacy, the eldership, the local church, apostolic succession, and baptismal regeneration. Now, if one can share the view of the Bible which holds it to be a transcript of a developing life with God, he can easily appreciate that at any stage of the process such a vital movement may disclose various currents of thought and interpretation; and, so far from trying to make every verse and every chapter directly significant for his own life and time, he will realize that there are eddies and shifts in the main movement, and that only the culminations—where a rich and inspiring consciousness of God is attained—are of primary significance for his own life. So far from regarding the Bible as a timeless insert into history, he will come to understand it in the light of history, and thereby it will take its rightful place as an aid to the life with God which every man must seek for himself, but not an end in itself. The religious consciousness of the evangelical community has long given evidence of its supreme evaluation of these culminating portions of the Bible as over against any understanding of it as all on a dead level. Anyone who has a Bible which he has used for years may have direct evidence of this if he will turn the volume upside down and note what parts of the book show most frequent use. Where is the margin thumbed and soiled? By those portions of the Bible your own spirit has been chiefly nourished.

In order to show more specifically what religious values such a use of the Bible may be expected to discover, let us turn to the New Testament for a somewhat closer view. It would be worth our while, if we could, to picture the first-century Christians, who had no New Testament, a body of Christians, however, whose first generation had "seen and handled" the Word of Life, and whose second generation included apostolic figures. It was a sharp transition to the third generation, which had neither, but must be content with tradition. This third generation did its best to supply the lack, and out of this effort there gradually came together the nucleus of our New Testament—a collection of books portraying the needs and reporting the words of our Lord, a narrative tracing the doings of apostolic men, a collection of the writings of apostolic men. We cannot at all undertake to trace that process, which extended across more than a hundred years. It led, at length, to the formation of a volume esteemed of equal authority and from the same source as the Hebrew Scriptures. When we turn its pages we find that its twenty-seven treatises range in composition over a period of from thirty to fifty years, and that, while some of them come from the hands of men who knew Jesus intimately, most of them are from authors

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who knew Jesus only through hearsay or tradition—more than from any other being from Paul. We find, too, that those which are included here are a selection from a considerably larger number, since there were other gospels, other epistles, other apocalypses.

We find that the New Testament is anything but a theological textbook. In the first place, with the exception of the gospels—if, indeed, these form an exception—the treatises composing the New Testament were written for specific purposes. Their authors probably in no case contemplated their circulation beyond a limited circle; certainly they did not anticipate their collection into a volume to be entitled the New Testament. Their treatment of matters pertaining to religion is always limited by the particular purpose they had in view in writing definite treatises. Even the Epistle to the Romans does not exhaust the theology of Paul; if he had set out to write a theology of the Christian faith, it would have been a far more systematic and elaborate manual than the Epistle to the Romans. This being the nature of the New Testament writings, that method which takes a verse here and a verse there and equates them because they chance to contain the same English word—the so-called "proof-text method" —often does violence to the true meaning which the context indicates, and is therefore an impossible one in New Testament study for him who wishes to know what Jesus and the group closest to him believed and taught.

In fact, what we find in the New Testament is not so much theology as life in terms of religion. Although there is diversity in the theology of the New Testament, there is an essential unity in its religion—and this unity focalizes in two facts: the fact of Jesus—it all refers to him; and the fact of the Christian community—for the community produced it all. The religious values of the New Testament, with no attempt at exhaustive statement, may be indicated in four main groups: (1) the new religious community life, of which it is the expression; (2) the body of religious precept and practice which it preserves; (3) the spirit of purity, love, and service which breathes through it; and (4) the religious personages with whom it acquaints us—pre-eminently Jesus.

To speak of the first of these, the new community life, we may say that the New Testament is, in this respect, not a copy-book but an illustration. What it shows is the new life of the spirit at work in organic and institutional fashion. It found its embodiment in a new community—the Christian church—and there is nothing more sacred or beautiful coming to us in the wake of Jesus than this organic and unifying life of the spirit embodied in the Christian church of the first century. This institution became a refuge of the oppressed, the unprivileged, and the slave; it became a school of morality and religion to the whole community. Whether worshiping in the porch of the Temple, in Peter's house, in the house of Lydia or Philemon, it made real and organic in a social institution those principles upon which every enduring society must rest—the principles of purity, mutuality, order, and religious faith. Though there were temporary elements, as in the partial communism of the church at Jerusalem, we recognize as paramount those great

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fundamental principles which pertain evermore to the Kingdom of God.

When we turn to the body of religious precept and practice which the New Testament preserves for us, what we find is in striking contrast to the atomistic religiosity of the scribes and Pharisees. Jesus refuses to reduce life to a code, and what he gives us is rather a series of illustrations and interpretations of a few great religious principles. Jesus fought that atomistic legalism which was the foundation of Judaism, and Paul fought it. It can never be laid as a burden upon the shoulders of the Christian community, since Paul fought and won his battle for the freedom of a Christian man. One approach to the content of Christianity is through the great words of Jesus and the great words of Paul. I follow no prescribed order, but again and again do we find these words recurring: righteousness, mercy, love, joy, faith, hope, purity, forgiveness, humility, service. Where else in all literature, in equal compass, will one find a more luminous ideal of character than in the words of Paul (Phil. 4:8)—"Finally brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things"? Let one take the teachings of Jesus about prayer, about service, about the Kingdom of Heaven; let him hear his interpretation of the divine fatherhood, the divine forgiveness, the divine purity; let one turn to the great ritual sections of the New Testament (as I may be permitted to term the passages which I indicate)—such sections as Matt., chaps. 5–8; Luke, chap. 15; John, chaps. 14 and 17; Rom., chaps. 8 and 12; I Cor., chap. 13; Heb., chap. 11; I John, and Rev., chap. 21—and he cannot fail to feel the marvelous religious exaltation of the Christian faith.

We pass to single out three elements involved in both the community life and the teaching, but also—because of their contrast with dominant ideals—emphasizing most remarkably the spiritual intent of the Christian religion. This I have designated as the spirit of purity, love, and service. Over against the background of Jewish legalism and pagan license this spirit works out in the little community something which is new and wondrously attractive. Let one dwell upon the thought of purity, purity in the personal life, in the family life, in the practices of religion; let him feel the pull of this as it becomes incarnate in the Lord Jesus, and he will know that here is permanent gain. Life will be holier now, since the Christian church has set itself, following its Lord, to establish purity in human hearts and relationships. But purity is never a lonely virtue; it practices Christian love. Such a life as Paul's shows what Christian love will do. In thirty years of service he trod the highways of the Roman Empire from east to west, undergoing almost incredible hardship, and why? Because, for Jesus' sake, he loved the souls of men. In the New Testament community, too, love wrought mightily, making a place for the slave, for the great sinner, for the little child; it purified domestic relationships, provided the elements of a sane community life, and gave a powerful impulse to the

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propagation of the gospel. But Christian love embodies itself in Christian service—dons work-clothes and stands beneath life's burdens. It was not by accident that Jesus made service the paramount prerequisite to discipleship: "If ye love me, keep my commandments." "He that would be the greatest among you, let him become the servant of all." In such a world as this there is no other place for the strong.

Perhaps we are more impressed by the religious personages of the New Testament than by aught else it contains—wayward and yet steadfast Peter; mystical, faithful, loving John; patient, comprehending, heroic Paul. A word about this last. To see his faith at work, to hear him pray, to follow his weary steps across a continent, to listen to his illuminating exhortations—what a privilege! Though we cannot repeat his experience of legal emancipation, since we were not born Jews, yet that same principle has wrought our religious emancipation in other respects, so that it is very precious to us.

However, it is Jesus who is the supreme disclosure of the New Testament. One feels that it all exists because of him and for him. The Gospels afford us some glimpses into the religious processes of Jesus, and we are enabled the better to see how close he comes to us. He passed through the growth of childhood and the crises of youth and manhood; he really knew what temptation is; he felt the call of duty very early and in response took up a vocation which was in the end to break his heart. We are permitted to see in him the reality of that communion with his Father and ours which we all must seek; we rejoice to find in his prayer life the element of struggle as well as that of victory—it somehow comforts us to find that he, too, knew what it is to struggle and agonize for victory. In all these respects his experience is luminous for us; it means much to have brought home to us as they are in him the immediacy of sonship, the reality of trust, the beatitude of faith.

But it means more for many of us, perhaps, to find in Jesus elements of the unattained and apparently unattainable, to discover in him a mastery of men and events which none of us has, to find in him that ideal state of perfect moral unity—no schism between conscience and consciousness—to see in him that realized union with God which is at once the goal of our hope and the despair of our attainment. Whether one say or not that in these matters Jesus is strictly inimitable, he is ever on before us—a great, luminous, living exemplar of religion, of the life hid with God.

Even though it were possible to have a Bible without Jesus, and in a sense worth while, it could not quite be understood without him. It is Jesus in the midst of life, Jesus as the quickener of a new individual and community life, Jesus as the exponent and exemplar of the life of God in the life of man, the incarnation of that redeeming grace which ever worketh to make real the kingdom of righteousness and love—it is Jesus alone who fully accounts for the fact of the New Testament. And his expositions of the everlasting fatherhood of God, the fundamental brotherhood of man, and the universal Kingdom of Heaven are the essential doctrine and faith of the Christian church today.

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The New Testament brings us to the feet of Jesus, and we cry out, "O Son of Man, teach! Thou art the incomparable Master of religion, and we are hungry for the knowledge and experience of God. In thy light shall we see light. In thee shall we have our God brought once more into the midst of human experience and need!"

The question is, then, how to take this Book and so interpret and utilize it that all the higher spiritual interests of the race shall be served—in other words, how to make the Bible to the largest degree a spiritual resource, so that when the challenge of responsibility comes upon us we shall be able to meet it. It may be well to consider this in five main aspects: the use of the Bible in the personal religious life, in the home, in our scheme of religious education, in public worship and the pulpit ministry, and in the moral integration of life—particularly in the fields of social service and citizenship.

In speaking of the individual's use of the Bible, we are here thinking of the mature individual, as contrasted with the child. While he will naturally approach the Book with certain prepossessions common to his group of believers, his conscious aim will be rather that of rendering more adequate his own religious experience and making his life more truly and amply Christian than that of emphasizing any decisive principle. Since he professes loyalty to Jesus, it will be his duty to discover that for which Jesus stands and to take an attitude toward life which shall rest upon the same principles. His very profession of loyalty should lead him to understand the Bible vitally rather than dogmatically. He will feel that the Protestant principle of individual religious competency lays a very heavy burden of responsibility for the total outcome upon the individual; he will therefore the more earnestly endeavor to make himself an effective Christian, understanding that the Kingdom of God can come upon earth only as every man keeps his own altar-fires burning, keeps his own life pure and the principle of sacrificial service dominant within it, for himself loves God and his brother supremely. In the Bible he will find how the great Captain of our salvation and those who stood close about him accomplished these ends in their own experience; there he will feed his soul, elaborate his views of life, and quicken his resolve. It is not ours in this discussion to suggest a scheme of individual Bible use. All such schemes are of value only as they aid one to arrive at his own best use of the Book. The point is that, both for spiritual elevation and for the quickening of appreciation and purpose, there must be some well-defined place in the daily or weekly program for this sort of utilization of the Bible. Where there is no program the rule is one of general neglect.

When it comes to the use of the Bible in the home, one views the Book as a resource in the religious nature of the new generation as well as an aid to the mature individual life. If we are to hope that the new generation will be truly Christian, we must see that religion is integral with, and dominant in, the home life. And there is no more natural or effective way of making a constant impression in the name of religion, so far as regular observances go, than

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that afforded by some form of family worship. The fact that there are children in the home should be a chief consideration in the conduct of that worship; for their sakes the Scripture portions read ought to be brief and—so far as may be—concrete, with imagery which will make them both intelligible and attractive to them. We do not need to be reminded that the demands of our busy life are crowding family worship out, but we ought to be aware that just in so far we are losing one of the most effective formal means for home nurture in religion. Such a service, where there are children, should be so conducted that they will not need to remain mere spectators, but shall become actual participants at an early age. There is nothing more beautiful in religious expression than a service of devotion so conducted. But there is another phase of the Bible's use with the family; I refer to the use of the Bible with the child who is just at the age where the story counts for so much. As someone has said, the Bible is and should be the child's "first and favorite story-book." How great a stimulus to religious feeling such a use of the Bible, in the hands of intelligent Christian parents, may become has never been reckoned. The child need not be expected to find the Bible interesting unless we help him to find it so, and just here in the home is the place to lay a proper basis for a permanent and growing interest in the Book of Books.

It is quite impossible within the limits of a single paragraph to state more than a point of view concerning the use of the Bible in our scheme of religious education. The ideal modern Sunday school is a graded institution, in which—as Jesus insisted he should be—the child is once more the criterion. Materials are chosen on the basis of his changing needs, only that being presented which will minister to actually present and urgent needs. On this basis those parts of the Bible are drawn upon which have instant meaning and which interest and hold the pupil. Those parts of the Bible which merely supply background and perspective, or which require a more mature mind for their understanding, are reserved until such a time as they, too, make direct appeal to need and interest. The graded system thus issues, in time, in a complete survey and grasp of the Bible itself and a vital hold upon it, because each element is supplied at such a time as it can be directly assimilated. Factor by factor these elements are brought into place, and finally into perspective; but the most significant thing of all is that they have thus become, at the same time, part by part, a vital basis of Christian activity, for the modern Sunday school puts into practice the old pedagogical axiom that "we learn to do by doing" and has a graded service scheme coordinate with its scheme of instruction. The Bible will always have chief place among the materials of religious education, but it is rightly felt by increasing numbers in the field of religious education that the Bible alone does not bring us sufficiently the continuities of Christian history. We need to realize that in every age, and most of all in our own time, God declares himself to individuals, inspires great leaders, plants great missions, champions right causes, answers prayer. And some review of the history

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of Christianity, coupled with a study of the lives of great leaders—especially missionary and social leaders, will help to fix the conviction that God is still at work in his world, and has not left himself without a witness. Another need is that of beholding the same principles which are enunciated by Jesus and the great biblical teachers at work in an age whose moral and social problems differ, at least in definition, from those of the biblical period. If most Sunday-school pupils are ever to get such a practical presentation of biblical principles as applied to modern situations, they must get it in the Sunday school.

The non-liturgical churches of America, generally, have, with rather rare exceptions, laid no large emphasis upon a service of common worship. While we cannot exalt the preaching function too highly, it does seem entirely practicable to develop a more adequate service of common worship, one in which we shall not only have more general participation, but in which we shall also lay greater stress upon the availability of the great liturgical portions of the Bible for the expression of religious emotion and the establishment of those feeling-attitudes which are a part of the religious life—the attitudes of reverence, thankfulness, trust, and good will. In some of our higher-class hymnals we have a suggestion of what may be done in this direction, but we have made even less than a good beginning if we reckon with common usage in the churches.

But, with this word concerning the better use of the Bible in a service of common worship, we must go on to consider the availability of the Bible for the ministry of the pulpit. If one have that understanding of the Bible and its relation to the religious life which we have indicated, how shall he use the Bible for his pulpit ministrations? What we are to consider here is not the narrower question of homiletical method, although that is in part involved, but the wider issue of the application of the Bible to the religious needs of modern life. It is at once evident that the view which we have described as that of atomistic legalism will prevent the minister from grappling with actual modern religious need; it will make it almost certain that he shall make a supposedly biblical system his point of approach, and will be engaged in trying to impart the system rather than in trying to meet the actual need. In so doing he will often be talking about that which is quite remote from both the interest and the needs of his congregation. If, on the other hand, he understands that the Bible is a product of life, he will feel at liberty to seek therein for such materials as relate concretely and directly to the need which he discerns in the lives of his people or in the life of the community.

In such an endeavor the minister will find that he is driven beyond the use of single texts for much of his material; he must analyze a situation, study its context in life, master its background, discover the conflicting forces at work, especially discriminating those which are expressive of the work of the Spirit of God, and must go on to estimate the outcome. Only so will he be able to carry over and apply to the needs which he faces the moral dynamic of the religion of the Bible. It does not help me

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in my need to know that God was in the life of another race and age, unless I can thereby discover how I may win his presence. And it does not take a profound student of life to know that no mere process of imitation of the saints of another age can assure me the knowledge of God. There is thus a demand for a type of biblical preaching which is not merely that sort once so much emphasized as expository, but which is more vital because it is historically interpretative as well as practical—that sort of preaching which sees in the Bible concrete religious personality at work in the world and shows how, having wrought hitherto, it still may work. In this use of the Bible the minister will proceed, then, just as the religious educator does with the child, from the point of view of those definite needs which exist in his parish and the social order of which he is a part. He will not import into the Bible what he wishes to draw from it—as has so often been done by the allegorical or the dogmatic method.

There are, then, two chief respects in which the pulpit can make vital use of the Bible—the one in showing how religion operates in individual experience, across the whole gamut of life, with every complex and interplay of motive and circumstance; the other in showing how religion inevitably, in harmony with its very genius, affects the fundamental human institutions and seeks the renewal of society according to the ideal of the Kingdom of God. In the first respect one will find in the Bible an answer to all the fundamental spiritual needs of the individual soul. Does the soul cry out for God? Does it seek forgiveness for sin? Does it seek comfort in sorrow? Does it ask for the assurance of hope? Does it search for the wellspring of purity? Does it cry for companionship? Does it yearn for moral strength? How great a ministry is that which can bring forth from this treasury of spiritual yearning and realization the assurance that God is not far from any one of us in his peculiar needs, and that as others have found him we, too, may seek him with assurance. On the other hand, as a product of life, the Bible reflects social ideals and hopes; it makes it clear as day that the Christian religion cannot stop with the individual, that it must seek social redemption—the capture of all human institutions, functions, and relationships by the spirit of Jesus. It clearly shows how, again and again, the prophetic challenge of a better social order has flamed across the spiritual horizon of the religious community. And not until the minister brings that ideal down out of the clouds and shows what it actually means for the plain man in the present generation, as Jesus did for the beloved community in his day, will he whose right it is to reign in every relation of life come into his kingdom. In other words, it is the business of the minister to pre-empt opinion for the new social order of which Jesus is prophet and founder, and in this process he will find his Bible an inexhaustible fountain of wisdom and inspiration. But the minister will use the Bible in each of these great fields of ministry with the full understanding that it is not a code or a copy-book. It affords no Procrustean bed of individual religious experience which every person must fit, it has no wrought-out social program which is, step by step, to be

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realized in the social order. It is a great source-book of principle and illustration, but the ways to God are various enough to meet all human need, from childhood to old age; and, quite conceivably, there may be more than one social application of the principles of brotherhood, opportunity, and service. If the minister can so use his Bible in his pulpit ministrations as to bring his people into the spiritual succession of its prophets, apostles, and martyrs, thereby leading them to make the venture of faith for themselves and the venture of service for others, he will render the greatest conceivable service.

The minister has no greater resource for the kindling of missionary enthusiasm than the New Testament vitally understood. To follow the founders, to catch their assurance of faith, to feel the thrill of their courage, to understand the simplicity of their gospel, to behold the reconstitution of life in individuals and communities under the gospel's spell—out of such an experience will come the rebirth of missionary purpose in each new generation of Christians. If the minister, beginning with this great first chapter of Christian history, can show that the missionary faith and life of today are continuous therewith, he will greatly strengthen his appeal for new missionary devotion. Above all, he ought so to understand the Apostolic Age as to be able to show how the Christian movement inevitably became a social movement, one after another claiming and reconstituting the various social relationships, or interpenetrating them with a new spirit; for to one who so understands the genius of Christianity the extraordinary ministry of modern missions in the fields of education, philanthropy, industrial rehabilitation, and the establishment of new civilizations will occasion no surprise. It is just what one would expect from such a succession of faith and devotion.

I have already largely anticipated what must be said concerning the use of the Bible for the moral integration of life through social service and citizenship. Both from the pulpit and in his private use of the Bible the individual Christian will gain the suggestion, stimulus, inspiration, and practical principles which must govern him in his attempts to serve the actual needs of his own times. In a peculiar sense the Book will bring him that dynamic which the life of a social servant and good citizen requires, for it will continually present the presence of God in the midst of life and his accessibility to his children; it will reinforce his conviction of the ultimate worth of the principle of the Cross in human life; it will help him to understand that those who are at work on the program of the Kingdom of God are surest in the midst of the task to find fellowship with God, who worketh hitherto and evermore.

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CURRENT OPINION

Life and Death in the Trenches

After months of experience with the soldiers in hospitals, dugouts, huts, and trenches, in the actual business of war on the fields of France, it is still possible for Dr. John Kelman, minister of St. George's Church, Edinburgh, to speak with enthusiastic optimism of the influence of the war upon the lives of the fighters. Dr. Kelman is a chaplain in the British army. His thrilling appreciation of the fighting young manhood found in the front line is printed in the July number of the *Missionary Review of the World*.

Death is always within call. The bombardment is continual. The British guns, which at the opening of the war were able to answer a twenty-four hour bombardment with only three shells, are now able to pour into a section of a trench half a mile long as many as 500,000 shells in one day. Dr. Kelman praises the remarkable heroism and chivalry of the youth of the air service, but his work has been with the men in the trenches. "All the best and noblest lads," he says "that we have managed to rear this generation are there in the great melting pot of the war, and in the great crucible of the future many things are being transformed. Men meet as brothers, bound together, not only by a common service of the highest and noblest kind, but knit together by a common sacrifice and suffering in which man is heart to heart with man. The ex-convict is sharing the same bell-tent with the student of divinity." Here in the fury and glory of war, under the shadow of death, a new humanity is being molded.

Dr. Kelman enumerates the things which enter into the transformation of the youth as he comes to his new manhood in the trenches. First, there is the discipline and impersonal attitude of the war machine. Each man knows that he counts for only his real human worth. Next comes the dreariness of the trenches. "That is something to make your heart bleed! The musketry and the shrapnel, the wet mud in your eyes, so that you can hardly see, mud in your mouth till you can't tell the difference between beef and mutton, mud in the soul of you till everything looks drab and the whole world the color of khaki, mud in the heart of you till you grow stupid with it all and all the brilliance of life fades away and leaves you benumbed." Add, next, the horror! And the horror of a great war is beyond all imaginable things. Then comes the strange loneliness, so that men long just to touch each other's sleeve. Last of all in the list of influences is placed the omnipresence of death. "The graveyard is waiting for these men. I have looked over the periscope of my trench across 'no man's land' where 500 corpses in khaki had lain for five months." Out of all this comes a manhood that is glorious in undreamed heroism. "Death has overshot itself and familiarity has ended men's fear of it. The courage of the men is beyond all speech. I think every man who goes up there is afraid, but not of the thing he is expecting to fear. It is the fear of fear. I have never yet found a man who was really afraid when it came to the point." Not trained military men, but bankers, clerks, barbers, carpenters, salesmen, hairdressers, etc., suddenly placed in these extraordinary conditions reveal a magnificent courage which no one would have dreamed existed in any land today. "These are some of the fine things war has done amid its frightful record of evil things."

The vices of the soldier's life are not nearly so common as the mind of the layman imagines. The boys are remarkably free from wrongdoing, and they will come out of the fight not brutalized nor even hardened.

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They are in the fight with a moral motive; they have heard the call of country, home, and God, and they will come back out of the evil things of the war throwing them off "like a blood-stained cloak."

The men at the front are religious, but in a mystical rather than in a church way. They are seeing strange visions of the White Christ. They think of Jesus, not as a great church figure, not as a far-off being in a special class, but as a brother. "Into their experience of sacrifice today comes the great Christ of the Cross, and these men, who once lived in self-indulgence, realize suddenly that Christ is their brother." This experience of suffering and sacrifice for others is transforming men. At this point Dr. Kelman stops with a note of anxiety, as he wonders whether the church will be wise enough to build upon these facts a nobler life. "God knows whether we shall be able sufficiently to understand, to follow, and to rise to the tremendous occasion."

The Problem of Christian Unity

A great deal of space is given in the current religious periodicals to the problem of uniting the forces of Christendom to face the overwhelming needs of the new world emerging from the purging fires of the war. The Right Rev. Bishop Welldon, in the *Contemporary Review* for July, insists that something must be done at once. He points out that the churches have come together on a common platform in some phases of religious work; that they are able to plan for harmonious action in moral and spiritual activities at home and in missions abroad. But this is not enough—the barriers which part church from church and Christian from Christian in the offices of public, divine worship must be broken down. The special urgency and seriousness of the situation come from changes resulting from the war. It has aroused the feeling of sorrow, if not of shame at the moral and spiritual waste which results from division. The men who return from the war, after having come into intimate contact with all creeds and religions in the fighting forces, will be impatient and intolerant of trivialities such as have been the center of disputes in the Christian world. The Y.M.C.A. will have demonstrated to them the possibility of united Christian effort. They will demand that the church justify itself in the new world which will be born after the war by its unity and its utility.

Bishop Welldon does not hope that Rome will be able to enter into any scheme of union, but feels that there is a possibility that the Holy Orthodox church of the East may be able to meet the churches of the West. The main point of separation in all discussions of union between the Church of England and the Presbyterian and the other non-conformist churches is the matter of Episcopal ordination. He thinks that the latter "need not logically feel themselves debarred from an assent to episcopacy." On the other hand, "the Church of England, if insisting on union only on an episcopal basis, may naturally inquire what process of episcopal ordination would be least exposed to criticism, which is only too sure to arise among Presbyterian and non-conformist churches, which, in the absence of episcopacy, have been signally and vitally blessed by the favor of God." Some way of bringing the churches together must be found. "Things cannot remain as they are, or they cannot so remain without grave injury to all the churches. It is idle to argue that the churches ought to be one when they are not one. There must be some change, not only in their spirit, but also in their organization."

"Why does the movement for church unity lag?" asks Dr. E. H. Delk in the *Church Union Quarterly* for July, and answers briefly (1) because of precedent—a man's religious life usually flourishes best in the church of his forbears; (2) because of preoccupation—the average bishop and

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minister are too absorbed in their own parish and narrow field of work to consider the larger problems; (3) because of prejudgment —not one man in ten is willing to open the whole case and consider the problem in a historical and scholarly way; (4) because of pride of mind and pride of heart; (5) because of possession—the holding of power and position naturally puts individuals and classes on the defensive when it is proposed to relinquish or to share property and power with others.

A combination of optimism, common sense, and mysticism enters into the burning plea of Dr. Peter Ainslie, president of the Association for the Promotion of Christian Unity, in an article which appears in the *Constructive Quarterly* for June. He argues that in the face of the enormous waste of division common sense is clamoring for union and that thousands of all communions are anxiously desiring it. It is absolutely impossible for any communion in Christendom either to conquer the world or to produce the best type of Christianity that the world is capable of producing. "Comity must succeed rivalry; co-operation must succeed competition, and love must be the distinctive peculiarity of Christianity before either the final move is made for world conquest or before the best flower of Christian faith is produced on earth. Neither Greek Orthodoxy, Roman Catholicism, nor Protestantism can last as they are now. All these divisions have in them the prophecy of death, but love and help and government and freedom and kindness are as immortal as God." Dr. Ainslie does not think federation is the solution of the problem, though federations will help. Christians must be willing to be lifted out of formal Christianity and to have the emphasis placed on the activities of vital Christianity with faith in Jesus and love for man as the dominating principles of life. This is the important thing. Forms and ceremonies are not religion; theologies are not religion. Neither baptism nor the historic episcopate can be valid reasons for separation. Faith in Christ and love among believers will solve the problem, and its solution is as inevitable as the coming of the evening stars to the sky.

In the *Constructive Quarterly* for June appears also an article from the pen of Dr. F. J. Foakes Jackson, now of Union Theological Seminary, who speaks from a long experience in the education of ministers in England. He points out the folly of expecting union through influencing the older men, who are in prominent positions and who have learned to love the peculiarities of their own denominations and to whom present problems are unreal, while old problems of separation loom like mountains. The hope lies in the education of the youths who are to take the leadership of the churches. The social and evangelistic work of such organizations as the Y.M.C.A. and the Student Movement is a means of unification, but a great and vital uniting force is scholarship. Men educated together at a great center of learning will understand each other better and be more sympathetic than those secluded in denominational schools. Most of the things a clergyman needs to learn are non-denominational and do not need to be held exclusively to church schools. Scholarship will break down the barriers.

> The men among whom the true principle of unity exists are genuine scholars. Whatever prejudices one may have in favor of certain doctrines, views of government, even principles of morality, one has to give attention to the written and spoken opinions of opponents provided they are backed by real knowledge. . . . . Even amid all the bitterness engendered by this world-war, scholarship has to remain international. It is, in fact, one of the few things which rise superior to all the unnatural divisions dividing the human race. . . . . As I believe nineteen-twentieths of the difficulties of bringing Christians together are due to ignorance, the best remedy is better education in

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theology given in common to men of the various churches.

The case for federation as a basis on which to build the structure of union is presented by Dr. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, in an intensely interesting sketch of the progress of federation, which appears in the July number of the *American Journal of Theology*. It is mainly a historical narrative of the steps leading up to the organization of the Federal Council and in inspiring exposition of the multitudinous phases of co-operation in Christian work directed by the commissions of the council. There are also, however, some trenchant statements on the question of Christian unity. From his experience in the council, Dr. Macfarland believes that Christian unity at work is the absolutely necessary preliminary of any conferences on faith and order—in fact, the chief way to get unity is to get a common social task and to stop discussing Christian unity. The Federal Council represents a unity which is not uniformity and a diversity which is not divisiveness. Federal unity is more vital and stronger than the unity of the church of Rome, because it is a unity with freedom and because unity is stronger without uniformity than with it. Two principles of progress characterize the Federal unity—differentiation and coherence. Dr. Macfarland says:

> It is simply genuine co-operation without regard to the ultimate result to ourselves. It is not trying to get men to think alike or to think together. It is first willing that the army should be composed of various regiments with differing uniforms, with differing banners, and even, if necessary, with different bands of music at appropriate intervals, provided that they move together, face the same way, uphold each other, and fight the common foe—the sin of the world—with a common love of the Master of their souls, for each other, and for mankind. It is unity without uniformity; diversity without divisiveness; comprehensiveness not competition or compulsion.

Federal unity is denominationalism in co-operation. The churches have discovered two great truths which drive them into union in service: (1) that the time has come to transcend the denominational demand for freedom by giving up some of their dearly-bought freedom for the sake of the common good; (2) that man has been incredibly and shockingly wasteful of material resources, of human energy, of human life, and, worst of all, of moral powers, of emotions and religious enthusiasms. This last waste has been caused by "sectarian divisions, denominational rivalries and unrestrained caprice often deluding itself as a religious loyalty." The most serious profligacy of the churches has been the neglect to cultivate their ultimate power—the power of religious enthusiasms and spiritual impulses—because they were neither socially concentrated nor socially interpreted and applied. The Federal Council does not weaken denominationalism, but makes it more efficient and serviceable. The sectarian spirit is weakened, but the Christian spirit of love and serviceableness is enlarged and embodied in the united effort.

The Elements of a Just and Durable Peace

In time of war prepare for peace. Writers in America seem especially anxious that value shall be received for the terrible toll of the war in the form of a secure stabilization of the world when peace is made. In the *Annals of the American Academy of Political and Social Science* for July the elements of a just and durable peace are set forth by Philip Marshall Brown. We should recognize that peace is not the supreme aim of society. Peace, like character and virtue, is a result and comes through warfare with vice and injustice. The supreme aim of society is not peace, but the triumph of justice. The object of a great war like the present should be an enduring

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peace; and an enduring peace cannot be found unless it be based on sound principles. In the main these principles are: (1) the recognition of the rights of nationalities; (2) the right to self-government; and (3) regulated freedom of trade. "The threat of the entente allies to continue an economic warfare against Germany at the end of the present conflict should be viewed with alarm by all friends of world peace."

The essential elements of a just and durable peace, Mr. Brown thinks, would be: (1) the necessity of common conceptions of rights and obligations, of justice and injustice among nations; (2) the clear determination of the fundamental rights of nations in accordance with the principles of nationalism, self-government, and freedom of trade; (3) the clear determination of all other rights of nations by mutual agreement; (4) there shall be no collective coercion of nations by international police, or by any form of international executive before their rights shall be clearly determined; (5) the protection of such rights must be accorded in such a way that there shall be no menace to the freedom of men to pursue their legitimate national ends.

The great task of the United States now must be to make certain that no peace is entered into in defiance of the principle of international justice. To her also may belong the gigantic task of education and conciliation, so that nations may understand each other; she should show the way to the world by organizing a reign of justice and peace in her own hemisphere through the Pan-American Union. "We should be on our guard lest the realization of the horrors of war should create an atmosphere of hysteria around the supreme problem of international justice. Horrible as war is, it must not prompt us to recommend expedients for peace which might involve any fundamental denial of justice. We must remember that there are horrors of peace as well as of war. Where vice and wickedness flourish, where injustice reigns unrestrained, it is criminal to insist on enduring peace." We must recognize, furthermore, that nothing is permanent. There can be no perpetual peace. "It may be striven for only through eternal conflict with wrong; and to secure the triumph of justice between nations, men at times must be willing and eager to fight."

Of a different tenor but with the same idea of the necessity of preparing wisely for peace, is the lecture handed out to the pacifists by Professor John Dewey under the caption, "The Future of Pacificism," in the *New Republic* of July 28. The American people are profoundly pacifist and yet are at the present time impatient of the activities of many professed and professional pacifists. The pacifist propaganda failed to decide the course of a nation converted to pacifism in advance. The chief reason for the failure of the pacifist is that he has no program. He should have seen that America never was and never could be morally neutral. He should have seen that the messages to Germany after the Lusitania and Sussex disasters could mean nothing but war if Germany persisted in her program. Yet "the pacifist literature of the months preceding our entrance into the war was opportunistic, breathlessly, frantically so. It did not deal in the higher strategy of international politics but in immediate day-by-day tactics for staving off the war." The attitude of the pacifist seemed to be that if no nation ever allowed itself to be drawn into war, then wars would cease to be. Only one pacifist was able to define pacifism in a positive way. Miss Jane Addams argued for an active, energetic type, seeking "to urge upon the United States not indifference to moral issues and to the fate of liberty and democracy, but a strenuous endeavor to lead all nations of the earth into an organized international life." Others were treating symptoms rather than attacking the disease.

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The pacifists still have their chance. If they had been wise, instead of blindly refusing to face the fact of the impending necessity of war, they would have laid down the conditions and objects of our entrance into the war. They missed this precious opportunity. Will they be wiser now? Instead of declaiming against war in general and against this war in particular, instead of trying to stop it, why not determine the terms on which it is to be stopped? To one who can see, it is evident that the war has given an immense impetus to reorganization and, still more important, has made it necessary for the nations to draw together in intimate and far-reaching international combinations. The future of pacifism lies in the creation of new agencies of international control and in seeing that the war is used to bring these agencies to reality. "The present task of the constructive pacifist is to call attention away from the catchwords which so easily in war-time become the substitutes for both fact and ideas back to the realities. In view of the devastation of Serbia and of Belgium, the rights of small nations tend to become an end in itself. . . . . To get no further than setting up more small nationalities on the map is almost wilfully to provoke future wars." The isolated, national sovereignty of even large nations has been rendered an anachronism by the new industry and commerce. Questions of food supply, of coal and iron, of lines of railway and ship-transportation are much more important for the making and ordering of states than the principle of isolated nationality large or small. The interests of pacifism are bound up with securing the organs by which these economic interests and energies may be articulated. These forces cannot be suppressed. They are the moving and controlling forces of the modern world. The question of peace or war is whether they are to continue to work furtively, blindly, and by those tricks of manipulation which have constituted the game of international diplomacy, or whether they are to be frankly recognized and the political system accommodated to them. Military men and statesmen, together with some historians and political economists, are still thinking in terms of the seventeenth century when the modern sovereign nations were formed. "Too many influential personages are pure romanticists. They are expressing ideals which no longer have anything to do with facts." If the pacifists will command the future, they should work now for a future-world arrangement which will give free play to those economic forces which are actually shaping the associations and organizations of men.

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THE CHURCH AND THE WORLD

MISSIONS

Oriental Students in North America

The July issue of the *International Review of Missions* contains an interesting study of oriental students in North America. The study of men students is made by Charles Dubois Hurrey; that of women students, by Margaret E. Burton.

The immigration of oriental students to Western universities in recent years has assumed somewhat significant proportions. In the colleges and universities of the United States and Canada there are now enrolled sixteen hundred Chinese students, one thousand Japanese, two thousand from the Latin-American republics, two hundred and fifty from Armenia, one hundred and fifty from India, and a total of nearly one thousand from European countries, Africa and the Philippine Islands. Here we have six thousand students, largely picked men and women, representing about fifty different nations. Such a fact must have a vital bearing on the spread of Christianity. They are to be the commercial, industrial, political, educational, moral, and religious leaders of the future in their respective lands. The period of residence of these students varies from two to eight years. They are distributed among over five hundred different institutions in every part of the United States and Canada. A wide range of purposes actuate their coming. To provide immediate and proper service for them the Committee on Friendly Relations among Foreign Students has been organized. Offices are located in New York, and, for the past three years, devoted effort has been applied to the working out of the serious problems that relate to the welfare of these students from other lands. A secretary is charged with the responsibility of general administration, and Chinese, Japanese, and Latin-American secretaries are employed to work among the students of their own nationality. In all of the principal universities committees of Student Christian Associations are organized for the promotion of Christian friendship among students from abroad. There are multiplied means utilized for the realization of the objective of these committees, and the efficiency with which the work is done is surprising. There is published annually and distributed without charge to each foreign student, to deans of colleges, and to diplomatic and consular representatives of foreign powers in the States a directory of all students from other countries who are in the United States and Canada. Furthermore, each student is presented with a leather-bound guide- or handbook of information. An information bureau for Latin-American students has been opened recently in New York and in New Orleans with Spanish-speaking secretaries in charge.

In the United States alone there are today approximately two hundred girls from oriental countries who are students in schools and colleges. About half of these are from China. Most of them are Christians, but among them there are Confucianists, Buddhists, Hindus, and others. It is interesting to observe the wide range of the work for which they are making preparation. It includes almost every line of work engaged in by women of any country, but the majority are preparing to teach the ordinary branches of high-school and college work. For more than three years now the National Board of the Young Women's Christian Association of the United States has maintained a close touch with these oriental young women students by the visits and special service of a travel-

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ing secretary. Through this means much wholesome and helpful sympathy, instruction, advice, and assistance have been provided.

New Opportunities in Russia

An editorial in the *Missionary Review of the World*, August, discusses the new opportunities in Russia. At the outset attention is called to the fact that the two largest democracies, the oldest and the youngest, are drawing together. An evidence of this is seen in the cordial welcome that America has given to the Russian envoys, as also in the generous reception that Russia has given to the American envoys. It is insisted, furthermore, that these two nations are coming into harmony in their purpose and ideals of justice, liberty, love, and peace. The improved status in Russia is reflected in the fact that the spy system has been abolished, Jews have been emancipated, and religious liberty has been established. "Sectarians" are now from under the ban. Those formerly exiled for conscience' sake have been recalled. It is no longer a criminal offense for an evangelical minister to be instrumental in influencing a member of the "Orthodox church" to join some other church. Evangelistic open-air meetings have been conducted already in Nevsky Prospect, Petrograd, and these without the opposition of priest or police. Special permission is no longer required before baptism can be administered. From Petrograd a correspondent writes: "Glory be to God, Russia is now a free country. The chains of bondage are now broken. The door for God's work is wide open. Three Sundays have been given us for meetings free of charge in the City Hall. There is much need of prayer." Here is a newly opened door among 182,000,000 people. The question is raised: What will the evangelical Christian church do to enter this door? "The American Methodist church already has a mission in Petrograd. The Disciples are considering entering the field. Pastor Fetler, who represents the Baptists, has launched (June 27) the 'Russian Missionary and Educational Society' as an interdenominational mission with branches in Petrograd, Moscow, Riga, and elsewhere. The plan includes an educational center for training the Russian evangelists, a Bible and Tract Society, and several gospel halls." These are intensely religious people. A great field is open for evangelical work. The regeneration of Russia would be a leavening force for Europe and for Asia.

Test of War on Missions

The chief feature in the presentation of the report of the committee on foreign missions at the Dallas Assembly (Presbyterian), so says the *Continent*, was the address of the secretary, Doctor Halsey. The question he set himself to answer was: "Has the cause of foreign missions stood the test of war?" His answer was a cumulative succession of instances demonstrating how in present times of crisis the missionaries of the church are everywhere "thinking internationally," and how the converts of missions in many lands are living up to a standard of faith and works shaming the consecration of the church at home. Particular comment was made on the influence of Christian missionaries in China which prompted that nation to repudiate and in ten years' time extinguish the growth and importation of opium. This he pronounced "the greatest piece of social service ever accomplished by any nation on the globe." Missionaries in the Kamerun have waged a long and patient fight against intoxicants. At last everywhere in the colony are posted signs: "No liquor for natives is to be sold, given, or exchanged." Nearly $2,000,000 of relief money donated by Syrians in the United States has been distributed to their relatives in Syria by Presbyterian

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missionaries. In Mexico all parties of warring Mexicans have refrained from disturbing Presbyterian schools, churches, and hospitals. Not a dollar's worth of the board's property has been destroyed. The Elat church in Africa, in spite of war surging all around it, celebrated a recent communion with 21,000 persons in attendance, and with 17,000 joining the church on confession. This native church itself last year paid $3,000 of the $3,100, its total operating expenses.

RELIGIOUS EDUCATION

Week-Day Religious Instruction

There have been encouraging developments recently in the correlation of Bible-study with the work of the public schools. There is in the August issue of *Religious Education* a very satisfactory survey of this progress. First, attention is called to the fact that churches are putting biblical instruction more and more on a pedagogical basis. That there is a growing interest in the work of religious education is shown by the many new organizations that are appearing for the better training of religious teachers. Such organizations now operate in New York City among the Catholics and the Jews. Also the Episcopal Diocese in that city, in the interest of advanced study in the field of religious education, has in operation a society called the "Fellowship for Religious Education." "Community or city institutes or schools of religion and night schools for teacher training are being organized so rapidly that no definite estimate of their number is now available." Supplementary to Sunday schools and complementary to public schools, many parochial, private, week-day, and vacation schools are now maintained. Week-day religious instruction is being offered in various churches throughout the country. For example, in New York City many Protestant churches provide such instruction, while Jewish centers have about fifty thousand in attendance, and Roman Catholic centers approximately eight thousand.

There has been exceptionally great progress in the high-school plan for Bible-study credit. Since 1910 this plan has operated successfully at the State Teachers College at Greeley, Colorado; since 1912, in the high schools of North Dakota; since 1914, in Colorado. In 1915 and 1916 it was introduced in many central and western states and is now in operation in some of the schools in a majority of the states. Among these states are: Alabama, California, Colorado, Idaho, Illinois, Indiana, Iowa, Kansas, Michigan, Mississippi, Missouri, Nebraska, North Dakota, Ohio, Oklahoma, Oregon, Texas, Virginia, Washington, West Virginia, Wisconsin. The plan pursued varies in different states, but in the whole range and effort of its application, it seeks to do the work which the public schools cannot do and to round out and complete the life-curriculum for young people. The ultimate success of this movement has its prophecy in the present encouragement and recognition which are extended to it by the public schools themselves.

The Next Annual Convention of the Religious Education Association

The fifteenth convention of this organization is to be held in Atlantic City, approximately March 12–14, 1918. The program has not yet been perfected, but an outline of a proposed program has been published in order to invite suggestions and criticisms. The special theme is "Organizing the Community," and the dominant idea in mind is the establishment and co-ordination of a comprehensive program of religious education in a community. The proposed program is as follows:

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FIRST SESSION, 2:00 P.M.—MARCH 12, 1918

The Problem Stated

Studies of communities, prepared in advance, taking at least twenty typical communities, analyzing their situations and stating their problems

Studies of time-programs of children and youth, presenting cross-sections of community problems, based on personal investigations

SECOND SESSION, NIGHT GENERAL SESSION

Topic: *An Interpretation of the Community*
President's Annual Address

THIRD SESSION, 9 A.M., MARCH 13

The Life of the Children and Youth in a Community

Programs of Health; Play; Work and Study; Worship; Social Groupings

FOURTH SESSION, AFTERNOON

The Functions of the Agencies in the Community (Each to be presented in a statement of less than 1,000 words)

FIFTH SESSION, NIGHT GENERAL SESSION

Religious Unity at Work

1. In Churches
2. Through Christian Associations
3. In General Community Enterprises

SIXTH SESSION, 9:00 A.M., MARCH 16

Community Programs of Religious Education

1. Rural
2. Village
3. Suburban
4. City
5. Special Types, as Military Camps, etc.

11:30 A.M. Department Sessions Business of Departments

SEVENTH SESSION, 2:00 P.M.

Annual Business Meeting of the R.E.A.
Will include report from the Council on the function of the R.E.A. in relation to educational and social developments

Promoting Community Co-ordination

EIGHTH SESSION, NIGHT GENERAL SESSION

(A program prepared by the Church-School Department)

The Malden Plan

This plan has aroused considerable interest recently. Its details of organization and management are described in the Malden leaflets issued by the Pilgrim Press. The fundamental principles in the work are set forth in the *Pilgrim Teacher* for June, 1917, and from this are reprinted in the August number of *Religious Education*. Even a cursory examination of these principles leaves the impression that the movement is significant:

1. Religious education is an essential factor in the Christianizing of the world.

2. Religious education demands trained leaders.

3. The training of the religious leaders of a community is a community problem which can only be solved by co-operative effort. The resources of all the churches in the community must be federated and placed at the disposal of each of the churches.

4. Community work in religious education must be strictly non-denominational. Anything which serves to create denominational consciousness will dispel the community consciousness, and without a community consciousness no community task can be solved.

5. The two elements absolutely fundamental in a community program of religious education are a *permanent community organization and a trained educational leadership*. The first is provided in a community council of one hundred citizens who become students of the problems of religious education; the second is secured by going into the open market and employing the best leadership available, just as the community does in securing leadership for its public schools.

6. A community school of religious education must be a real school which maintains academic standards, assigns lessons, exacts lesson preparation, holds examinations, and subjects its pupils to the same rigid mental discipline that obtains in any standard school. Pupils must both give and get something from each recitation.

7. The curriculum of a community school should meet the community's needs, and be modified as these needs vary. The curriculum must be balanced, and the student should have guidance in electing courses.

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8. One evening a week for study and one evening a week for recitation has been shown to be as much as busy citizens will give to this kind of work. Two class periods each session are provided, and the course covers three years' time.

9. A community program must grow no faster than community sentiment can be created to sustain it. It should come up out of the people; it should not be set upon a community from the outside. A definite system of creating and directing the growth of the community must be operated by the leaders of the movement.

10. The leaders of a community movement should have a clear-cut idea of the system they are developing. This system should parallel the system of public schools and be equally efficient. A well-rounded program will include:

a) A community council of religious education.

b) A community board of religious education.

c) A community superintendent of religious education.

d) A system of Sunday schools of religion.

e) A system of week-day religious schools.

f) A community school for the training of religious leaders.

CHURCH EFFICIENCY

The New Age and the Church

Many are asking what part the church is to have in the work of reconstruction which must inevitably follow the war. The June issue of the *Constructive Quarterly* carries an article discussing this question. It is recognized that out of the world-war abundant and gigantic political changes are sure to come; but its largest expression is to be in ideals. In the new world-task large responsibilities are to fall to the church. The question is: Will the churches heretofore much occupied with keeping intact their own organizations be able to get out of themselves and into the swing of a world-program? General church union, it is believed, is not in the immediate future, but within certain comprehensive limits it is a comparatively early probability. Whatever of union may come, it will not serve to placate theological differences, but will be used as an immediate reconstructive and remedial agency in rehabilitating both religion and civilization.

The writer holds that most Christians of today desire church unity and are really seeking it within more or less broadly expanding lines. This, too, is but symptomatic of the Christian spirit of the age. Already there is a distinct tendency toward amalgamation among various bodies of Christians on the basis of doctrinal likenesses or accommodations. Also ritualistic and administrative differences have either been composed or a new order of polity has been resorted to. On every hand the catholic elements are being emphasized. A number of religious bodies subdivided on minor questions have been endeavoring to harmonize their differences and to reorganize on a more catholic basis. This is true of several of the Protestant bodies of both the Dominion of Canada and the United States. While the churches may set an example of unity for the nations, it is true also that religious catholicity will be made possible in a large measure by world-nationalism.

Report of Commission on Unification

For some time, two of the great Protestant bodies in the United States have been making serious efforts toward unification. The second session of the Joint Commission working on this problem was held recently. The official report has been given to the public as follows:

The members of the Joint Commission on Unification of the Methodist Episcopal Church and the Methodist Episcopal Church South, in closing the labors of their second session, held at Traverse City, Michigan, June 27—July 3,

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1917, send greetings to the people of the two branches of the one church which they represent.

First of all, we give thanks to God the Father, through our Lord Jesus Christ, for the full measure of grace which has been vouchsafed us in our labors, and for the evident tokens of the presence of the Holy Spirit in our assemblings, sweetening our fellowship, deepening our sense of oneness in Christ, and strengthening our hope of a united Methodism throughout the reaches of our common country.

We do not seek in this message to diminish the general understanding of the difficulties which have attended our efforts to meet fully the task committed to our hands, but we have rejoiced greatly in Christ, our divine Leader, to see how many of these difficulties have dissolved away as we have approached them in a spirit of prayer and dedication to the end which the church has set us to achieve. The results of our labors are not yet complete, but they are substantial and reassuring, and it is part of the purpose of this communication to inform the connections which we represent of the fact that we have the unfinished details of our task under prayerful consideration and treatment, and it is our earnest desire to be able to make to our respective General Conferences a happy report upon the whole matter of unification.

That our people may have the means of determining for themselves the extent to which we have progressed, we beg to submit the following statement touching the conclusions reached at this sitting of the Commission:

The Joint Commission has reached tentative agreements upon the following matters:

1. The Church Conference.
2. The Quarterly Conference.
3. The Annual Conference, including lay representation therein.
4. The composition and powers of the white Regional Conferences.
5. The area boundaries and powers of the Missionary Regional Conferences.
6. The basis of representation in the General Conference and the powers of the same.
7. The method of election, assignment, and retirement of bishops, together with a constitutional provision for the defining and fixing of the privileges, powers, and duties of the episcopacy.

The foregoing tentative agreements are subject to further consideration and revision if necessary, and their final approval and adoption are contingent upon agreement on the matters that are yet to be considered.

The National Service Commission

The recent Presbyterian Assembly (U.S.A.) created a National Service Commission. It is composed of some of the ablest and most devout men of the church, distributed from New England to California. There are now about 120 members and they have already organized and entered upon their activities.

In the resolution of appointment the work of the commission was designated as: (1) A stimulating of the church to new patriotism and loyalty to the government in the present crisis. (2) To call all the people to a more earnest and consecrated service and knowledge of God. (3) To assist in every way in protecting and developing the life and character of our soldiers in purity and sobriety, and their defense against all moral evils. (4) To assist in every way possible in the physical needs and betterment of the boys in the training camps and at the front. This movement is promulgated by a great religious body numbering more than five millions of people and is significant in its spirit, ability, and purpose.

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BOOK NOTICES

The Jesus of History. By T. R. Glover. New York: Association Press, 1917. Pp. xiv+225. $1.00.

Leaving theology and criticism by the way, and writing from the human side, the author deals with the central impression that Jesus has made on history. Just as the scientist and the historian keep close to the facts, so does Mr. Glover keep close to the facts in the life and teaching of Jesus. As a matter of fact, "Jesus of Nazareth does stand at the center of human history. He has brought God and man into a new relation." In a striking presentation of the facts this appears beyond peradventure. It is not possible in a short notice to convey any idea of the book. From the passages we have marked we should like to quote this one from the chapter on "The Choice of the Cross": "And then something comes over them—the disciples—a sense that there is something in the situation which they do not understand, a strangeness in the mind. They realize, in fact, that they are not as near Jesus as they had supposed. And, as they follow, the wonder deepens into fear. Any one who will really try to grapple with this problem of the cross will find very soon the same thing."

Mr. Glover is known among scholars through his *Conflict of Religions in the Early Roman Empire*. He has also lectured in Great Britain, America, and India.

The Religious History of New England. Cambridge: Harvard University Press, 1917. Pp. v+356. $2.50.

A good avenue of approach to the religious history of New England is through the religious denominations. The committee in charge of these lectures regrets that it was not possible to get a statement from the Roman Catholic communion. Barring this omission the representation is fairly complete. Eight members of as many communions set forth the origin, growth, and influence of their respective bodies. Since Congregationalism was first on the ground, and for many years was the sole controlling religious agency, it should come first and occupy most space.

Professor Platner presents the subject admirably in three lectures. The first Congregationalists were rigid Calvinists, and Calvinism was carried to its limits. The standing order stood inflexibly, and all other religious bodies found it difficult to exist at all.

But it was not possible to hold this new and rapidly growing community in such an iron grasp. Numerous problems arose within the body, and they were inadequately solved by means that opened the way for wide defection, e.g., The Half-Way Covenant. Harvard College soon got free, and Yale College was established in the interests of orthodoxy. But at last there were well-organized and open revolts against the Standing Order. Professor Fenn in three lectures traces three of these revolts: the Free-Will Baptists, originating with Benjamin Randall; the Christians, tracing their origin to Abner Jones; and the Unitarians. In his second and third lectures on the Unitarians Professor Fenn in a concise but vivid manner explains the origin and traces the growth and distinctive doctrines of the Unitarians. Very interesting is his discussion of the four main points at which the Unitarians differed from the orthodox. There was much bitterness among the orthodox because their losses were serious.

Other lectures are on: "The Baptists," by President Horr; "The Quakers," by Professor Jones; "The Episcopalians," by Dean Hodges; "The Methodists," by Dr. Huntington; "The Universalists," by Dr. Adams; and "Swedenborgians," by Dr. Worcester.

The volume is valuable and attractive.

The Will to Freedom: or The Gospel of Nietzsche and the Gospel of Christ. By John Neville Figgis. New York: Scribner, 1917. Pp. xviii+320. $1.25.

Nietzsche is a problem. His influence is growing. Most of his works have been translated into English. He is read with approval by many of those whom he most bitterly attacks. One feature of the problem is that nobody knows exactly what he means. Some regard his writings as the ravings of a mad man and dismiss the subject. Others are sure that he has a gospel which the world needs. Does he not, for example, stand for fulness of life and the Over-man? But one critic has discovered eight varieties of the Over-man in Nietzsche's own writings. Whenever the reader finds something seriously wrong, he need not stop to refute it. Just let him read on, and Nietzsche will probably do it himself.

A perusal of Nietzsche's writings leaves the impression that he is against everybody and everything, and this is true if you say everybody and everything *as they are*, for he was a dynamist with a vengeance. If his conception of the Over-man had been realized he would at once have attacked that conception. His pet *bête noir* was Christianity. For example: "I call Christianity the one great intrinsic depravity." "One does well to put on gloves when reading the New Testament. The proximity of so much uncleanness almost compels

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one to do so. . . . . Every book becomes clean when one has just read the New Testament."

For Nietzsche all Christianity and morality are marks of *decadence*. His idea of the Overman of course makes him unsympathetic with what he regards as the lower grades of men. One of his most competent followers interprets him so: "Instead of the lowest classes in society receiving wages and keeping up their pseudo-independence, *they must be trained to submit themselves as property*."

Therefore, whether we like it or not, the Nietzschean problem is a tremendous reality, and it is fortunate that some of our foremost scholars and thinkers are seriously trying to deal with it. Dr. Figgis' book is one of the very best contributions to the subject. He has studied Nietzsche for years—not only his "full-dress" works, but also his letters and posthumous works. This is evident in every chapter—almost every page. For the reader who has not time for the writings of Nietzsche but who would like to know what it is all about, this is the book. Dr. Figgis is firmly anchored in the Christian faith, yet nowhere in his book does he betray any animus. He is earnestly seeking to appreciate his subject and to estimate him at his true value. He begins with a biographical sketch and then takes up in broad outlines the main points in the gospel of Nietzsche. Then follow chapters on "Nietzsche and Christianity," "Nietzsche's Originality," "The Charm of Nietzsche Showing the Reasons for His Popularity," and "The Danger and the Significance of Nietzsche."

Dr. Figgis fully realizes the bitterness of the Nietzschean tonic, but he thinks it is good for us and that we ought to get from it "the sense of the greatness of things, the need of courage and a free soul, the worth of discipline, the futility of mere comfort, worship, and the vanity of all security that has any other anchor than our own soul."

He closes: "We Christians are the happier that we can see a reason for all this where Nietzsche saw none, and can say with the ancient sage, 'The fear of the Lord is the beginning of wisdom; and to depart from evil, that is understanding.'"

Fundamental Questions. By Henry Churchill King. New York: Macmillan, 1917. Pp. xiv+256. $1.50.

Any book bearing this title is bound to arrest attention; when it bears President King's name as author, it is opened with eager interest. He has such intimate contact with those who are seeking the answer to fundamental questions that we expect clear and convincing answers. The questions involved in this discussion are: (1) suffering and sin, (2) prayer, (3) Christ, (4) life's fundamental decision, (5) liberty and law, (6) Christian unity, (7) Christianity as a world religion. We turned first to the chapter on "Prayer," not only because of its intrinsic importance and central place in the religious life, but to compare what President King says with the treatment of the subject by Dr. Fosdick in *The Meaning of Prayer*. President King is equally frank in recognizing the problem; he is also positive and helpful in his statements; but we felt that the problem was made rather too conspicuous, and the answers were almost too hesitant. For example, take the conclusion of the paragraph on intercessory prayer. President King says: "If this be true, intercessory prayer seems to involve no particular intellectual difficulty." But that kind of a reply to a fundamental question lacks conclusiveness. "If" and "seems" and "particular" are weak words in a sentence that ought to have the positive ring of a sharp and assuring answer to a searching question. We feel a stronger accent from Dr. Fosdick. The last chapter, "Citizens of a New Civilization," is a thrilling statement of the universal meaning and claim of Christianity that must find an answer from anyone who is sensitive to the call to high and heroic duty. The climax of this chapter and therefore of the book is superb.

The New Testament: A New Translation. By James Moffatt. New York: Doran, 1917. Pp. x+395. $1.00 net.

At last we have the translation of the New Testament by Professor Moffatt in handy form. The first edition was suited only for the desk; this is fit for the pocket. The page is excellent in point of legibility, but the margins have been sacrificed almost to the limit of ugliness. The publishers of Weymouth's *New Testament in Modern Speech* have produced the better pocket edition. We are not attempting a review of Professor Moffatt's work here, but only a notice of the publisher's success in giving the book a new dress. It is excellent, and we commend the volume in its new form to all students of the New Testament.

The Expository Value of the Revised Version. By George Milligan. New York: Scribner, 1917. Pp. vii+147. $0.75.

The purpose of this little volume in "The Short-Course Series" is not to repeat the material that came from the pens of Trench, Ellicott, Lightfoot, and Westcott concerning the Revised Version. But there is need of a short discussion of the value of other versions of the Bible than the Authorized. This is admirably supplied in the present book. The first part is the least valuable, containing in the compass of twenty pages a brief history of the English

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translations of the Bible. Then follows a discussion, under negative and positive heads, of the practical use of the Revised Version. The third section, about fifty pages, contains a concrete study of the doctrinal significance of the Revised Version as the translation renders passages bearing upon the person and work of Christ, the Christian life, the Holy Spirit, and the Last Things. Here Dr. Milligan sets forth an array of interesting variations in translation which ought to bring freshness and strength into the preaching of any pastor who will follow out the study. This section of the book ought to have been more extensive, even if the first were omitted and the second severely compressed in consequence. The word "Revisers" is misprinted on page 115 and some lines have fallen out altogether at the top of page 142.

The Dawn of a New Religious Era. By Dr. Paul Carus. Chicago: Open Court Publishing Co., 1916. Pp. vii+132. $1.00.

This "revised and enlarged edition" contains nine essays in which the characteristic views of the writer are set forth. Many of the papers are old; for example, "Science a Religious Revelation" was delivered before the world's Congress of Religion in Chicago in 1893. The final essay or statement, "The Work of the Open Court," sums up the principal contentions of the writer. It is interesting to note how the antagonist of formal theology is eager to introduce such terms as "theonomy" and "panpathy." While much of this material is elsewhere available it is interesting to have it in a single volume. But the book makes no contribution to our modern thinking and is not significant. The closing verses show that Dr. Carus is not a poet, honest and eager scholar that he is.

The Survival of Jesus: A Priest's Study in Divine Telepathy. By J. Huntley Skrine. New York: Doran, 1917. Pp. 326. $2.00.

The underlying philosophy of Dr. Skrine, who is a clergyman of the Church of England, may be summed up in three sentences: that "intuition" is the method of knowing; that life is self-interchange, interchange of thought and will, between persons; and that this interchange is effected telepathically. Indeed he identifies life and telepathy, and makes knowing a part of life.

Using telepathy as the secret which he has discovered in the way Jesus saves men, the author builds up a system in which Jesus as man is Savior without propitiation. At the same time he protects the divinity of Christ by telepathy between God and Jesus. The book is beautiful to those who think they understand it, vague to others, and charming in a way to most.

The Canons and Decrees of the Sacred and Oecumenical Council of Trent. Translated by the Rev. J. Waterworth. Chicago: Christian Symbolic Publication Society, 1917. Reprint of London edition of 1848.

This is a volume of real importance for the student of dogma. It is a reprint of the reliable translation by Bishop J. Waterworth which appeared in 1848. It is complete, covering all the action of the Council, and is particularly valuable in that it contains the sections of the decree on reformation. The Christian Symbolic Publication Society is to be congratulated on getting out so useful a volume, and it is to be hoped that it will carry forward its purpose to publish other standard Christian creeds in their authorized and unabridged form.

The Bible in Our Modern World. By F. M. Sheldon. Boston: Pilgrim Press, 1917. Pp. 53. $0.35.

The author is the secretary of the Congregational Sunday School and Publishing Society. The book contains four chapters: "The Problem and How to Approach It," "The Rescue of Essential Christianity," "The Question of Authority," "Finding and Teaching the Positive Values." It is an excellent little volume to put into the hands of young people in these days of literalistic and grotesque Bible interpretation.

God's Minute. A Book of 365 Daily Prayers Sixty Seconds Long for Home Worship. Philadelphia: Vir Publishing Co., 1916. Pp. 384. $0.35.

A useful book for family worship. Naturally the petitions are variously conceived and the work is of uneven quality. The purpose of these prayers ought to be to bring the family to pray together. Actually this is achieved in many cases in this volume. The publishers are to be congratulated in keeping the book at so low a price.

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STUDY II

III. VISIONS OF HEAVEN

First day.—§ 14. *Heavenly glory of God.* Read 4:1–4. Having previously admonished the principal churches of Asia Minor to purify themselves in preparation for the speedy coming of Christ (§§ 6–12), John now proceeds to assure his readers that God and Christ together will presently execute a mighty judgment upon the Roman Empire, at the same time destroying Satan and all his hosts. John's method of encouraging his readers to expect this glorious deliverance is to paint vivid pictures of coming events as he has beheld them in the ecstasy of vision. First, he describes the majesty of God in heaven. God is represented as sitting upon a throne, and his appearance is more beautiful than that of a rainbow ornamented with precious stones. He is surrounded by twenty-four royal subordinates, also seated upon thrones and wearing golden crowns. This imagery is well calculated to persuade the reader that God and his heavenly associates represent an imperial authority vastly more powerful than that of the Romans.

Second day.—Read 4:5–8 for further details in the picture of God's heavenly glory. The terribleness of God is suggested by the lightnings, voices, and thunders that proceed from his throne. Seven spirits stand ready to do his bidding, and the presence of four monstrous creatures adds to the terrors of the scene. These indescribable beings perpetually declare the eternal holiness and power of God "who is and who is to come."

Third day.—Read 4:9–11. The twenty-four heavenly kings also acknowledge the supremacy and illimitable power of God. In contrast with the Roman emperor, who sets himself up as the deity demanding worship from men, these princes prostrate themselves before the God of heaven. Since he has created all things, he is lord of all and is the only rightful possessor of glory, honor, and power.

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This must have been an exceedingly comforting thought to Christians enduring persecution, because they refused to worship the emperor whose glory, honor, and power seemed temporarily so overwhelming.

Fourth day.—§ 15. *Heavenly glory of Christ.* Read 5:1–5. As a further means of strengthening the confidence of his readers, in the next place John pictures the heavenly dignity of Christ, whose speedy return is to bring deliverance for Christians. God is represented as holding in his hand a wonderful book-roll, so constructed that it could not be completely unrolled until each of its seven seals had been broken. The contents of the book are unknown because God awaited the appearing of someone able to break the magic seals. In his vision the seer weeps at his inability to peer into this roll containing the secrets of the future, but presently he is comforted with the assurance that the risen Christ possesses the power necessary to break the seals, thereby revealing the future to John who communicates this new information to his readers.

Fifth day.—Read 5:6–10. Christ's appearing upon the scene is the occasion for introducing special details in the picture of heaven. Standing in the midst of the royal court, he is portrayed as a marvelous creature resembling a lamb. When he takes the magic book out of God's hand the dignitaries of heaven do obeisance to him in recognition of his power, even as they had previously acknowledged the power of God (4:9–11). Christ is thus honored because of his faithfulness while on earth, and there remains upon earth a group of his followers whom he has destined for a royal rule, notwithstanding their present condition of affliction.

Sixth day.—Read 5:11–14. The author cannot dismiss his description of the heavenly powers without a concluding declaration that the might of God and of Christ is sure to triumph. The entire angelic host joins the members of the royal court in heralding the praises of Christ who is worthy to receive all power and glory, in spite of the fact that his earthly career had ended in death at the hands of the Romans. In the final outburst of praise the whole creation unites to acknowledge the complete and eternal supremacy of God and Christ together. As John held this portrait of the heavenly powers before the eyes of his fellow-sufferers, doubtless many of them were induced to share his confidence in the speedy overthrow of hostile Roman rule.

IV. VISIONS FROM THE HEAVENLY BOOK

Seventh day.—§ 16. *Pictures of impending calamities.* Read 6:1, 2. In his vision John had been privileged to peer into the secrets of heaven. As one by one the seven seals of the heavenly book were broken, he saw as in a great picture book images of events to take place in the future when the end of the present world draws near. The first picture seen is that of a white horse and its crowned rider equipped with a bow and accoutered for victory—symbolic of impending wars to presage the downfall of the Roman Empire. Probably John has in mind a possible invasion of the Parthians, or other dreaded enemies from the East, who would throw themselves furiously against Rome, their temporary triumph being prophetic of the ultimate destruction of the empire by Christ.

Eighth day.—Read 6:3, 4. The breaking of the second seal discloses another picture of coming disaster. The rider upon a red horse is a still more vivid symbol of the wars which are expected to rend the empire. This is a scene of bloodshed

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typified by the sword as the characteristic weapon of destruction in ancient times. Peace would be removed from the earth and wholesale slaughter would ensue. Then the Romans themselves would suffer the same agonies which they at present were inflicting upon the Christians.

Ninth day.—Read 6:5, 6. The picture revealed with the breaking of the third seal symbolizes famine, another of the preliminary distresses to overtake the Romans as the end draws near. The rider upon the black horse carries a pair of scales for weighing out bread when food will become so scarce in the empire that one measure of wheat—the usual amount of the workingman's daily ration—will increase twelve times its normal price; even the price of coarser barley bread will similarly increase. But the luxuries, oil and wine, will be unharmed, thereby permitting the wealthy to revel in their pleasures, while the more substantial staple articles of food perish.

Tenth day.—Read 6:7, 8. Still another image of approaching doom is disclosed when the fourth seal is broken. This time the color of the horse resembles that of a corpse, and its rider is the personification of death accompanied by a personification of the powers of the lower world. These destructive powers, having been let loose upon the Roman Empire, will employ various devices for accomplishing the death of one quarter of the population. Many persons will fall in battle, others will die of hunger, deadly pestilence will carry away others, and still others will be devoured by ferocious beasts.

Eleventh day.—Read 6:9–11. In speaking of death, John is reminded that Christians, who have already been overtaken by this calamity, are to suffer further persecutions. But the opening of the fifth seal exhibits a comforting picture for the persecuted. The Christian martyrs have not been carried off to Hades. On the contrary, their souls are seen stored in a special place in heaven where they cry to God for vengeance upon their Roman persecutors. The seer learns that the period of suffering is to continue "yet for a little time," until others of the faithful have been given a full opportunity to attain to the glories of martyrdom. Looking upon this picture of the reward awaiting them in heaven, Christians were encouraged to endure with equanimity their part in the calamities of those trying days.

Twelfth day.—Read 6:12–17. The next picture exhibits certain terrors in nature to occur with the approach of the world's end. Here John follows in the footsteps of his Jewish and Christian predecessors, who drew their imagery from terrifying natural phenomena. See Isa. 2:10 f., 19, 21; Joel 2:30 f.; Mark 13:24 f. The day of final agony is portrayed in terms of the complete collapse of the present powers of nature, thus surely involving the utter downfall of the Roman Empire. In those ancient days the sky was thought to be a bell-shaped partition shutting off heaven from earth. When this partition is removed men are filled with terror at seeing God looking directly down upon them, and they seek to hide themselves in the caves of the earth. The terrified persons who stand out especially in John's vision are the characteristic classes of Roman society: kings, princes, military officers, the rich, the powerful, slaves, and freemen.

Thirteenth day.—§ 17. *Safety of the saints.* Read 7:1–8. Following the protrayal of dire calamities, another picture appears, guaranteeing the safety of

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the saints. Adhering to the current notion that the winds are controlled by special supernatural powers, John pictures four angels restraining the fury of the winds, while another angel in this season of calm places the stamp of God upon the foreheads of the saints. The first group is to be selected from the twelve tribes of the children of Israel, 12,000 from each tribe. These are to survive the calamities of the age and be given a place of final refuge in heaven.

Fourteenth day.—Read 7:9–12. The rescue of 144,000 saints from among the Jews represents but a part of the total number to be saved. In the same picture John sees an innumerable multitude rescued from among Gentiles of every nationality. Clothed in white robes and carrying palms in their hands, this company of the redeemed are portrayed in the act of rendering praise to God and to Christ for effecting their salvation. The angels join in the chorus making special declaration of the almighty glory and power of God, who is the ultimate source of salvation. The readers of the book, as they gaze upon this picture, would surely gather new strength for resisting the tortures of persecution.

Fifteenth day.—Read 7:13–17. Not content with the assuring imagery already exhibited, John sketches a further scene revealing more explicitly the identity of the white-robed saints in his picture. One of the heavenly dignitaries definitely announces that these persons are the faithful, who have passed successfully through the period of excessive suffering immediately to precede the destruction of the Roman Empire and the end of the world, which have been described in chap. 6. The privileges of these saints in heaven are portrayed in glowing imagery. They dwell in the very presence of God, receiving constantly his protection, and Christ devotes himself especially to their care.

Sixteenth day.—Read 8:1–5. The breaking of the seventh and last seal of the heavenly book discloses more in detail the tragic events connected with the last times. But before proceeding to the description of these terrors, John has still another word of assurance for the faithful. While the hosts of heaven await in awful silence for half an hour the staging of the final scene in the great drama of destruction, an angel appears with a golden vessel full of incense symbolizing the prayers of the saints. Heaven is represented as equipped with altars for sacrifice, as was the temple inclosure in Jerusalem. When the incense is burned the prayers of the saints ascend in pleasing fragrance before God. In contrast with this evidence of divine favor for afflicted Christians, another act of the angel is expressive of divine wrath upon the enemies of Christians. When the angel is seen taking fire from the altar and casting it upon the earth the silence of heaven is broken by thunders, voices, lightnings, and the rumble of the earthquake. Thus the enactment of the final scene is begun.

V. VISIONS OF THE SEVEN ANGELS WITH TRUMPETS

Seventeenth day.—§ 18. *Preliminary afflictions.* Read 8:6, 7. When the last seal of the heavenly book was removed, John saw seven angels with trumpets (8:2). Now they are seen prepared to give the signal for successive deeds of destruction to be visited upon mortals. With the blowing of the first trumpet a preliminary affliction falls upon earth in the form of a destructive hailstorm accompanied by livid flashes of blood-red lightning. So severe is this storm that one-third of all the trees are destroyed along with all green grass.

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Eighteenth day.—Read 8:8, 9. When the second angel gives his signal new afflictions are seen to smite the earth. An uprooted volcano is cast into the sea, and its bloody flames not only kill a third part of all creatures living in the sea, but also destroy one-third of the shipping of the world. As the wealth and happiness of Rome were largely dependent upon the commerce of the Mediterranean, this event would constitute a serious blow to the power of the empire.

Nineteenth day.—Read 8:10, 11. At a signal from the third angel one-third of all rivers and springs are smitten by a falling star which renders the waters both bitter and poisonous. As a result of drinking these poisoned waters, many human beings perish.

Twentieth day.—Read 8:12, 13. The last of these milder forms of affliction occurs when the fourth angel blows his trumpet. Thereupon the luminaries of both day and night are diminished by one-third. But much greater distresses are to follow in three successive seasons of woe. John sees the picture of a flying eagle possessing powers of speech and announcing that each of the remaining three angelic trumpeters will call forth demonstrations of more woeful afflictions as the climax of the scene is reached.

Twenty-first day.—§ 19. *The first woe.* Read 9:1–6. At the blowing of the fifth trumpet, a star falls to the earth. It was a custom among the ancients to personify the stars. This supernatural astral being possesses the key to the great chasm beneath the earth where all sorts of terrors are supposed to be located. When this awful chasm is unlocked John sees the atmosphere filled with black smoke. This smoke breeds pestilential creatures resembling locusts or scorpions. But these new pests, instead of destroying vegetation as locusts usually do, direct their harmful activities toward human beings. But Christians were to have no fear, since the locusts were definitely instructed to spare all persons marked by the seal of God (7:3). All others were to be smitten, not by death, lest they escape their fate too quickly, but by sore affliction for a period of five months.

Twenty-second day.—Read 9:7–12. In order to increase the picture of terror John adds a fanciful description of the creatures that have been released from the abyss. They are horse-shaped creatures having human heads, long hair, and lions' teeth. Their bodies are covered with scales like breastplates, and they fly with wings that make a terrific noise. Their serpent-like tails containing stings at the end are the instruments with which they torture mortals. This destructive host is led by a superior demon, himself the very personification of destruction. Such mythological figures were not unusual in the thinking of that ancient world.

Twenty-third day.—§ 20. *The second woe.* Read 9:13–17. Especial preparations have been made for the loosing of the third woe as depicted by John. The sixth trumpeting angel was instructed to liberate four angels who had been chained down near the river Euphrates. Here they had been kept in waiting for the moment when they were to assemble a mighty host of cavalry 200,000,000 strong to overrun the Roman Empire. Nor are these mere ordinary horsemen. They are to be equipped with breastplates flashing like fire and are to ride upon horses having lions' heads and exhaling fire, smoke, and brimstone.

Twenty-fourth day.—Read 9:18–21. It was to be expected that so terrible a scourge would prove very deadly. As a result, one-third of the earth's inhabitants die, slain by the fire, smoke, and brimstone exhaled by the horses. The

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horses all have serpent-like tails with which they injure men. This terrifying demonstration seems to have been designed to effect the repentance of surviving Gentiles, who should see in this affliction a punishment for their previous refusal to adopt Christianity. But John does not look for any general repentance even under these circumstances. He expects the heathen peoples of the Roman Empire to continue until the end in their idolatrous and sinful ways.

Twenty-fifth day.—Read 10:1–7. Before passing on to describe the last woe, John introduces a few supplementary pictures sketching more fully certain details of the program. In the first place, he reaffirms his authority to depict these details by describing at this point a new experience of his own. He seems to be back upon earth again where he witnesses the descent of a mighty angel who stands with one foot upon the sea and the other upon the dry land. The utterance of the angel stirs up the voice of the thunders, here represented as supernatural persons using intelligible speech. Apparently their words referred to approaching doom, but John did not feel at liberty to repeat their language. That these secrets are presently to be disclosed is solemnly affirmed by the angel, but this revelation is not to be made until the seventh trumpet is blown. Then the events of the end will be revealed, disclosing to the righteous the mystery of God as already foreshadowed in the writings of the prophets.

Twenty-sixth day.—Read 10:8–11. John believes that he is the divinely chosen medium of this final revelation. He supports this contention by relating that in his vision he had received and eaten a book from the angel's hand. This reception of divine wisdom was a pleasant experience; the book was like honey in John's mouth. But it grew less pleasing as he reflected upon the sufferings to be endured by the Christians in the last days. Nevertheless, he now feels himself fully equipped to disclose the particulars regarding the final judgment which God is about to pronounce upon the hostile heathen.

Twenty-seventh day.—Read 11:1 f. John lingers a few moments longer upon a picture of events to take place before the third and final woe is introduced by the blowing of the seventh trumpet. He has been instructed in his vision to take the measurements of the Jerusalem temple with the altar and inner court, but not to measure the outer court to which Gentiles were usually admitted. In the new scheme of things no provision is to be made for Gentiles, since all those who have not accepted Christianity will have perished. But the measurements of the more sacred precincts are to be preserved for future restoration. In the meantime the Gentiles will devastate the holy city for a period of three and a half years before the advent of the final woe. Apparently John took these numbers from some such source as Dan. 7:25; 12:7.

Twenty-eighth day. Read 11:3–7. Another phenomenal event of the last days seen by John in his vision is the appearance upon earth of two heavenly personages sent especially to preach with reference to the coming disaster. For a period of 1260 days—again three and a half years in ancient reckoning—they are miraculously preserved from the enmity of the heathen against whom they prophesy. Their power to prevent rain, to turn water into blood, and to smite the earth with plagues implies that John identifies these heavenly beings with Elijah and Moses, who had performed similar feats when previously upon earth (I Kings 17:1; Exod. 7:20). When their appointed task is finished they will be

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slain by a monster ascending from the abyss which had previously been opened to let loose demonic powers to work evil in the last times (9:2).

Twenty-ninth day.—Read 11:8–14. Temporarily the triumph of evil seems complete. For three and a half days the bodies of the slain prophets are seen lying unburied in the streets of Jerusalem, the city where Jesus had been crucified. During this time the heathen rejoice in what they imagine to be their victory over the prophets who have spoken evil things against the pagan world. But this rejoicing is soon turned into fear as the slain witnesses suddenly come to life and ascend to heaven. Then follows a fearful earthquake causing the death of 7,000 people and striking terror into the hearts of the survivors. After a long digression John is now ready to depict the final scene to follow the blowing of the seventh trumpet. The third and last woe "cometh quickly."

Thirtieth day.—§ 21. *The third woe.* Read 11:15–19. The first picture seen after the seventh angel sounds his trumpet is a grand exhibition of triumph in which heavenly voices declare the complete and everlasting victory of Christ. The heavenly court likewise announces the final triumph of God Almighty over all heathen foes, when judgment is executed upon the nations and the saints are rewarded for their faithfulness. The heavenly temple is also exhibited, and terrible noises accompanied by a storm of hail prepare the way for final catastrophe. In the remainder of the book John produces several striking pictures, sometimes giving elaborate details of incidents to attend the ultimate establishment of God's triumph over the hostile powers under whom Christians are at present suffering.

Thirty-first day.—§ 22. *Summary.* Read rapidly through chaps. 4–11. Certain characteristics of this portion of the Book of Revelation are worthy of special note: (1) Observe that the author's pedagogical method is to teach by appealing to the imagination of his readers with pictures instead of trying to produce conviction by means of formal argument. (2) In presenting his pictures, John has a very definite end in view. By first exhibiting the heavenly majesty of God and Christ in chaps. 4 f., the afflicted readers are induced to believe that they may confidently rely upon divine help to deliver them from their troubles. Then in a further series of pictures their imagination is stimulated to anticipate a line of imminent events rapidly leading up to the final woe which will mean the complete triumph of God and the utter destruction of their enemies. (3) John sometimes draws imagery for the details of his pictures from the Old Testament and later Jewish apocalypses, such as the Book of Enoch, which abounds in descriptions of angels and other heavenly scenery. (4) John's own frame of mind is that of the religious enthusiast who is able to fuse existing imagery with the new creations of his own genius, as he endeavors to protray the future anew in the light of recent events brought on by the persecution of the Christians at the hands of the Romans.

QUESTIONS FOR REVIEW

1. Describe the vision of God and heaven with which John opens the second portion of his book.

2. Why did his visions of the future take the imagery of thrones and kings and empires?

3. Name such qualities of God represented in these pictures as would be particularly comforting to the first readers of this book.

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4. What office in the picture of heaven does John ascribe to Christ, and how does his figure reflect the Judaistic sacrificial system?

5. What was probably the result of these triumphant visions upon the early Christians?

6. Have they a message also for us? If so, what is it?

7. Through what figures does John present the calamities which he believes must come before the Roman government can be overthrown?

8. How is nature to assist in the final downfall of the persecutors of the Christians?

9. What conception of the physical relation of earth and heaven underlies this picture of earthly destruction?

10. Where meanwhile were the Christians, who had already suffered martyrdom, supposed to be?

11. How was the safety of those Christians, who were yet living on the earth, to be assured?

12. Why do vss. 13 to 18 of chap. 7 convey comfort to all suffering Christians as well as to those for whom the book was written?

13. With what reassuring picture does the author introduce the visions of destruction represented by the angels with the trumpets?

14. What was accomplished by the first five angels?

15. What does the purpose of the sixth angel suggest as to the attitude of the Christians toward the gentile world?

16. With what vision does John seek to establish confidence in the minds of his hearers as to his authority to speak his message?

17. How does the message of the seventh angel compensate for the preceding terrors and give a happy climax?

18. Are people who are in great affliction likely to be affected more by appeals to reason or to the emotions?

19. Suppose that John had pictured the final triumphs without the disasters preceding it. What would have been the effect upon his hearers?

20. (*a*) Would a deeply religious man of today use such imagery as John used?

b) If not, why not?

c) Does our own environment furnish other means of inspiring religious confidence?

d) Name an example.

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MAKING DEMOCRACY SAFE FOR THE WORLD

In time of war prepare for peace. That is the duty of every citizen, but especially of every citizen who believes in the gospel of Jesus. As Americans we have accepted the duty of protecting our nation against an ever more recognizable enemy. We are helping to make the world safe for democracy. We want no discussion of peace terms intended to divide our people or confuse our thinking.

But war is not normal. We fight to insure peace. We do not desire peace that we may prepare for another war.

We have entered a new epoch in social history. We shall not revert to conditions which existed five years ago. The old struggle between labor and capital has entered a new stage. Governmental activities may not be kept at war-time extent, but the nation will not forget its lessons in state control of transportation, fuel, and food. Women will not be ready to abandon their newly found occupations. Our sense of national unity and duty will hesitate to destroy our training camps.

What part ought the churches to have in the new world that the war will bequeath us? What ought our churches to do in preparation for that day?

First of all, of course, they must co-operate with the national forces now at work in carrying on the war. The morale of our youth must be guarded; the call to battle must be saved from being a call to hatred; agencies for the relief of those whom the war will maim or impoverish must be supported; the national morale must be heightened and our people be inspired to live by our highest ideals.

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In all this development of national efficiency in war our churches must have a part. But they must look beyond victory to the new world that is to be.

Our churches ought to be preparing to further international good will. We must learn to forgive as well as to punish a national criminal. If peace is to be ever permanent, it must rest on more than the military or economic power to restrain nations. If a League of Nations is to be formed, it must be more than an armed alliance based on preponderating armies and navies. If disarmament ever comes, it will be because nations place new reliance upon one another's honor.

It is the duty of Christian leaders to prepare for these new days. Our churches can keep patriotism from degenerating into jingoism. We can co-operate with Christian leaders in other lands in work for a Christian internationalism. We can protest against any terms of peace that threaten to perpetuate international hatreds. We can continue to educate men and women to see moral issues in the relations between economic classes as well as between nations. We must make democracy efficient by making it fraternal and generous.

And, what is even more difficult, we must transform our ideals and exhortations into working plans and institutions.

We must win this war.

That is our stern duty. But in making the world safe for democracy it is our imperative duty as Christians to make democracy safe for the world.

It is as improvident to be unprepared for peace as it was dangerous to be unprepared for war.

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GOOD THOUGHTS IN BAD TIMES

A SERMON by HENRY CHURCHILL KING, D.D., LL.D., S.T.D.
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Matt. 13:52: And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

Thomas Fuller's quaint old book, written in 1645, in the midst of the critical days of England's Civil War, has given me my subject: "Good Thoughts in Bad Times." My text is Christ's conclusion from the great parables of the Kingdom, spoken at a crisis in his own ministry: "Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old" (Matt. 13:52). Jesus seems to have immediately here in mind those great truths—"the secrets of the Kingdom"—which he had been bringing forth in the parables.

Now there is clear evidence in Matthew, and still more in Mark, that the use of parables marked a definite stage in the ministry of Jesus. A number of general preaching tours had preceded, ending in deeply disheartening comparative failure. For the barren Judean field, the doubt of John the Baptist, the refusal of Galilee to respond to his preaching, the bitter and growing opposition of the Pharisees, and even the misunderstanding of his kindred, all indicate that there was not to be a general receptiveness to his message.

What does this general refusal to hear the truth mean? How is he to bear it? How is he to meet the challenge of these evil times? In point of fact, the continually narrowing field of his work drives him to his deeper ministry to the little circle of the disciples and to the use of parables. And the way Jesus here took in a great crisis in his own ministry has deep-going suggestions for us too, as we think of the message of the minister of Christ in these crisis days. For both his changed method of teaching in the use of parables, and the great truths set forth in these parables of the Kingdom have profound lessons for us.

I. *The lessons of the parabolic method.*—And first, what are the lessons of his changed method? What insights and motives underlie his use of parables?

We may be certain, to begin with, that the changed method *does not mean any lessened desire on Christ's part to win all men into the Father's love.* His whole teaching and ministry forbid the thought. If he now, under force of circumstances, is concentrating his teaching upon a small inner group, it is still for the sake of all—to insure that the foundations of the new spiritual Kingdom shall be made secure through his persistent close association with a chosen few. These few are chosen for these weeks of intensive training in Christ's very presence in order that the "good news of God" may the more surely and the more truly come to all men.

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We may be equally certain that the changed method *does not mean that there had been no place for such teaching as had preceded*, like the Sermon on the Mount. Even the parables could not replace that. The method of wide public preaching must precede in order to give to *all* opportunity to hear the truth, to disclose thus all those kindred spirits who were drawn to it, and so to secure a self-selected group with whom the teaching might go farther, and who should become the solid nucleus of the new Kingdom.

Moreover it was imperative that there should be—as against the whole trend of the times—just such *clear and explicit setting forth of the radically spiritual nature of the Kingdom of God*, with its inevitable inner conditions of insight and ethical choice. Jesus' message must be decisively and unmistakably discriminated from that of the religious leaders of his day, or it will be swamped from the beginning.

But just because it is a radically spiritual Kingdom which Christ has come to found, calling for deep inner conditions on the part of those who will come into it, *his message cannot be hastily and shallowly taken up*. It requires time and thought and attention. And the method of the parabolic teaching is exactly calculated to secure that result. Even the best—the little inner circle—could come into full appreciation of his message only gradually; and this the parables themselves express.

Now the use of parables helped to meet this situation, helped to keep the truth in men's minds until they could grow up to it. It kept their thought for a longer time upon the message, noting the analogy and tracing it out. It kept them pondering the riddle of the parable. *And the parable so gave*, in this picture form, *currency and permanence to the truth*. Let one think in illustration, of the immense influence through generations of Bunyan's great parable, the *Pilgrim's Progress*.

At the same time, the parable form of the teaching *saved those not yet prepared for the truth from hardening under its more direct and literal presentation*. Indeed, for men in all stages of preparation the truth is hidden in the parable, not to remain hidden, but that it may be preserved for later use, for later revealing. As Jesus himself says in the germ parable of the lamp: "There is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light. If any man hath ears to hear, let him hear" (Mark 4:22, 23).

The parable is *especially adapted also to the nature of the teaching of Jesus*. He is profoundly concerned to evoke from men a genuine inner life of their own—that they shall truly share in his own great insights and convictions and motives and ideals. He wishes none of these taken on in external fashion. He fights, therefore, as dangerous enemies of his Kingdom, rule-makers and rule-keepers. It particularly concerns him, thus, that his teaching shall be in such form as to reduce to the minimum this danger of its being turned into rules; and the parable is here a real safeguard.

But to establish an enduring spiritual kingdom among men is no holiday task. Jesus must have a tried and tested following, of men in earnest to find and to do the truth, of men who profoundly

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feel the appeal of his spirit, even where they have not yet fully comprehended his teaching. And the change to *the method of the parable is particularly intended to secure such a sifting*. The veiled teaching of the parable tests the earnestness of his hearers. Jesus is like a teacher who is aiming to secure a class made up of hard, dead-in-earnest workers. The parable is exactly adapted to bring the more earnest into closer relation to him, seeking him out, to follow up the partially disclosed truth. The use of parables, then, naturally acted like the opportunity for an inquiry meeting after preaching. Jesus' very method, thus, at this critical time in his ministry, is a sifting out of his following—sifting out the dead in earnest, the spiritually minded, those akin to himself in spirit; sifting out the seed for the new world-harvest, getting the yeast of the great, new, world-leavening process. It is an indispensable, foundation-making work.

At the same time the parables *helped this sifted inner group to grasp the deeper significance of Jesus' teaching* as nothing else could do. He is to make his great truths clear and real and powerful with his disciples. To do that, he must start where they are, with facts they know, with experiences they have had. He must knit the truth up with what is for them already undoubted reality. Therefore he makes it his *habit* to point out these convincing simple analogies of their common daily life. No wonder Mark says: "And with such parables and many of them, he was wont to speak to them the word, just as they were able to hear it" (Mark 4:33, Bartlett's translation).

All these reasons, then, may be said to lie back of the change by Jesus to the parabolic form of teaching at what may perhaps be called the most critical point in his ministry: because his teaching is of such a nature that it cannot be hastily and shallowly taken up, but requires time and thought and attention; because thus the parables helped to give both currency and permanence to his teaching; because they can be adapted to different stages of growth; because they do not lend themselves to a religion of rules; because they serve as a sifting process in securing the good seed of the Kingdom; and because they are the surest method of making the great truths of Christ's message—"the secrets of the Kingdom"—real and powerful with the selected inner group.

What does all this mean for the minister of Christ in these days of crisis? Every consideration here suggested concerns us now. For the laws of human nature, the laws of the Kingdom of the Spirit, have not changed. The more critical the danger, the more earnestly must spiritual law be obeyed. To abandon or lessen spiritual agencies now is folly unspeakable. Serious mistakes have been made at just this point in Europe in these years of war. The conditions for getting the truth home to the hearts and consciences of men are the same for the disciple of Christ today as for the Master himself then.

The insights and motives which led Christ to the method of parables we shall find expressed in the parables themselves, and need not reiterate here. But the method of the Master still remains imperative. To put the matter in a word, one whole side of the great

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business of the Christian ministry may be said simply to be clearly to discern, convincingly to state, the permeating likeness of the truth as it is in Christ to the realest things of the daily life with the conviction born of contact with undoubted reality—to be in some fashion always saying, "The Kingdom of Heaven is *like*." Whatever else happens to a man's spiritual ministry, every stitch of it must be real.

II. *The lessons of the parables themselves.*—When we turn to a thoughtful study of the parables themselves, it soon becomes clear that they are no chance stories or literary illustrations. They are interwoven with the warp and woof of the fabric of the experiences of Jesus at the time. The parables accurately reflect his consciousness at this period, and are spoken honestly and truly out of his own experience, as he faces the necessary obstacles of his own work. *He is thinking aloud.* The parable of the sower, for example, which both Matthew and Mark put first, is a kind of epitome of his whole ministry, with its record of comparative disheartening defeat. It explains why his message had so poor a response, and implies that he is now to concentrate upon the good soil—the earnest-minded who "hear the word and accept it."

The great truths which neither those in authority nor the multitudes were ready to receive (and which in part explain their unreceptiveness) he is now to make clear and powerful with his disciples through these simple analogies from their common daily life. With these truths—"things new and old"—he had cleared his own mind and girded his own soul. They constitute a kind of divine philosophy of life—"good thoughts in bad times." With them he now seeks to clear the thinking and gird the living, not only of the group immediately about him, but also of all his disciples in the years to come, for he looks with clear-eyed vision to the future.

We may well have especially in thought the parables which most surely belong to the beginning of this critical period, the parables of Mark, chap. 4, and Matt. chap. 13: the parables of the sower, of the tares, of the fruit-bearing earth, of the mustard seed, of the leaven, of the hidden treasure, and of the pearl of great price.

In all these parables it is evident that Christ's faith is no shallow faith, his optimism no shallow optimism, that comes from ignoring hard, dark facts. He is facing here—it seems almost sacrilegious to say it—the comparative failure of his ministry, his rejection by his own people. The world's supreme teacher, the supreme lover of men, God's supreme revelation, got from his own generation, not only an astoundingly small response, but bitter opposition, even unto death. That is a very black fact, the fact of dire human error and sin, and suggests that the religious teacher has to do with some stern realities that nothing can soften. And with these stern realities he must come to terms, if he is ever to understand his task or go courageously on with it.

These parables are Jesus' answer as to how he kept his faith in face of the appalling evidence of human sin. They may well command our thought, as we stand face to face with the most terrible exhibition of folly and sin which the world has seen since the crucifixion.

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In these parables Jesus calls to mind the solemn fact of human freedom (the sower, the tares); that there is a kingdom of evil to be recognized and its opposition to be expected (the sower, the tares); that evil is to be opposed positively by the good (tares, seed, leaven); the marvelous gradual growth of the good (seed, leaven, fruit-bearing earth); the infinite values at stake (hidden treasure, pearl of great price); and the final triumph of righteousness (seed, leaven, tares).

1. In the first place, *Jesus is in dead earnest with the fact of human freedom.* He knows that there can be no character, no really moral world, no true service of God, no genuine children of God, without freedom. God will be freely served. But Christ knows how fateful a fact freedom is. For it involves the whole dreadful possibility of human error and sin, that men can choose against the good of their fellows as well as with it, against God as well as with God.

Christ fully recognizes man as the decider of his own destiny; that the solemn issues of life depend upon both seed and soil, upon both the truth and the heart. Men must choose for themselves. The man who hears, himself determines the soil. Under the putting and the facing of the truth, therefore, a constant inevitable process of selection is going on, a sifting process. It holds for any audience. It holds for any situation in life. Truth, light, the best, is everywhere necessarily and continuously testing and sifting men out, for it is confronting them with a constant choice between a lower and a higher. Continually one is being weighed in the balances. We are not judging the truth so much as the truth is judging us. The real judgment of God is thus not so much an event as an eternal process. Man responds with consent or denial. It is therefore that Jesus says in the very midst of these parables: "If any man hath ears to hear, let him hear. Take heed what ye hear: with what measure ye mete it shall be measured unto you; and more shall be given unto you." That is, attention, heeding, sharing, are the essential conditions of growth. And these all rest with the man himself. Jesus solemnly warns, therefore, against all the enemies of growth: the convention and prejudice of the hardened path, the superficiality and the sentimentality of the shallow soil, and the deadening distraction of all lower interests. Whatever secures a man's attention secures him. Whatever continually distracts his attention from life's great issues is a dire enemy.

And all this is being demonstrated on a world-wide scale in these critical days. We are seeing anew how terrible a fact human freedom is. It is no mysterious, divine judgment which has come upon the world. Men have freely set before themselves certain dominating goals. In support of these freely chosen ends they are laying under tribute all the forces and resources of science and civilization in a great clash between irreconcilable ideals. The world has become so intimately and completely one that the results of men's and of nations' free choices tend to spread themselves over all the earth. We are thus getting a demonstration, wide as the race, that the final harvest of exclusive national selfishness freely chosen, of limitless arrogance freely cherished, of an

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anti-Christian philosophy of the state without one moral scruple, but freely taken on, is simply a hell on earth. The resulting situation is compelling the world, therefore, again freely to choose between national ideals, between ultimate goals of the race.

We have to reckon, as truly as Jesus ever reckoned, with the fateful fact of human freedom.

2. In this fact of human freedom another fact is involved, which Jesus illustrates in the parable of the sower and still more in the parable of the tares: *There is a kingdom of evil to be recognized, and its opposition to be expected.*

The victory of truth in a man's life is threatened, not only by his own wrong choices, but also by the evil choices of others. The very fact of a moral universe makes us members one of another, sharing in one another's lives for good and evil. An enemy may sow tares among the wheat. He is a foolish servant of righteousness who forgets this. The ingenious and fiendish devices by which wicked men seek their selfish profit by taking advantage of the hours of weakness and temptation of other men, in the saloon, in the omnipresence of gambling devices, in evil resorts, in demoralizing moving pictures, in the vice trust, daily illustrate this dark fact of the opposition of the evil. No servant of God has a right to ignore this evil sowing. He is to prevent it so far as he can. But much of it is involved in the very association of evil men. It cannot be simply rooted out except by changing the evil sowers themselves. Both wheat and tares must "grow together until the harvest."

How terrible may be this sowing of evil the world is seeing today as never before. The full meaning of much of the sowing was not seen at first. The evil was put forth in such plausible form as almost to seem good. Many were deceived. The tares looked like wheat. But millions of comparatively innocent men and women and children have been involved in the inevitable outworking of purposes now seen to be intrinsically evil, when strictly measured by the teaching of Christ. It is to be hoped that this will become unmistakably plain. For evil becomes more frightful in its results as the world becomes more unified.

The opposition of evil, then, is to be expected. It is a part of the meaning of our earthly life. The truth cannot take its course unopposed, and there must be determined courage, energetic persistence, unceasing vigilance, and an individually adaptable, long, long-suffering. Results earnestly sought by God and by his servants may be greatly marred by opposing evil. We are creatures of two worlds.

We are not then to be discouraged nor to give up our task because of opposition. That is to be counted on. There will always be objection and criticism and opposition even in the case of the best work. There was in Christ's case. One may know it beforehand and discount it accordingly, though in no unteachable spirit; and he is to go steadily on nevertheless in the work to which God calls him. Let him not be daunted by the specter of unpopularity. A cause or method or enterprise to which no one objects is too spineless to accomplish anything.

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There is, then, evil to be recognized and its opposition to be expected.

3. But it is to be further seen that Christ teaches (in the parables of the tares, the seed, the leaven, and the fruit-bearing earth) that *evil is to be conquered, not so much by negatively fighting evil, as by the positive growth of the good.*

Jesus had no faith in the security of the empty soul, in the adequacy of a negative virtue. His conception of character is always the positive one of good will, of an active ministering love, of a genuine sharing in God's own life of endless self-giving. The only true victory over the evil will, therefore, is to replace it with positive good will. The completest protection against the tares is to have the ground fully occupied by the wheat. Only light can cast out darkness. No number of negative abstentions from evil can enthrone the good. Jesus seeks to give his disciples, therefore, a great new vision of good to be gained and accomplished, of great enthusiasms and causes to be taken on, of the glorious undertakings of the will of God. He is not trying to cut life short, to annihilate man's outreachings for larger life, man's tumultuous claims on life, but rather truly to satisfy them. He brings to men an emancipating message. He gives to men such a conception of God and such a conception of man as inevitably honeycombs and undermines ancient evils, though he seems not directly to attack them at all. He sets the captives free.

It is not always easy to follow this positive method of Jesus. We are prone to stop in destructive fighting. It seems a tame and prosaic process, this steady building up of the forces of good. It is accompanied by few revolutionary pyrotechnics. And yet it is the one great way for the triumph over evil in ourselves, in others, among the nations. And in these present evil days we need no reminder as much as this reminder of the eternal necessity of conquering evil by the growth of the good. No simple defeat of evildoers, no mere punishment of them, no limitations laid upon them, will at all suffice. There must be the victory of positive good will if a sure goal is to be reached.

4. But can we count upon the growth of the good? Is it not rather a very tender plant? Jesus girds his own soul and the souls of his disciples again (in the parables of the seed, leaven, fruit-bearing earth, and the tares) with his *faith in the marvelous, gradual growth of the good from small beginnings and in the final triumph of righteousness.* He could not believe in his Father and not have that faith. We are to share in his faith.

However small and unpromising the beginnings of good, he seems to say, you are surely to count, endlessly to count, on the co-operating power of God. Your daily life is witness. As surely as the minute seed grows miraculously into a plant a million times its own size; as surely as the little yeast permeates a great mass of meal until it is all leavened; as surely as "the earth beareth fruit of itself," and you have small share beyond the sowing of the seed—so surely you may count upon God's still greater co-operation in your efforts for the truth, for righteousness, for the establishment of his Kingdom.

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We greatly need to catch Christ's faith in the power of simple straightforward truth and character, not in great schemes, in wire-pulling, in machinery, in wealth. In Christ's thought it is the life which produces the organization, not the organization the life. Let his own case bear witness. What is indubitably the most effective moral force in the world? Christ's own life and teaching. But how infinitesimal the hope that it could be so, from a human standpoint! A Galilean peasant in a little unimportant Roman province, writing nothing, rejected by his own people, himself brought to the cross, dying young, having won only a handful of humble, unlettered followers! What promise is there that his ideals shall be, and come to be seen to be, the world's highest standards by which men and nations shall judge one another?

And let the constantly recurring missionary miracle bear witness. What folly it seems to put three or four common men and women, with the only message of Christian truth, into a great and populous and indifferent or hostile province, and expect any result! But the leaven works; the seed grows.

In our modern emphasis on evolution we are appealing to this same principle of growth. The believer in the Creator God must be sure that the world belongs to God and that his will is working out in it. In spite of delays and countercurrents, he believes with Fiske in the "omnipresent ethical trend" of the evolutionary process.

So Christ maintained an indomitable, calm, unshaken faith in the growth of the good from even the least beginnings —faith, that is, in God and in the spiritual forces. And ultimately this meant, it should be noticed, faith too in the response of *men* to higher appeals. One of the compensations which this terrible war is giving us is that we are getting a new faith in common men. It has revealed, not so much a few great men, as the heroic quality of multitudes of common men. As Mr. Wells puts it: "The acts of the small men in this war dwarf all the pretensions of the great man. . . . . When I was a young man I imitated Swift and posed for cynicism; I will confess that now at fifty and greatly helped by this war, I have fallen in love with mankind." It is as though God would bring us now to share in Christ's faith in men too as well as in God.

In the face, then, of feeble beginnings of good, and confronting great evils, when we seem only to be hiding away a little germ of life in the dark ground, or a little germ of yeast in a great mass of meal, all unleavened—and it seems a ridiculously small task and wholly inadequate—we are not to be discouraged. The seed will grow, the leaven will spread, and righteousness will triumph. If we work indeed for truth and for righteousness, we work in line with the ongoings of the eternal purpose of God. The good shall marvelously though gradually grow.

And Jesus sees not less clearly that the great goals of the Kingdom can be only gradually attained—"first the blade, then the ear, then the full grain in the ear." Great values cannot be made to order. Spiritual values require time to grow. "Faith is a deed." "Truth never becomes truth until it has been earned." The slowness with which spiritual values mature is no reason for

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unbelief or for discouragement. That slowness—like man's long and helpless infancy—is itself a pledge of greater significance and permanence. The workers for the Kingdom are building for eternity; they are not to be impatient of a little time. They are to lay deep foundations. Character is the most costly of all products—costly both to God and to men—just because it is the most precious.

In the parable of the tares Jesus expresses in another necessary way his faith in the final triumph of righteousness. Believing in human freedom, he knows that man cannot be *forced* even by God into righteousness. Jesus looks on, then, into another life, as the religious teacher must if he is to answer final questions; and he gives to his disciples the sorely needed assurance of a good God, that there is to be a great new epoch in the Kingdom of God; that the confusions and injustices and evil associations and machinations of this life are not to continue. "All things that cause stumbling" are to be gathered out, and the full meaning of the Kingdom of Righteousness to be revealed. "Then shall the righteous shine forth as the sun in the Kingdom of their Father."

5. The parables of the hidden treasure and of the pearl of great price are added to those of the seed and the leaven, as though to answer the sigh of the workers in the Kingdom: "But the progress is so slow, and the effort so great." In the parables of growth he has already in part suggested the answer, as we have seen. But here he says plainly: You must measure progress and effort by the value to be achieved. *Infinite values are at stake.*

The whole universe has gone to the making of man. That is the measure of man's cost and value. And it means that God counts no price too great to secure a household of true children. On the one hand, we cannot expect the greatest things to be appreciated at once. On the other hand, when we recognize the greatness of the goal which we seek, in character and Godlikeness for ourselves and others, a real Kingdom of God on earth, we need not wonder that it demands long stretches of time and endless pains. The highest possible values are not to be won easily and cheaply. With joy we pay all that we have.

In the presence of a torn and bleeding and desperately fighting world we catch a new vision of what Christ's goal would really mean for men—the Kingdom of Love, the civilization of men of the brotherly spirit. In a world in which the full fruits of selfishness and arrogance and falseness and turning one's back upon the standards of Christ have become manifest in suspicion and anxiety and terror and in an immeasurably impoverished life, one sees as never before how infinitely good would be Christ's Kingdom of Love, in which each shares in the best of each. No price is too great to pay for that goal. Even the superficial peace of years now gone, spread lightly over men's selfish aggressions, seems very sweet in retrospect. How much more a peace which should truly reflect the standards and ideals of Christ! God hasten its coming!

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THE REVOLUTIONARY ATTITUDE OF JESUS

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We are just coming to think of Jesus as revolutionary in character. The discovery is made largely because we are getting better acquainted with his thought. The distinction which Professor Dickey draws, however, between being revolutionary and being a revolutionist is well made.

Was Jesus a conservative or a liberal? A churchman or a non-conformist? A Tory or a revolutionist? These are interesting and vital questions in days of upheaval like our own.

It was upon the Sabbath question that Jesus had the most frequent encounters with his leading contemporaries. He was evidently no "conformist" here. He flatly opposed the hair-splitting legalism of the Pharisees and defended a liberal view of the observance of the day. Yet it is unlikely that he was consciously revolutionary. He was asking no more than a spiritual as over against a formal observance, and this Isaiah and Hosea had done long ago.[1]

Nevertheless the spirit of his argument shows the breadth of his attitude. His appeal to the case of David and the showbread[2] is to the exception, not to the rule of precedent. It was a "non-conforming," not a "conforming," David whom he cited. And to the Pharisees at least he must have appeared extremely revolutionary.

The discussions on eating with unwashed hands and on clean and unclean meats are more decisive.[3] His principle of inward spirituality as the determining factor in conduct is here applied with great breadth and fearlessness. He practically nullifies a large section of the Levitical law, and substitutes in its place a new principle. It is true Jesus himself found and quotes this principle as recorded in the prophets,[4] just as he had cited Hosea[5] to the same effect in his discussions of the Sabbath.[6] But Jesus could not have failed to realize here how revolutionary, not only to contemporary interpretation, but to the Old Testament statutes as well, his position was. The clause "cleansing all meats"[7] is without doubt a remark of the evangelist. But it shows that very early the church understood the saying as revoking the Levitical ordinances on the subject. And the explicit statement of Jesus that "there is nothing from without the man that going into him can defile him" is obviously too contradictory of

[1] Cf. Isa. 1:13–17; Hos. 2:11.

[2] Mark 2:25–28.

[3] Mark 7:1–23; Matt. 15:1–20.

[4] Mark 7:6, 7 from Isa. 29:13.

[5] Hos. 6:6.

[6] If Matthew's addition to Mark's account be correct, cf. Matt. 12:7 and Mark 2:26.

[7] Mark 7:19.

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Leviticus, chap. 11, and Deut., chap. 14, for Jesus not to have been thoroughly conscious that he was stating a stupendously revolutionary thing.

Jesus' discussion of fasting is a similar case.[1] Here again it is a question of inner attitude. The "sons of the bride-chamber" could not fast while the wedding festivities were in progress. When the cause for their rejoicing was past, and tribulation came upon them, fasting would be the natural expression of their mood. A principle like this does away with all set and formal fast-days. Although the immediate reference was doubtless to the weekly fasts prescribed by the Pharisees, the principle affects even so important an ordinance as the Day of Atonement, which is prescribed in Lev. 16:31, 34 as "an everlasting statute."

These last two instances are often classed as belonging to the "ceremonial law," which it is said Jesus abrogated, leaving the "moral law" intact. But the distinction is a modern one, and is nowhere made in the Old or New Testaments. When Paul wrote of Christians as "not under law,"[2] he meant the moral "law" as well as the ceremonial—though, of course, he did not mean that they were not under moral obligation. Jesus, though not explicitly saying as much as Paul, must have been conscious that this was the practical outcome of his teaching. Indeed, in connection with this very matter of fasting he presents two similes (or parables as they are sometimes called) which imply this very thing and reveal unmistakably how revolutionary his self-consciousness was. "No man seweth a piece of undressed cloth on an old garment, else that which should fill it up taketh from it, the new from the old, and a worse rent is made. And no man putteth new wine into old wineskins; else the wine will burst the skins, and the wine perisheth, and the skins; but they put new wine into fresh skins."[3] Here speaks a man who felt that the forms of the old could not hold the content of the new, who saw that Judaism could not be "patched up" to last any longer. There must be a new creation from start to finish. He must have interpreted his messiahship then as implying the establishing of a new order which should supersede the old, and had no hesitation in disregarding or annulling what he thought was inconsistent or outworn in the conceptions of his contemporaries or the Law of Moses itself.

In a section of the Sermon on the Mount in Matthew[4] we have Jesus' most frank and explicit discussion of his relation to the Mosaic Law. The passage is not without its difficulties, owing to the evident heightening in transmission of the references to the permanence of the Jewish law. For to say that "one *jot* or one *tittle* shall in no wise pass away from the law"[5] is to be inconsistent with what we have already seen was Jesus' own procedure, and with what immediately follows as well. Nevertheless

[1] Mark 2:18–22; Matt. 9:14–17; Luke 5:33–39.

[2] Gal. 5:18; Rom. 6:14, cf. Rom. 7:4, 6.

[3] Mark 2:21, 22; Matt. 9:16, 17; Luke 5:35–39.

[4] Matt. 5:17–48.

[5] Matt. 5:18.

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the whole paragraph shows that Jesus felt that his new teaching, revolutionary though it was, was not out of real harmony and continuity with the old. What he seems to have meant was that his mission was constructive rather than destructive, that he came to "fulfil the law and the prophets" as the blossom and fruit fulfil the promise and expectation of the seed and plant, or the underlying principle gives content and reality to the outward form—which form is in itself indifferent and may ultimately pass away. This broad general statement is followed by six practical illustrations, the last two of which are of especial interest in our discussion.[1]

In place of the principle of retaliation, "An eye for an eye, a tooth for a tooth," repeatedly enunciated in the Old Testament,[2] Jesus substitutes his own "Resist not evil."[3] And for "Love thy neighbor and hate thine enemy"[4] Jesus puts his own injunction, "Love your enemies."[5] The man who said these things knew that he was correcting and contradicting the Old Testament. There can be no question here of human interpretation; it is the Law itself with which Jesus finds fault. In summing up his whole attitude we can trust the verdict of the Jewish consciousness of Professor Montefiore:

> Jesus was compelled to take up a certain attitude towards the Mosaic Law itself, and this attitude was novel and revolutionary. In other words, Jesus was driven on, by the inner necessities of his prophetic temperament and by the conditions and facts which he saw around him, to advance half unconsciously from an attack upon *persons* and upon certain things which they did to an attack upon the *system* or upon certain parts of the system, on the basis or authority of which those things were done. . . . . Yet it seems more probable that here, too,[6] in the stress and heat of conflict, Jesus—the spiritual descendant and successor of Amos and Isaiah—uttered a principle which was, on the one hand, as most of us would agree today, superbly true, and, on the other hand, was in direct violation of the letter and the implication of the law.[7]

All of this is enough to show the breadth and liberal spirit of Jesus. We never hear him insisting on orthodoxy, on precedent, on customary opinion, or on ancient authority. On the contrary, he did not hesitate to antagonize the highest authorities of his time, and even supplemented and corrected the Law itself. This man was no conformer, he was as revolutionary as any man who ever lived—and he must have been largely conscious of it.

But was Jesus not only revolutionary, but also a revolutionist? Is it true that "through something like eighteen years he suffered it [Rome's economic oppression]. Then rebellion lit its fires within him. He dropped his carpenter's apron, surrounded himself with twelve other workmen, and set forth in a propaganda of popular arousement, the like of which for explosiveness and upheaval is not elsewhere found in history"?[8] This sounds like an exaggerated popular

[1] Matt. 5:38–48.
[2] Exod. 21:24; Lev. 24:20; Deut. 19:21.
[3] Matt. 5:39.
[4] Cf. Lev. 19:18.
[5] Matt. 5:44.
[6] Mark 7:14 f.
[7] *The Religious Teaching of Jesus*, pp. 44 and 47.
[8] Bouck White, *The Carpenter and the Rich Man*, p. 23.

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statement, but it is a rather common view of Jesus among extreme social reformers today.[1] How far can we say it is justified by the facts?

The attempt is certainly futile which essays to prove that Jesus made any use of the sword or countenanced the use of force in the realization of the Kingdom of God. Appeals to a literal interpretation of such passages as "Let him sell his cloak and buy a sword"[2] are too inconsistent with Jesus' whole teaching and example elsewhere. No doubt there were men among his followers who fondly hoped and expected that he would one day assume this insurrectionary rôle. There is something pathetically human about Peter's cutting off the ear of the Temple constable. But Jesus' cure of the wound is a decisive repudiation of his act. These stalwart Galileans would have made good insurrectionary material. How they would have fought if Jesus had desired or permitted it is shown by their bravery in the same cause under Judas of Gamala at the time of the enrolment (6 or 7 A.D.) or the way in which they died by their own hands rather than surrender under Eleazar at Masada.[3] But Jesus had determined from the beginning that he would be no insurrectionist. He excluded absolutely all use of force in the prosecution of his program. The "whip of cords" mentioned in John's account of the cleansing of the Temple[4] is no exception, for here he had dumb animals as well as men to deal with. He does not include himself among "the violent who attempt to seize the Kingdom by force."[5] His principle of love made the forcible coercion of the wills of others impossible and profitless. At the Temptation he had put aside revolutionary zealotism completely, and he never again seems to have reverted to it. The mission he then formulated for himself was infinitely greater than that of leader of political revolution.

Nevertheless, I think we must admit that Jesus could not have been ignorant or unmindful of what the success of his program would involve in the readjustment of the social and political forces at Jerusalem. We fail to attribute to him ordinary common sense if we imagine that he "steadfastly set his face to go up to Jerusalem" with no considered plan. Did he contemplate the establishment of a new state? Was his aim a *coup d'état* differing from others then in fashion only in the absence of the sword?

It is not enough to quote John 18:36, "My kingdom is not of this world." Probably the evangelist himself, spiritualizing though his tendency is, never understood these words of a Kingdom wholly beyond the grave. They may refer simply to the divine origin and eschatological character of the Kingdom. And if this is the case they fall into harmony with the Synoptic accounts of Jesus' utterances in his trial before the Jewish authorities. When questioned by the High Priest regarding his messiahship (and perhaps regarding his alleged prediction of his destruction of the Temple) Jesus replies, "Ye shall see the son of man sitting at the right hand of power and coming with the clouds

[1] Cf. Karl Kautsky, *Der Ursprung des Christentums*.

[2] Luke 22:35–38.

[3] Josephus, *B.J.*, VII, ix.

[4] John 2:15.

[5] Matt. 11:12 f.; cf. John 6:15.

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of heaven."[1] This is a quotation from Daniel,[2] and its context clearly shows that the Kingdom to be established by Jesus was intended to destroy and replace the kingdoms of the world. The prophecy of Daniel continues,[3] "And there was given him [the Son of Man] dominion and glory and a kingdom, that all the peoples, nations, and languages shall serve him: his dominion is an everlasting dominion which shall not pass away and his kingdom that which shall not be destroyed." Jesus' quotation is then an explicit claim that he was intending to set up a new Kingdom which should replace the rule of Jerusalem and Rome. Just as Daniel had prophesied elsewhere,[4] "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume *all these kingdoms*."[5] Whether Jesus thought of all this as happening in the near future or as indefinitely postponed does not matter in the least. The point is that Jesus predicted the downfall of Jerusalem and Rome, and the substitution in their place of a new order of society which he called the "Kingdom of God."

He could not help, therefore, being conscious of an opposition between his Kingdom and the state as then constituted. This conflict may have been thought of largely on the eschatological plane, yet, as in other spheres of the great struggle of the "ages," Jesus was no mere "quietist." He believed in taking a hand in the conflict. Such were his preaching and his miraculous cures. He had already seen "Satan fall as lightning from heaven,"[6] and regarded the victory as potentially already won. His conscious assumption of the messianic rôle at the last Passover would be farcical if he did not know what he was going to do if God justified his action and the people accepted his claims.

There is considerable evidence that the "cleansing of the Temple" on this occasion[7] was intended by Jesus to be a public and formal abrogation of the Temple sacrifice rather than a protest against the building's profanation.[8] The Temple obligations ever set lightly on Jesus.[9] He felt that he himself was "greater than the Temple."[10] His prophecy, "I will destroy this temple made with hands, and after three days I will build another not made with hands,"[11] is referred by the evangelists more or less explicitly to his resurrection, but there is reason to believe[12] that the saying had a deeper signification, and implied actually the supersedence of the Temple by something connected with his own Kingdom. The question of the High Priest at his trial seems to connect this

[1] Mark 14:62.
[2] Dan. 7:13.
[3] Dan. 7:14.
[4] Dan. 2:44 f.
[5] Cf. Jesus' probable allusion also to this passage in Luke 20:18.
[6] Luke 10:18.
[7] Mark 11:15, 16.
[8] Cf. Oesterley, *Dict. of Christ and the Gospels*, II, 712.
[9] Cf. Matt. 17:24–27.
[10] Matt. 12:6.
[11] Mark 14:58; cf. Matt. 26:61; John 2:19.
[12] Cf. Bruce, *Kingdom of God*, pp. 306–10; Moffatt, *Dict. of Christ and the Gospels*, III, 752.

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prophecy with his claim to messiahship, and Stephen also appears to have associated them. The charge against the latter was "We have heard him say, that this Jesus of Nazareth shall destroy this place (the Temple) and shall change the customs which Moses delivered unto us."[1] The defense which Stephen offers follows up the same line and shows how God has revealed himself in many other places besides the Temple and "delighteth not in houses made with hands."[2] It is a fair inference, therefore, that to both Jesus and his followers his messiahship implied the ultimate end of the sacrificial and political régime at Jerusalem.

What, then, as to Rome? It is usually supposed that the matter is settled by "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."[3] Few passages in the Bible have been more misapplied. The evangelists tell us it was not a sincere question of the Pharisees and Herodians which opened the discussion, and Jesus shows that he appreciates this in his reply, which begins, "Why tempt ye me?" He was not therefore seriously defining the limits of church and state and permanently enthroning the divine right of kings. Jesus' answer is in reality an evasion of the question whether it was lawful to pay tribute or not. He had no intention of being caught in their net. His counter is, in fact, a condemnation of their whole sordid and unspiritual political program, and a ringing call to religious and moral conceptions of life. The emphasis belongs to the second clause, "Render to God the things that are God's." The first is merely a statement that the payment of tribute is a matter of indifference and not a question of conscience—as many regarded it in his day. Caesar's image and superscription on his coin marked it as belonging to the sordid plane of worldly matters. Far more important was the obligation to render to God his own—a form of "tribute" strangely ignored by both Pharisees and Herodians. The literalism which finds here a legitimation of the divine right and permanent authority of the state and the fundamental separation of the spheres of the civil and religious imports into Jesus' words ideas that they were never meant to convey.

Rome to Jesus was a part of the passing world-order. Like Assyria, Babylon, Persia, and Greece, it too was to be smitten by "the stone" which was "cut out of the mountain without hands." To it Jesus felt no manner of allegiance. From it as from the Temple "the children" of the Kingdom were "free."[4]

[1] Acts 6:14. [2] Acts 7:2–49. [3] Mark 12:13–17; Matt. 22:15–22; Luke 20:20–26.

[4] All this is well put by Loisy, *Les Evangiles Synoptiques*, I, 231: "Sans doute les élus du royaume ne dépendront d'aucune puissance humaine, la servitude que les nations font peser sur Israël sera détruite, il ne restera aucune place pour l'autorité de César dans la cité de Dieu; mais Dieu lui-même fera la substitution de sa royauté à celle des hommes. Le respect de Jésus pour les autoritiés constituées est ainsi tout négatif. Dans sa réponse à la question du tribut, il n'entendait aucunement consacrer le droit de César comme un principe de la societé à venir. Il est impossible que César n'appartienne pas à l'économie providentielle des choses de ce monde; il y appartient comme Sennacherib et Nabuchodonosor; il n'appartient pas à l'économie définitive due règne de Dieu, et son pouvoir tombera, comme il convient, avec celui de Satan, dont il est, à certains égards, le représentant."

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We may conclude then that Jesus was consciously revolutionary, but not a revolutionist. He did not draw the sword against the authority of Jerusalem or of Rome. Nevertheless his messianic program included the downfall of both of them and the establishment in their place of a new social order and authority—that of the Kingdom of God. He did not, therefore, recognize the authority of either Jerusalem or Rome. He was no "good citizen" in the modern sense. To God and that new order his whole loyalty was given. Other things in comparison were matters of indifference. He might appear a fanatic or a rebel and die in consequence on the cross—he would be loyal still—through his very suffering the Kingdom would surely come.

THE PROPHETS AND THE SOCIAL QUESTION

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It is interesting to see how in these days we are turning back to the prophets. Some men go to them and return with amazing "fulfilments." Other men find in the prophets a forecasting as to when the world is to come to an end. All such misinterpretations are calculated to do harm. In any case they miss the great message of the prophets. PROFESSOR GORDON'S *treatment will help us to see what they are—the discoverers and revealers of God in current events.*

The atomistic conception of personality is a late development in Old Testament thought. Till the breakdown of the nation under the Babylonian Exile both religion and ethics are predominantly social. The individual Israelite enjoys fellowship with God and lives the life well pleasing to him only by virtue of his relationship to his people. This social interest pervades especially the prophetic teaching. The prophets may denounce private sins and call for personal holiness; but the ideal they hold before the minds of their hearers is that of a righteous, pure, and holy nation that shall prove the channel of salvation to all the ends of the earth. And this is the note which makes their commanding oracles ring so clearly in harmony with our modern aspirations.

It may seem to many, perhaps, a misguided effort to apply principles suitable for a simple age like that in which the prophets lived to the vastly more complex and intricate conditions of the present. But if we read the prophets with any real sympathy we shall be continually astonished at their freshness

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of outlook. The *species* under which they viewed the movements of their time were the eternal principles of faith and conduct. The prophets were essentially men of spiritual vision who brought their God-inspired insight to bear directly on the practical needs of the day. "Times change, and we change in them." But the fundamental realities abide. The principles which the prophets exalted as the standards of social well-being are as valid now as ever they were. For the social problem is not economic alone. At bottom it is moral and religious. So, after our economists have taught us all they can of the science of distribution and the laws that make for wealth and poverty, we must still turn to seers like the prophets of Israel for spiritual enlightenment and guidance, for the quickening of the sense of humanity and God. There could, indeed, be found no better corrective to the cold-blooded methods of the current political economy than the warm human sympathy which beats through every utterance of the prophets. For to them the social question was one, not of the wealth, but of the manhood and womanhood of nations.

The age of the first great prophets was in many respects parallel to our own. The period of disorder that succeeded the disruption had given place to an era of abounding prosperity. Under the auspices of the two long and brilliant reigns of Jeroboam II in the north and his contemporary Uzziah the Great in Judah, victory had once more crowned the arms of Israel, and the bounds of the nation were extended to their ideal range from the Orontes to the Dead Sea. With military prestige came rich commercial expansion, wealth, and luxury. As the result, life tended increasingly to be measured by mere money standards, and the gulf that separated rich and poor yawned ever wider. The simple old life of Israel had been charged with a spirit of brotherhood that made the lot of the poorest fairly comfortable and happy. But with the new passion for wealth a harder tone began to prevail. Rich men coveted their neighbors' fields and ousted them from hearth and home, reducing them to drudges or driving them altogether from the soil to swell the ranks of the struggling proletariat in the city. To further their own pleasure they thought little of trampling down the toil-worn laborer, refusing him an honest wage, and for the debt even of "a pair of shoes" selling him into slavery. Thus over against the brilliant debauchery of the court circles rose the dark shadow of pauperism. Crushed down beneath the heel of the rich, robbed alike of their livelihood and their self-respect, often without a cloak in which to wrap themselves for the night, the poor dragged on their miserable existence with apparently no pity or help from God or man; for the most hopeless feature of the social condition of Israel was that the wealthy classes had yoked the state religion to their own chariot and used it for their personal advantage. The contempt with which Amos' burning words were hurled back upon him by Amaziah, the priest of Bethel, is an indication of how the plea for justice to the poor was scouted by mercenary clerics, whose interest in religion was bound up with the formal rites of worship and the social dignity which their priestly office

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conferred upon them. Only a few devout souls here and there magnified the spirit of religion, putting brotherhood before office and mercy before sacrifice.

The social criticism of the prophets turns around three main points: the spirit that dominated the seekers of wealth, the methods by which most of them pursued their ends, and the use to which they put their money. And the sins they denounce under these several heads, translated into modern terms, are *monopoly*, *graft*, and *luxury*.

1. It is hardly possible for us to appreciate the severity of tone which the prophets adopt when they condemn the crime of removing the ancient landmark and adding field to field and house to house till but a few rich proprietors are left alone in the midst of the land. To the prophets this was no mere expansion of business or legitimate use of talents but the exploiting of human personality for gain. The ancestral inheritance was part and parcel of a man's life, the genial center of his welfare and happiness. In losing it he lost alike his home and his dignity. The rich man who evicted him from his inheritance was thus showing his utter scorn for humanity, treating human flesh and blood as chattels in the market-place, to be bought and sold at a price. The prophets have here exposed for all time the radical sinfulness of the monopolizing spirit. The craving which has so deeply infected the business life of our own age as of theirs—to gather the threads of industry into a few tyrannical hands—is the very incarnation of selfishness, which degrades man from his lofty destiny as the image of the Divine to a mere instrument for accumulating wealth that others may enjoy.

The prophets have an equally sure sense of the economic results of monopoly. In their eyes it leads to depopulation and the curtailment rather than the increase of the staff of life.

Thus Yahweh of Hosts hath sworn in mine ears:
Of a surety many a house shall become a desolation,
Even houses great and goodly, without inhabitant;
For ten acres of vineyard shall yield but one bath,
And an homer of seed shall yield but an ephah.[1]

On the former head there will be general agreement. The problem of rural depopulation may not be so pressing on this side of the Atlantic, but in older countries it is the land question *par excellence*. One is moved often to tears by the tale of this or that "reekin' lum" (smoking chimney) which no longer wafts its blue cloudlet to the skies. And the direct source of the trouble is the encroachment of the landlord system on the ancient rights and liberties of the people. But this problem is part of a much larger one which affects all countries alike, and on the happy solution of which the welfare of nations mainly depends—I mean the housing problem. The basis of society must ever be the family. So long as a nation gives birth to healthy families, growing up amid bright, clean, pure surroundings, in the love of God and honor, it will go on prospering and to prosper. But let family life on any great scale degenerate into the wretched

[1] Isa. 5:9 f.

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travesties of home which we find in our city slums, and the nation will sooner or later die of festering corruption at the heart. No wonder that governments and municipalities are everywhere awakening to the gravity of the problem. In older lands their efforts are terribly handicapped by the vested interests of the monopolies which have done so much to create the situation, and now bend all their weight on preserving the *status quo*. Let our social reformers then lay the lesson to heart and assert the rights of humanity above the personal interests of the monopolist, before the problem has reached its acute stage and while conditions are yet fluid enough to be molded into better forms.

The other aspect of the question may call forth a challenge. It is urged in defense of monopolies that concentration results in increased, because more efficient, production. From an abstract point of view this may be quite correct. But in the ultimate analysis I think the prophets' verdict is justified. For the frankly expressed aim of the monopolist is to control the markets—that is, in effect, to restrain the natural outflow of the commodities of life—for his own personal advantage and with absolute indifference to the hardships he may thus inflict on the poor. The monopolizing tendency thus constitutes one of the gravest menaces to society. The scientific economist may be content to trace the genesis and evolution of monopoly without pronouncing any moral judgment on the tendency in itself. But the Christian teacher must look deeper and study the effects of the system on personal life and character, allowing no individual interests to outweigh the graver interests of humanity.

2. The acceptance of wealth as the measure of human achievement led to the second social crime denounced by the prophets, the injustice and oppression that lay so heavily on the land. If wealth be the end most worthy of a man's ambition, and if human hearts and hands be mere instruments in the acquisition of wealth, it matters little how these instruments be crushed or squeezed, if only more wealth be made. This was the maxim quite openly followed by many of the rich men in Israel. On every other page of the Prophets we read of the false weights and balances, the small ephahs and big shekels (that is, short measures and high prices) by which unscrupulous merchants filled their coffers at the expense of the poor. Still worse was the partiality of justice so flagrantly shown at the gates. A case at law could then easily be bought for money, so that the name of justice became a by-word, leaving a taste in the mouth like wormwood. Thus the very foundations of social existence were broken up, and Israel appeared to the prophets doomed to the same destruction as horses made to run on the cliffs, or cattle put to plough in the sea.[1]

With ourselves things are vastly better. Sharp practices in business may be not unknown. But it is increasingly recognized among us that honesty is the only sure ground of lasting success. Nor do we find partiality to any appreciable extent in our courts of law. Even judges may be swayed by personal passions and prejudices, but at all events they are proof against bribery.

[1] Amos 6:12.

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Yet in our political life—the sacred fountain whence justice springs—charges of graft are freely hurled from side to side. Many of these charges may be invented, or at least exaggerated, for electioneering ends. Still they can hardly have been leveled without some foundation in fact. With such means of persuasion brought to bear upon the judgment of our rulers and lawgivers, we cannot hope to see society raised to the higher levels for which we work and pray. Every man, therefore, who loves his country and seeks to make her great and honorable in the councils of the world should throw the whole force of his influence against the unholy system. For no improvement in the material conditions of the people can atone for dishonesty at the heart. A pure and lofty social life can be built up only on the bedrock of integrity.

3. The prophets of Israel are equally emphatic in their condemnation of the use to which men so largely put their wealth.

It may be argued that a man may do what he pleases with his own, that if he love luxury he is free to indulge himself to his heart's content. But to the prophets indulgence was as grave a sin as either the cynical cruelty of the monopolist or the injustice of ill-got gains. There are few stronger pieces of ironical declamation in literature than the passage in which Amos holds up to righteous scorn the frivolity of the wealthier classes in Samaria, lolling on ivory couches and softly cushioned divans, toothing with fastidious taste the delicacies of "lambs from the flock and calves from the midst of the stall," singing foolish songs to the twanging of the lyre, and fancying themselves fine singers like David, quaffing the while their bowlfuls of drained wine, and anointing themselves with the choicest of wines, wholly indifferent to the wounds of their people.[2] To Amos this irresponsible levity was not mere folly; it was black sin against both God and society. All honest wealth is from God: therefore the lord of wealth is responsible to God for the stewardship intrusted to him. Man is likewise a social being, to whom wealth comes, if it does come, through the various channels of social life that converge on him: thus society also has its interest in the destination of wealth. To spend one's means on pleasure, as if this were the end of life, is unsocial and inhuman. If the spirit of self-indulgence affects large classes of society it will spell deterioration and ruin. A people given over to frivolity cannot endure. History is full of pregnant examples: the captivity of Israel and Judah, the extinction of the light of Greece, the downfall of imperial Rome, and the sweeping aside of an effeminate Christendom by the sturdy hordes of Islam. Were it not that one believed in the sanity of the great body of the people, one must have viewed with grave concern the vulgar displays of luxury that in pre-war days characterized what is called society, in both Europe and America, and the mad quest for pleasure that infected the minds of the masses as well. For the love of luxury is not confined to the wealthy. In these days little is needed to satisfy the taste for pleasure; and the poor are only too prone to follow the lead of their

[2] Amos 6:1–7.

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masters. One has no desire, of course, to restrain the innocent enjoyments of the people. Recreation is good and refined surroundings are good, but the nation that is to live must have its heart set on the greater things. Levity saps alike the moral and physical strength of a people. Responsibility to God and duty is the mainspring of life.

There were two special forms of luxury that had acquired an ominous hold over Israel and are still too much with us—vices that tend more than any others to corrupt the national life—intemperance and impurity.

Out of the genial friendship which is stimulated by the fruitage of the vine there had grown up in Israel, as among other nations, the craving for strong drink that inflames the mind and renders it unfit for the responsibilities of life, confuses moral distinctions, poisons the joys of family life, wrecks homes and friendships, and degrades society. The prophets are keenly sensitive to the dangers of strong drink and exhaust their powers of warning and persuasion to arouse the conscience of their hearers to a true appreciation of these.

Ah! they that rise up early of mornings
To follow after strong drink,
That tarry late in the evening
Till wine doth inflame them;
Whose feasts are lute and harp,
Timbrel and flute and wine,
But the doing of Jahweh they heed not,
And the work of His hands they regard not!
Therefore my people are exiled,
Exiled for lack of knowledge:
Their nobles are famished with hunger,
And their rabble parched with thirst.[1]

[1] Isa. 5:11–13.

These passionate indictments of drunkenness can never lose their effect. For there is no influence more inimical to social progress than drink. Do what you will to change a man's surroundings—give him a healthy home, with money enough to spend on means of livelihood and culture—but if he be still in the grip of alcohol and have opportunity to satisfy his craving, his palace will become a sty. One thinks with shame of the condition to which drink has reduced the slums of the Old Land, and of the shackles in which the liquor interest holds legislators enthralled even during the conduct of the Great War. America is much more happily situated in this respect. The hand of the monopolist has not been allowed to tie up the question; and with a more advanced public sentiment it has been possible to take big strides forward. These are but the promise of greater things. For the temperance reformer the future is bright with hope.

The other evil works more in the dark, but eats still deeper into the heart. There is nothing so degrading to human nature as impurity. This sin also had darkly tainted the commonwealth of Israel. No doubt its grosser manifestations came from other nations, where sensuality had assumed the veil of religion, but Israel lent itself all too readily to the evil influence. In their exposures of the vice of impurity the prophets are absolutely fearless. No false modesty prevents their laying bare its hideous deformity and its deadly results in heart and life. The directness of their speech, indeed, makes it almost intolerable to the modern reader. But

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their words are well worth our study. For the sin is only too rife in all our cities and rural communities, and ever and again it raises its head and claims toleration. It may be too delicate a matter for the ordinary Christian teacher to pursue the sin into its hidden recesses, but when impurity flaunts itself he must speak out as freely as the prophets did in their day. Happily in this matter also the laws are with us. Let us do all we can to maintain their purity and to make of them no empty forms, but the chaste expression of clean, upright, strong, and honorable manhood. Purity means national health and prosperity; impurity, national corruption and death.

The prophets are often represented as mere critics of their age, with no practical outlook or constructive social policy, but this is a short-sighted view. The prophets were all ardent patriots who loved their native land and sought its highest weal. They saw that their people were bringing ruin on themselves through their godless deeds, and by their words of condemnation they tried to bring them to a better mind and so avert the ruin. Had the prophets' warnings been respected, the social movement of the time would have been, not arrested, but led along worthier lines. And, when Israel continued to plunge madly along the road of death, they still held fast their faith in God and the future, dreaming their dreams and laying well the foundations of a better world to be.

The basis of this new social order is *justice*. The prophets are as emphatic as Carlyle that "no beneficence, benevolence, or other virtuous contribution will make good the want" of justice. When the crisis first became acute, Amos had called for justice as the only way of salvation.

> Hate evil, and love good,
> And set up justice!
> Yahweh may yet be gracious
> To the remnant of Joseph.[1]

So in their visions of the future the prophets make justice the cornerstone of the new city and nation.

> Then will I restore thy judges as at first,
> And thy counsellors as at the beginning;
> And afterward shalt thou be called the township of justice,
> The faithful city.[2]

> Thus saith the Lord Yahweh:
> Behold! I lay in Zion a stone that is tried,
> A precious foundation-stone: he that believeth shall not be moved;
> And justice will I make the line, and righteousness the plummet.[3]

The prophetic conception of justice is both wide and deep. It includes, not merely impartial judgment in the courts, honesty in business, just wages, and equal rights, but the spirit of general fair play to every man. As Jeremiah puts it: "Execute justice and righteousness, and deliver the spoiled out of the hand of the oppressor, and do no wrong, no violence to the stranger, the fatherless or the widow, neither shed innocent blood in this place."[4] Special stress is laid on the rights of the family. A just nation must defend the portion of the people against the intrigues of the land-grabber and in every way safeguard the

[1] Amos 5:15.
[2] Isa. 1:25 f.
[3] Isa. 28:16 f.
[4] Jer. 22:3.

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sanctity of its family life as the strongest pillar of the state. The prophetic ideal for a rural community is that each man should sit under his own vine and fig tree, "with none to make him afraid,"[1] while the seer of the New Jerusalem pictures it as a hive of happy homes, "full of boys and girls playing in the streets thereof."[2]

In this insistence on equal rights, the sanctity of home, and freedom for children to play in the streets—a striking anticipation of the modern demand for playgrounds—the prophets lift the notion of social justice to the higher plane of *brotherhood*. Justice is the foundation on which all rests, but brotherhood is the cement which holds the social structure together, and without which justice itself must fail. The ideal of brotherhood emerges as early as Hosea, the prophet of love, and blends with justice in Isaiah's great conception of holiness. But it is chiefly in the messianic visions—the shining points on which the prophets focus their aspirations—that the ideal receives its noblest embodiment. The coming King is the pattern of justice; but this is treated throughout as the other side of humanity and mercy. The wonderful Counselor and godlike Warrior is equally the Father of his people and Prince of Peace.[3] He and his associates are "as an hiding-place from the wind and a covert from the tempest," unselfish guardians of civic peace, security, and well-being.[4] The righteous branch, Yahweh Zidkenu, *Yahweh our Righteousness*, brings forth salvation and security as the fruit of righteousness.[5] He is a just King, that beareth salvation and cometh to his people in the spirit of meekness, "riding upon an ass, even a colt the foal of an ass."[6]

Though their chief concern is with Israel, the prophets see clearly that by itself Israel cannot reach its social ideal. Israel is but one in the brotherhood of nations, and can be saved only in the salvation of all. Thus in their highest flights they picture the nations streaming to Jerusalem for instruction in the ways of Yahweh, then beating their swords into ploughshares and their spears into pruning-hooks, learning no more the art of war, but dwelling together in mutual trust and sympathy, loving *peace* and pursuing it. A vision far enough removed from the tragic realities of the present! Yet the prophets are right in their analysis. The social question belongs not to any nation or nations: it is universal in its range, coextensive with the limits of humanity. While it may be necessary at times to fight for justice and humanity, the problem can be solved only in peace and by the realization of a common brotherhood of man. May this war prove in truth the end of war! Then let us turn with thankful hearts to the work of reconstruction, having the lesson burnt home to our conscience that justice and humanity toward all men are the only safeguard of social well-being.

> The work of righteousness is peace,
> And the fruit of justice eternal security.[7]

[1] Mic. 4:4.
[2] Zech. 8:5.
[3] Isa. 9:6.
[4] Isa. 32:2 ff.
[5] Jer. 23:6.
[6] Zech. 9:9.
[7] Isa. 32:17.

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"THE SACRAMENT OF MISERY"

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When the great disaster came in 1914, there were many of us whose hopes and dreams seemed to fall in ruins, whose most precious memories lost their joy and became like the incessant pain of a wound. We said—how sadly we said it! —we shall never live from the old past. The springs and sources of our life seem to be closed to us. Never, we said, can we look to the same future as before. All the old bright expectancies seemed forbidden us; only a grim endurance of a great disillusionment was left.

Even so, it has been possible to discover anew the ancient secret that is held in the depth of our strange human life, the secret that belongs to those depths where the soul dwells—who knows how? —in God. There is a phrase in Rolland's *Above the Battle* that interprets it—a phrase used about the ordeal of our time, his phrase "the sacraments of misery." Is it then so? Is it really so that our misery should be the means and vehicle of an invisible grace of God? Is it true that through all this inconceivable pain and these heaped-up deaths and these sore sacrifices men should find God, feel God, be aware of God? Is it true again, as our fathers told us, as Christ assured us in his breaking of the bread, that God communes with man through sorrow? Is it true that in all *their* affliction, *he* was afflicted! When we calmly reflect on the faith we held in happier hours, we shall rebuke our doubts. For we *knew* that the will and purpose of God has been wrought out in the great moments of history, not by some process apart from the blundering and contending wills of men, but wonderfully in and through those human conflicts. We knew by many tokens that the temporal, the finite, the troubled and discordant, all found some concord and harmony and final meaning in the eternal purpose. We knew, as Paul said, that the heavenly treasure was always given in poor earthen vessels. If it was a true faith in the hour of insight, the hour of gloom should cling to it.

The sacrament of misery then! Here, too, one remembers the word of Paul that he who eats and drinks without a proper sense of the holy sacrament eats and drinks to his own condemnation. You and I have seen many a man unblest by this misery. We have seen men grow cynical, bitter, full of rancor, suspicious and complaining, losing faith both in God and in man. We turn away from them. We need to look on those who have eaten worthily and found the misery a veritable sacrament, a means of grace. They abound, they abound! The narratives and the letters tell us of them, of those who have made the thrilling discovery of spiritual reality and spiritual power. Young men, gay young spirits, exuberant with youth, eager for happiness, eager for some bright share in the abundant world—why should they not

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think of personal demands and personal satisfactions, of personal careers and individual gratifications? And then suddenly the great public peril, the public need, the call of country. Then the discovery of a response welling up in them from depths deeper than the love of ease and joy. Then the confronting of the soul with duty and the recognition of a commanding, authoritative sovereignty in duty—stern daughter of the voice of God to them. Listen to their word of leave-taking. Read their letters to the home. They are there in the trenches because their very souls choose it and choose it because of the spiritual might that duty reveals. They are even gay in their willing sacrifice of all other things. And duty is no abstract thing to them; it is clothed with character. They find it the summary word for all the things that they perceive as right and just and good. There is a great moral elevation. And this felt regency of the right with their glad deference and loyalty brings them to their knees. They pray. They have found the divine life laying hold on them.

It is not only far away that young men thus experience the power of spiritual claims upon them. It is also here at home. Everywhere one meets these young men who have suddenly met duty and have calmly offered life and all things for the privilege of doing their duty. It is not the favor of contagious excitement. It is quietly and calmly done. It is a deliberate spiritual deed. We take off our hats to them. They have not reasoned the whole cause out to a logical argument. They know that they have a duty—that there is a firm and commanding and beneficent authority over their spirit. It is a kind of inarticulate religion.

If thus so many men have had the positive direct *experience* of the spiritual world through this sacrament of misery, we may be certain that what is spiritual will now be more generally comprehended. We are all so desperately materialist even when we deal with spiritual reality. How often we have heard men speak of loyalty, devotion, love, as if they were quantities—so much bulk or weight. They have said that the love of family or friend must be exclusive—as if one had only a quantity to dispose of. They have said that the love of one's home state leaves nothing or but a trifle for the love of nation. They have said that the patriot's love of his nation excludes the possibility of a great love for all humanity. It seems to us now all materialistic conception of a spirituality that is not quantitative at all. We know by the very sorrows that have evoked our sympathy and affection that the heart can glow for many and for those many without loss to any one. We know that the love of the native state and the state of one's home citizenship and ideals suffers no diminution when the heart embraces the nation. We know that love of our nation even in the intensest patriotism is consonant with the enthusiasm for humanity. Love is not a quantity—a sum of parts. The need and the danger and the call of duty have liberated in us these great outgoings of devotion and consecration and love, and we have discovered, we are daily discovering, the illimitableness, the infiniteness, of these great spiritual passions. Day by day we hear the voice of the self-sacrificing patriots becoming prophetic

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of a complete and all-embracing loyalty that shall make a world of peace and joy even when families and nations retain their identity. Through the misery the human spirit is learning the majesty and the sacredness and the authority and the unmeasured illimitableness of the spiritual to which it is subject. And shall we not thereby come to that sense of a limitless love that is for all the evil as for the good, for the offender as for the innocent? Shall we not win some new comprehension of the love of God that passes knowledge and is never defeated by our sin and rebellion?

Our danger is and ever has been what is called, among other names, by the name of naturalism. It is the danger of conceding reality only to the claims of the sensuous life and its perceptions of the quantitative things that feed its sensuous desires. It is the danger of thinking all else to be a mere abstraction and unreality. It is a great thing, when masses of men loose themselves from this life of drift under the propulsion of our first-given desires and instincts, to feel and to know the indisputable reality and power for them of immaterial ideals. That is to enter into the forecourt of the temple of God.

THE RELIGION OF CHILDHOOD. I

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This is the first of a series which is sure to be of great value to all those who are engaged in church work.

The Protestant notion of religion was framed in an age which was strongly individualistic, and religion was naturally thought of as mainly an affair of grown-up people. Yet there is sufficient evidence that the Protestant fathers found themselves face to face with the religious status and needs of children. In so far as they retained the inherited sacramental magic of Romanism, they could fall back upon that; at any rate, children were safe if they were baptized. But, in so far as religion was viewed as an individual concern, and as such chiefly intellectual—which view reached its *reductio ad absurdum* in Protestant scholasticism—the case of the child was indeed difficult. The only remedy seemed to be to impart a necessary minimum of information—as though religion were, for either childhood or maturity, chiefly an affair of intellect!

Although the custom of catechizing the young antedates the rise of Protestantism, it was under the stimulus of that movement that the authoritative

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catechisms used by the Western church had their origin—the Anglican, the Heidelberg, the Westminster, and the catechism of the Council of Trent. The catechetical method of meeting the religious needs of childhood continues in greater or less degree the means by which a large part of Christendom discharges its obligation to the new generation. Though the practice obtains chiefly in the liturgical churches, it is by no means confined to them.

No exception can be taken to the method of religious instruction by means of question and answer. But exception must be taken to the notion that the impartation of ideas about religion is the chief means of meeting the religious needs of the new generation. And exception must also be taken to the belief that the ideas which are imparted to childhood must range across the whole of theology, as every one of the standard catechisms has endeavored to do.

As a matter of fact, Protestant Christendom has pretty well gotten away from the idea that the catechism alone can meet the need of the child for religious instruction. Where the state-church ideal prevails, religious instruction has been greatly elaborated; where the free-church ideal prevails, the Sunday school and other supplemental agencies of instruction have entered in. It would, however, probably be fair to say that instruction, the impartation of a definite body of religious ideas, is the prevailing notion of the real discharge of responsibility for the new generation.

If, as Professor John Dewey holds, education is life rather than preparation for life, its process must place emphasis upon activities and relationships as well as upon formative concepts. This study is an approach to the question from the point of view of the present needs in child life which only religion can meet rather than from that angle which considers the complete mastery of a body of religious knowledge as the supreme prophylactic for the grown-up stage of existence. We shall together make some inquiry concerning what the experience of childhood in religion is, or may become, up to the so-called confirmation age (i.e., about fourteen), and how its growing and changing demands may best be met.

I. Childhood's Endowment and Inheritance

We might use the single term "inheritance," marking the distinction between biological and social heredity, but the two terms will help us to make the distinction between what childhood brings from the birth chamber and what it finds in the world outside.

There have been endless debates about essential human nature, passing over and under and through the question whether it is good or bad or mixed, and the approach in most of them has been theological. We may avoid adding another to the list by assuming the answer rather than debating the issue. Let us assume the evolutionary point of view and make our statement in psychological rather than theological terms. By so doing we shall avoid speaking as if there were a static essence at the basis of our humanity. What we discover is rather that our humanity is in the process of becoming something higher and completer, and that each individual member of the race bears

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both the marks of his past and the promise of his future upon him.

The human individual at birth is endowed with a complex of tendencies which we term instinctive. Briefly characterized, they are racial habits. Most of them are but little in evidence at birth, yet they begin early to function, blending with experience to shape the complex of individual habits which is the groundwork of character. The formation of character is thus, from one angle at least, the blending of native with acquired characteristics. Beginning with the simplest needs of the physical organism, these instinctive tendencies range upward toward the higher needs of the moral self. Their function is to meet these needs in an initial way, but always with the condition, as they apply to man, that the higher needs shall pass finally from their control to that of individual will. The dominance of instinct is shorter and less exclusive in the life of the child than with the young of the animal orders, yet as an infant the human being is as truly upon the level of instinct as are the lower animals.

There are two opposing estimates of the inherited equipment of the child, neither of which has paid regard to his actual racial history. Both of them have dealt with the child as though he possessed a fixed or static nature. The one is the theological notion that the human being is from birth inevitably predisposed to evil only—"born in sin and shapen in iniquity." The other is the view that the child is at birth morally perfect and needs only to be kept untarnished, that he comes into life trailing clouds of glory, if not bearing intimations of immortality. This was an inevitable optimistic, yet unscientific, protest against the distasteful view of depravity advocated by certain theologians.

Psychologically we are bound to deny both the innate depravity of the child and his innate moral perfection. Well up into childhood he can be said to have no well-defined moral status. He is a candidate for moral personality; more than that, he is a becoming-personality; but he is not yet a person in that sense which alone could justify either position. Yet it has to be said that in this instinctive complex which makes up his original endowment there is both potential good and potential evil. So good a psychologist as Professor Thorndike[1] contends that "the imperfections and misleadings of original nature are in fact many and momentous, and common good requires that each child learn countless new lessons and *unlearn a large fraction of his birthright*" (italics ours).

This view is based upon the following considerations: The race has come up through a slow process from a very primitive past. In that primitive past only those individuals survived who were possessed in superior measure of an equipment adapting them to meet the experiences common to such a life—to contend with the primitive savages who shared the forest with them, to master their brute enemies, and to meet and resist the tragic forces of nature. Ages of such experience developed as racial habits the more assertive traits. It is this lower series of native tendencies, culminating in the fighting instinct,

[1] *Educational Psychology*, I, 280.

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which enabled man to survive upon the primitive level. And it is just these oldest and most primitive tendencies which have acquired the greatest biological momentum. But this original equipment of the individual is in part archaic. Judgment and the higher emotions must predominate and control or the culture stage of human existence becomes an impossibility.

These more primitive tendencies must be entirely inhibited or the form of their expression disciplined and sublimated, for their continued dominance over the individual, which apart from social discipline seems inevitable, will make him a social menace. As Thorndike phrases it, "the native impulses and cravings of man have to be tamed and enlightened by the customs, arts, and sciences of civilized life. . . . . Instincts may be trusted to form desirable social habits only under strong social pressure, whereby the wants of one are accommodated to the wants of all." This being true, the child has both good and evil potentialities; only an adequate social discipline can assure the realization of the good, and, in spite of it, the evil is certain to come to at least sporadic manifestation.

In other words, for the first years of his life the human individual, the child, is largely under the direction of a complex of instinctive tendencies, and under this control his habits are forming, for "habit receives its push-off from instinct." If the child simply runs loose, his native impulses untamed and his native cravings unenlightened, he will form a set of habits—of customary modes of action and reaction—which will menace both society and his own higher evolution. No blind trust on our part in the innate purity of childhood can save him from such a fate, no *laissez-faire* attitude toward him will secure him real moral selfhood. Indications of social tendency and good-will there will be, but these will never come to dominate him if he is left to himself, for the biological momentum of his archaic inheritance is too great. As a matter of fact, but few members of the race are wholly without more or less constant and helpful social discipline, and that is one reason why so few are hopelessly bad.

Just as that endowment which he brings with him from the birth-chamber is mixed, so also is the social inheritance into which he enters. The proportions of good and ill vary from family to family, from neighborhood to neighborhood, from nation to nation, from race to race, from generation to generation, and from age to age. And it not infrequently happens that the elements in what we fondly imagined an almost ideal situation are so combined as to fail of a happy result. If so very much depends upon social discipline and social discipline is itself so unsure both in ideal and method, then there are evidently many hazards. Even more deplorable than an ignorance of the highest standards is the all-too-frequent compromise with accepted standards. This wilful living below ideals ranges through all the life of the race above the primitive level, and each new generation comes under its influence.

Just because life is so truly and necessarily social, it becomes difficult to control the social forces which play upon the little candidate for personality. It is relatively more easy in early

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childhood than when, as in later childhood, the individual broadens his range of activities and widens his circle of acquaintances. Yet, however difficult, the control of these forces must be undertaken, and for the reason that the plastic self of childhood is so open to every influence which affects it with any constancy. Instinct and environment fit together like lock and key, for nature has so made the human soul that it comes to its own only under this dual urge—the impulses from within and the suggestion from without.

Consider for a moment the instinctive tendencies which lure the child into the mystery of his environment. He is born into the world active, not passive, and his first activities are instinctive. Psychologists enumerate such lists as these: "sucking, biting, clasping the fingers or toes, carrying objects to the mouth, ... crying, smiling, protrusion of the lips, frowning, gesturing, sitting up, standing, creeping, walking, climbing, imitation, emulation, rivalry, pugnacity, anger, resentment, sympathy, the hunting instinct, migrations, a great many types of fear, acquisitiveness, constructiveness, play, curiosity, gregariousness, bashfulness, cleanliness, modesty, shame, love, parental feelings, home-making, jealousy, pity," etc.[1] All these manifest themselves initially without having to be learned, and they all have ultimate social intent. Even the primary activities of infancy point forward to a time when activity itself shall be self-controlled and -directed, with the result that the individual will range far among his fellows.

[1] Bolton, *Principles of Education*, p. 145.

Particularly when we consider that group of instinctive tendencies which some psychologists call the adaptive instincts do we see how they tie up directly with what environment or social heredity offers. Chief in this group are imitation, play, curiosity. Imitation is tremendously important in broadening the life of the little child, and he is therefore highly imitative. Environment selects the materials for imitation; the imitation itself is as inevitable as the sunrise. And this is just a part of what we mean when we speak of the extraordinary suggestibility of the little child, a suggestibility which carries us beyond imitation before it has done. Imitation itself passes over into play, and play soon demands the presence of others, either as foils or as fellows, thus bringing to bear upon the little playmate all the good and ill of his play circle. He learns how others live in this play world; and learns how to live with them according to the rules accepted, whether they are the best or not. And curiosity, the third of the adaptive instincts, is a right-hand ministrant of child life. Not wanton mischief, but the desire to know, to handle, to operate, to take to pieces that one may see, to determine what and what for—these are the roots of curiosity. And the child must want to know badly enough to pursue that investigation far, indeed, if he is not to be at length a mere babe in the woods of this big world.

Well, he does want to make believe, to play, to investigate; no trouble about that, no changing it. And we should be only glad if we could quite control the field of his operations, if we could choose

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the forces which should continuously play upon his life. In some measure we can, even if our world is mixed; and that is just the responsibility of the elder generation toward the new. Without stopping to ask what religion is, but assuming that it is not only compatible with, but essential to, the highest self-realization, we may rest assured that it must be a constant and controlling factor in the environment in order to have real influence with the child. This is not to assert that he will invariably respond as desired to the influence of religion. The scope of individual variation is so vast, the possible variety of environmental combination so great, that he may elect some other than the customary or conventional response. Yet it is not too much to say that those who are happily reared under the ministries of religion almost never pass quite from its control in their maturer years, for "as the twig is bent the tree is inclined."

II. The Religious Instinct and the Influence of Religion

A part of the instinctive equipment of childhood is the so-called religious instinct. Yet when we speak of religion as having a place in the instinctive equipment of childhood we should be clear as to what we mean. Certainly the religious instinct does not guarantee any idea or practice of religion as innate —not even the idea of God. What it asserts is rather the capacity for religion, that just as certainly as the flower turns toward the sun, if the sun shine undimmed, so surely does the individual self respond to a strong and constant religious presentation. The religious instinct is no guaranty whatever of an active interest in religion or of an accurate understanding of religion, apart from the necessary and appropriate materials of experience.

Nor is the religious instinct independent of the inherited social tendencies; in fact, it is related directly to the capacity for social living and is dependent thereon. The power to know, to value, to depend upon, and to work with others is of a piece with the capacity for religion, for the knowledge and fellowship of God, the great Socius. The religious instinct is not less a human achievement nor more a gift of God than the social and regulative instincts in general, yet, at the same time, its range is greater, its function a culminating function.

How intimately the religious instinct is related to the whole social complex is evidenced by the way in which it reaches its first manifestation in childhood. Professor Coe has pointed out, in an article on "The Origin and Nature of Children's Faith in God,"[1] that the most distinctive of the social impulses is the parental instinct, and that "the religion of divine fatherhood and human brotherhood is the ideal flowering of this particular instinct." It is by virtue of the fact that almost from infancy the child assumes this instinctive parental attitude toward dolls, animal pets, and smaller children that he is able to make a vital response to the idea of God—"he 'learns to do by doing,' he learns to love the Father by nascently performing fatherly functions." To quote Professor Coe further:

> What is vital to our present purpose is to see that this element in human nature is

[1] *American Journal of Theology*, April, 1914.

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operative in children from the start. It is not a postponed instinct (manifest only after puberty), but an omnipresent movement of the mind—a movement toward self-assertion, and yet toward social self-integration; a movement toward instinctive satisfactions, and yet toward a self-conscious organization and transformation of them; toward objective analysis, and yet toward a synthesis of experience in terms of meaning. Children's hearts turn toward the ideal world as naturally as toward the satisfactions of mere instinct. . . . .

The religious instinct is an active tendency, intimately related to the whole complex of social tendencies; but it is very dependent upon the nature of the stimuli which cause it to function. If the idea of God, or the idea of God as Father, is never presented, the possession of the religious instinct can never make up for it. The religious instinct cannot of itself frame sufficient notions or a serviceable technique of religion in a single generation. It is true that in maturity a few individuals do surprisingly surpass the religious limitations of their day, and thus the prophets arise; and, doubtless, it is the religious instinct at bottom which accounts for this. But childhood has no such capacity; imitative, non-reflective, highly suggestible, the little child, if he builds at all, builds with the materials at hand.

This limitation makes the influence of religion upon him as presented by his environment almost absolutely determinant of his religious future. He is just about as certain to do and to believe what his group does and believes as he is to speak their language or to wear their kind of clothes. God will be to him a loving Father, a hideous idol, a menacing and capricious spirit, or a neglected factor, according to the spirit and belief of his social group.

We have, then, to inquire concerning this social group whose influence is so determinative. It may be described as of concentric, ever-widening areas, the innermost of which is the family. Up to six years of age the child does not get far away from the home circle, his range is narrow and its influence absolute; but at six he enters a wider circle—he goes to school. There he is likely to discover that there are children whose parents do not belong to the church to which his parents belong, or perhaps do not go to church at all. Still, he does not question that his parents are right. If their attitude is quite tolerant, he will accept these other ways in religion as a kind of secondary good. But if they are intolerant, he may, when he happens to think of some other's religion, become quite a little bigot. By the time he is twelve he may be pretty well aware that a considerable portion of the community has no stated religious practice and largely ignores the church, while another considerable portion practices a great variety of rites and cherishes many different notions. This is not yet a problem to him; he simply accepts it as a fact.

The family is quite commonly, although by no means universally, religiously homogeneous. If it is so, and genuine and reverent in spirit, no other religious influence can vie with it in the years up to ten or twelve. But if there is no constant and genuine interest in the home, or if it is divided, then the case for religion becomes more difficult. Even with a divided home, where, for

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example, the father is indifferent to religion, there is almost no limit to what a devoted mother may do for the religious nurture of her children. In any case the influence of the home is paramount. Where parents realize that they have not what they wish their children had, and send their children to Sunday school, the case is rendered difficult and doubtful by the religious indifference and incompetence of the home itself.

In a word, the kind of religion which the larger social group shall possess will ultimately be determined by the kind of religion which pervades the home. If we lose the battle for religion in the home, we lose it altogether. The church needs to do more to help parents appreciate this fact, to make them aware that they cannot delegate their children's religious nurture to any institution or individual, but that they themselves are responsible for it. The church needs to impress upon parents the absolute need of religious reverence and the religious graces in the home life. The place to begin is not with the homes which make no profession of religious faith; we may perhaps have no present access to them. The place to begin is with the homes which are nominally Christian, to which the minister and the Sunday-school worker have the entrée. The minister should know more about the subject from this angle, he should speak more often upon one or another aspect of it. The Sunday school may with profit include in its curriculum courses which will help parents with their responsibilities. Such a class could do no better than adopt as a basis of its discussions the admirable treatment of this whole theme by Henry F. Cope in his volume *Religious Education in the Family*.

But there is a corollary of our conclusion which should not be overlooked. It is just this, that the whole environment, not merely that which has to do with religious ideas and practices as distinct from social usages and ideals, must be brought under control. And this is particularly true when we think of religion as related to childhood, for the religion of childhood is not chiefly either idea or cultus, it is happy self-realization in play, in fellowship, in doing what seems worth while; it is joyous self-expression through pursuit of the interests native to childhood, through good will and helpfulness and courtesy and the rules of the game. The whole temper of life, the range of ideals which it presents, the incentives to effort and its rewards, more intimately affect the development of the self than we are aware. Our interest in the religion of childhood therefore leads us to think of the spirit and discipline of the school and of the inspiration and direction of play life. If religion is to be integral to childhood and not something to be imported for a while every seventh day, it must be integrated with the primary interests and activities of childhood, with play and work, with study and the life outdoors.

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IN MEMORIAM

AN AMERICAN-GERMAN

We hear much in these days of German-Americans, seldom of an American-German. Professor Casper René Gregory, who was killed early in April on the Western front by a shell, was an American-German, widely known in this country, and in several ways his death is of very unusual interest.

He was, to begin with, of French extraction. René Grégoire, a French officer, came to America with Lafayette, and Caspar René Gregory was a descendant of his. In the second place Professor Gregory was of American birth, and very few native Americans have fought on the German side. Like his father before him, he was born in Philadelphia and educated at the University of Pennsylvania. His college days fell in the Civil War, and he took an active part in the military training then provided by the university, being assigned to the ordnance corps. So his manhood began and closed in the atmosphere of arms. He afterward belonged to the First Regiment of Pennsylvania Gray Reserves, Company A, and all this early interest in military training takes on a tragic meaning, as we view it now.

Gregory was, further, the first man of American birth to be appointed professor in a German university. After an extended theological course at Princeton he went abroad in 1873 to continue his studies at Leipzig. There he was asked to complete Tischendorf's great edition of the New Testament, and thenceforth he made Leipzig his home. In 1884 he became a docent and in 1889 a professor in the University of Leipzig. Meantime he was becoming more and more identified with German ways and ideals, and at length became a naturalized German citizen. In recent years his American friends have observed in his letters and conversation a growing enthusiasm for German method, organization, and efficiency, which the observation of our American wastefulness and laxity only intensified.

Again, the fact that Gregory was a university professor and a theologian makes the manner of his death the more strange. Most German university men of professorial rank seem to be serving the German cause in capacities other than military. But this distinguished New Testament professor chose the most direct and dangerous course. At the outbreak of the war he came forward as a volunteer, his physical condition was such that he was accepted, and by the end of 1915 Professor Deissmann reported that Gregory was fighting in the trenches on the Western front. A postcard to an American friend some months later was dated, "With the German armies, but in France." He was recalled to Leipzig for some months of lecturing, but this winter saw him again a sergeant on the Western front, there to give the last full measure of devotion to the country of his adoption.

But perhaps the most extraordinary thing in it all was Professor Gregory's age. He was seventy years old last

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November and must have been accepted as a volunteer shortly before his sixty-eighth birthday. I do not know how many Germans of professorial rank have fallen in the present war, nor how many men over seventy years of age have died at the front for Germany. At least our American-German Gregory, of Leipzig, took refuge behind neither age nor class nor scruple, but threw himself with all the boyish energy we remember so well into a course he believed in, though we think it false and lost, and so tragically died in the land of his forefathers, but with the army of its foes.

All together, his French ancestry, his American birth, his German adoption, his humane and democratic sympathies, his reputation among scholars the world over, his wide circle of personal friends in a dozen lands, his age, extraordinary for a soldier, and his death on French soil as an unwitting instrument of Prussian aggression make him a unique figure even in this extraordinary war.

SUBMARINE AND SCHOLARSHIP

It is difficult to ascertain how many hundred thousand tons of material were sunk by submarines in April. It is much more difficult to estimate the month's losses in personality, as a single instance will show.

On April 4 the "City of Paris," on her way from India and Egypt to England, was torpedoed in the Mediterranean. She had on board Professor J. Rendel Harris, the eminent Quaker scholar and philanthropist, and Professor James Hope Moulton, of the University of Manchester. Professor Harris survived; Professor Moulton died of exposure three days after the attack. In his death New Testament study has suffered a loss which may fairly be called incalculable. It is enough to point out that he had published the first volume, and was at work upon the second, of what promised to be the standard grammar of New Testament Greek; and that with Professor Milligan of Glasgow he was engaged upon, and had already published in part, the most important work now being done on the vocabulary of the New Testament. This latter work Professor Milligan will doubtless carry on to completion; but it is difficult to see who can complete the grammar on the plane on which Professor Moulton had begun it. Fortunately the work was so nearly completed that it will be possible to publish the second volume, with the relatively small addition of a chapter or two from some other hand.

Professor Harris had left England in the autumn to join Professor Moulton in India, but his ship had been torpedoed in the Mediterranean and he was landed in Egypt. He did not continue the journey, but spent the winter in Egypt, joining Professor Moulton when the "City of Paris" touched in Egypt on her way to England. He has thus had the extraordinary experience of being twice torpedoed and escaping with his life.

Professor Moulton belonged to a family distinguished in scholarship and public life. His father, Professor W. F. Moulton, was the well-known Cambridge authority on the New Testament whose

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edition of Winer's *Grammar* was the standard work in its field a generation ago. His uncle, Professor Richard Green Moulton, is the editor of the *Modern Reader's Bible*. Another uncle, Lord Moulton, long recognized as the leading British expert on patents, has for some years been one of the Lords of Appeal in Ordinary, who virtually constitute the supreme court of the British Empire; and at the outbreak of the war he was made chairman of the Committee on Explosives, and later director-general of explosive supplies in the Ministry of Munitions.

Professor Moulton was in America lecturing when the war broke out, and his wide practical interest in life, his intellectual brilliancy, and his great personal charm won for him a wide and willing hearing. A few months after his return to England Mrs. Moulton suddenly died, and the great change thus wrought in his life led him to welcome an invitation to visit India for further study of Parseeism, in which he had long been deeply interested. It was characteristic of his wonderful versatility that he had an active scientific interest in Zoroastrianism and had written much about it. He spent eighteen months in India studying the Parsees, and it was on his way home from this work that he lost his life. His eldest son, who early in the war gave up a Cambridge fellowship to become a lieutenant in the British Expeditionary Force, was killed in Flanders some months ago.

The cause of religion and many fields of learning have suffered in his death a loss for which the world is poorly compensated by any supposed military value the sinking of the "City of Paris" may have had, and we observe again the blind and wanton brutality of the course Germany has chosen. It cannot be too often pointed out that to destroy enemy munitions and soldiers is war, while to shoot or drown peaceable civilians of whatever nationality is mere savagery. Professor Moulton's death is a conspicuous instance of the new-style warfare against noncombatants of which Germany is so proud, and excellently illustrates her policy of destroying values she cannot replace for a wholly fictitious military advantage—a policy which knows no way to carry on war without losing entirely the perspective of humanity, civilization, and science.

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CURRENT OPINION

Religion and the World-Issue

The great question before the thoughtful writers of our periodical literature during these latter months is the nature of the new world which is to come out of the agonies of war and the part Christianity and the church are to play in the building of that new world. In the *New Republic* for August 18, Mr. J. E. McAfee deals with the topic.

"No epoch in human history," he says, "has been more charged with religious significance." This would seem to be the supreme time for organized religion to take up a magnificent task—but instead, it stands bewildered, hesitating, uncertain. Pulpit messages are confused and vague. There seems to be no program. Why? To one who understands the genius of Christian organizations the answer is plain. There is need for a radical religious reorganization and profound change of fundamental ideas before the religious world will be able to face the issue. The real call of the present day is to souls on fire with a passion for democracy, but orthodoxy has no fundamental interest in democracy. Its faith in democracy reaches no deeper than the social surfaces; "faith in elemental democracy is reserved and incidental." "Democracy in so far as it is admirable to orthodoxy is a desirable makeshift, a convenient but ephemeral device to close the gap between now and when the benevolent and unerring divine autocracy shall be ushered in. The idea of struggling deity, now triumphant, now succumbing, to triumph again among the uncertainties of the moral order, is incomprehensible heresy. None of our approved creeds accepts the universe as the great moral adventure which democracy essentially is. An ultimate moral fixity is the all but universal hope."

This lack of interest and faith in the great moral adventure of democracy is shown in the feverish revival of premillenarianism. It stands for the belief that the present world-order is inherently evil and is to be destroyed at the second coming of the triumphant Christ. The world-war is to be interpreted as Armageddon. It will be succeeded by a cataclysm which will destroy the enemies of Christ. "In probably 90 per cent of the summer schools this year the doctrine was openly or surreptitiously exploited. It is being taught from hundreds of pulpits." How is it possible for men holding this conception to have any real enthusiasm or any vital program for an evolving, adventurous democracy?

There are other religious groups also which cannot be depended upon in the present crisis. A large element in America has vigorously urged the overthrow of autocracy abroad, but demonstrate their lack of faith in democracy itself by the fact that the net effect of their activity at home has been to enthrone autocracy in our own economic and industrial order. In missionary circles and elsewhere there is emphasis on the saving of souls, on "preaching the gospel," on individualistic salvation, rather than on the great moral and social reforms by which alone can come the salvation of the world for which democracy hopes. When this great program is neglected or not even considered, what help or guidance can democracy find in those who still fatuously reiterate, "These moral and social reforms are all well enough, but our real mission is to preach the gospel"?

A view of the efforts of the divided religious forces to secure union gives no more hope. The enthusiastic advocates in too many cases do not represent the denominations for whom they claim to speak. On the other hand, there is always the

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danger of reactionary elements within these so-called federations. "A host, with their ranks thin at the best and imperiled from attacks from nominal supporters in the rear, does not promise a brilliant campaign however genuinely it may be inspired by the purposes of the present national and world-issue." "Democracy demands today the larger integrations of human brotherhood. The religious life of America, riddled by sectarian faction, twisted into an inconceivable tangle of mutually exclusive parties and programs, furnishes a depressing prospect of an American religious consciousness mobilized for the permanent achievement of these integrations." In the case of the Roman church and kindred church organizations the hope of mobilization for democratic internationalism is discouragingly faint.

Yet the light of hope is on the horizon. The new advance of democracy is inspired by profound religious convictions. The religious significance of the new internationalism is in danger of being obscured by the fact that the so-called religious organizations are indifferent or inhibitive of it, and by the fact that the inspiring forces of the new day are not called religious. Owing to the present bewilderment or antagonism of religion, so-called, to the new movements, the zeal for democracy declares its divorce from religion. "The achievement of the task will dispel the confusion, and the immense volume of moral and spiritual energy which has been long moving in our society out of accord and relation with the constituted agencies of religion will be recognized for what it really is. The religion of democracy, the passion for the universal human brotherhood, will ere long establish a new alignment of forces. It will release spiritual agencies which now content themselves with negations and are artificially inhibited from a thoroughgoing regenerative ministry. The future is bright with promise.

The New Religion

In the *Hibbert Journal* for July the Countess of Warwick writes on the future of religion in England in a vein of mingled sarcasm, sorrow, and hope—sarcasm for the established church which she sees as faithless to its great trust; sorrow for the broken war-victims left without guide or comforter; hope for a new religion which shall replace the old. The established church, she thinks, has completely failed to face its responsibility; it has no message for the sufferers; makes no attempt to "reconcile its conception of the Almighty and loving Father with the Power that has permitted millions to go to death for quarrels of which they know little and care less." She says:

> Unfortunately there is much to suggest that the established church is conserving its courage for the post-bellum task of preaching the old platitudes and asking those who have seen war and suffered by it to take them seriously. . . . . For the sake of our forbears, for the sake of our earlier faith and friendships, we will turn our heads away and try to forget that the best-cared-for and most highly pampered appanage of the state failed in the hour of need to "play the game."

This failure in the hour of critical necessity is merely the climax of long years of failure to face the problems of life in times of peace. The church has dwelt in a world of its own imaginings, has never dared to tell the truth to the comfortable and possessing classes. Without anxiety it has allowed unspeakable slums to exist. Drink, disease, poverty, and vice have been for years before the eyes of the established church with no attempt being made to alter them. The scathing rebuke continues:

> I do not expect to live to see the established church recognize the truth that the real salvation of this country depends upon the removal of all existing social conditions that create paupers, criminals, and lunatics. I do not expect to hear ministers advocating ceaselessly

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in the pulpit the necessary measures for restoring the social balance.

At last men are realizing that too much has been thought of the souls of men and too little of their bodies. Now many are beginning to think that if a soul be set in a body properly clad and housed, fed and cared for, the soul will find out its own salvation, and if that fails it will at least be no worse off than it must needs be today in the keeping of a dead church. The nonconformist churches alone have had a wide-eyed and courageous ministry. "The chapel has not hesitated to tell the truth."

The new religion is to be found in devotion to social service. Care for humanity must have the highest place in the human heart. The established church has failed because it has left too much to Christ. "It has committed to him all the fruits of its own failures and continued to fail with a tranquil mind. Not by saying that what is must be will the new religion succeed, but by declaring that much that is must promptly cease to be." The vast weight of common sorrow will weld the millions together in the great, new devotion to humanity. These sufferers will not turn to the church which has failed them.

For the great mass there will be no hope within its walls, but there will be a great hope outside them. To heal the wounds of others, to comfort the widow and fatherless, to struggle for the right of men and women to the proper measure of life, to oppose stern resistance to every measure by which man sacrifices man to his ambition and woman to his lusts, to equalize the burdens and the pleasures of sane and normal life—these will be the burdens of the new religion.

The new religion will have no priests, no ritual, no establishment, no superiors and inferiors, no theology, no bond of unity save that of service in the common human cause. Not the next world but this world will be the burden of the message of the evangelist of the new day—this world which mankind has in the past endeavored to make a heaven for the few and a hell for the multitude, failing in the first endeavor perhaps, but meeting with an extraordinary measure of success in the last. There never was a time in the history of civilization when the call was louder for a new religion that seeks to mend the old earth and leaves the things lying beyond to a supreme and all-divining power.

The message of the new religion is not glad tidings, but evil news indeed. Its task is to tell the people, "ignored by government, fooled by politicians, exploited by commercial magnates, degraded by landlords, drugged by philanthropists, and thrown with all classes of the community into the furnace seven times heated of war" that their plight is desperately evil and wretched—and yet not altogether hopeless.

The exponents of the new religion have no organization, no common method, no knowledge of one another. They will be made up of the remnant of idealists and thinkers of the soldiers, who have faced death, of all classes "who have realized something of the proportion in which honor and misery, glory and squalor, brutality and waste, mingle to make up war."

From the heart-breaking sadness of contemplating the past, from the wretchedness of the present, Countess Warwick turns with hope to the future, believing that it is still possible for the future to atone for the past and the present. In vision she sees "the progress of a creedless religion that has no ministers and no houses of worship, that gathers men and women of all classes to its service and yet keeps them apart, that supplies but one doctrine and leaves the method of carrying it out to the individual." The world is to be freed from the evils which destroy and man given the opportunity to find in peace and labor his fullest and most complete life.

There is no more reliance for us upon miracles or upon mere sentiment as cures for the

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conditions which made war easy if they did not make it inevitable. For each and all a definitely appointed labor, to give social service the status of a religion, to preach not Christ but Man crucified, and to bear Man down from that cross to which he has been nailed so long that all the evil in the world can be wrought without reference to his sovereign will.

Christianity and the Spirit of Democracy

The world is to be made "safe for democracy." A safe democracy will demand a religion in accord with its controlling principles. In the *American Journal of Theology* for July, Professor Gerald B. Smith undertakes an inquiry as to whether Christianity is able to furnish the religious and moral attitude indispensable to democracy.

The fundamentals of the gospel of Jesus —the Golden Rule, the attitude of good will, the conception of the value of every human soul—are inalienable from a society which is to live on the basis of righteousness and mutual trust. But Christianity is more than the gospel of Jesus. It has doctrines and practices which are considered indispensable. The Christian church has developed in relation to the politics of imperialism. It has never consciously faced its task in terms of a democratic civilization. Will Christianity be able to make such an adjustment as will incorporate within itself the liberal democratic ideals?

The first problem to be faced is the conception of authority. Democracy insists that men shall have the right to determine for themselves what is their duty as against an arbitrary dictation from above. The history of modern Christianity is really the story of the struggle between the autocratic theology of the mediaeval church and the desire of Christian people to gain control of their own religious life. In mediaeval Catholicism the content of a man's belief was determined for him by a superior power. He could not criticize; he could only accept and obey.

Modern Catholicism is seeking to maintain in the world a religiously controlled civilization, the control being in the hands of officials whose responsibility is not to living people, but to a superhuman commission affirmed to be of divine authority. . . . . The religion of Catholicism is a consistent expression of absolutism. It can never interpret democracy, for it distrusts democracy.

Protestantism has made democracy possible. Ecclesiastical control is limited to those who voluntarily submit to that control. But Protestantism has not realized the full meaning of democracy in religion. It is still touched with mediaevalism in its feeling that independent inquiry is dangerous and that dissent from authoritative teaching and scriptural doctrines is disloyalty to God. Freedom of criticism is essential in a political democracy; it is no less essential to a religion serving a democratic age. Christianity will have to give free rein to biblical criticism and be ready to appreciate the historical method of interpretation if it is really to keep the Bible as a guide for the new day. In the realization that the authors of the biblical literature secured their authority by their understanding of the life of their day, Christianity may be able to look for the guidance of God, not in traditional norms, but in the throbbing activity of modern life.

Democracy is not too reverent toward the past. It builds for the better future. "Catholicism and Protestantism alike have defined Christianity as something that was divinely prescribed in obligatory form at the beginning. If this definition be accepted the supreme duty is to reproduce this authoritative model." It is true that the Y.M.C.A. and other forces have shown that some organizations within Christianity do find guidance in the demands of present and future conditions rather than by consulting the Scriptures. Yet Christianity is held by the dead hand of the past more than is generally realized. Conformity is the pathway to favor in the church. The

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mediaeval habit of mind still persists in the church even when honest attempts are made to face present problems. To guide a democratic world the Christian forces must produce and support leaders who are forward-looking and unshackled by the past.

Still further, in a democratic world Christianity will need to adopt the method of scientific experiment to determine the truth for life. Democracy is a vast experiment. It can exist only as there is freedom to conduct the great experiment of government in such a way as to make the best use of increasing human wisdom. The right to experiment, even though mistakes are made, is to be preferred to the compulsion of a supposedly infallible alien authority. Does the Christian church welcome experiments in belief and practice? "To assume that the doctrines which gave inspiration to mediaeval life will without change be suited to a world in which scientific experiment and democratic mobility are dominant is to beg the entire question. We simply cannot find out what the task and function of Christianity in the new age is to be without experiment." The church must be willing to recognize the desirability of scientific questioning in the realm of religion, to put its doctrines, its organization, its ritual, to the test of actual experiment and to make changes if necessary.

Finally, all this will require a new type of religious faith. The old type of assurance of Protestantism is impossible in the great experiment of democratic life. The new faith will look to the future for its justification. To insist prematurely on dogmatic finalities would be to defeat the best outcome of human progress. Assurance will be no longer the most important thing in religion. The faith of democracy must be a forward-looking faith. The future is to be better than the present. "Instead of trying to reinstate primitive Christianity, we must learn to think of Christianity as a religious movement always developing, always learning from the progress of history how better to interpret the providential guidance of God." Not to preserve the religion of our fathers, but to secure a better religious life for the coming generation, is the great demand.

The Pulpit and Its Opportunities

Writing as a layman who unwillingly finds himself detached from the church of his childhood, Mr. F. H. Cutcliffe offers a friendly statement of opinion to the churches and the preachers in the July number of the *Hibbert Journal*. He starts from the premise that the preacher's mission is to proclaim a gospel of salvation from sin—to help men to live up to the highest moral and spiritual ideals of which they are conscious. But the message of the evangelist, as of the sacerdotalist, he thinks, is lost in a confusion of tongues. The old power of the pulpit to terrorize is gone. It has lost also the power to attract. "So long have we been familiarized with the idea of one sacred book, of one holy day in seven, one chosen people, one type of heaven, one special sequence of revelation that the grandeur of the book, the real privilege of the day, the significance of the Hebrew character in history, the charm of the heaven, the sublimity of unfolding revelation have eluded our mental grasp." Meanwhile vast sources of inspiration of noble living are left unexplored. The average pulpit completely neglects comparative religion and comparative morality. Literature, science, art, the insight of modern prophets, the vision of poets, would give great reinforcement to the pulpit if they were only used. Modern science carries a far more significant revelation for our generation than the Book of Genesis.

Compared with the archaic cult of Hebraism of the modern pulpit, how different was the teaching of Jesus! The people were glad to hear him, not because he was always harking back to Abraham

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and Moses, but "because he sweetened the springs of daily life and touched the hearts and stimulated the spiritual vision of his hearers by some simple picture of blowing lilies, of husbandmen tilling the fields, of maidens at a marriage feast, of the beggar lying at the gate—thus conveying some swift suggestion of the sacredness of common life."

The preacher of today should know the hearts of little children; should study the streets, the homes of the people, the workshops and clubs, which are full even though the pews are empty. Such a study might even suggest that the best way to fill the pews would be to empty the gutters of the little wastrels who have no happier home. It might also show that the life-energy which, because of ignorance and poverty of imagination, now finds outlet in squalor and vice might, by the leading of a wise pulpit, be the force which would create heroes and saints instead of criminals. The preacher would be made more efficient by even an elementary study of the laws of physiology and psychology—"laws which are surely as God-given as any to be found in the Mosaic code." If the pulpit is to bring about a moral revival it must plumb the great currents of human life, test their force and direction, and thus learn to guide them into channels where they shall purify all our individual and corporate life.

It is not the immoral and degraded alone who are outside the pale of the churches. Many have left the church, not to "spend their substance in riotous living," but because they cannot live on the "husks" handed out by the modern pulpit. "And if plain truth were told, many of those who are still in the pews are just as hungry, just as dissatisfied, as their wandering brothers."

They feel that the pulpit should deal frankly and courageously with the doctrine of evolution in its relation to Christian revelation; that it should show us in some sequential form the development of Christianity; that it should testify, with a broad appreciation, to the contributions of other faiths in the great unfolding of the divine purpose for man; that it should cease to wrench our lives into the fatal dualism of sacred and secular; that it should learn to recognize inspired voices among ourselves and in our own time as well as those which spoke in Judea; that it should, indeed, itself be inspired to speak with an authority not derived from the scribes.

With few exceptions the work of the pulpit is incoherent, scrappy, and without unifying purpose. Worse still, sometimes it is ponderous. The preachers have not learned to use the plain Anglo-Saxon speech. If it would face and master its sublime task, the pulpit will have to organize its forces and specialize in the various fields. One thing is sure. "The pulpit can hold aloof from no interest of our daily life without losing its influence whenever and wherever that interest is concerned. If it is to be our guide, philosopher, and friend, it must know what it is talking about."

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THE CHURCH AND THE WORLD

MISSIONS

Awakenings of Moslem Lands

The editor of the *Missionary Review of the World*, August, calls attention to the present-day awakenings in Moslem lands. The dawn of new opportunities is already seen in West Arabia, on the borders of Palestine, and in Egypt. It appears that changes will be wrought by the war to the ends of the earth. In Cairo newspaper evangelism has been very fruitful. The postal system of Egypt is one of the best, and whatever is published in Cairo is soon carried to the limits of the Arabic-reading world. A direct result of the war is the new kingdom of Mecca. It has its own postal service. The Turkish power has disappeared. Significant developments are in the beginning. The post and telegraph departments have been ordered to lay telephone wires between Mecca and Jidda. There are rumors of a wireless telegraph. Free education is being promoted by the creation of schools in Mecca under governmental authority.

One of the most hopeful indications is the new interest in the education and uplift of womanhood. Notwithstanding the war, the Arabic reform paper, *as-Sufur*, is published regularly. While this is a destructive force it will open the way for constructive work later. There is another movement which Dr. Zwemer thinks is one of the most strategic and living proposals of advance effort that is possible in all the diverse and manifold plans of missionary work, viz., a magazine for the girls and women of Egypt under the auspices of the Young Women's Christian Association. The articles to be published will include contributions on history, biography, current events, woman's sphere in the home and work in the world, the education and training of the child, with information on social, moral, and religious matters. Emphasis is to be given also to dress, art, needlework, music, cookery, and the like. The articles are to be supplied by the leaders of thought in Egypt. Some of these will be printed in Arabic, some in English, some in French, and some may appear in two languages.

The Higher Education of Indian Women

The International Review of Missions, July, contains an interesting contribution by Eleanor McDougall on the higher education of Indian women. Heretofore this subject has received no very great emphasis in India. It appears now that a new stage of progress is beginning. Both in the large cities and in many parts of the country the problem is commanding earnest consideration. Proposals on a national scale are being urged relating to its organization and content. At a recent educational conference it was proposed that every district in India should be provided with at least one high school for girls. Possibly the demand is not yet sufficient to justify the establishing of so many high schools. Furthermore, such an ambitious scheme could not be carried on by either the present missionary force or by the present Christian force in the whole of India. It is also doubtful if a sufficient number of qualified native teachers, other than Christian, could be brought to this work. But the important question is not whether the scheme can be realized or not. The mere proposal itself marks an era in the history of Indian education. It indicates that the higher education of women is finding a place in the scheme for the advance of India.

Missionaries and missionary agencies must view with deep sympathy any move-

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ment for extending the advantages of education to Indian women. Christian missionaries have already played a large part in this work. By them the first girls' schools were founded and managed. Today they carry on a very large number of the primary girls' schools. In their hands also are the secondary education and the training of teachers. But with the present tendencies the future place of the missionary in the educational process cannot be very clearly foreseen. There are many obstacles in the way of progress in any forward educational movement for women in India. The chief of these is probably that the great majority of Indian girls now at school will be married before they can acquire a solid education. It is needful that Indian girls should be trained to become good wives and mothers. The seriousness of this plea is appreciated when it is recalled that the family is the center of the Indian social system. Just what is the ideal education for these girls has not yet been discovered. On leaving school at thirteen or fourteen they have no independent mental life, having had only the vernacular education of elementary schools. In most parts of India the native language will provide nothing for them to read except abstract philosophy. On the other hand they will know very little English, not enough to read an ordinary book. It is very probable that the solution of this problem must come through Indian women themselves. Indian men are not equal to the task. They are not yet convinced of a woman's need of, and right to, an intellectual life. It is doubtful if men are ever capable of planning a right education for women. In India the leaders of the education of women must not only be women but be Indian women. There are now a few such and they are of great influence in their own circles. The difficulty is that there are not enough of them. Until a body of more highly qualified native teachers is prepared there will be great need to retain the foreign teacher. At present higher education makes necessary thorough training in English because the intellectual and national life of India is carried on in English. This importance of English may be only temporary, but it is real now and women as well as men must have its advantages. While there is no great probability of a speedy advance in the education of Indian women, there is, on the whole, adequate grounds for the promise of decided and permanent progress.

RELIGIOUS EDUCATION

The Union of American Hebrew Congregations

It is announced in the *Reform Advocate*, September 29, that this organization has undertaken an important step in expansion. In September, The Board of Managers of Synagog and School Extension convened in Cincinnati in semiannual meeting. For the conduct of work on the Pacific Coast it voted to establish an office in San Francisco. This action was the result of a report submitted by Rabbi Egelson, assistant director of the Department of Synagog and School Extension. An extended survey which he had made of this field revealed that there were many religious schools to start and congregations and sisterhoods to organize. Also many small communities were found with only a few Jewish families each. The children of these families are growing up without the benefit of religious instruction. To meet this need instruction will be carried on by correspondence through this new office which they are establishing. The movement will also look to the care of the religious nurture of Jewish students in the various universities and the Jewish inmates of hospitals and correctional institutions.

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A Sunday-School Festival

So much has been introduced into the Sunday school to modernize it and increase its efficiency that we wonder at times what is left that can yet be done. Innovations continue to come, and some of them mark an advance over the former method of doing things. In the *Graded Sunday-School Magazine*, September, we have a description of one of the very fine features of the Union School of Religion of Union Theological Seminary, New York City. The particular feature in question was a Sunday-school festival, a type of the Sunday-school entertainment of tomorrow. It was an effort on the part of the boys and the girls to demonstrate to their parents and friends the message which the year's study had brought to them. This demonstration was made in dramatic form. One particular theme had run through all grades for the entire year. This theme, "Friendship," was made the theme of a public pageant. Throughout the year, in their study, the boys and girls had been building imaginatively and in their efforts at service a "House of Friendship." This special theme was emphasized in all lessons, in the stories, in class discussions, in their ministrations, and in other activities. Here we indicate only very briefly what was given:

In the introductory scene the Spirit of Friendship enters, escorted by singing children and by his attendants—Gratitude, Good Will, Reverence, Faith, and Loyalty. He calls Reverence to bring the Knights of the Hearth, that they may kindle a fire and warm the House of Friendship. He then dispatches the other attendants to find children to help in filling the House. They bring back the Union School of Religion, whom Friendship commands to go far and wide into the past and present and bring all into the House of Friendship.

Then followed four interludes and four episodes. The former were scenes dramatized from the literature studied during the year; the latter were scenes representing forms of service in which the children had engaged during the year. Amos, King Agrippa and his wife, Paul, the Roman governor and his attendants, a group of early Jewish Christians, a slave, Martin Luther and a crowd of peasants and students, were among the characters impersonated. At the conclusion there is a service of worship in this House of Friendship, which it turns out is also the House of God, to which all the families that are related to the school—the dearest friends of all—and their guests of the afternoon are invited. There was no elaborate scenery nor costly costumes. Although there were about one hundred and fifty boys and girls the entire expense was no more than twenty-five dollars. Such dramatization is sure to be more widely used in the future in our religious teaching.

President Wilson's Proclamation to the Children

Teachers and ministers everywhere can do much to encourage co-operation with the national plans that are promulgated from time to time. In a special proclamation our President calls upon the children of the nation to participate in the works of mercy in the war. On every hand the patriotism that does something is receiving emphasis. Here we have a fine opportunity to train the children in practical service. The *Churchman*, September 29, says, "The home, the church, our day schools, and Sunday schools should make most of the opportunity." The following is the proclamation:

To the School Children of the United States—A Proclamation:

The President of the United States is also president of the American Red Cross. It is from these offices joined in one that I write you a word of greeting at this time when so many of you are beginning the school year.

The American Red Cross has just prepared a junior membership with school activities in which every pupil in the United States can find a chance to serve our country. The school is the natural center of your life. Through it you

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can best work in the great cause of freedom to which we have all pledged ourselves.

Our Junior Red Cross will bring to you opportunities of service to your community and to other communities all over the world and guide your service with high and religious ideals. It will teach you how to save in order that suffering children elsewhere may have the chance to live.

It will teach you how to prepare some of the supplies which wounded soldiers and homeless families lack. It will send to you through the Red Cross bulletins the thrilling stories of relief and rescue. And, best of all, more perfectly than through any of your other school lessons, you will learn, by doing those kind things under your teachers' direction, to be the future good citizens of this great country which we all love.

And I commend to all school teachers in the country the simple plan which the American Red Cross has worked out to provide for your co-operation, knowing as I do that school children will give their best service under the direct guidance and instruction of their teachers. Is not this perhaps the chance for which you have been looking to give your time and efforts in some measure to meet our national needs?

Woodrow Wilson, *President*

CHURCH EFFICIENCY

The Churches and National Religion

This subject is discussed in the *Constructive Quarterly*, June, by W. B. Selbie, M.A., D.D., principal of Mansfield College, Oxford. It is assumed that "the place and possibilities of religion in the life of nations" is among the very important problems raised by the present war. If the war reveals a sad deterioration of religious ideals it does not take by surprise those who knew the real religious conditions before the war came. The present religious status does not mean that Christianity has failed but that there must be a clearing away of much of former error and confusion. It must be understood that religion is a life and is not to be confounded with the externals in which it finds expression. The essence of religion is after all not in creeds, dogmas, and forms of worship. Religion must have room and scope for development. It is a living thing. Along with other things ecclesiastical history gives ample proof of the mischief that can follow from wrong relations between religion and the state. It is more readily seen now that there must be a more genuine expression of religion in the body politic. Religion as a national force has practically failed in the countries both with and without a national church. "No State establishment of religion is any guarantee that the State will be dominated by religion in all of its actions." We have confused the function of the church in relation to the state. Long years of quiet and prosperity have made the sense of obligation to the community grow faint. The churches within the state are neither to rule it nor to be ruled by it. They do their work best by serving as a conscience in the community, and by standing for moral and spiritual ends, and keeping alive the sense of an ideal. The churches will have a great opportunity in the democracies of the future if only they can use it. Religion may be made quite a new and different thing in the life of nations. But the effectiveness of the churches is to be measured by the extent to which they are in the state but not of it. Hereafter spiritual considerations must be dominant. Never again can money, social prestige, numbers, and the like be depended on so much. There must also be freedom from all political connections. "Any Church which occupies the position of a mere chaplain to the State is likely to have its mouth pretty effectively closed."

Of the condition and work of the churches after the war no one can speak with certainty. Surely they will be faced with a unique opportunity. Then they will not be able to live on tradition, hearsay, or second-hand beliefs. Reality in religion will be demanded before everything else.

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The evangelization of the lower races must go on, but not that they shall become valuable capital for the state. So, too, at home the highest welfare of all classes must be sought regardless of what they may mean as political or commercial assets. The aim must be to secure the opportunity for a richer and fuller life for all alike. The churches should be what the prophets were to Israel of old, viz., a living conscience and a mouthpiece of the will of God. They should be able to deliver their message with such earnestness and power as really to stir the conscience of the community and prepare the way for the reconstruction of the national life and policy on a more genuinely Christian basis. For the realization of this the churches must be free and they must be united. They must be free from all hindering alliances with the state, must shun attachment to political parties, must avoid any cash nexus with those whose aims and policies they may have to oppose. They must be one, not tentatively by the pressure of some outside need, but in reality, in spirit. Then the churches will "be able to represent the nation in its religious aspect, and to speak in its name."

Rural Ministers' Week

In recent years the country-life movement has been receiving much attention. A factor of primary interest and importance in the situation is the rural church. In this connection, the *Advance*, August 30, gives an account of an interesting new departure. Mention is made first of a convention of a Protestant denomination in Auburn, California. Although the most of the attending clergymen were serving country parishes there was not a suggestion of country life on the program. It was simply a good program of the traditional type. Soon after this every pastor of a rural church in California was invited to a Ministers' Week at the State Agricultural Farm at Davis. "The railroads gave free transportation to every rural pastor in the State. The Pullman Company gave the free use of their cars en route and on a siding at Davis for the entire week. The state school fed them free and did everything to make country life more intelligent. Rural sanitation, domestic science, poultry raising, crop raising, plant protection, animal industry in health and in disease, were presented clearly, cleverly, and informatively, demonstratively." Certain wholesome results are already observable.

Church Federation and Social Service

As reported briefly in the *Northwestern Christian Advocate*, September 26, the federated churches of Cincinnati and vicinity are working together with the missionary and social agencies to organize a school for training social workers. In this federated council there are represented more than one hundred social agencies. The design of the new school is to provide training that will qualify workers for any of these agencies. This scheme enables the church to cooperate effectively without being compelled to handle the mass of routine incident to a purely social service work.

Time to Repair an Old Failure

The worst breakdown of church statesmanship has been in the field of social service, according to the *Continent*. For the actual doing of social service the church deserves more credit than it gets. But the social service which it has done has been for the most part the spontaneous flowering of its religious affections—a matter largely of the heart. New sentiments are prevalent, and to guide the church in taking advantage of these requires more than mere good instinct. Such tasks require brains also. The church's heart has functioned well in social religion, but the brains used have been sadly inadequate.

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"American religious life for the last generation would have been markedly better for everybody concerned if at the first stirrings of the social movement in this country the church had had the wisdom to enlist immediately with it and shape its course." But instead, it frowned upon early social agitation in the United States, and the preaching of the new emphasis by radicals seemed to it to distort the message of Christ. That "Jesus preached a social gospel" was a discovery that led those who responded to the new emphasis to undervalue elements previously familiar. This overemphasis in some quarters tended to minify the place and the need for personal recognition. Naturally orthodoxy insisted that these new social views were fragmental and religiously insufficient. Yet in these views were great, fresh truths, and for the church to shut its mind against them was bad statesmanship.

Had there been sound statesmanship the church would have followed out three items of consistent policy:

First, the church would have laid immediate hold of the illuminating vision of the Lord which these then unique teachers were bringing to view and would have thanked God for the enrichment. Second, the church would have devoted intense study to purifying this "social message" from fanatical and abnormal emphasis and would have carefully worked out a sane basis on which the idea of "social salvation" might be incorporated with spiritual salvation. Third, the church would have gone to work with all determination to apply to current conditions in the world the social principles of Jesus as so discovered, verified, and brought into relation with the rest of Christian doctrine.

With such statesmanship the lamentable exodus of social workers from the church would have been prevented. Nearly all social workers are the product of the church. In it they grew up and got their first incentives. It is their native and rightful home. Had this separation between typical social workers and the church been averted there would not now be so much of that cutting slur which insists that the church is indifferent to the poor. Furthermore, by this same statesmanship the church could have forestalled the bitter feud between evangelistic and social-service types in its ministry. There is no need of a dividing line here. That there is one is a reflection on the intelligence of the church. By the preaching of the gospel should men be called to personal repentance, and by the same means should they be called to their neighborly duty in business and community life. Good statesmanship would have also enabled the church to curb eccentric radicalism and the crudely materialistic ideas of society which have disfigured the development of sociological thought in this country. It cannot be denied that the voice of the church has been throttled by the stupidly earned reputation of standing for everything antiquated in the social organism.

But turning from these dismal "might have beens" the church can yet take its place. If it commits "itself unreservedly to the confession that there is in truth a social interpretation of the gospel of Jesus and that this puzzled age has a right to expect from Christian pulpits that social message included in 'the whole counsel of God,'" then "leadership will return to the head of the church like a crown." Instead of trembling in the presence of dangerous social dogmas it would then enter upon its right to frame the social dogmas of the age. The social and the evangelistic gospel combined are adequate to any human condition.

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BOOK NOTICES

A Prophet of the Spirit: A Sketch of the Character and Work of Jeremiah. By Lindsay B. Longacre. New York: Methodist Book Concern, 1917. Pp. 128. $0.75.

The personality of Jeremiah has exercised the strongest fascination over recent students of prophecy. Professor Longacre seeks with admirable success to extend the spell through a wider circle of readers. A preliminary chapter on the literary history of the book leads to a study of "The Man His Neighbours Knew," and with this key in our hands we pass through his various struggles with king and people, and no less with himself and his God, till we emerge to the clear sunshine of the New Covenant of spirit and life. Professor Longacre has a fine sense of the richness of Jeremiah's nature: his poetic imagination and warm human sympathies, his "open eyes and loving heart", his unflinching courage and patriotism. In these latter respects he is fittingly associated with Elijah as the prophetic prototype of Jesus. "But the traits in Jeremiah which give him the highest place and the most enduring fame are not those which he shares with Elijah. More nearly than any other Old Testament character he embodies the Beatitudes of the Sermon on the Mount. He shows, in anticipation, the spirit of Jesus" (p. 120).

Good Ministers of Jesus Christ. By William Fraser McDowell. New York: Abingdon Press, 1917. Pp. 307. $1.25.

To undertake the Yale Lectures is no light task. Bishop McDowell has contributed a book of permanent value to the series. As the title suggests, the theme gathers constantly around the ministry of Jesus as the definition of the aim and spirit of the modern preacher's business. There are eight lectures, as usual, and each has a key word, in the following order: Revelation, redemption, incarnation, reconciliation, rescue, conservation, co-operation, and inspiration. One is struck by the modern accent in this. The chapter on "The Ministry of Incarnation" reminds one of the illuminating little book by Albert J. Lyman, entitled *Preaching in the New Age: an Art and an Incarnation*. Bishop McDowell is, in our judgment, strongest in his chapters on redemption and rescue, as doubtless he would be. The terseness and beauty of the style is an outstanding feature of the lectures. From almost every page it is possible to quote some sentence which drives home and sticks in a remarkable way. "To have refused the cross at last, after having carried it all the rest of the way, would have broken the unity of his whole life." "The solitary virtue of preaching does not thrive apart from the virtue of human interest." "Casting out devils is not a nice business." "It takes a big motive to float a ministry that is doing anything." "If you want to stretch what brains you have, try preaching Christ." Such sentences as these are typical of the style of Bishop McDowell. The book is carefully printed and well made. The turn in the subject at the top of page 181 calls for a paragraph, but the text is remarkably legible and free from errors.

Jesus: for the Men of Today. By George Holley Gilbert. New York: Doran, 1917. Pp. 176. $1.00.

In this short report of the life of Jesus of Nazareth, Dr. Gilbert has attempted to give the realities of which he is conscious in the story. It is in accordance with his positions made familiar in his *Jesus* and omits necessarily many items that are essentially involved in the records of the four Gospels. It reveals the human and lovely character of Jesus with the power of a poet's interpretation; it discloses the soul of the writer as well, and the vision is most beautiful. To those who are not in agreement with Dr. Gilbert's critical and theological positions the book will seem exceedingly inadequate; the difference between Socrates and Jesus will not be sufficiently clear. To those who have come to the point of discarding the miraculous and also thereby rejecting Jesus, the book will be a revelation of the power and reality of Jesus, independent of these items. The book must have been written originally more or less in blank verse or else the writer unconsciously pens prose that admits scanning. We were charmed by this for the first half of the book; but we found that it divided our interest in the subject, and we caught ourselves scanning instead of understanding the fluent sentences.

The White Queen of Okoyong. By W. P. Livingstone. New York: Doran, 1917. Pp. xiv+208. $1.00.

This is the life of Mary Slessor, of Calabar, told in simple and vivid style by the author of the longer biography. Mary Slessor was a woman of remarkable power and the record of her life is full of heroism and romance. This book ought to fire the imagination and direct the activities of boys and girls until they shall become in turn such workmen as Mary Slessor was in the realm of unselfish service. We commend the volume for the fireside and the libraries of our young people.

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Christian Nurture. By Horace Bushnell. New York: Scribner, 1916. Pp. xxx+351. $1.50.

This is a new edition of a book which has grown in significance since it was first published, and which is still so important that it merits the new edition in which it appears. Professor Williston Walker furnishes a short and satisfactory biographical sketch of Dr. Bushnell, and the slight revisions have been made by Professor Luther A. Weigle, who is the Horace Bushnell Professor of Christian Nurture in Yale University. It is fitting that this service should be performed by the men who are thus carrying on the work of a pioneer of religious education. This will be the authoritative edition of the book.

Sandy Scott's Bible Class and Sabbath Nights at Pitcoonans. By George Braithwaite. Tokyo: Japan Book and Tract Society, 1916. Pp. xii+168. $0.50.

These remarkable Bible stories, told originally in East Perthshire Scotch dialect by Charles Moody Stuart and published in 1897–99, have now been Anglicized by George Braithwaite and are thus available for those who do not understand the original. These interpretations are often delicious. If one would get far from the conventional settings and the "language of Zion," he need look no farther for a fresh rendering of the familiar old stories. To see the Importunate Widow setting her bonnet strings straight is to get a wholly new sense of the vitality of the Bible (p. 71). It is a book full of insight, pathos, and common sense, and ought to be published and circulated in America.

The Master's Comfort and Hope. By Alfred E. Garvie. Edinburgh: T. & T. Clark, 1917. Pp. xiv+239. 4*s*. 6*d*.

In the Day of the Ordeal. By W. P. Paterson. Edinburgh: T. & T. Clark, 1917. Pp. vii+262. 4*s*. 6*d*.

The Sacrifice of Thankfulness. By Henry Melvill Gwatkin. Edinburgh: T. & T. Clark, 1917. Pp. xxiv+166. 4*s*. 6*d*.

Here are the last three volumes of the third series of sermons on "The Scholar as a Preacher." They are as different as they could well be. Yet each one is on a high plane and brings a strong message.

Dr. Garvie is expository and critical. His texts for the twenty sermons are found seriatim in John, chap. 13–14:31. He believes that Jesus was more than a man; that his teaching was not explicable by heredity; that Jewish apocalyptic does not determine its outlook on the future; that his teaching is more than a later reflection of the later faith of the church; and that the Fourth Gospel is from the lips of Jesus himself. Otherwise, he says, "the whole of this volume . . . . is based on a false assumption."

Being thus sure of these central points, Dr. Garvie found solid comfort in the final preparation of these sermons, which follows closely the "call home" of his wife. Although he is an eminent theological writer, he says: "Of all the forms of service I prize preaching most highly."

The dedication of Dr. Paterson's volume is extremely pathetic: "To my wife and in memory of our sons: R. S. Paterson, Second Lieutenant Royal Field Artillery, Neuve Chapelle, 11th March 1915. W. P. Paterson, Captain King's Own Scottish Borderers, Delville Wood, 31st July, 1916."

Surely he can preach intelligently and sympathetically on "The Day of the Ordeal." This is the subject of the first sermon, which is based on Zech. 14:4. It deals especially with the religious and moral cleavages. There naturally follows "The Way of God with the Nation," discussing the causes of the war, which are secular, retributive, and remedial, and closing with "A Call to New Tasks."

> Deep in unfathomable mines
> Of never failing skill
> He treasures up his bright designs
> And works his sovereign will.

The next subject is "The Way of God with the Individual." He then proceeds to the discussion of fundamental doctrines as: "Our Maker"; "The Cross"; "Free Grace"; "Repentance," and closes with "Retrospect and Prospect." His conclusion is that the terrible conflict should bring "a harvest of spiritual results; a stimulation of the higher life of humanity; a generation of great men; a moral conversion; a new outpouring of the Holy Spirit, and through it all self will become less central than before, and at last there will be given a new experience and a new certainty of God."

The optimistic note that sounds through the volume is very reassuring.

In Dr. Gwatkin's volume the historian does himself great credit as a plain, direct, gospel preacher. His style is as simple as that of the Synoptics. The sermons are short, incisive, practical, popular. From the exposition of "Thankfulness" he proceeds to the subject of "Revelation": in itself; in history; in life; in the inner life. Then follow sermons on "Christian Motive," "Joy and Sorrow," "Immanence," "Chance," "Regeneration," "The Cross."

It is a book to have lying around, and when one has an odd fifteen minutes it will be refreshing to read a sermon and by an easy and attractive way be led into the deep things of God.

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The introduction to the volume is a brief memoir of Dr. Gwatkin by T. R. Glover. It is well known that Gwatkin was bitterly disappointed when Creighton was appointed over him to the Dixie professorship at Cambridge. The circumstance is mentioned in this memoir, and Gwatkin's beautiful letter to Creighton after the appointment is given.

The reviewer's experience with these volumes makes him confident in recommending them to a torn, distressed, and bleeding age.

The Philosophy of Wang Yang Ming. Translated from the Chinese by Frederick Goodrich Henke. Chicago: Open Court Publishing Co., 1915. Pp. ix+512. $2.50.

This book is an important contribution to our Western knowledge of Chinese thought. It is another evidence of the ultimate unity and identity of mind and thought. It shows how the world is beginning to realize this great fact in the coming together of the East and the West. This is a plain matter of observation. We learn, too, how fragmentary and inadequate our knowledge of Chinese thought has been, for we have hitherto assumed that, since Confucius and Mencius, China has contributed very little to knowledge. The book, moreover, puts us at one of the central sources of Japanese thought, since it is read in Japan almost as in China. The reader, besides, will soon learn that the work does not stand out isolated. He will want to read backward and forward. For example, he will find references to the philosophy of Chu Huian, who lived three hundred and fifty years before Wang. Chu was a realist who believed that things exist in their own right apart from mind. But Wang was an idealistic monist, finding the basis in universal intuitive knowledge, the embodiment of natural law, and establishing the unity of nature. On page 152 the pupil complains that on account of his many duties he cannot devote himself to learning. The teacher shows him that learning is increased by earnest application to the affairs of life. For example, the pupil is a lawyer. Wang says: "Since you are engaged in trying law cases you should devote yourself to learning in connection with these law cases, for thereby you will really be engaged in the investigation of things," etc. This is the good, substantial doctrine that learning is not something set off by itself. All through the volume the reader is impressed with the practical nature of Wang's philosophy. The fact that the work is not a systematic presentation ought not to repel a Western reader whose system may have enthralled him. It is sometimes a relief to find the detached thoughts of a great philosopher. But by means of the table of contents and the brief but excellent index there is little difficulty in finding the leading ideas.

The translation includes "The Biography of Wang Yang Ming," "Instructions in Practical Life," "Record of Discourses," "Inquiry Regarding the Great Learning," "Letters Written by Wang Yang Ming."

Christus Consolator and Other Poems. By Rossiter W. Raymond. New York: Crowell, 1916. Pp. 81. $1.00.

The writer sets forth the comfort of the Christian hope in the sorrows of life. He is sure of heaven and God. His mastery of form is limited in range. His style seldom rises above the commonplace, but it is clear and generally fluent. "Who Shall Separate Us?" reaches an elevation in both thought and expression that is not often attained. "Gloom," "home," and "come" are not rhymes; neither are "pardon," and "garden."

The Pulpit Committee. By Charles A. McAlpine. Philadelphia: American Baptist Publication Society, 1917. Pp. iv+72.

In this little book the field secretary of the Pacific Coast Baptist Theological Union has gathered and set forth with remarkable clearness all the directions that seem necessary for the guidance of a committee appointed by a church congregationally governed for the purpose of seeking a pastor. No detail seems to have been overlooked and the author's positions, especially with regard to "candidating," are right. We wish that a copy of this volume might be put into the hands of every committee that faces the task of finding and recommending a candidate for the pastorate. It would save many blunders and greatly increase the efficiency of the committee.

Belief and Life. By W. B. Selbie. New York: Scribner, 1917. Pp. viii+143. $0.75.

In eight expository studies from the Fourth Gospel, Principal Selbie adds a valuable number to the "Short Course Series." He holds that "the Gospel represents the witness of John, the son of Zebedee, to Jesus Christ as communicated to and set down by a disciple or disciples of his." He is therefore strongly convinced that the Gospel was written to "prove the reality of Jesus Christ." His interpretation of significant ideas in the Fourth Gospel is therefore strongly colored by this thought of reality. It gives a positive tone to his interpretation. John 14:6 gives the subject for three of the chapters on the Way, the Truth, and the Life. The most clarifying and satisfactory chapter is on John, chap. 10, where the figure of the shepherd is beautifully interpreted. Preachers will find this book exceedingly fertile in suggestions for expository preaching.

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THE AMERICAN INSTITUTE OF SACRED LITERATURE

CHURCH AND COMMUNITY

A PROFESSIONAL READING COURSE

Conducted by
ALLAN HOBEN
University of Chicago

Introduction

The church like other human groups is part of the social order. Its life consists in the give and take of an ever active reciprocity. Its ideal aim is to Christianize every phase of community life so that whether at worship or at work, in home or school, shop or factory, court or legislature, the individual may enjoy equally that perfect social order which we describe in ideal phrase as the Kingdom of God.

The transition from the forlorn ambition of saving a few select souls out of a perishing world for heavenly bliss to the bold world-saving mission of the Christ is now well under way and a great body of literature has sprung up voicing this stalwart hope. The fear that the assumption of our Lord's mission might menace some of the finer fruits of individual piety is disappearing, while at the same time the rather hackneyed demand for all sorts of social service necessitates the most enlightened leadership on the part of ministers and church officials. It is for the purpose of aiding in the preparation of such leaders that this reading course is offered.

In order to center attention on the most recent literature of the movement and to canvass the methodology of social action by the church, it becomes necessary to pass over many significant volumes that have helped to pioneer this cause by linking it with the teachings of Jesus and by marking out a field that bore the name "Christian sociology." The books of Shailer Mathews on *The Social Teachings of Jesus* and *The Church and the Changing Order*, as well as that of Francis Greenwood Peabody on *Jesus Christ and the Social Question* helped greatly in accomplishing the former part of this task, while John R. Commons in *Social Reform and the Church*, Washington Gladden, Josiah Strong, and Charles R. Henderson in practically all of their writings defined in compelling terms what was known as Christian sociology. The monumental work of Charles Booth in his *Life and Labor of the People in London*, together with the work, writings, and biography of the Seventh Earl of Shaftsbury, forced the church in Great Britain to give heed to community conditions; while in this country Jacob Riis performed a similar task in *How the Other Half Lives* and *The Battle with the Slums*.

The urgency of the cause and a divine discontent with perfunctory church work were brought out in telling fashion by Walter Rauschenbusch in *Christianity and the Social Crisis*, *Christianizing the Social Order*, and *The Social Principles of*

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Jesus. However, these writers, with the exception of Henderson in his *Social Duties from the Christian Point of View* and Strong in his studies entitled *The Gospel of the Kingdom*, left very much to be done in the actual problems of method. The tense and prophetic utterances of Rauschenbusch still left us with the question of "How?" upon our lips.

To be sure, in the field of pastoral theology there were many books touching here and there upon community problems, but in the main the point of view was rather "How can the church use the community for her own good and upbuilding?" than "How can the church best serve community life in its entirety?"

For the purpose of this reading course we shall consider the church as co-operating with the community in its six elementary pursuits which constitute the aims of society. These are health, wealth, sociability, knowledge, beauty, and righteousness. It will be noted that these are not primary quests in a biological sense, the biological bases of human action being: securing food, reproducing, and, possibly, gregariousness; but the sublimates and complexes of these produce social organisms seeking these six forms of satisfaction. In arranging the studies by books it will hardly be practicable, however, to give exclusive consideration to each of these interests under a separate head. Such a topical arrangement would involve references to many books in each study and it will probably be more satisfactory to the reader to keep these categories in mind and to consider the church's co-operation with the community in securing these ends while studying each of the assigned volumes consecutively rather than piecemeal. The arrangement of books will proceed from the theoretical to the practical with major emphasis on the latter.

Required Books for this Course

I. Sociological Introduction and Apologetic:
Ellwood, *Sociology and Modern Social Problems.*
Ward, *Social Evangelism.*

II. Health and Wealth Interests:
Allen, *Civics and Health.*
Penman, *Poverty, the Challenge of the Church.*

III. Sociability and Survey:
Gates, *Recreation and the Church.*
Aronovici, *The Social Survey.*

IV. The Rural Field:
Vogt, *Rural Sociology.*
Farwell, *Village Improvement.*
Wilson, *The Church at the Center.*

V. The City Parish:
Hodges and Richert, *The Institutional Church.*

VI. Reconstruction:
Cutting, *The Church and Society.*
Strayer, *The Reconstruction of the Church.*

STUDY I

Required Books

Ellwood, *Sociology and Modern Social Problems.*
Ward, *Social Evangelism.*

Professor Ellwood's book is in many ways elementary, but its study should serve to define the nature of sociology and to emphasize its importance for the modern minister. In addition to this service it has the great merit of presenting

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comprehensively some of the larger problems with which society has to deal. The first section, chapters i to viii, should be read critically and for the purpose of ascertaining whether there is any place among the sciences for sociology and, if so, just what that place is. It will be noted that the author's description of the related sciences and particularly his discount of economic determinism as a philosophy of history leave the way open for a high valuation of the work which the church may perform for society.

If one is unfriendly toward the Darwinian theory of evolution or hazy as to its meaning, the treatment accorded it in terms of the kinship of all animal species and the reasons adduced in its support should be of decided benefit. So also the consideration of Spencer's theory of universal evolution helps us to grasp the fact of social evolution, and to regard ourselves and our institutions as parts of a society which is always in the making. The place of war in social evolution will, by force of present events, command attention, and revisions of its place in social evolution may occur to the reader.

Possibly from the point of view of the standard work of the church the section on *the family* is the most important part of the book. Note the strength of the case for monogamy, the significant place of religion as a form of social control in this field, the effect of the Reformation, the struggle between family life and industrial evolution, the bearing of children on the stability of marital bonds, the dimensions of divorce, the causes and remedies.

In considering the problem of immigration, attempt to formulate plans whereby the church might more efficiently serve the foreign-born and decide the main features of a democratic approach as contrasted with hierarchical methods. In connection with the negro problem what could religious bodies do to mitigate the difficulties attendant upon the present migration to the north? The author's treatment of crime should stir up a whole series of questions on the work of the church in prevention, ministry to the criminal, reclamation, and religious education for all members of the community.

Professor Ward's book should be read in one, or, at most, two sittings. It calls for less study than that of Ellwood and its truth will tend to deepen our sense of social obligation, if not of sin, rather than to quicken debate. If the reader becomes satisfied with the complementary nature of the individual and social gospel, so called, and takes his place as a sincere convert to community service and leadership through the church, the aim of this assignment will have been accomplished. As related to this first study, if the reader can secure copies of the *American Journal of Sociology* for January, 1916 and 1917, and read the articles on "American Democracy and the Modern Church," he may find further stimulation for his thought.

Questions for Discussion

1. Does population conform to the theory of Malthus?
2. What religious concepts are based on family life?
3. What correspondences and what differences become evident in a comparison of Christianity and Socialism?
4. Compare the theological and scientific explanations of crime.
5. What are the forms of social maladjustment in this community?
6. What topics for preaching and what organization plans, if any, have come to you from the reading assignment?

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THE BOOK OF REVELATION

BY SHIRLEY JACKSON CASE
Professor of Early Church History and New Testament Interpretation
in the University of Chicago

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

STUDY III

VI. VISIONS OF THE ACTIVITY OF DEMONIC POWERS

First day.—§ 23. *Conflict in the heavens.* Read 12:1–4. Thus far John has given a somewhat general description of the woes which seem to him to threaten the wicked Roman world. He now portrays more in detail the later stages of the conflict to issue in the complete downfall of Rome. As he pictures the struggle, it is not simply a strife between Christians and the Roman authorities. Ultimately it is a conflict between Satanic forces on the one hand and angelic powers on the other, the earth being merely the scene where the last battle is staged. First there is trouble in the heavens due to the activities of the great dragon. It was customary among the ancients to think of the starry heavens as the dwelling place of wonderful or monstrous creatures, such as John here describes. In his vision he sees in the sky a magnificently adorned woman and over against her a hideous evil monster ready to devour the child to which she is about to give birth.

Second day.—Read 12:5 f. This picture is very reassuring to John. The woman's child when born is caught up to heaven away from the power of the dragon. In heaven the child is enthroned and designated as the deliverer who is presently to lead the angelic host in triumph over the heathen nations. Having given birth to this future hero, the astral woman disappears from the heavens into a remote dwelling place prepared for her upon earth by God. Here she awaits the end which is to come in 1,260 days, that is, three and a half years in ancient reckoning. This is the length of the final period of tribulation elsewhere referred to by John (11:2 f.; 12:14; 13:5). The figures were probably derived from Dan. 7:25; 12:7.

Third day.—Read 12:7–12. The dragon's power in the heavens is now brought to an end. Defeated by the angelic host, he must now relinquish his activities in the sky and confine his efforts to the earth. This fact means increased suffering for those who dwell upon the earth, for the dragon typifies all the forces of evil which have ever been associated with the terms "old serpent," "Devil," "Satan," and "deceiver." The devil and his angels now devote themselves

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especially to the torture of mortals, thus inaugurating the final period of tribulation. But John's faith offsets these agonies with the assurance that the day of ultimate victory is at hand. For a brief period Satan may rage upon the earth, but having been cast down from the heavens his complete overthrow in the near future is certain. This assurance is doubly strong for John because it has come to him in his vision as a direct declaration from heaven. The heavenly voice rejoices that the demons have been rejected from the regions above the earth, even though earth and sea must as a result suffer greater woes. But Christians should not lose courage, for even the devil himself knows that "he hath but a short time" even for his earthly activities.

Fourth day.—Read 12:13—13:1*a*. John concludes his picture of the dragon's conflict with the heavenly powers by picturing a final attack upon the heavenly mother as she flees away to the place where she is to remain for three years and a half (12:6). Incensed by the failure of his pursuit, he returns to wreak his vengeance upon Christians, whom John pictorially designates as the earthly representatives of the heavenly mother.

Fifth day.—§ 24. *Activity of the "beasts."* Read 13:1*b*–5. The dragon's activities upon earth are performed through the agency of a terrible beast typifying the power of Rome. Like the fabled monsters of antiquity, this animal is pictured as a composite creature combining the horrible qualities of different ferocious beasts. This figure as seen by John in his vision is the very incarnation of evil, his supreme iniquity being a demand for worship. This feature identifies him with the power of Rome and its emperor who received worship from his subjects, thus blasphemously elevating himself to the position of God. But in rendering him worship his terrified subjects were in reality worshiping the dragon, that is, Satan. John thinks this state of affairs will continue three and a half years—again using the traditional figures for the duration of the last tribulations.

Sixth day.—Read 13:6–10. Temporarily God permitted the beast to exercise his power unhindered. He extended his sway all about the Mediterranean, which was the whole world for the people of that day. All peoples worshiped him except the Christians, who were persecuted for their refusal. But they are encouraged to endure patiently these afflictions, confident that their names alone are written in the heavenly book of life and that the days of violence will presently come to an end. In patience and faith the saints rest secure.

Seventh day.—Read 13:11–15. John pictures a second beast less terrible than the first, but also representing the dragon. He symbolizes the zealous priest who had charge of the rites of emperor-worship. He strikes awe into the people by working marvels in their presence, even seeming to make the image of the emperor give forth audible utterances. The authority of this official was so great that he could put to death all who refused to participate in the rites of the imperial cult.

Eighth day.—Read 13:16–18. The situation which John has in mind is very distressing. The zeal of the officials will be so great that everybody in all circles of society will be forced to observe the imperial rites. Indeed, no one will be permitted to engage in ordinary trade without a license indicating that he has

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taken the oath of religious allegiance to the emperor. The license number suggests to John's imagination a bit of cryptic wisdom. Who is the individual to become this final exponent of wickedness at the head of the Roman Empire? The answer was not far to seek. The worst emperor whom history had known had been Nero, hence Nero returned to life would become the final incarnation of wickedness and the bestial representative of Satan upon earth. Instead of explicitly mentioning Nero, John veils his answer, and heightens its impressiveness, by using the number 666 obtained from a summation of the numerical values of the letters making up the name "Nero Caesar." The cumbersome practice of using letters (instead of our Arabic numbers) for numerals was common in the ancient world, and has survived to modern times in our so-called Roman numerals.

Ninth day.—§ 25. *Doom of the demonic powers.* Read 14:1–5. Over against the foregoing picture of the final outburst of demonic activity John next presents pictures suggesting to the faithful the impending reversal of conditions. Mention is again made of the 144,000 to be saved from Israel (7:4) who have kept themselves pure. John portrays their heavenly triumph in glowing colors as they appear upon the canvas singing an exclusive hymn of praise to God. Thus their victory over all Satanic foes is assured.

Tenth day.—Read 14:6–8. John also hears a heavenly proclamation of triumph for the faithful from among the Gentiles of "every nation and tribe and tongue and people." They are admonished to worship only the true God if they would escape the doom which threatens Rome whose dominion extends so widely over the earth. The traditional wickedness of Babylon, long since fallen into ruins, furnishes John suggestive imagery for his veiled references to Rome—this great new "Babylon" whose doom is sealed.

Eleventh day.—Read 14:9–13. Doom is pronounced not only upon Rome but upon all those inhabitants of the empire who follow the current practice of worshiping the ruler. The consuming fire of divine wrath will inevitably overtake all who yield to these blasphemous customs. They will suffer eternal torments, while Christians who remain faithful even unto death, if need be, will inherit rich blessings.

Twelfth day.—Read 14:14–16. The next picture depicts impending doom still more vividly. The sickle suggests the reaper who gathers the harvest, and the image of one like unto a son of man suggests that the harvest is to be garnered by the powers of heaven who have already exhibited their superiority by casting Satan and his companions down to earth. This victorious power of heaven is soon to be manifested upon earth, "for the harvest of the earth is ripe."

Thirteenth day.—Read 14:17–20. The next picture is designed to heighten the effect still further. The sickle is supplemented by the fire, the typical element of destruction. When the wicked are gathered like a harvest of grapes they will be trodden underfoot by the cavalry of heaven until the horses wade breast deep in the blood of the slain. These pictures are all suggestive of the final destruction awaiting the demonic powers that have been despoiling the earth with especial vigor ever since their ejection from heaven. They, and all the people who side with them, are destined for destruction.

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VII. VISIONS OF THE SEVEN ANGELS OF DESTRUCTION

Fourteenth day.—§ 26. *Preparations in heaven.* Read 15:1–4. From giving a general description of the impending wrath of God, John now proceeds to particulars as exhibited in the work of the seven angels who are to smite the earth with the seven final plagues expressive of the divine wrath. But before entering upon this description a picture is given of the heavenly preparation for these impending calamities. One purpose of this parenthetical picture is to encourage Christians to endure with confidence the afflictions of the last days. The glory of those who have refused to worship the beast, and their song of praise, are designed as a guaranty of the triumph of the faithful.

Fifteenth day.—Read 15:5–8. Next the seven angels equipped with the seven plagues are seen emerging from the temple in heaven. They are gloriously adorned and are given portions of the divine wrath pictorially represented in liquid form so that it may be cast upon such earthly objects as are to be destroyed. In these preparations special stress is laid upon the glory and the power of God, who is now about to execute judgment upon the wicked earth.

Sixteenth day.—§ 27. *Manifestations of divine wrath.* Read 16:1–7. After the seven angels receive their full commission, they perform in turn the destructive task assigned them. The first plague is in the form of bodily affliction for those who have submitted to the worship of the emperor. The second affects the waters of the sea, turning them to blood and causing all the fish to die. When the third plague is liberated, all rivers and springs are similarly affected. This picture of the waters turned into blood is a very appropriate way of registering God's protest against the innocent shedding of the blood of saints and prophets by the wicked Roman authorities. The righteousness of this act of God is admitted even by the guardian angel of these waters—for the ancients usually thought of the sea, the rivers, and the springs as under the constant care of guardian spirits, while moderns ascribe the motion of the waters simply to the impersonal laws of gravity.

Seventeenth day.—Read 16:8–11. The fourth plague consists in an increase of the sun's heat, for which the wicked curse God in their distress instead of turning to him in repentance. Still greater agony overtakes the rulers when the fifth plague is released, smiting with destruction the imperial throne. Writhing in their agonies sinners blaspheme God, but show no inclination toward repentance.

Eighteenth day.—Read 16:12–16. In the picture of the sixth plague John sees a representation of the preparation for the final assembling on earth of all the demonic hosts. This army of Satan includes mythical kings from the East, along with all the demonic broods that have been bred by the great dragon and his earthly representatives, the Roman imperial power and the imperial cult. All these forces are seen assembled at the fabled Har-Magedon of Jewish legend ready to give battle to the hosts of heaven.

Nineteenth day.—Read 16:17–21. In the picture of the last plague the destruction of the present world is portrayed. The atmosphere becomes the final agent of divine wrath, and the great day of God bursts upon the forces of evil with overwhelming calamity. The weapons of the Almighty are lightnings, thunders, and earthquakes, which effect a general dissolution of all nature. All

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cities fall, "Babylon" (Rome) being made the special object of divine wrath. Islands and mountains disappear, and fearful hailstones smite unrepentant sinners with destruction.

VIII. VISIONS OF ROME'S DOOM

Twentieth day.—§ 28. *Rome identified.* Read 17:1–6. John is not content with portraying the seven plagues leading up to the end; the fate of sinful Rome needs to be depicted in even greater detail. He has further visions in which his angelic guide shows him some new pictures. First he sees a portrait of a wicked woman typical of Rome which has spread its power out over all the Mediterranean, teaching its wickednesses to all subordinate nations. The woman is gorgeously attired and seated upon a monstrous beast. She bears upon her forehead an inscription indicative of her iniquity, and she is reveling in the slaughter of the Christians. John is filled with wonder at the strange picture.

Twenty-first day.—Read 17:7–11. The angel who is guiding John in his vision interprets the picture. It is already evident that the woman symbolizes Rome, but what is the meaning of the details in the picture? In the first place, the beast represents a demonic creature which has come up out of the primeval abyss below the earth, and is doomed to final perdition. As he is present in the last times among men he excites the wonder and receives the worship of all who are not Christians. But already he has had a history, in that he impersonates the ruling imperial house with its succession of rulers from the beginning of the empire in 27 B.C. down to the demonic ruler who now holds sway while the fall of Rome is impending. The seven heads of the beast typify both the seven hills upon which Rome was built, and the seven rulers of the imperial house. Five of these rulers have already reigned, a sixth is now in power in John's day, a seventh is to hold office for a brief period, and then will come the rule of this beast which John sees in the picture and whose reign will mark the downfall of Rome. Although the beast is the eighth ruler, he is one of the seven who have preceded him; that is, he is a former emperor no longer alive, but to return to life again for the final act in the drama. In a previous connection we have noted that John regarded the "beast" of the last times as a reincarnation of Nero (§ 24), and the scar on one of his heads (13:3) recalled the fact that Nero had died by plunging a dagger into his own throat.

Twenty-second day.—Read 17:12–15. The ten kings represent a mythical element in the picture having no counterpart in history. When the beast attains to the zenith of his power one hour before the end he will associate with himself ten subordinate princes, whom John probably thinks of as coming from the distant east when the river Euphrates has been dried up (16:12). The waters in the picture are also explained as representing the vast heathen population of the Roman Empire.

Twenty-third day.—Read 17:16–18. John here sees a new trouble for Rome, in the form of civil war, when these subordinate rulers and the last demonic emperor himself shall let loose upon the city their own forces of destruction. In order to make the identification of Rome unmistakably clear, the angel closes

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his explanations with the statement that the woman is the great city that holds sway over the kings of the earth.

Twenty-fourth day.—§ 29. *Rome's fall described.* Read 18:1–3. The Christians' ardent desire for the destruction of Rome is answered by still another picture exhibited to John in his visions. A mighty angel is seen descending from heaven in order to announce to men that the utter desolation of the wicked metropolis of the Mediterranean world is at hand. This fate is due her as a punishment for her crimes in teaching all the peoples of that world to share in and love her iniquities. The kings of all the nations have yielded to her temptations and the merchants have grown rich catering to her luxurious taste.

Twenty-fifth day.—Read 18:4–8. The climax of Rome's sin, however, is her treatment of the Christians. John hears a voice summoning all Christians to withdraw from the wicked city, lest they be overtaken by the plagues about to fall upon her (chap. 16). She has filled up her iniquities to the limit of God's merciful endurance, and now the divine vengeance is to fall upon her, doubly afflicting her for the cruelties she has imposed upon the Christians. In her pride she boasts of her power, but destruction will come upon her in a single day when God enacts judgment.

Twenty-sixth day.—Read 18:9, 10. Rome's downfall is lamented by the subordinate princes of the empire who have enjoyed safety and prosperity under her protection, sharing also in her wicked luxuries. They are overcome with fear at her collapse, lamenting because of the terrible judgment that God has executed upon her.

Twenty-seventh day.—Read 18:11–17*a*. In the same picture John sees the merchants of the Mediterranean also weeping over Rome's destruction. She has been the greatest market of the world where they have sold the wares demanded by the luxurious habits of life in the metropolis. She has purchased from all over the world the most costly gems, the richest raiment, the most handsome ornaments, the most delicate foods, the costliest perfumes, the finest horses and chariots for use upon the race course, the most numerous slaves, and even the very souls of men. But in a single hour all this wealth and luxury come to naught, leaving the host of merchants who have thriven upon this trade to lament the destruction of their wealth.

Twenty-eighth day.—Read 18:17*b*–20. The fall of Rome is also pictured as a sad blow to the busy shipping interests of the Mediterranean. Practically all of the merchandise handled in the city reached Rome by water. Her destruction spells disaster for every owner of ships and every seaman, whose fortune and livelihood depend upon the existence of Rome. In one hour all their business perishes, and they are overcome by lamentation. But heaven and the saints may rejoice since the hour of Rome's doom is the hour of their triumph.

Twenty-ninth day.—Read 18:21–24. As a final portrayal of Rome's downfall, John sees an angel cast a great stone into the sea where it is completely lost from view in an instant. So shall the great and wicked city vanish from the face of the earth in the day of God's judgment. No trace of life will be discoverable on the site where she formerly stood. Such shall be her doom because of her twofold sin—her luxurious living on the one hand, and her slaughter of the Christians on

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the other. With such a picture of Rome's disaster John takes leave of this particular phase of his subject.

Thirtieth day.—§ 30. *Summary.* Read through rapidly chaps 12–18. Observe that John views the trials of the Christians as a direct result of Satan's wrath at being ejected from heaven. Hence the Roman emperor and his officers are the immediate agents of Satan when they demand on pain of death that Christians worship the ruler. But since the ejection of Satan from heaven means that the power of God has already begun its triumphant activity, so Satan's depredations upon earth will soon come to an end through the intervention of God. As the Roman Empire has become the especial agent of Satan for accomplishing his ends, the destruction of the empire is to be the first act in the divine program of judgment. By way of strengthening the Christians' confidence in their hour of present trial, John gives detailed descriptions making it perfectly plain to his readers that wicked Rome is destined for speedy destruction. Christians may expect a brief rule of another emperor (17:10) to succeed the present ruler, then the "beast" will appear ruling for three years and a half (12:6, 14; 13:5), and then Rome will perish from the face of the earth. Since the book of Revelation was written certainly not later than the reign of Domitian (81–96 A.D.), who is thus reckoned as the sixth emperor, John must have expected the downfall of Rome to occur early in the second century A.D. While Christianity gained its triumph over Rome much more slowly and in a very different way from that anticipated by John, the vivid picture of victory painted by him made his own faith contagious and served admirably to strengthen the endurance of believers in that hour of severe trial. Thus John made a very significant contribution toward the success of the new religion in one of the most precarious moments of its history.

REVIEW QUESTIONS

1. With what great event in the heavenly world does our writer introduce the visions of chaps. 12–18?

2. What comfort does the author secure from the fact that Satan has been cast out of heaven and down upon the earth?

3. What reflection of conditions in Rome is seen in the vision of the beast and his worshipers?

4. How are the Christians encouraged in their steadfast refusal to worship the emperor?

5. What is the result of their refusal? What is the length of the period of persecution as pictured by the author?

6. How and why does the author connect the emperor Nero with his vision?

7. What are the Christians assured will be the fate of those who do engage in the worship of the emperor, and what contrast will the fate of the Christians offer?

8. Who are the central figures of the series of visions, beginning with chap. 15, and how is the wrath of God pictured?

9. What conception of nature lies back of the visions of the waters in the third plague?

10. Up to what culminating event do all these terrible visions lead?

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11. How does the author in his next vision show his familiarity with Roman history and his insight into the degenerating influences at work in the empire?

12. How does he avoid any misunderstanding as to his meaning?

13. In what way does he picture the unconsciousness of danger in Rome itself?

14. Give briefly the features of the picture of the final fall of Rome?

15. What is to be the attitude of the Christians as they witness this wholesale destruction?

16. For what two reasons is Rome to perish thus from the earth?

17. When did the writer of this book expect the pictured destruction to take place?

18. At what time and under what emperor did the Christian conquest of Rome actually occur?

19. How did this portion of the book actually serve the Christian cause at the time of its writing?

20. How does it suggest the fate of unrighteous nations in the modern world?

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THE CONSCIENTIOUS OBJECTOR

He has been much in evidence of late, and he is of various sorts. At the one extreme are men whose entire religious life is a courageous opposition to conflict—men who, like the followers of George Fox, have for generations consistently stood for opposition tc war. As to the scruples of such objectors there can be no question. They do not try to escape the burdens which war brings. They seek rather to select such burdens as best conform to their fundamental religious attitudes.

Then there are at the other extreme those who are temperamental objectors, who assume that their dislikes are operations of conscience. They have no fundamental moral attitude; they have dislikes. Never having been thoroughly trained to moral distinctions and the obligation to sacrifice their dislikes to the good of the community, they undertake to hide themselves under a pretense of conscience and religion. But their conscience is cowardice and their religion is selfishness.

Somewhere in between these two classes there is a group of men who have identified political theory with conscience. They do not believe in war between nations, although they are stimulating a war between classes. Their opposition to this present war is an opposition to an abstract principle, and they refuse to see in it any justice. They refuse to see that nations are fighting to protect themselves against the ruthless extension of political and legal theories which would set back civilization a hundred years. They are not conscientious, but political, objectors. Enjoying liberty which has been bought and is now protected by the sacrifices of others, they center attention upon the limitation of freedom of speech. They make their own liberty to talk against a national policy more vital than the liberty of the world.

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But there is still another group who are neither committed to a characteristic type of religion nor are cowards and hypocrites. They are earnest souls who have come to a new sense of the teaching of Jesus. They see, as all students of his word must see, that the ideals which he set forth are the ideals of love. The sword of which he speaks is the sword of the martyr rather than of the soldier. The message of forgiveness and faith with which he brings consolation to the world is not dependent upon cannon or bayonets. To those who have given themselves over thoroughly to these ideals of love the call of the present war came both as a disillusionment and as a shock. They unconsciously identified the abstract question of war with the concrete protection of human society against those who waged war.

Had the ideals of Jesus been operating completely in history there would have been no war. Germany would not have developed her present philosophy and practice of the state. She would not have plunged the world either directly or indirectly into war.

But a definite danger to the accomplishment of Christian idealism has arisen. The question is radically different from a choice of moral ideals and goals. It is one of the morality of protecting other peoples' rights. What stand should the spirit of love take toward these peoples who have suffered untold and indescribable miseries and toward those other nations that find their liberties threatened? Let us grant that it would be vastly better if the world had possessed sufficient sanity and fraternity to prevent such dangers from arising. But they have arisen; the world is threatened; the finest things of civilization are being drowned in blood. What is the Christian man to do?

If one uses force to protect the institutions, the habits, the lives which have been produced by an attempt to realize Christian principles in society, is he working contrary to Christian principles?

If a man cannot bring himself to a position where he can sacrifice his idealistic dislikes in the interest of protecting the common weal, he has ceased to be a conscientious objector and has become a doctrinaire objector.

And incidentally he may become a traitor.

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A SERVICE FOR USE IN TIME OF WAR[1]

SENTENCES.

¶ *To be said by the minister*

Where the spirit of the Lord is, there is liberty.

When the righteous are in authority, the people rejoice; when the wicked beareth rule, the people mourn.

The Lord hath prepared his throne for judgment and he will judge the world in righteousness.

Praise the Lord, all ye nations. Praise Him, all ye people.

THE CALL.

It is both right and seemly on this day of national remembrance when we are called together to the house of prayer that we should acknowledge and profess those things that are most commonly believed among us, to the end that in so doing we may strengthen and confirm our faith in the eternal principles of freedom and justice upon which this nation is founded; wherefore I invite all those who are here present to join with me in saying:

DECLARATION OF PRINCIPLES.

¶ *To be said by minister and people together, all standing*

We believe that all men have been endowed with the right to life, liberty, and the pursuit of happiness.

We believe that governments derive their just powers from the consent of the governed.

We believe that we should give to mankind the example of a people guided by an exalted justice and benevolence.

We affirm that our object in the great war into which we have entered is to make the world safe for democracy, to vindicate the principles of peace and of justice, and to set up among the really free and self-governing peoples of the world such a concert of purpose and of action as will henceforth insure the observance of those principles.

We have no selfish ends to serve. We desire no conquest, no dominion. We are but one of the champions of the rights of mankind.

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, and to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

¶ *To be said by the minister*

Bearing these things in mind, let us now as with one voice and one heart, and in a faith that makes faithful, renew our loyalty to those ideals of government for which our fathers pledged their lives, their fortunes, and their sacred honor. Let us pray.

PRAYER OF CONSECRATION.

¶ *To be said by minister and people together*

Accept, O Lord, the pledges of our hearts and the purposes of our souls. Join us in communion with the goodly fellowship of the prophets who proclaim the new births of freedom; with the noble army of martyrs who have died to defend the rights of the people

[1] This program was prepared by the American Unitarian Association, 25 Beacon Street, Boston, from which copies may be secured.

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and the good faith of the nations; with the glorious company of heroes who today suffer and strive mightily that righteousness may prevail. Give to us our heritage with the multitude of unknown people whose daily lives are an offering, brave and beautiful, to duty and to native land; that, through their example and the inspiration of thy spirit, we may, when danger is near and the flesh is weak, triumph over every temptation and finally be deemed worthy of everlasting life. *Amen.*

RESPONSIVE READING.

¶ *To be said by minister and people alternately, all standing*

The Lord will bring forth justice to the nations; he will bring forth mercy and truth.

The Lord will not fail nor faint till he have set justice in the earth; until he have burst the cruel yoke asunder and given liberty to the captive and to them that are oppressed.

Let the redeemed of the Lord say this whom he hath redeemed from many lands.

And called from the east and from the west, from the north and from the south.

Oh, let them praise the Lord for his goodness.

And for his wonderful works to the children of men.

Arise, O Lord, that the nations may know thy power; arise, O God, and let not brutish men have dominion upon the earth.

Nor they that know not thy law triumph in their might.

Pour out thy spirit upon all flesh and write thy law upon the hearts of men.

For then shall there be the flame of freedom in men's souls and the light of knowledge in their eyes.

Let justice dwell in the far-off isles.

And righteousness abound among the people.

Let the world be established in equity.

And the glory of the Lord upon all lands.

Be ye then faithful through life and faithful unto death.

For they that do the will of the Lord shall shine as the brightness of the firmament and they that testify for righteousness' sake as the stars forever and ever.

¶ *The service may then proceed with a Scripture lesson and the singing of anthems or hymns, in such order as has become customary in any church. Then may follow these prayers or the minister may offer prayer in his own words.*

Almighty God, to whom alone belongeth power and might, and from whom cometh salvation.

We remember before thee the blessings received from those gone before; and pray that we may transmit them unimpaired to the oncoming generations.

We remember, O Lord, the founders of the republic and those through whose devotion the nation was reborn into a larger liberty.

Lift us, we pray thee, into new courage and steadfastness and make us more worthy of the high trusts committed to us. Amen.

Almighty God, who in the former time didst lead our fathers forth into a large place, and set their feet in the ways of freedom; give thy grace, we pray thee, to us their children, that we may always approve ourselves a people mindful of thy favor and glad to do thy will. Defend our liberties; preserve our unity; save us from sloth and indifference, from

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discord and confusion, from pride and arrogance, and from every evil way. Fashion into one people the multitude drawn hither out of many kindreds and tongues. In the time of prosperity temper our self-confidence with thankfulness, and in the day of trouble suffer not our trust in thee to fail. *Amen.*

O Lord God, guide, we pray thee, the President of the United States, and grant to him at this time special gifts of wisdom and understanding, of counsel and strength; that, upholding what is right, and following what is true, he may obey thy will and fulfil thy purpose. *Amen.*

Most gracious God, we pray thee for the representatives of the people in Congress assembled; that thou wouldst be pleased to direct and prosper all their deliberations; that all things may be so ordered and settled by their endeavors, that truth, justice, and peace may be established among us for all generations. *Amen.*

O Lord of Hosts, stretch forth thine almighty arm to strengthen and protect those who defend the heritage of freedom; endue them with courage and loyalty; arm them with the whole armor of God that they may be able to stand in the evil day; and grant that in all things they may serve without reproach; and finally achieve the blessings of peace. *Amen.*

O Eternal God, vouchsafe to take into thy almighty protection those who serve their country on the seas. Preserve them from the dangers of the deep, and from the violence of the enemy; that they may be a safeguard unto the United States and a security for such as pass on the seas upon their lawful occasions. *Amen.*

O Almighty God, of whom the whole family in heaven and earth is named, look with pity, we beseech thee, upon the members of thy family who are now at war.

Restrain us all from hatred, pride, and hardness of heart. Sustain in us the love of justice and mercy.

Give skill and endurance to those who minister in hospital and camp, and hope to those who are in anxiety or distress.

Thou who givest power to the faint and strength to them that have no might, make us fearless in adversity, patient in sorrow, dauntless in faith. Hasten the day when the ties of unity and brotherhood may be restored and evermore firmly established. Amen.

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RIVAL INTERPRETATIONS OF CHRISTIANITY

VI. APOCALYPTICISM

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With this article PROFESSOR CROSS *completes his survey of "Rival Interpretations of Christianity." The value of the series has been apparent to all readers. The current tendency to interest in apocalyptic forecast of the future will make this particular article of immediate value.*

It is related in the Gospel of Mark that at a critical point in his career "Jesus asked his disciples, saying unto them, Who do men say that I am? And they told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets. And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Messiah" (Greek, Christ).

These are momentous words, for they record the first historic confession of the Christian faith. It seems to have risen spontaneously to the lips of the disciple when the Master's great question was asked and he spoke with the evident assurance that he was uttering the conviction that bound him and his companions together in a common allegiance and a common hope. Here, therefore, we date the beginning of the Christian religion. Here, for the first time, the followers of the Nazarene were consciously differentiated from the rest of men by their unanimous trust in his mission. Here, too, for the first time, Jesus was placed outside the category of common men, even of the highest and best of them, and assigned a unique place in the world. What, more precisely, that place should be was as yet vaguely conceived in the minds of his followers. The colloquy that follows Peter's confession reflects a clash of ideas on the subject among his disciples from the outset. The controversy about him that has continued for centuries was then at its beginning, and the end of it is not even yet in sight.

Among the many Christian confessions that rise up as way-marks along the road of Christian history, Peter's confession enjoys a pre-eminence, and that for a better reason than its priority in time. For it has always been and still remains the most popular of them all. In this stock confession of Christendom subject and predicate have become so closely united that the two words, Jesus and Christ, regularly stand together as a single personal name. Moreover, this confession is the parent of all the others. For they are all enlargements or modifications of it and they indicate the manner in which faith in the messiahship of Jesus has infused

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a new meaning into beliefs that arose at first independently of it. We can say—for we see it now as it was impossible for those early disciples to see it—that the Petrine confession marked the rise of a new religion among men. It did not seem so, I say, at the time. For to say that Jesus was the Christ seemed at first simply to say that through him was to come the realization of the Jewish hope. But the actual outcome was vastly different from what anyone could have anticipated. For it was only a little while before the new faith found itself in violent conflict with the Judaism out of whose bosom it sprang. A dramatic account of that conflict appears in the early chapters of the Acts and is reflected by anticipation, as it were, upon the accounts of Jesus' career. The root of the controversy lay in the question whether the faith in Jesus did not represent the true Judaism. And now, after the lapse of all the intervening centuries, it is still an open question whether, after all, it was not misleading to call Jesus the Christ. Did not Peter's confession introduce into the minds of Jesus' followers a misconception of the character and purpose of Jesus? In assigning to him the purpose of the Jewish Messiah did it not pervert his true aim and theirs? And has not the Christian faith been burdened with beliefs in consequence from which it still seeks relief? This is in part the subject of our present discussion.

The significance of the primitive confession that Jesus was the Messiah is to be perceived only by reference to the whole circle of ideas to which the term belongs. For the story of the origin and development of Jewish Messianism the reader must be referred to the works of specialists to whom of late we owe a great increment of knowledge on the subject. It is not possible in the present connection to do more than indicate in a general manner the conditions and conceptions out of which it sprang. Jewish Messianism is a prominent feature of a specifically Jewish philosophy which men have called Apocalypticism. Jewish Apocalypticism is a modification, under the influence of the Jewish religious spirit, of a widespread, if not universal, oriental philosophy of the universe and of human life. The character of this philosophy we shall expound more fully presently. The thing we wish to point out just now is that the effect of the adoption by Jesus' followers of Peter's confession was to carry Jewish Messianism over into the new Christian community and thereby bring the minds of Christians so directly under the power of Jewish Apocalypticism that it became naturalized in their interpretation of their new faith. That is to say, Christians found, first of all, in the formulas of Jewish Apocalypticism a body of ideas by which they were enabled to express to themselves and to others the significance and worth of the personality and career of Jesus. Christian Apocalypticism is a Jewish heritage. The conceptions by which the religious Jew was wont to set forth his hopes for the future were transferred to the Christian mind and became the instruments of its self-expression. This was quite natural at a time when the great body of believers in Jesus came of Jewish stock. But the union of Christian faith and Jewish philosophy, which was so natural to men of the pharisaic type of

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mind, has continued to the present day when the naturalness of it is no longer clear. We shall see that, like so many other marriages, it has been both for better and for worse. Its fruit is mingled evil and good.

On the other hand, the fact that conceptions that were formerly distinctively Jewish have obtained a powerful hold on many other peoples and races and have maintained their hold on them for long centuries creates a presumption that these conceptions must have belonged originally to mankind at large or, at least, have borne such a likeness to prevailing conceptions among other peoples that the transition from one to the other must have been easy and natural. The comparative study of religions has confirmed the presumption. We were formerly trained so thoroughly in the belief that the Jews were most especially a people separate from all others that we forgot they were the natural heirs of ecumenical traditions. The Jews were but a single branch of the Israelitish people, the Israelites of the Hebrews, the Hebrews of the Semites, and the Semites of the stock of that ancient humanity whose story has been mostly lost to us. The Jews were, therefore, the natural heirs of the traditions of many races, whatever traditions they may have had that were peculiarly their own. Their likeness to the common Semitic stock, at least, was much more marked than their unlikeness. Then, too, their geographical location in Palestine, that ancient battle-ground of many mighty peoples, brought them into close contact with the great complex of experiences and ideas that constituted the culture of the ancient world. Their acquisitiveness as a people, combined with their individuality, enabled them to stamp the traditions that had flowed down to them from many sources with their own distinctive characteristics. This inheritance of theirs became woven through and through with their monotheism and their highly moral conceptions of the nature of the Deity and of man's relation to him and then, through the dispersion of the Jews, was given to the world. This position is thoroughly confirmed by the critical study of the Jewish scriptures and the recovery of the knowledge of ancient mythology. It may not be possible to disentangle completely the different strands that have been woven into the Jewish scriptures, yet it is perfectly plain to the discriminating student that much of the folklore and mythology that belonged to other nations recurs in the Old Testament, but has been transformed there by the higher spirit that was given to the Jews.

Now the striking thing about the traditions of primitive culture is the similarity of the main strands of their folklore and their myths even when the various peoples concerned were far separated in time and distance and without apparent contact with one another. The peoples that were able to establish stable governments over large territories and to secure the safety essential to the growth of the higher forms of culture wrought up these primitive stories into literary and philosophic forms but did not obliterate their original features, so that the link of connection between the cruder and the finer culture of antiquity has been preserved. Their underlying unity is dis-

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cernible. The general themes of these ancient constructive efforts of the human mind are the same everywhere. They all reflect in highly dramatic and realistic form the effect produced upon the human mind by the constant struggle with the powers of material existence. They tell the story of the destructive fury of malignant forces that assail men and also the story of deliverance from these foes. Their interest was not so very different from the interest with which we today pursue our study of the world and of man, namely, the aim to realize the highest well-being. But the place which is taken by abstract ideas in our present philosophies was occupied by realistic, semi-personal creations of the ancient mind. In what we are pleased to call—in less marked anthropomorphic form—the impersonal forces of nature, men of old saw the operations of living beings. What we *figuratively* describe as the battle of the elements they regarded as the actual encounters of real animate existences possessed of passions like ours. Whether we turn to the mythology of the Egyptians, Chaldeans, Assyrians, Iranians, Indians, or Greeks, the interest is the same, namely, the framing of an account of the origin of the woes and the blessings of men through the operations of what we call, somewhat blankly, "nature," but they, in part, personalized.

These mythologies present three outstanding features in common: First of all, prominence is given to the material forces against which men seem to have struggled so often in vain—stormy seas, raging floods, torrential rains, earthquakes, and fires. These forces working harm to hapless men are viewed as great monsters of transcendent might, say, a great dragon or a serpent in the deep or in the sky. Sometimes by a fusion of traditions these monsters were multiplied. Secondly, human experiences of deliverance from these baneful forces are pictured as the beneficent deeds of some great hero, generally more distinctly human in form than were these dangerous beings, but still superhuman. These saviors of men throttle and subdue the evil powers and rescue men from sufferings and calamities by a higher control of cosmic forces. Thirdly, there was a representation of a Golden Age in the distant past when men were without their present trials, and for the return of that age they fondly hoped. Perhaps we should say that this was not so much a memory of the past as an anticipation of the future reflected upon the past and held as a ground of encouragement for the future.

Here is a pictorial philosophy so widespread among the ancients that it seems to be native to men. It constitutes a view of things that is both a cosmic philosophy and a philosophy of salvation. It sets forth the three main forms of experience in which men become aware of their universal kinship. First, the sufferings and misfortunes are due to forces too mighty for them to master or control unaided. Second, there is deliverance from these trials through intervention from on high, and with this goes the sense of dependence on a Savior-friend. Finally, there is the hope of an ideal state to come, but founded from the beginning of human life—a heaven, a paradise. These three features are found, indeed, in all religions and they remind us that there never has

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been, as there never can be, a religion that does not embrace in the end a philosophy of all being.

What has all this to do with Peter's confession that Jesus was the Messiah? Much in every way, but principally because in effect the confession connected the career of Jesus hopefully with those universal human feelings of need and longing for deliverance of which we have spoken, and because it made him personally the bearer of that deliverance. It placed Jesus, in effect, at the very heart of all the distracting problems that press for human solution and declared that he could supply the answer to them. To be sure, Peter could scarcely have been even dimly aware of this at the time. The confession was purely Jewish in its conscious purport. It pronounced Jesus a purely Jewish deliverer, and the disciples were very slow to perceive afterward a larger meaning in their faith, but none the less it prepared the way for the universalization of the Christian faith, because the Jewish messianic hope was the universal human hope intensified, purified, and exalted through the peculiar experiences of the Jewish people. A few words must now be said in further explanation and justification of this statement.

I. The Origin of Jewish Apocolypticism

It was suggested above that in the earlier stages of their life as a people the Israelites were so much like to the surrounding peoples in character that it would be difficult to distinguish the qualities that made them excel. But in course of time, under the leadership of those men of deep moral insight and moral vision we call the prophets, they grew to be a nation enjoying as their distinctive dignity the consciousness of a relation to their God fundamentally different from that relation which other peoples conceived they bore to their gods. For while the popular view of the relation between the peoples and their gods was that of consanguinity or physical kinship, and while this inevitably involved the god in each case in the fate of his people, in the view of the prophets the national existence of Israel was based upon a mutual covenant between him and them to which, in the end, every individual Israelite was a partner. Thus the basis of their national life was moral rather than physical, because the covenant-relation is established by an act of choice rather than by physical necessity. This also made the continuance of their God Jahwe's protection of them dependent on their obedience to the terms of that covenant. Out of this relation arises the idea of law. It is quite in keeping with this whole conception that the prophets should constantly insist that the test of all action, both national and personal, was found in the law of their God, and that their well-being depended on their obedience to it. To attempt to trace the effects of this belief upon the spiritual life of the whole nation would carry us too far afield for our present purposes, but it is easy to understand how from this point of view there grew up in the minds of the people the conviction of the superiority of their God to all other gods and at the same time the sense of their own superiority to other peoples. The corollary of such a conviction is the persuasion of their own indestructibility as a people. Other peoples might

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perish, but they could not because their God was above all gods. It was this belief that bore them up in their times of fearful struggle with nations or empires of far greater material power than they, and that gave them confidence that they should survive all defeats and be more than conquerors in the end. It was in support of this confidence that the prophets reinterpreted the popular lore of the race from the earliest ages with a view to showing that the course of the entire human race and of the material world from the beginning was directed in conformity with the purpose of God to select Israel as a people for himself and to give them ultimate supremacy over all others. With this object in mind they continually offered forecasts of a day of deliverance and triumph to come.

The eyes of the prophets were therefore upon the future. For them the true golden age, even if at times they did idealize the past, was yet to come. It seems that the people were fond of speaking of the coming "Day of Jahwe" when he should triumph for them over their enemies and his. The prophets were able to impart a profoundly moral character to this prospect. Their predictions of blessing for Israel in that day were interspersed with warnings; for while, as the people thought, it was to be a day of judgment on all nations, it was not less to be a day of judgment for Israel as well. It would bring retribution for the wicked as well as reward for the righteous. And that meant that there was to be a distinction made within Israel as truly as a distinction between Israel and other peoples. Indeed, in some prophetic utterances the principle of righteous judgment seems to be applied indiscriminately as respects the different nations. Thus there rose up in the prophetic mind the overpowering conception of a great Judgment Day for the vindication of righteousness among all men—one of the great spiritual gifts of Israel to the world.

It might be expected that the successive overthrow of the northern and southern kingdoms of the Israelitish people, their captivity in foreign lands, their pitiable weakness on the economic side, and their political hopelessness would strain their fundamental conviction to the breaking-point. That they survived their downfall, that in the minds of many of the people of Judah their sense of moral superiority remained unimpaired, and their confidence in the ultimate salvation of the righteous stood firm, is one of the miracles of history. The effect of their bitter experiences was to intensify the confidence of the pious Jew in the power of his God. The darker their material and political outlook, the more fervent became their religious faith and hope. The Day of Jahwe would most surely come, but the deliverance it would bring should not be accomplished by the sword of Judah, but by the irresistible intervention of their God from on high. The day of judgment upon mankind should be a day of salvation for the suffering righteous.

It is evident that the misfortunes of these people occasioned a vast revolution in their religion. The destruction of the monarchy upon which the prophets had devoted so much of their energy in an attempt to keep the kings true to the higher faith, the obliteration of the political state, the exile from the land that they called the land of Jahwe, the ruination of their sanctuaries and of the

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worship there, led to a spiritualization of their religious belief; the contact with Babylonian and Persian civilization broadened their horizon. A new world on high was opened to the eye of their imagination, and a vaster world on the earth spread before them. And consequently a new destiny lay beyond. Their God no longer dwelt in the temple made with hands or even in the land of Palestine but in the high heaven above them. They learned from Babylon and Persia to people that heaven with exalted beings whose nature was suited to the invisible better world, and whose business it was to act as the messengers of the unseen God and carry out his decrees on earth. All the so-called gods were no gods at all. The evident hopelessness of a struggle with the mighty empires whose power was made manifest to them every day, and the fading character of all material prosperity turned their minds to the heaven. There the pious Jew fixed his gaze and while the hope of a restoration of the earthly kingdom of Israel still lingered, the progress of events tended to give to this earthly kingdom more and more a miraculous character while it should last; but it came to be conceived by many a Jew as having only a limited duration and as destined to give place to a kingdom in the heaven that should last forever.

A new interest was henceforth taken in the present and future state of the dead. The old view that all men went to one place and met the same fate and that the present life was the scene of all punishment and reward passed with the passing of confidence in the perpetuity and worth of a political kingdom on earth and the rise into prominence of the distinction of righteous and unrighteous within the nation. The righteous must have a place in the new kingdom. If that kingdom was to be ushered in by a judgment then there must be a judgment, for the dead as well as for the living. The idea of a resurrection of the dead came as a consolation to those who contended for the supremacy of righteousness; and with this the old idea of sheol, as the final abode of all indiscriminately, gave way. Sheol could no longer be a place of hopelessness for all, or if sheol was the place of the wicked there must be another abode for the righteous, though it was difficult to say where it should be before the resurrection. With this new interest in the dead arose many speculations and guesses about the unseen regions. There was no unanimity of opinion. But new regions began to appear—heaven, paradise, sheol, gehenna, were distinguished, but their relations were obscure. Whether there was to be a resurrection of all the dead for judgment or a resurrection of the righteous only was uncertain. With the incoming of Greek influence came a doubt of the reality or value of any resurrection or of any material kingdom. There was a tendency to spiritualize everything and to fix attention upon the hope of a life eternal in a purely spiritual world; but this view was probably that of the few. Yet amid all the differences of speculation there stood out clearly the firm belief in a coming universal judgment and end of the world. The latter was usually conceived as ushered in by a fire which should destroy the present order of things and the wicked with it.

There is one feature in this development of the Jewish religious spirit that

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claims our special interest, namely, the expectation of the coming of a King-Messiah. In the earlier prophetic delineations of the glory of the coming kingdom there appeared from time to time pictures of an ideal king through whom their God would establish the power and prosperity of his people. The destruction of the two kingdoms and the subsequent exile rendered the fulfilment of the prophetic hope a physical impossibility. The nationalism of which the prophets were the spokesmen gradually faded away with the experiences of the captivity. It became to a large extent unnecessary. For the nationalism of the prophets was too narrow for those who gained the universalistic outlook upon the world and the spiritual interpretation of things that came through contact with the larger Gentile views of existence. A great modification of the messianic expectation became necessary if it was to survive and minister to the religious life of men. The Messiah must take on a character in keeping with the new views of the world and of salvation. A mere son of David could never fulfil the functions of a Judge of all mankind and of the Ruler of a kingdom that came from heaven. He must be a heavenly being and, like the kingdom, must also descend from heaven to earth. Would he not live and reign forever? But here again there was much confusion. The old and the new mingled as the new seers sought to connect their new views with the old prophetic declarations. Sometimes the temporal kingdom receives no recognition whatever but all is heavenly. The Messiah of such a kingdom would be a heavenly and eternal being. At one time (in Second Enoch) it is said the kingdom will last a thousand years, or again (in Fourth Esdras) that it will last four hundred years—corresponding to the four hundred years in Egypt—but Messiah was to die at the close. Sometimes the expectation of a Messiah is entirely wanting, and Jahwe himself is the immediate deliverer of his people and Judge of the world. Messiah is at one time a mighty monarch ruling all nations in righteousness, and again he is a co-sufferer with his people. Thus nationalism and universalism, materialism and spiritualism, were mingled in the postexilian life of the Jews, and the minds of the people were divided.

In this rude survey of the spiritual development of the Jewish people we have covered many centuries and reached the times of Jesus himself. The advent of Jesus and his message to the world, directly or through his disciples, were contemporary with the later phases of this evolution. While, therefore, Peter's confession that Jesus was Messiah connects Jesus with the ideas outlined above, it does not determine which of these various and conflicting views of the character of the coming kingdom, of the manner of its establishment, and of the end of the world were uppermost or even present in the minds of his followers. This much, however, is plain—that the new faith obtained the formulas of its expression through the conceptions whose development we have sought to outline. We shall now attempt to state why we have described this view of things by the term Apocalypticism.

[To be concluded]

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THE OFFENSE OF THE CROSS

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I Cor. 1:23, 24: "Christ crucified . . . . the power of God and the wisdom of God."

The Incarnation was God's way of stating himself to the man in the street. The life of Jesus was the life of God in terms of flesh and blood and under the conditions of time and space. It was the eternal Wisdom translated into the idiom of history; the ultimate moral order focused down to the dimensions of a single life. It was the perfect righteousness rendered "in littleness that suits of our faculty." And just because it was the divine life in the habit of our humanity, the life of Jesus becomes the type and manner of life to which the children of God are called and predestined to be conformed.

Of this life the inevitable issue in a hostile and contumacious world was the Cross. Calvary was the crown and climax of the divine way of life among men who misunderstood and hated it. The tragedy of the Cross shows the essential and eternal contradiction between the way of worldly wisdom and the divine order; between these is a great gulf fixed which is to be bridged by no compromise. And wordly wisdom could devise no way of dealing with the divine manner of life but that of extinguishing it. This contradiction which reaches its highest point in the Cross we may indeed trace throughout the whole life of Jesus. Into a world which worships power, he came in the weakness of a little peasant child. In a world which worships greatness, he humbled himself and consorted with the lowly; in a world which measures a man's life by the multitude of the things he possesseth, he had not where to lay his head; in a world which judges the worth of men by outward standards of respectability, he sought out the disreputable and befriended the publican and the harlot. His behavior was a bewilderment to his kinsfolk, his teaching a continual perplexity to his critics. At every step he seems to challenge the conventions and orthodoxies of his people and of his age. Yet, if he was a rebel, he was a rebel in spite of himself. For these sharp contrasts sprang from no planned perversity, from no calculated contrariety. They were the consequences of living out the divine life directly and unaffectedly in the world of men. Jesus contradicted the current acceptances of his generation simply by being true to himself through everything. And to all this there could be no end save the Cross.

In history the Cross has been followed by the same quality of misunderstanding and criticism as that which Jesus encountered in his life. When Paul preached it in the open world, he found it to be a stumbling-block to the Jew and a laughing-stock to the Greek. One has only to recall the religious and intellectual ancestry of the mixed population of the Mediterranean seaboard in the Apostolic Age to realize how sharply and completely the Cross cut across all

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the accepted traditions of thought and worship. So it has been since. From Celsus to Nietzsche and Bernard Shaw (who has said that "the central superstition of Christianity is salvation by the gibbet") there has been a long succession of men to whom the Cross has served no other than a tragic folly, an outrage upon reason and good sense. On the other hand, from Paul's day to ours, there has been an unbroken continuity of conviction that the Cross is the power and the wisdom of God. To the former, it is the supreme illusion; to the latter, the sovereign and ultimate reality. To the former, it has been less than nothing at all; to the latter, it has been everything—the spring of hope, the ground of joy, the gateway of real and abiding life.

It would take us too far afield to inquire into the sources of this deep divergence of judgment concerning the Cross. Essentially, it is the conflict between the wisdom of this world and the wisdom of God which the world still deems folly. The challenge of the Cross still remains, and as ever it cleaves the world of men deeply into two opposing judgments. A modern mystic, John Cordelier, says that "the Cross is the ground plan of the universe"; and it is required of us that we make up our minds whether it be indeed the revelation of an ultimate moral order which cannot be repealed and from which no appeal is possible. Is it true that by the Cross we must stand or fall, and the world be saved or lost? Shall we stake our lives and our world upon the doctrine of the superman or the gospel of the Son of Man? That is the main, indeed the sole, question which we have to answer decisively in these dark days; and standing amid the smoking ruins of a civilization which has carried through to its issue the logic of worldy wisdom, can we return any answer but that the wisdom of this world has shown itself to be the tragic folly it really is and that there is no hope of healing for this stricken race but in that foolishness of God which it has denied?

It would be idle in the course of a single session to attempt even a summary of the whole significance of the Cross. For it is the convergence of two movements—of God to man, of man to God. Man in the person of Jesus offered to God the sacrifice of a perfect, willing obedience; God in the person of Jesus offered to man the free gift of a perfect forgiveness. Man at his manliest, God at his divinest, meet in one and the same act. The high watermark of human achievement and the deepest divine condescension, the ultimate truth of the life of man, the last truth of the life of God—they are all here in this one supreme event. Dr. Fairbairn said—years ago—"Calvary is an epitome of the world." It is more, the epitome of two worlds—of God's and of man's. It is the whole of life—human and divine—focused down to a flaming point of light. Everything is in it. And when one bids you believe that this or that is the interpretation of the Cross, believe him; yet when he says that this or that is the only interpretation, then believe him not. Every theory of the Cross, every doctrine of the atonement by which men have been enabled to live and to die, has its own measure of the truth; and the Cross is greater than anything we can say about it. There is room in the Cross

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for all the truth in all the theories and all the interpretations that men have formulated concerning it—and still there is room.

When Stewart McAlister was excavating the mound of Gezer, he did not uncover the whole hill. He dug a deep trench across it; and, as the trench sank down through the layers of débris and litter that each successive age had left behind it, he was able to reconstruct in outline the history of the various civilizations that had inhabited the mound. And all that men may ever hope to do is to dig a trench across the hill of Calvary; yet no man so doing shall fail to find enough to live by and to die by. Let us endeavor to dig a trench, then, that mayhap will bring us near to the center of the truth of the gospel.

I

Every religion in the world starts out with the assumption that there is something wrong with the world. In this they all agree; but they do not agree in their diagnosis of the trouble. Christianity says that the trouble is sin; and by sin it means alienation from God. To this root it traces the whole age-long moral tragedy of the world, and it professes to propound God's remedy for the trouble. This remedy it describes in two great words: "redemption" and "reconciliation." These are not words which have been much in fashion in our time. The modern catchword has been "progress"; and as the result of the pressure of the doctrine of evolution upon us we have come to suppose that there is an inherent bias to improvement in the world. There is an inevitable moral progression, a push from behind in human affairs which is going to bring us back at last to the Golden Age. We are traveling gradually and steadily up an inclined plane to the City of God; and Christianity is regarded as a gentle stimulant to this splendid cosmic climb. But the jolt which the world has had in these last three years is compelling us to reconsider this satisfying philosophy. It simply does not work. One does not deny the truth of evolution by saying that it is only true within limits in history and morals. What the present tragedy in which the whole world is engulfed means is that there is radical dislocation which needs to be readjusted. The formula of progress does not cover the ground, and soon or late the world must come back to the Christian view of the need of that fundamental readjustment which it calls redemption. The way and word of redemption it will find in the Cross. For the Cross is the revelation of the reaction of the moral nature of God to the moral tragedy of the world, of God's way of solving the moral problem of the world.

The uniqueness of God's way—which is the primary offense of the Cross—we may perhaps best see by comparing it with our human way of solving moral problems. Take that moral problem which is nearest in its essence to what is called sin—namely, *crime*. In our accepted penal method there are two processes—judgment and punishment. First of all, we ascertain the fact and determine the measure of guilt; then we affix and impose a commensurate penalty. There is no question that this method secures to society a certain measure of immunity from the exploits of the criminal, and to some small

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extent it acts as a deterrent upon evil men. But certainly the one thing we have not succeeded in doing, in spite of all our emphasis upon the remedial quality of our penal methods, is to solve the moral problem involved in crime. For we do one of two things. Either we break the criminal's spirit and turn him into a slouching parasite or we harden him and make him a greater menace to society than he was before. These are the two characteristic results of our modern penal system. So far from solving, we have succeeded only in aggravating, the moral problem. And one sign of the admitted bankruptcy of our traditional penology is the new spirit in the treatment of the criminal which is making some way among us in these days. Virtually it means that we are turning from the obvious way of worldy wisdom to God's way of addressing himself to the solution of the moral problem of mankind.

And that way, what is it? Like the human way, it begins in judgment. God only deals with us on a basis of absolute moral reality, and the first thing he does with us is to tell us the bare moral truth about ourselves. This he does by way of the Cross.

First of all, because the Cross is the achievement of flesh and blood, it is a concrete statement of *our* moral liability as free responsible souls. It embodies the nature of God's moral demand upon us. No man can look understandingly upon the Cross and be confronted with this demand without realizing himself to be wholly and hopelessly bankrupt. Put to that test, he has to acknowledge an irreparable insolvency.

But that is not all. He realizes that sin is something more than moral defeat and failure. It is a perversion and a misdirection of personality, a pragmatic opposition to the ultimate moral order, the "righteousness" which God declared at that time. He knows sin—his sin—to be an affair between persons, to be self-assertion as against God.

If God were to deal with us on our own principles he surely would discard us forever and leave sin to work out its characteristic consequences to the end. But at this point another element enters into the argument—namely, God's own estimate of our worth. That is, of course, written broad and deep over the face of the New Testament. You have it in John 3:16 and a hundred other places. Rightly or wrongly, the New Testament holds that God thought us of so much worth that he gave so that even he could not give more, in order to save us. And God's estimate of our human worth is unaffected by any of those considerations which so profoundly influence our judgments upon men. For, to begin with, it takes no account of any of those surface variations of race, color, social standing, or culture which weigh so much with us.

> The rank is but the guinea stamp,
> The man's the man for a' that—

to God before it was so to Robert Burns. And further, a man's moral condition does not modify God's evaluation of him. We instinctively relegate the drunkard, the harlot, to a sort of subhuman category. Not so God. While we were yet *sinners*, Christ died for us; while we were yet *enemies*, we were reconciled to God by the death of the Cross.

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And so God, being unable to discard us and not willing to coerce us, seeks to *win* us back to himself. Not that sin is not punished. No sin ever escapes punishment. What a man sows, that shall he surely reap. But sin is not punished by a stated divine decree. There is nothing penal about it. There is a law of moral gravitation, of moral continuity, which secures that every transgression and disobedience shall receive its due recompense of reward. But this is a general device for government and not a specific organ of redemption. To bring man back to himself, God's method is forgiveness. The sin goes on to ripen its own peculiar fruit; but God reaches out to the sinner in love. You have it all in that tense moment on the Cross when Jesus looking down upon the multitude, agent and symbol of the great world's sin, says, "Father, forgive them, for they know not what they do." That is the characteristic divine word uttered through human lips above the tumultuous clamor of the moment and persisting down the ages as the supreme utterance of history—the promise of a forgiveness, freely and royally given without money and without price, unmerited and unrequitable. God's punishment is pardon; God's vengeance is forgiveness; God's revenge is redemption. Our way is to break men's wills; God's way is to break men's hearts. Our way is coercion; God's way is conversion. That is the intolerable retribution of love.

II

What then shall we say to these things? I said as I began that the way of life revealed in Jesus Christ represents the type of life to which every child of God is called to be conformed; and what I especially desire to emphasize is that the Cross is not only the assurance of God's forgiveness, but the ground of the Christian ethic. If we accept the gifts that the Cross brings, we must needs accept it in its demands as well. And the Cross and nothing else is normative of Christian conduct. We speak of the Golden Rule as though that defined the quality of Christian behavior; but it is to be observed that Jesus did not call that the gospel, but "the Law and the Prophets"—the highest point of ethical perception which the world had up to that time reached. Jesus carries the rule much further. With him it was not that we should do to others as we would that others should do unto us, but that we should do to others *as God has done to us*. "Love your enemies; do good to them that despitefully use you—that you may be the children of your Father." Who does these undiscriminating things? "Be kind to one another, tender-hearted, forgiving one another," says St. Paul, "*as God in Christ forgave you.*" "Love one another," says St. John, "*as God hath loved you.*"

The Cross stands essentially for a social process. Traditional evangelicalism has too frequently insisted upon its character as an escape for the individual, and has failed to grasp its real significance as the symbol of reconciliation. Salvation is being brought into fellowship with God; redemption is an organ of unification, the antithesis of the alienation which is sin. And that same principle is to govern men in their relations with one another. Indeed, Jesus makes

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it perfectly clear that fellowship with God is contingent upon fellowship with man. "Except ye forgive men their trespasses, neither will your heavenly Father forgive you your trespasses." "Go, first be reconciled to thy brother, then come and offer thy gift." The essential nature of love as it is described in the New Testament is that of an active energy of social cohesion—working out in forgiveness and restitution, in friendship and fellowship, in mutual service and sacrifice. The Cross is the background of the Christian ethic. The Christian life is a life which must be redemptive and reconciliatory in all its reactions. The Christian is in the world to overcome alienations and divisions and to be the living nucleus of a redeemed society.

Hence he must start with God's evaluation of man. That must be the fixed point for all his social thinking and his social practice. Somehow we must regain the Pauline "passion for souls," that sense of their utter pricelessness which cried out in him:

Only as souls, I see the folk thereunder
Bound who should conquer, slaves who should be kings,

and constrained him to be and to do all that Frederic Myers put into his mouth:

Then with a thrill the intolerable craving
Shivers through me like a trumpet call.
Oh to save these, to perish for their saving,
Die for their life and be offered for them all—

Indeed only some such vehemence of passion can avail this stricken world today—a passion that will see in every man a priceless soul for which Christ died, to be redeemed to his inheritance of freedom and kingliness. That we should see men with God's eyes as personalities to be bound to him and to ourselves in the irrefragable bonds of a love which shall be true to itself through everything—which shall like God's love not differentiate between kinsman and enemy, but go forth to create fellowship at whatever sacrifice—this is surely this broken, sundered world's need in this dark hour. It cries aloud for the Christian who will make his Master's words his own: "Him that cometh to me—whoever he be, tinker, tailor, soldier, sailor, rich man, poor man, beggar man, thief—him that cometh to me, I will in no wise cast out." And that is for him the practice of the Cross.

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THE MISSIONARY ENTERPRISE AS THE MORAL EQUIVALENT OF WAR

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In days of war we ought to be contemplating the forces that will serve to make a world without war. Mere insistence upon abstract goodness is not likely to be very effective. In the organization of our best and most truly Christian instincts practical effort must be the key to the application of the gospel to the world. Here is where one meaning of missionary work is absolutely evident.

There has probably never been a time when we realized as fully as we do today the significance of William James's famous saying about our need for a "moral equivalent of war." "What we now need to discover in the social realm," he wrote in his *Varieties of Religious Experience,* "is the moral equivalent of war: something heroic that will speak to men as universally as war does, and yet will be as compatible with their spiritual selves as war has proved itself to be incompatible." In these days when we are engaged in the most stupendous conflict in the history of the world it is daily being brought to our attention that in spite of all the horrors, miseries, and cruelties occasioned by war there is this one redeeming feature, that it is calling out in men capacities for heroic and sacrificial living that we never before realized they possessed. Men who before had seemed very ordinary beings, selfish, satisfied, mediocre in their ideals and enthusiasms, have been transformed by the challenge of a great cause into heroes, ready to give their all—life itself, if need be—for the sake of achieving a noble end. Coningsby Dawson observes, in his letters written from the trenches in France, "I marvel all the time at the prosaic and even coarse types of men who have risen to the greatness of the occasion." Something of the same transforming effect may be seen also in hosts of our young women. Drop into almost any of our Red Cross headquarters, and you will see there those who six months ago had few more serious occupations than to frequent whist parties in the afternoon and the ballroom in the evening, now giving lavishly of both time and strength for the sake of ministering to human need.

Thus the war is proving to be the training-school of a more vigorous and more heroic type of life. We realize now that we were in danger of a certain moral softness creeping into our character—a subtle tendency to become too easy-going, too self-indulgent, too comfortable. Over against this the high demands of the hour, challenging us to more lofty standards of living, are developing spiritual muscle and brawn in place of the old flabbiness. The great cause to which we are now committed is making the same appeal to the heroic in men that Jesus constantly used:

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"Whosoever would come after me, let him deny himself and take up his cross daily and follow me." And we now realize more fully that the call to loyalty to a cause great enough to be worth suffering for is the strongest appeal that can come to the human heart.

The war is consequently serving also as the training-school of the spirit of service and of sacrifice. We are seeing revealed in thousands of our citizens latent capacities for unselfish devotion and vicarious living, the like of which we had almost forgotten existed. Today, as perhaps never before, men all over our land are finding in ministering to the good of mankind, rather than in acquiring selfish gain, their great objective in life. Many a youth is coming to realize that self-sacrifice means, not the effacement, but the fulfilment, of self. Again Coningsby Dawson's letters give a remarkable insight into this fact. "This time three years ago," he writes, "my streak of luck came to me and I was prancing around New York. Today I am much more genuinely happy in mind, for I feel, as I never felt before when I was only writing, that I am doing something difficult which has no element of self in it. If I come back, life will be a much less restless affair." And this discovery is being shared, not only by soldiers, but also by the rank and file of men and women at home; for, in view of what those in the training-camps and on the battle front are doing for us, no thoughtful man now feels that he has any right to lead a selfish life, or that he can find inner satisfaction thereby.

This experience of finding new reserves of power and higher ideals of action called forth by the challenge of the present crisis is, however, one that in some measure at least has always been familiar to us. We have often felt, in our own lives, that there were days when we were far below our best level of achievement, simply because there was not, on those days, sufficient stimulus to large endeavor. We were conscious of the fact that there were within us latent resources which the greater incitement of some other day had summoned to our use. In his suggestive little book, *The Energies of Men*, William James has tersely summarized this psychological fact when he says: "Men habitually use only a small part of the powers which they actually possess, and which they might use under appropriate conditions."

But although the war does thus serve to foster a much-needed spirit of high loyalty and consecrated service, it has no monopoly of developing such an attitude. If it were so, we should almost be led to the conclusion of those philosophers that hold war to be a necessity in society in order to preserve a vigorous type of life. As a matter of common observation, any cause that is truly great enough may elicit the same lofty response. If, then, the task of the Christian church be conceived and presented in large enough terms, it ought to be within its power to call out and permanently to sustain the same capacities for heroic and unselfish living that the present crisis is now engendering in our land.

A church, like an individual or a nation, may be living upon a higher or a lower level of achievement; and in the church, as in the other two cases, what that level is will be largely determined

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by the challenge presented to its powers. If the stimulus of a noble goal, such as that presented to America in the present war, can set free vast new ranges of energy, this is no less true in the life of the church. But no small cause is going to be able to do it—nothing less than the supreme task, definitely assumed, of establishing God's kingdom of righteousness and Christlike love in the whole world. Thus the modern missionary enterprise becomes for us the most remarkable "moral equivalent of war" that could possibly be conceived—"something heroic that should speak to men as universally as war does," calling them to high standards of energetic and sacrificial living, yet without carrying with it any of the awful tragedies of war. It is no new thing for us to see examples of this in the lives of the missionaries themselves. Carey in India, Judson in Burma, Paton in the New Hebrides, and hundreds of the apostles of Christ in other lands have revealed in even more unstinted measure the same spirit of heroism and of devotion that the war is now arousing in so many hearts. But we are not speaking merely of the few men upon the foreign field. We are speaking rather of the great rank and file of Christian men and women here at home, to whom the missionary enterprise could be, and ought to be, the same "moral equivalent of war" that it is to the missionary himself. The work of carrying the gospel of Christ into all the world is not assigned to a few select men—it belongs to the whole church. The missionary abroad is giving himself to a task that is every whit as much ours as his, and to which we are bound, by our loyalty to Christ, to give just as much devotion as he. In this present war there is no exemption. The whole nation is mobilized. Those at home in various occupations are just as much a part of the force that is to win the war as are the men in the field. It is simply a question as to where and how each particular man can best render his service to the common cause. And it is not otherwise in the great campaign of the church.

In thus proposing the missionary enterprise as the great cause that can permanently keep alive the spirit of heroic and unselfish living we do not set "foreign missions" over against "home missions." There is for us but one kind of missions—Christian missions. We refuse to recognize any geographical divisions within the Kingdom of God, whether such boundaries be drawn in the interest of the special work abroad or the special work at home. We do, however, insist that we can have an adequate "moral equivalent of war" only when the church deliberately assumes responsibility for its whole task. Nothing less will afford a program challenging enough to keep us persistently at our highest level of energy and of unselfishness. The time-worn argument that we need all our resources for our work at home is really not an argument against foreign missions, but in their favor, for the thing that we need most of all, if we are to cope successfully with our tremendous problems at home, is just the spirit of devotion to a cause so great that it can release all the latent energies of the church. The greater the challenge, the more vigorous and more heroic will be the response.

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How true this is, we are seeing illustrated in the effect of the present international war upon the life within the limits of the nation itself. The very fact that we have unselfishly entered into a campaign that concerns, not merely our own welfare, but that of the whole world, is stirring up new reserves of patriotism that make the United States far more competent than ever before to solve her own internal problems. Our readiness to serve the cause of all humanity has made us better servants of our own nation. Likewise would the courageous and enthusiastic acceptance by the church of its mission as world-wide stir up irresistible currents of energy such as it has not yet seen. In the words of John R. Mott: "In hitting blows hard enough to impress the Far East or Mid-Africa, we most certainly develop greater energies with which to do the task at our very doors." The great weakness in many of our churches is simply that they have not had a great enough program. They have been content with the tithing of mint, anise, and cummin, and so have lost to considerable extent their vision of the significance of the weightier things of the law of love revealed by Christ for the world. Nothing else would so overcome the spiritual stagnancy resulting therefrom as to step out boldly upon the enlarged program that the modern missionary enterprise has brought.

But we are hearing voices today suggesting that it may be necessary to curtail our missionary activity in order to concentrate our effort upon the war. If we adequately understand the significance of the missionary movement, we shall realize that to abate our efforts in that direction at this time would be very much like curtailing the fire department when a city is on fire. For the missionary enterprise is devoted all the time to achieving that which we are now, during a few months or a few years, seeking partially to accomplish by entering the war. As Christians we are in the war, not for the sake of a single foot of territory, a single dollar of indemnity, or any other selfish cause; we are in it for the sake of serving humanity, for the sake of bringing about a higher level of civilization, a better world in which to live. That is only to say that in the last analysis the ultimate issues of the war are moral and religious. It is simply to say that we are in the war because we believe that thereby we are somehow serving God—taking a step in the direction of a society that is more in accord with his will and with the spirit and principles of Jesus Christ. For, whatever may have been the origins of the war, it is rapidly becoming clearer every day that it has now developed into a conflict between forces that make for the coming of the Kingdom of God and forces that oppose it. Hence, when as Christians we give our support to the cause now presented by the war, we are simply doing, in a restricted way, a small part of what as "good soldiers of Jesus Christ" we are all the while aiming to do. Surely, then, we are not to lose the vision of the whole task at the very time when we are devoting ourselves eagerly to a particular phase of it.

Least of all in these days of international emphasis ought we to think of curtailing the missionary enterprise. This is a time when we are ashamed not to think in supra-nationalistic terms—

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ashamed to take a provincial view. The war has made us patriots, not merely of the United States, or of America, but of the world. We glory in this great world-vision. But this, applied to religion, is the very heart of the missionary spirit. To give ourselves to the missionary task is to be concerned in molding, not only the life of our own nation, but also the life of the world according to the ideals of Jesus Christ. The missionary movement is the one great work that clearly rests upon the conception of the brotherhood of all men of whatever land or clime. It is, in fact, the most far-reaching international agency in the world today—the most potent way of manifesting good will and of giving of our best to all. It is the best expression of world-brotherhood that has yet been seen. To curtail it in any way would be actually to retard that very internationalism for which we are now fighting—would be to give the lie in Asia and Africa to what we are giving our lives for in Europe. Let us not, in these days above all days, relax in the slightest degree any international effort—least of all that task the full achievement of which would make war henceforth forever impossible. For in the final analysis it is only religion that can permanently abolish war, for only it can create the new heart. The ultimate safeguards of all that we now hold worth fighting and suffering for—democracy, righteousness, the abolition of war, good will and co-operation among nations—are to be found only in the fully accepted sway of the spirit of Jesus. Not lightly has Lord Bryce recently said, "The one sure hope of a permanent foundation for world-peace lies in the expansion throughout the world of the principles of the Christian gospel." Need is there, then, that instead of thinking of any curtailment of the missionary effort of the church we should rather plan seriously for enlargement, in preparation for the increased opportunities that will almost surely come after the war. Our missionary work is the one phase of expenditure that should know no retrenchment. Here there

> . . . . has sounded forth a trumpet that shall never call retreat;
>
> . . . . . .
>
> O, be swift, my soul, to answer Him! be jubilant, my feet!
>
> Our God is marching on.

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THE RELIGION OF CHILDHOOD. II

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III. Home Religion Indispensable

Just because it is so vastly important, we may introduce at this point some autobiographical fragments showing what home religion brings to pass. The writer has had access to a number of very personal narratives, portions of which he has permission to use here. These narratives were written by young men preparing for the gospel ministry. It is a well-established fact that a large proportion of candidates for the ministry come from Christian homes. These fragments reflect, therefore, only the more fortunate type of experience.

One correspondent, now a successful middle-western pastor, writes:

> This will not prove to be an exciting tale. In fact it will be found to be a remarkably quiet and uneventful account of a natural process of unfolding in the religious life. There is in it no crisis, no sudden turning-point, no great upheaval. . . . . This I take to be due to nothing unusual in myself, but rather to the wholesome religious atmosphere in which I grew and to the sweet sanity of the training given me by those to whom my early dependent years were entrusted. . . . . I do not misstate when I say that, from the first, Christ has been as much a member of that home as any other in it. I mean this without cant or mock piety. Wholesome religion was always a part of the atmosphere in which I grew. It never needed to be dragged in, nor was it confined to formal Sunday observance. My parents lived their religion, and so it was not strange for them to speak about it. . . . . The relationship to God never seemed a remote or unnatural thing, for he was familiar in the home. . . . . My baptism was no break in the life I was living and should be mentioned only as an incident. . . . . There was no upheaval, for there was no need of one. . . . . I did not change my mode of life. I continued to be a plain boy, with all that that means.

From a second narrative I take this brief account of an experience not less fortunate:

> It was my privilege to be brought up in a home where the Christian religion was revered and practiced. My father being a minister and my mother deeply interested in religious work, it was quite natural that I, under their guidance, should grow up into the Christian life. In religious matters I was not bound by strict laws so that religion became a burden to me. . . . . One of the greatest influences in my early life was our family worship. I can remember how my two brothers and I used to sit around my father and listen to him read Bible stories in his fascinating way. . . . . It was so interesting to us that we would beg father to go on. . . . . I early learned to pray, and even then it meant something to me. . . . . One night, when I was about ten years old, my mother asked me if I would not like to join the church. I told her I would. I did not feel that any great change came into my life, but I had a strong emotional feeling when she spoke to me about being baptized and accepting Jesus as my savior, for I cried for quite a while. . . . .

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So far as my life was concerned, I cannot see that there was much change. . . . .

Another of the same general character furnishes the following:

Since I can remember, I have always been taught of God and religious things. The earliest recollection of religious training is that of my father and mother teaching me to say that prayer so common to many children, "Now I lay me down to sleep." This I used to say every night before going to bed. . . . . As soon as I was able to read, I joined the family circle at the daily devotion. This came always after breakfast. So far as I can recall, this form of worship was never omitted for any reason. If we had company, they took part. . . . . I think that this family devotion was of great importance in my life, as I gained a more reverent spirit thereby, and then, too, it interested me, which I think was due to the fact that father let us have a share in it. . . . . I think that I should say that my religious life has been in the nature of a gradual growth, and this was largely due to the influence of my father. . . . . So far as I can remember, he never urged me to join the church. I believe that he thought I would join of my own accord when the time came, so long as he directed me in right lines.

These three men, all of them now in active Christian service, were exceedingly fortunate in their childhood environment. While such an environment does not absolutely guarantee the happy response here evidenced, it goes far to assure the desired outcome. At the other extreme are those who were not so favored. Their childish experience was perforce quite different. To show how different it was a few citations from the same group of personal narratives will be given.

The earliest days of my childhood were not spent in an ideal environment. The religious training and atmosphere were far from what they ought to have been, mainly because of two facts: Father was not a church-going man and cared little about religious influences touching the lives of his children so long as they behaved well and kept out of mischief; and, again, Mother was a Catholic and so was willing to leave the matter of religious training to the church and parochial school. The Bible was not read in the home nor were prayers said at any time, so far as I can remember now. So questions about God and his people, about the Bible and the meaning of prayer, never got any farther than the horizon of my consciousness, if they got that far. In short, the training which I received in my home was non-religious, and that to which I was subjected in Catholicism had little effect upon me, for I can remember that, even in those early years, the whole Catholic system was repulsive to me.

The writer of those lines is now a successful pastor in an eastern city church, but this is due, as also in the case of the author of the following paragraph, to the fact that there are other agencies which are sometimes able to do for the individual in some degree the service in which his home failed. With a somewhat different setting, the following experience is quite as negative as the preceding:

At an early age I was left an orphan. So I grew up without any particular religious training. Practically no systematic religious discipline was received until I had passed beyond adolescence into manhood. Seldom were Sunday-school or church services attended before my twenty-first year. At that time I would not have known the difference between the Old and New Testaments, nor were any of the funda-

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mentals of the Bible a part of my mental possession in any other than a vague and general way.

And here is a part of the story of one who might better have been an orphan, perhaps:

My father was a drunkard and nine years ago filled a drunkard's grave. My mother was an habitual drinker, although I have never known her to be intoxicated. But I have repeatedly heard her say that she could never have nursed her children without her pint of ale or porter every day. The first eight years of my life were spent in this slum district, known as "The Hollow."

There is a pathetic contrast between the stories of these three and those of the first three. The ideas of religion which came to the second group were either fugitive or for the most part false, and there was no loving constraint of religion about them in their most intimate relationships.

It is quite impossible to say what proportion of those who become active Christians are the product of Christian homes, but there is evidence enough that the proportion is very large. In a recent study of the early experience of one hundred theological students it was found that eighty-one had both a Christian father and a Christian mother, sixteen had a Christian mother only, while only three had neither.

But home religion does more than assure the outcome, it makes possible a normal and happy adjustment of the life of childhood to the ideals of religion. There is a different temper, an atmospheric quality, about the life of the truly religious home, that pervades the experience of the child, predetermining life's great issues for it, often before they have become conscious problems at all. It makes possible what increasingly occurs with children so reared—a religious adjustment which is as gradual as it is conclusive, but which is in no sense cataclysmic. A considerable number of those so reared unite in saying that they do not know when they became Christians, for Christianity has never been alien to them.

When we inquire what this home religion was which wrought so enviable a result, we discover, first of all, that it was a quality of living. We find that such homes as exhibit this potent sort of living are controlled by ideals. This is not to say that they are perfect homes; some of them are far from it. But they are pervaded by conviction, indwelt by a spirit of gracious devotion to the kind of life that Jesus exalted. Let there be but the smallest suspicion upon the part of the child that in the practices of religion his parents are playing a part, and the influence of their example is shattered. But there are not many actual hypocrites; most people who are religious at all are, so far as their knowledge goes, in downright earnest. Indifference is perhaps a more insidious menace than hypocrisy. Parents assent to ideals without giving their whole hearts to them, and this sort of double-mindedness plays havoc with the religion of childhood.

But where home religion is effective it is more than a spirit, an atmosphere, an influence. It becomes, so to speak, institutionalized in certain religious practices. There is a great deal of variation in practice at this point, but some stated

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practices are quite essential to the effective influence of religion upon childhood. The value of grace at meals, of family Bible-reading and prayer, is unquestioned. They show, in whatever form they are observed, that the whole family is under the claim of religion and gratefully and constantly recognizes the fact. But they do not exist for the children's sake; they are usually standardized by the needs or notions of the adult members of the household.

Just because children learn so largely and so much more readily through example and illustration, through symbol and object, religion ought to be put concretely and simply into their terms. This may be a part of the business of the bedtime story with the little child, a part of the business of the "children's hour" in the case of those a little older. Only so can it become quite evident that religion is their concern. It should go without saying, however, that the end is to make them conscious of religion rather than religiously self-conscious. And for that reason what is done must relate religion to life—to the day's life as the child lives it, with all his childish activities and interests. What have God and religion to do with these? If "religion is life," everything!

Apart from home religion no child can have the experience which Professor Rufus M. Jones relates in *A Boy's Religion from Memory*, when, writing of his mother's death in his fifteenth year, he says:

> God had given me my mother, and through her I had learned of Him. There were hundreds of bright points in our lives together when her love and patience helped me to rise to my consciousness of God. I could not forget how I had heard her in her prayers talk quietly with Him about me, as though she knew Him perfectly, and wanted me to get acquainted with Him. I knew, too, that she fully expected to go on living with Him after death came to her. . . . . As her faith in a new and larger life came over me and quickened my own, I began to realize that I had not lost my mother, that she was nearer God than ever, and that I was more than ever bound to her kind of life.

But if parental love and patience do not set out to help childhood rise to its consciousness of God, how shall childhood come to know Him?

IV. The Religious Ideas of Childhood

While the religion of childhood should not be mainly a religion of ideas, it cannot take form without them. What these ideas shall be depends very largely upon the environment. Even with the most ideal surroundings, they will be fragmentary and often refreshingly naïve. Under neglect or by perversion they are certain to become grotesque and sometimes unspeakably oppressive. The ideal is, of course, that the needful notions shall be made so clear that they shall become the basis of helpful and normal attitudes of emotion and will.

It is a very great mistake to suppose that parental orthodoxy alone can guarantee to childhood a helpful view of God. If, in addition to straight thinking, the home breathes an atmosphere of reverence, trust, and love toward God, the chances of childhood are much better. But they are best where the vague outreachings of the childish spirit toward an appreciation of the Divine are understood and sympatheti-

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cally interpreted and supplemented. If the notion that God is a loving Father is actually a working religious concept in one's home, it may be assumed that the children who grow up there will build their own religious thinking upon it. But if God is never mentioned, or, if occasionally mentioned, is not actually loved and revered, trusted and obeyed, sporadic notions of his person may take tyrannous control of the little child's earliest consideration of him.

Laying hold upon such sporadic notions of religious objects, the childish imagination often weaves a highly fanciful pattern. These notions do not remain unelaborated, but are combined with childish experiences and observations to form a whole new structure of religion. Left to itself, this may become almost, if not quite, what we should characterize among primitive peoples as nature-worship, demonolatry, etc.

We are not here endeavoring to make an exhaustive analysis of such childish notions. They depend upon the run of attention and upon the subtle tempering of personality which makes some children far more imaginative, others supremely matter-of-fact; but they depend also upon the imagery at hand for the elaboration of religious ideas. The attempt here is rather one of showing the control of such notions as are formed, and the source of the notions themselves. In order to make the discussion concrete, citations are made from the personal narratives to which reference has already been made. The citations are all from experiences which fall between the ages of four and nine.

The first group of citations illustrates the notion of the appearance and character of God gathered by little children from a type of illustration which, it is to be hoped, is less in vogue today than it was a few years ago. One says:

> I got my first conception of God from an illustrated Bible. . . . . There God was represented as an old man with a long, curly beard and hair, looking through an opening in the clouds. He had bright, piercing eyes. This image of the All-seeing One never left me. Even to this day it is difficult to get rid of the picture.

Another writes in very similar terms:

> An idea which certainly had much to do with my earlier thought of God had its probable source in a picture that I saw . . . . God, a man with flowing robes, sitting upon a throne in the skies . . . . is old, partially bald, with long white whiskers. . . . . Throughout childhood and into manhood he was the being to whom I prayed when I offered prayer.

A third gained an unfortunate impression of the character of God from pictures supposed to illustrate the Bible, chiefly the Old Testament. He says:

> I became impressed with the awfulness of God by a little book entitled *Hours with Mamma*, in which there were such illustrated stories as the destruction of the wicked by the flood, the destruction of the wicked children by the bears at the command of Elisha, etc. I can see these pictures as vividly as though I had looked at them yesterday. I had no realization of the love of God or of love for God in those early years. . . . . Nor did Jesus enter into my religious thinking.

A final citation of this class involves the Sunday school:

> The earliest Sunday-school lesson I remember was one which the teacher illustrated by a charcoal or crayon drawing. The wrath of God was painted as a big,

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black cloud, hanging ominously over the scene and apparently about to engulf the world. On his knees under the cloud was a prophet, trying by his prayer to avert the cloud. . . . .

Pictures have been a frequent source of childish notions of God, heaven, angels, Satan, hell, etc. Altogether apart from the question of the validity of any of these notions is that of the wisdom of attempting their pictorial portrayal. Even with the best endeavor to explain them as ideal creations, such pictures are the means of fixing in memory a great amount of misinformation. Where they deal with the horrors of destiny, they become unspeakably pernicious. The influence of such pictures is shown by the following statements:

As far back as I can remember, our family possessed a certain large, red-backed book, entitled *Character Sketches*. . . . . It was illustrated, and no other illustrations have ever impressed me as those did. They were very sensational, picturing the devil, horned and hoofed and with pointed tail and trident. . . . . To counterbalance the dark side of this illustration-scheme there was an equally bright side, representing heaven in all its glory, with white-robed and winged angels. . . . . Those pictures became the foundation upon which my imagination built. I would often dream about them. . . . . Naturally I became very much interested in my soul's welfare.

From another of these narratives comes the following:

At the age of seven or eight there came into my hands a book at which the older members of the family had been looking. In this book I saw various pictures of the devil and the horrors of hell, with its flames enveloping and devouring the unfortunate inhabitants of that dark abode. . . . . This made a profound impression upon my childish mind, and the fear of punishment was undoubtedly a factor in shaping my thoughts of God. . . . .

Another says:

When I was about seven years of age I attended a children's meeting where an evangelist gave a lurid chalk-talk on the fate of Dives. I still have a vivid impression of the red, yellow, and green pictures he drew when he described the torments of the underworld. . . . .

Not all experiences of vivid impressions made by pictures are so somber. The following, which refers to the death of Jesus, bears a somewhat different aspect. It is an interesting question what effect such a picture, apart from some sufficient explanation of its inner meaning, would have upon the mind of a child. The writer says:

When I was eight, my uncle's copy of a book, *The Beautiful Story*, with very highly colored pictures, made a very great impression on me, especially the one representing the Savior's suffering in Gethsemane. . . . . I never forgot it. . . . . But we were not taught to fear Satan, or to believe in hobgoblins and similar creations.

While such pictures, in the instances cited found chiefly in subscription books of the class by which uneducated people are so often victimized, are a particularly concrete source of the religious ideas of children, they are probably not at all the chief source. Bible stories form an important basis of childhood's religious conceptions, and not seldom it is the same element which we have found embodied in the lurid picture that seizes the imagination of the hearer and

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becomes a permanent influence. Here is a statement illustrating this fact:

When I was about five, the story of Elisha and the mocking children was told me. One day when I was aping a cripple, the story flashed into my mind, for I stopped suddenly and asked, "Mama, are there any she-bears around here?"

Another refers to the same story:

The Scripture which seemed to leave a lasting impression upon me was of that sort which showed the power of God in some special way. For example, the punishment of those who mocked Elisha, where the she-bears came out and killed forty-two of the children for saying "Go up, thou baldhead" . . . . made a profound impression upon me with regard to the power of God and his punishment of sin. . . . .

In beautiful contrast to such experiences is the following:

The first thing that I can remember in regard to religion is the story that once Jesus held children in his arms. If I mistake not, I came to believe in some vague sense that he had so held me. Thus, from the very beginning, I had only the most friendly feeling for Jesus.

Very frequently the minister's sermons, especially at revival meetings to which small children are taken, make a lasting impression. Though such sermons are rarely addressed to the children themselves, under the pressure of suggestion very small children may do in an imitative way the things they see their elders doing. Under Free Methodist influence, for example, as in the following instance, the very young are sometimes strongly moved:

At a revival meeting, when I was about five years old, sin and salvation were held up very earnestly. . . . . My Sunday-school teacher came over to where my brother, two years my elder, was and spoke to him. In a moment he went forward and knelt at the "altar." Then our teacher came and said, "If God can save H——, he can save F——, too." Immediately I started to the "altar." After a time of prayer, personal and general, one of the ministers shouted, "Look up!", and we all looked up. Some may have understood the spiritual significance of it. . . . .

Or, though impressed, the child may fail to follow the suggestion of the minister in the revival meeting, as in the following case:

The first crisis in my religious life came when I was about eight years of age. Father was conducting a revival campaign, and—as we once irreverently expressed it—preaching "hell-fire and damnation." This made a profound impression on my young heart, but I could never persuade myself to go to the altar publicly as others of my own age were doing. . . . . I was taken ill during this period of revival, and the thought came to me, "What if you should die? You would surely go to hell." I didn't want to go there, so, while the rest were attending the revival services, I read my Bible and prayed to God. . . . .

What an experience for a child of five or six was this:

When I was about five or six, there occurred a revival in our church and my brother and sister were baptized. . . . . I wanted to be converted also. I was told that I must pray to God for the forgiveness of my sins, and . . . . I prayed with tears. . . . . For lack of a better prayer, I spoke the prayer that I used at table, just a simple thanking God for food. But there was nothing came of my prayers. . . . . O how my heart did thump against my little breast! Surely something was going on within. But all was calm again after a

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while; I felt no change, and I became discouraged. . . . .

Such an experience in a revival meeting may reverse what years have been effecting in the childish mind and establish a wholly new notion of God and duty, as in the instance which follows:

I was a perfectly healthy-minded Christian through my childhood until I reached the age of eleven. Then I attended a series of meetings. . . . . The minister preached a sermon in which he described hell. . . . . It was the first time that I had heard about hell to any extent. . . . . I realized that the preacher and I had entirely divergent views about God. I had always thought of God as a kind, loving being who loved children and would do nothing to harm them, but he described God as a Being who stood beside little children when they played and put their bad deeds down on a large sheet of paper, so that he should not forget to punish them afterwards. . . . . Of course, I thought, "the minister must be right."

Not seldom the child builds his notion of God upon the foundation of some chance remark or inference. One of my friends writes:

Father told us that he had found my baby brother in a bunch of cornstalks, where God had placed him. It made a tremendous impression on my mind. . . . . It was so cold that I wasn't permitted to go outside, and I couldn't understand how God should leave a tiny baby in a field, or how the baby kept from freezing. . . . . This experience gave me my first serious and lasting impression of God. I saw Him in the storms of every season. . . . .

Another chance remark, probably often repeated, affected the same child. He says:

At the age of nine, God was a terror to me. . . . . This was because I was told that he hated naughty boys, that he loved only good children, that the Bad Man would get bad boys, and that I could not go to heaven unless I was good. At that time I was afraid to go to bed at night, and when sick was afraid of dying and being lost.

In a similar fashion the belief that the end of the world is imminent may become a part of the working basis of childish thought. The same correspondent writes:

One day, when I was seven, mother called us early, as there was a glorious sunrise. It was, as I remember, a very gorgeous and spectacular display of light. We began questioning what it meant, and were told that it looked as if the world were coming to an end. It so terrified me that I had to be taken into the house.

Another instance, in this case a happy one, of the influence of what was probably an incidental bit of instruction:

During the years from eight to ten I thought about God a good deal of the time. On one occasion, when I went after the cattle, I became very thirsty. I recalled the statement in the Bible that if we would come to Jesus we should never thirst. I came to him on the spot, the only way I knew how, and my thirst soon left me.

But the same lad shared with the preceding correspondent a fear of the end of the world:

I remember being very much impressed by stories that the world was soon to come to an end. I was so impressed that I dreamed a great deal of the second coming. . . . . I remember some of these dreams to this day.

Numbers of these incidental influences were wholesome, or at any rate not

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depressing, as, for instance, the following:

From about six, I remember singing in Sunday school "What a Friend We Have in Jesus." I often wondered in what way he would show his friendliness, for, although according to the hymn he was supposed to bear all our sorrows and griefs, it seemed that I had to bear most of the consequences of my badness myself.

When left largely to themselves, the inferences formed may be anything but happy, as this testimony shows:

As I was left to form my conception of God from what my own undeveloped mind discerned in nature and in the greater manifestations of power, in storms and the like, the God of our Lord Jesus Christ, a loving Father who desires men to be saved, was practically unknown to me. My life was indeed miserable most of the time for a period of eight or nine years. . . . .

Careful instruction and happy surroundings go far to insure a cheerful and childlike trust in God, as these lines indicate:

From the moment when my mother told me of God and that he made the world, I had reverence for him. My idea of things changed: I was in God's world. . . . . From six to eleven, I made many trips in God's outdoors. . . . . I was much in the woods, along the streams, in the fields. . . . . I thought God was there. . . . . I would listen for his audible voice.

And another says:

It was always with joy that I found the first wild flower in the spring and took it to mother. . . . . Back of the wildness and beauty of the woods there dwelt a Spirit with which I felt a oneness. . . . . In these early days I learned to worship God in nature.

And God is not always a terror to childhood, nor the thought that he is all-seeing. One testifies:

One of the most distinct of my impressions at four or five was that God can see us all, though we cannot see him. On one occasion I stood in the back yard of our home and looked up into the sky, hoping that God would let me see him. . . . . How I wished that he might let me have a glimpse of him!

Yet well-meant efforts may well fail of their end, especially if they fail to discriminate between a structure of theology and the religious ideas which answer childish needs. What apparent relation has the doctrine of the Trinity to children's lies? The following may show how one mother introduced it in such connection:

When I was five, or perhaps less, I told a lie, and my mother was teaching me how wrong it was. . . . . In her earnestness she was explaining to me how God could forgive sin for his Son's sake. She then entered into the mystery of the Trinity, showing that God and his Son were one. My attention was caught by her earnestness and my mind deeply affected by the wonder of the idea expressed, and in later years I have often recalled the sense of childish awe I then experienced.

The instances cited do not cover the whole area of childhood sufficiently to reveal all the forces at work to determine childhood's ideas of religion, but they do at least reveal certain of the chief factors: pictures, Bible stories, Sunday-school teaching, sermons, chance suggestion and inference, parental instruction, etc. So far from suggesting that there is an innate idea of God which comes universally to definition and

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expression, they very clearly show that the form and effect of children's religious ideas is largely determined for them by environment.

Since this is true, and it is to a great degree possible to control the environment, it is one of the first duties of the elder generation to see to it that only those ideas which function helpfully in the life of childhood are presented to it. Studies of childhood's religious experiences made in any average community in western Christendom will substantiate the view that much of the structure of ideas which comes to childhood in the guise of religion is not only of no help but positively harmful. This is chiefly because the prevailing adult view of religion is itself defective, vitiated both by a wholly inadequate view of the relation of childhood to religion and by false theological notions. That predestination and hell, the devil, the judgment, and the second coming should be formative concepts in the religion of childhood is absurd.

Negatively, childhood has the right to be safeguarded from vague and haunting fears. It has a right to live happily in a world of beauty and moral order, with its early morning unclouded. And this is possible only when the little world of childhood is clean and pure, and the vile, the capricious, the grotesque, and the violent are kept far away. But, positively, childhood has a right to be nurtured in religion, for only so can it think truly.

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CURRENT OPINION

Science and an Organized Civilization

The task of science in the great undertaking of building a new world is treated by Professor W. E. Ritter in the *Scientific Monthly* for August. Taking the position that science is not merely an instrument of civilization, but an interpreter and participant in the deepest life of civilization, he maintains: (1) that no federation or compact of nations can possess the elements of permanency and usefulness, the main roots of which do not reach clear through the layers of social custom, formulated law, and ordinary political organization and convention, and penetrate deep into the nature of man himself; and (2) that such an understanding of man as this implies is primarily the province of science. "Biological anthropology, with special regard to its psychological aspect, is the only source of material for a proper foundation on which to build a truly useful and durable international structure."

Professor Ritter feels that the jurists, publicists, teachers, ministers of religion, and philosophers frequently take the attitude that they are the sole custodians of the higher welfare of man, but he is certain that humanistic learning cannot be maintained in detachment from scientific learning. "The statesman who would exclude the biologist and anthropologist from any voice in problems of government and social and industrial justice would be like an orange producer who would exclude the botanist and horticulturist from a voice in the problems of good and abundant oranges." An appeal to history shows that the men who have influenced the centuries and have been factors potent in the struggle for human welfare have also been men who took nature and the nature of man as their starting-point and constant base of reference. Aristotle and Cicero were nature-students. So also Rousseau and Hugo Grotius sought to find the laws of nations in the laws of nature. God even cannot set aside the law of nature. On this basis, in the midst of the Thirty Years' War, Grotius sought to build the future law of nations. Today, with the world-cataclysm filling our eyes, our ears, our intellects, and our hearts, human nature stands before us in its nakedness. Such a time of shattered custom and law as this is exactly one which reveals the need of and gives the opportunity to science. But science must build on the actual and complete human nature. Linnaeus and Darwin placed man definitely and completely within nature. As an animal like all others, man may be described as the eating, propagating, mating, fearing, and fighting animal. But man, as man, is a "speaking, aesthetic, religious, thinking, political, economic, moral, and idealizing animal." Only by the consideration of all the attributes of man can we make a safe basis for scientific building of future civilization.

Taking up the single attribute which describes man as an economic animal, Professor Ritter shows that this is very important in the consideration of any future world-organization—that it is futile to hope to escape future military wars if commerce and industry are still considered as a sort of war, that economic needs are just as strong under democratic as under aristocratic rule, and men's fighting instincts do not depend alone or chiefly upon the form of government under which they live.

The world-war is a time of metamorphosis of world-civilization. If the titanic transformation taking place before our eyes shall be progressive rather than retrogressive, the economic system of civilization will emerge no less profoundly modified than the governmental systems. This commercial age of ours must be approaching its end if civilization is passing to a higher plane. Economism, as

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several generations have understood the word, does insufferable violence to some of the profoundest instincts, the most precious interests of human life, and cannot survive in that higher civilization toward which the imagination and the ideals of all thoughtfully good men are turned.

Science will help in the transformation. Biology will show that the doctrine of the survival of the fittest, used to palliate and to justify unhuman methods in business and politics and war, rests upon a deep misunderstanding of the evolutionary process. Anthropology will convince those who take an extreme materialistic conception of human history and an extreme economic theory of human society that these doctrines imply a definition of the human species which is found to be very inadequate and fallacious in view of natural history. Chemists, physicists, geologists, agriculturists, and breeders of plants and animals will show the world that the latent resources of the lands and waters of the earth are sufficient to continue the progress of our species in civilization provided that civilization means a harmonious growth and interplay of the great groups of essentially human attributes named above, and also provided that the resources of the whole earth are utilized in accordance with the dictates of common wisdom and common justice.

The Vatican and the War

What is the diplomacy of the Vatican striving to accomplish? What will be the religious and political status of the Roman See after the war? These two questions are eagerly discussed in the current literature. Mr. George Herron in his book just published, *The Menace of Peace*, devoted a section to this theme in which he vehemently maintains that the silence of the Vatican in regard to the violation of Belgium, and the inhuman conduct of the war on the part of the Central Powers, was due to the tacit agreement that, if Italy were beaten in the general success of the Hohenzollerns and Hapsburgs, the political aspirations never given up by the Roman pontiff would have a chance of realization. Now that there is no hope of the victory of the Germanic alliance, the Church of Rome is everywhere plotting for peace, which will mean now the saving of the last strongholds of Roman influence. Moreover, there is no doubt that the Vatican is able to see that the overthrow of autocracy in Germany and in the Dual Monarchy would make it difficult to maintain the autocratic and authoritative religious system of Rome in a democratic world. On this account he thinks Rome is striving frantically now to bring about a peace which will leave things *in statu quo*.

The remarkable attitude of the Roman church in taking an official stand in opposition to the selective draft in Canada is interpreted by some to mean that the main interest of the Vatican is to help in every possible way the Central Powers, always, of course, in the hope of benefit to the Holy See.

The *Review and Expositor* for July carries an article by an Italian, Romolo Nurr, on the topic, "Neutrality and the Vatican." He recalls the fact that at the outbreak of the war some people expected a vigorous protest from the pontiff against the provokers of the conflict, all the more so because the first of them was the sovereign of the most Catholic state, who had often ostentatiously shown his devout attachment to the Holy See. But Pope Pius X did not say a word publicly. When the new pope was chosen, Benedict received the vote because of his political rather than his religious abilities. The new pope condemned war in general terms, proclaimed the neutrality of Rome, but remained absolutely silent in regard to Germany's first acts against innocent, neutral nations and against the rights of nations. It was at once clear to the world that the neutrality of the Vatican was not an impartiality, considering

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things from the standpoint of the eternal principles of God. "Does not this abstract invocation of ideal principles appear as a sign of impotence?" Mr. Nurr says in conclusion:

> Never since the existence of the Papacy has it suffered so intimately from the mixture of religion and politics, the spiritual and the earthly, in which it has become constantly more involved. Its political interests attach it to the Central Powers; the religious interests, which it also desires to represent, would impel it to take a position for Belgium, for the cause of justice, for liberty of the nations, for international guarantees for peace—which is the cause of the Entente. It wished to avoid a choice. But is not silence a choice in itself? In the final analysis, if the Vatican *can* hold its peace, is it not because it holds, as Germany wishes, that it is confronted by a contest of forces for power and not by a struggle for and against the supreme moral rights of civilization?

The vigorous, political activity of the Vatican in Central Europe during the last few weeks gives rise to an editorial in the *New Republic* for July 21. The editor thinks the Vatican must find Cardinal Mercier an inconvenient figure, although it is plain that the moral implications of the war have not crowded in on the Holy Council any more than before. Rome is most of all and intensely interested in the political disposition of Europe. She must attempt to influence the march of events, and we ought to understand the exact purpose of her effort.

In the early days of the war the German Catholics were the most extreme supporters of advanced annexationism. There was no sign that Rome felt any difficulty in that stand. Today the tone has changed. The spokesman of the church at Berlin is praising the virtues of a peace which shall bring reconciliation and friendship to the whole of Europe. The Catholic Centre party has changed from being an efficient weapon in the hands of the Junker to becoming an integral part of the left wing of the Reichstag. Equally remarkable is the volteface of Austria. The new emperor has been known for long to be an enthusiastic devotee of Rome. He shows unwillingness to bow to Hohenzollern control. He talks reform and amnesty. He speaks of his anxiety for a peace which will satisfy all the combatants.

What is the implication? Germany after the war is to be a Germany in which parliamentary control has at last become a reality. The Catholic party is, therefore, already making a striking bid for power in the new Germany. A powerful Centre party means a powerful Rome. Whatever German Catholics achieve is, in fact, a triumph for papal diplomacy, and the policy of the German Catholic leaders is in every step directed by the subtle strategists of the Vatican. So also in Austria. "In the Dual Monarchy there is the last modern state where the Roman alliance has at every historical stage been held to be of highest importance. Rome and Austria have the greatest bond of sympathy in their common hostility to the Italian advance. Austria is the last great stronghold of the counter-reformation of which modern Vaticanism is no more than the implicit development. On every phase of Austrian life, educational, political, economic, Roman clericalism has been able to set its mark." Hence, for her own sake Rome must keep Austria-Hungary intact. If the Hapsburgs go, the basis of Roman power is removed. The federalization of Austria would mean that Roman Catholicism would have to compete with other religions on equal terms. Rome is, therefore, advising the new emperor to seek peace, to preserve his possessions to as large a degree as is possible. Rome will thereby profit.

Is this interference of the papal power in politics dangerous at the present time? The *New Republic* thinks not: (1) because the general tenor of the advice given by Rome is in the line of the result for which the Allies have been working; (2) because fear

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of Roman diplomacy is an anachronism. Roman influence, intellectually and politically, has been rapidly declining for thirty years. Pope Pius' repudiation of modernism did irreparable damage to Rome. "The factors which influence the balance of power in the modern world have been more and more concentrated toward a direction where Roman influence can be of less and less account. Her present effort is a swan-song, the more pathetic in that it is the dying expression of the last universal power."

War and Religion

A bewildering array of opinions as to the relation of religion to war in general and to the present war in particular is appearing in the current journalism. The October, special war number of the *International Journal of Ethics* carries an article by Dr. D. W. Fisher of Princeton. His subject is "War and the Christian Religion." He points out that the ideal meaning of the Christian religion, while it does not condemn war specifically, does condemn war in principle by its insistence upon love of God and of fellow-men. In its historical aspect, however, the Christian religion shows a different attitude to war. The church has never condemned war in its doctrine. For the first three centuries the Christian writers maintained a fairly consistent opposition to war, but opinion was divided. After the association of the church with the Roman state at the time of Constantine there was no thought of holding that war in general was inconsistent with the Christian religion. Ambrose and Augustine were followed by Thomas Aquinas and Grotius in holding that war might be just and lawful under certain circumstances. This has been the general Christian teaching. War and the Christian religion are fundamentally connected by virtue of the world-conditions in which the Christian ideal was under the necessity of being realized.

Both the Christian religion and war have been the enemies of materialism or sensualism. Sensualism means idleness and lack of striving for ideal motives. It emphasizes the satisfactions of the body rather than those of the spirit. To this the Christian religion has been resolutely opposed. So also has war. War has forced upon men the supersensible things called right, justice, duty, truth, and principle. It has filled men with a new conception of life and its purpose. In this task there is unity of action between war and Christianity.

It is a notable thing also that the pacifist has almost always been a rationalist and an enemy of the Christian religion, while the non-pacifist has been favorable to the Christian religion. Both war and religion are opposed to rationalism.

While there is evidently a connection between war and the Christian religion of history there is no connection between war and the ideal and absolute essence of the Christian religion. For historical Christianity it seems plain that other things may be more displeasing to God than war. Yet in a perfect world there will be no war. The Christian ideal portrays a world characterized by peace, not war. It would not be the peace of the pacifist-rationalist, however. A Christian kind of peace would be the peace of men who love God and their neighbors as themselves. It has never been realized, yet it is the only kind of peace endurable, spiritually vital, and lastingly possible.

In the *Unpopular Review* for October is a treatment of the general topic, "War and Religion," but the writer is quite evidently thinking of the Christian religion rather than religion in general. He takes a great deal of space to point out the endless opinions as to the cause of the war and the fact that each opinion reflects the well-defined interest of the man who expresses it. Ecclesiastics have traced it to the ebbing

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of religious enthusiasm. But as a matter of fact the thing to be feared is the thing common to both ecclesiasticism and nationalism, namely, dogmatism. Faith in the creed, faith in the government, in both cases faith set over against reason—this is dogmatism. Dogmatism is a source of tremendous strength; it is also profoundly dangerous. "My country, right or wrong." "My doctrine, right or wrong: *credo quia absurdum.*" That is dogmatism, and exactly the opposite of the open-mindedness of the scientific spirit.

Of course there is much religion that is not dogmatic; but when the religious spirit puts on the hard outer shell of orthodoxy it becomes a dogmatism akin to patriotism, which is only the arbitrary sacrament of the flag. Patriotism and orthodoxy are very much alike—the same outer trappings, in the one case the flag-draped rostrum, in the other the cross-emblazoned altar, the same pomp and ceremony, music, emblems, and group action. The church has caught the imperial spirit. Rationalism, seeking truth without partiality, is the enemy of authority. Authority binds us in advance to one point of view. That is dogmatism. It demands the destruction of the enemy. That is the spirit of war. Moreover, the church is essentially militant and war has been essentially religious. The whole European conflict as seen from the heart of any actual participant is a Holy War. It may be fairly doubted whether any great war could be carried on without that solemn religious conviction.

Not only are ecclesiasticism and militaristic nationalism alike in their respect for and dogmatic assertion of arbitrary authority, but they both find their logical opposite in the spirit of science. Science knows no authority whose utterances are immune from further testing and correction. It knows how to venerate the great man without canonizing his books. Science is non-dogmatic and, also, it has no national boundaries. Thus it is not ecclesiasticism but its logical opposite that really stands for the elimination of prejudice and the harmony of spirit that make war on war. Dogmatic religion feeds the spirit of war. When religion, like science, becomes a sincere love for truth, a respect for duty, a full joy in all the beauty of the world and a profound desire to know God—then the more religion the less war.

There is a beautifully written article with a Nietzschean flavor from the pen of Horace Milborne in the October number of the *International Journal of Ethics*. The argument deals chiefly with the relation of the war to moral and political ideals; still the writer feels that under "The Hammer of Thor" not only moral and political convictions are going to pieces but that the hammer is falling also on current religion. The creeds and mythologies have been hammered sufficiently, long ago; now the ideals are being shaken. It is the fate of every religion to have its tomb built in a church. The church has forgotten its Bible and its intimation that power is the prius of good—Sinai before the Sermon on the Mount. There is no gospel of mere power, neither is there a gospel of mere peace and happiness: the true gospel is that of peace and happiness transmuted into something higher in the tragic calm of strife. Happiness is an illusion. The upward progress of man is achieved by the acceptance of tragedy—by clear-eyed facing of unequal conflict and predestined defeat, in the tragic peace of happiness overcome, and the tragic welcome of a fate he would challenge again and again. The meaning of tragedy is the meaning of life. It is the endless ache of the eternal will, the blind yearning of Nature's abortive travail. Tragedy was born of hero-worship, the oldest and still the living root of religion. Tragedy is the essence of religion. It is the purification of the soul from pity and fear, from sentiment and cowardice, from

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happiness and peace, the Dionysiac draught of the cup of sorrow, the stern optimism of the conquest of happiness.

Another message born from the agony of the world-tragedy comes from Rev. Dr. Samuel McComb, who writes in the *Contemporary Review* for October under the title "The Great Companion." Today we are facing an immensely significant spiritual situation. Men realize that without a God of some kind life is intolerable. At the same time men realize that they are greater than their mere thinking, that the driving forces of life lie in the unconscious depths of the self—in needs, impulses, cravings, and instincts. We are no longer interested in the proofs of the existence of God. Our deep desire is for companionship, warmth, and blessedness, a sense of harmony with ourselves and the universe. Agnosticism has shown how great the word "God" is. Either he is the supreme basic reality into which all other realities run down or he is the empty figment of our imagination. We must treat tenderly those who have not the courage to say that they believe in God. All dogmatism, whether of science or religion, is henceforth impossible.

Man is essentially lonely, in sin, sorrow, suffering, temptation, and in spiritual growth. Others can never fully enter into the holy of holies. With the realization of the failure of human association man turns instinctively to the great superhuman companionship. When we fail morally we can bear the vision of ourselves because of free and open speech with Him who is justice and sympathy and love; so we may escape both despair and self-complacency. So the Silent Presence lifts us victorious over our spiritual enemies. In grief, the prayer to the Father God eases our burden. In the realization that God is our ally, the support of our ideals, is no small guarantee of victory, for it strengthens us to meet the frowns of the world and the negative feeling of our own weakness. If the Great Companion should be proven to be dead, an intolerable loneliness and despair would settle upon the heart of mankind. But the companionship of God is real, experienced by myriads in all ages, and even though God has not broken silence for us we must believe on so great evidence. To feel that I am in God's world, bound up in a bundle of life with one infinitely greater and stronger than I and therefore master of every evil that can befall, robs pain of half its sting. But many cannot be conscious of this spiritual presence of God. To them Christ may be the mediator of the divine companionship. By brooding on his personality they may come to a realization of a living and dynamic Love at the center of the universe.

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THE CHURCH AND THE WORLD

MISSIONS

The Food Administration as a Moral Force

In November *Missions*, Rev. Howard B. Grose, representative of the religious press at food administration headquarters, says some interesting things on the present food administration from the point of view of morals and religion. This is a new departure in our government. It makes a direct appeal to patriotic service. In this way it is doing two important things: arousing the sacrificial spirit in the churches and stimulating the highest moral qualities in business men. In the latter is an encouraging promise for the future conduct of commerce. For instance, the Eastern Canned Goods Commission representatives, after conference with the food administrator and his associates, "pledged themselves specifically not to engage in speculation in food products of any kind; to decline to buy or sell for any customer purchasing beyond his normal needs; not to hoard food products; and to load cars to their fullest capacity and urge their customers to do the same." To protect the public and those who are observing the regulations they asked that a license be given to all commission merchants and others dealing in staple foods, including the more important canned goods. They further "agreed to work together for the protection of legitimate business and of the government in its purchase of supplies, to report anyone who in their judgment is evading the food law, and not to offer any futures of the packing of 1918 without further conference before January first."

Other commercial organizations of similar influence and outreach have taken the same action. Among these is the Packers' Committee, representing all classes of packers. It approved of the government's placing the entire industry under license and assured the food administration of its desire to co-operate in working out war problems. Great power goes along with a compact in which are the great packers, such as Armour and Company, Swift and Company, Morris and Company, and the Cudahy's of Chicago and St. Louis. In the industry which they represent they are able "to prevent speculation, war profiteering, and greed." They have taken such action, not because they were forced to do so, but because they desire to aid the government in every possible way. There are many other similar instances. What is its meaning? It is co-operation issuing from the highest motives, and certainly it will make itself felt in the entire national business life. Since the wholesaler and manufacturer each pledges himself to hold in check the high cost of living and stop profiteering, the retailer will be compelled to fall into line. In this is there not a new standard being established? In the whole movement there is a tremendous moral impact upon the business world. Is there not ground for hope that when the war is over the new standard will have won its way sufficiently to prevent a return to the former and less satisfactory standards?

It is to be observed also that the impact of the food administration upon the religious life of the nation is very strong.

It has placed a high estimate upon the religious organizations, has freely and fully recognized their indispensableness in enlisting the homes in this food conservation campaign, and has called upon them for a large and definite service. The results cannot fail to be as beneficial to the churches as to the commercial interests. When our people come to see that

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food conservation and national preservation are inseparably linked, the response of the religious and commercial forces will not be doubtful, no matter what sacrifice may be involved.

Some of the War's Effects on Missions

The world of today is not the same world that we had before the war. While more significant effects are yet to come, some very important ones may be observed already. These effects are noticeable more or less in all the realms of human activity. From the *Missionary Review of the World*, October, we gather a number of instances of the effects on missions.

Armenia and Syria.—There is an American Committee for Armenian and Syrian Relief. A cablegram to this committee from the American consul at Tiflis reflects the conditions in these two countries. The number of Armenian and Syrian refugees in the Caucasus is estimated at 250,000; in Eastern Turkey, 100,000. This number is being increased gradually. There are 250,000 without employment. A large proportion of the refugees are women and children. The estimated minimum cost of meeting the needs there is $500,000 per month. On the list now there are 5,000 fatherless children who need support. Others who require immediate assistance are more than 15,000. Many of these are widows and children. These families though broken should be kept intact as far as possible, but for such work no funds are available at present. An orphanage for boys is being started, and one for girls will be opened if women supervisors can be sent out. To make possible the development of such work as this the consul appeals for several workers and for $3,000,000. A well-known relief worker in Turkey says in this same connection that the present government is favorable to the relief work that is being done and that the people are extremely grateful. In nineteen villages he had given help to over 1,700 people. Many of them, he says, "were so grateful that they wanted to kiss our hands and feet."

Persia.—A returned missionary of the Presbyterian mission in Teheran, Persia, Rev. S. M. Jordan, makes a statement of how recent developments in the war have affected missionary work. Three of their mission stations in southwestern Persia have been in the hands of the Turks since last July. While there has been no active interference with the work, yet as the Turks came into the cities the Armenians fled before them, leaving their houses and property to be looted.

With the English capture of Bagdad and the defeat of the Turks in Persia by the Russians, the Turks have been expelled from many of these places, and conditions throughout Persia promise to become more settled than for several years past. The revolution in Russia with the triumph of free institutions and its proclamation of religious liberty is another sign of the times that augurs well for mission work throughout the near East.

India.—There is an interesting psychological aspect of the effect of the war on missions in India. Attention is called to this by Rev. Herman J. Schutz, an American Methodist missionary on that field. Progress there in missions is now very slow. The attitude of the people is more suspicious and their motives not so genuine as before the war. This is illustrated by the following:

A young man and his family, new converts, came into our training school here in Ballia, a distance of fifty miles from his village. He is perfectly happy here and sends good reports back to his relatives and friends, but they are convinced that these reports are inspired by us and that we have sent him to Europe. This militates against others following his example. Even the ladies visiting in the zenanas are not having the welcome generally accorded them. "You have come," the shut-ins tell them, "to see our jewels in order to report to the govern-

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ment, so that we will have to pay taxes for them. We like you and your teachings but we prefer not to have you come until this war is over."

Bohemia.—The war situation places the Protestants in this country in a very difficult position. The Austrian government realizes that the Reformation and the most glorious period of Bohemian history are vitally related in the Bohemian mind and emotions. The traditions of Bohemian greatness are maintained by the Reformed church. For that reason this church is now held in restraint. Evidence of this is seen in the confiscation of Protestant religious literature and the suppression of the church papers. When quoted in the newspapers, verses from the Bible are stricken out by the censor. The booklet containing the rules of the church government of the Reformed church has been declared to be dangerous to the state. Prosecution follows even the slightest critical reference to the Roman Catholic church. The Protestant churches of Bohemia and Moravia are thus brought into a very exacting situation. "Nearly all the men are gone, and services are attended by women and children with a few old men." The war has cut off the meager financial assistance which these struggling churches were accustomed to receive from the outside, and the pastors find it very difficult to provide even scanty support for themselves and their families.

RELIGIOUS EDUCATION

The Fellowship of Religious Education

The editor of the *Churchman*, October 27, expresses himself as to the pernicious false standards that relegate religion to an air-tight compartment. A religion of vitality must "permeate a man's existence, and color and animate everything he thinks or does." Attention is directed to the prevailing inclination to limit religious education to the Sunday-school hour once a week. Under the régime of the past the instruction in the Sunday school was supplemented by daily Bible-reading and family prayers in many homes. This is done much less extensively now. A new order of things is upon us. Once cooking and the use of tools were learned at home. Now the girl who would become skilful in cooking and sewing must study domestic science and arts in the schools. The boy who would master the use of tools must study manual training. So also religious education must be carried out of the Sunday-school hour just as these things have been taken away from the home. It must be carried into all of the activities of life. To this end the "Christian Nurture Series" gives special emphasis. A stimulating illustration of co-operation in this program may be seen in New York in the work of the Fellowship of Religious Education, which operates under the auspices of the Provincial Commission. In its membership are many of the principals and teachers of the public and the private schools of the city, reputable social workers, and aggressive clergymen and laymen. The present task of this organization is a survey of the church schools in and near New York. Under the survey committee are many subcommittees of six to ten experts in charge of such studies as: curriculum, the spiritual life of the child, social activities, administration, finance, teacher-training, and parent co-operation. This work is in its incipiency. What the outcome may be no one knows. The facts obtained and conclusions deduced will surely be profitable to the Provincial Commission. But the really prophetic thing is that many of the greatest leaders among the school people of New York City are united in a fellowship

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which betokens "their desire to give due place to the most important element in the education of a child."

The Inter-Allied Conference

One of the gravest and most perplexing of all the war problems is the professional re-education in all of its aspects affecting men who are disabled in the war. An inter-allied conference for the study of this, the most serious of all present social problems, was held in Paris not long ago. An interesting study of this conference and its proceedings by Edward T. Devine appears in the *Survey*, September 29. At this conference most of the studies and discussions were presented by French and Belgian men and women actually engaged in the work of re-educating disabled soldiers. This most authoritative opinion and experience are available already in a volume of 462 pages.

First of all, there were very practical demonstrations in the way of exhibits, such as prosthetic appliances, special tools and machines, and recent inventions of use to cripples. There were also photographic and statistical displays from the various institutions. Motion-picture programs were given also. The placement records of 7,200 cripples and other invalids were analyzed and reported. By this means important facts were collected relating to the kind of occupation the disabled soldiers secured after recovery; what the relation was between the occupation followed before and after the injury, and to what extent the men resumed their former occupation.

The conference was planned in a program of six sections.

1. *Physical re-education.*—In this the emphasis was on physiotherapy and medical gymnastics. Other important aspects were not without attention, viz., artificial appliances for replacing lost limbs and the utility of an artificial limb.

2. *Vocational re-education.*—In this the choice of an occupation was considered. Very practical questions were weighed. The extreme necessity for individual treatment was emphasized throughout. When should re-education begin? What should it include? It was decided that pre-education is necessary. It should begin in the hospital before the wounded man can leave his bed. In this should be a "moral preparation" by means of light work executed for a pastime, without reference to being used to earn a living, and a series of tasks assigned for therapeutic reasons with no regard to probable choice of an occupation. The genuine re-education should begin as soon as the wounds are "consolidated" and should include moral, intellectual, and manual training.

3. *Placement.*—Here vital questions were raised, discussed, and an answer attempted. Is it desirable to keep the disabled soldiers, as far as possible, in their former occupation? Should they be kept in the locality where they resided before the war? Should special workrooms be organized for cripples in factories? Should a disabled soldier receive for an equal output the same wage as the able-bodied workman? Should ordinary and existing agencies and methods be used for the placement of disabled soldiers, or should special agencies and methods be created? Are there any special rules that should be used in placing disabled soldiers? Is it desirable to compel employers to employ disabled soldiers?

4. *Economic and social interests of the disabled.*—Here was introduced a discussion both for and against compulsory re-education. The Belgian idea seems to have been that vocational or functional re-education should be obligatory for all disabled soldiers "whose interest requires it." The French position was less favorable to compulsion, preferring persuasion and pecuniary inducements. A study was made also of the

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necessity of providing for re-education after the war for the men who cannot profit by the facilities offered during its progress; provision for the "absolute" invalid, the man so seriously injured as not to be able to do regular work; and measures providing for the later rather than for the immediate benefit of the disabled.

5. *The blind, the deaf, and those affected by troubles of the nerve centers.*—The needs and possibilities of the blind and the deaf have been less neglected in the past than those of other disabled classes. Fortunately, too, they are comparatively few in number. The most difficult task here is ample care for those who have suffered some injury to the nerve centers. Special institutions, and many of them, must be provided for these. Vocational re-education is desirable for many of these after their cure has advanced sufficiently, but now the great need is "for patient, long-continued, expert attention from medical specialists and specially trained nurses."

6. *"Documentation" and propaganda.*—This section had the heavy task of reviewing the legislation of all countries relating to vocational re-education and protection of invalids of war, the administrative methods and present status of the work in all countries, and of presenting plans for propaganda. From this, valuable deductions were drawn. One of these is that the Germans and Austrians are better able to cope with this problem because they have long possessed organizations for those disabled in industry. The agencies and methods used herein are expanded and taken over into the field of caring for those disabled in war. In the propaganda formulated, a plan is outlined for the education of the public, especially the disabled, themselves. This includes "conferences with the personnel of the hospitals; special consultations of experts, medical and vocational, with the wounded men; lectures and classes for groups of men in the hospitals, convalescent homes, and centers of physiotherapy; distribution of leaflets; permanent exhibits in the larger towns; co-operation with associations of employers and of workmen."

CHURCH EFFICIENCY

A Movement for Larger Democracy in the Methodist Episcopal Church, South

An unofficial but important address has been issued to the ministers and laymen of the Methodist Episcopal Church, South. It is signed by 186 laymen of more or less prominence. The address deals with issues that will probably be under consideration as proposed legislation when this religious body assembles in general conference next May. The movement in the main seems to be a response to the present-day emphasis of the spirit of democracy. The promoters insist that they are absolutely loyal to the fundamental principles of Methodism. Their fight is on certain aspects of church polity. They recognize that for some time the world has been going forward at an unusual rate, and they seek to assist in adjusting the machinery of their church to meet the needs of the times. The address was given to all of their denominational papers. A number of the editors and some of the bishops are opposing the movement very vigorously. Some of them assert that the address is the outgrowth of hidden animus, that it is without support outside of those who signed it, that many of the signers were misled as to the real purpose, and that altogether they represent a really insignificant element. It is interesting to note, along with this, that, of the signers, fifty-four have been members of recent general conferences; twenty-three are or have been lay leaders in annual conferences;

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ninety are now serving as district lay leaders. They represent twenty states and forty annual conferences.

The following are set forth as the chief aims, which are to be accomplished by investigation, publicity, and legislation.

1. The enlargement of the powers of the laity of our church by increasing their number in the annual conference and by giving them representation in the cabinet. These changes will insure greater democracy throughout the church and will bring about a far greater degree of lay interest and activity in all departments of its work.

2. The limitation of the powers of the episcopacy by restricting its functions to the executive phase of government alone, the General Conference taking over the legislative and judicial functions.

3. The limitation of the areas over which the bishops operate, by assigning them, through a committee consisting of preachers and laymen, to certain districts which shall be large enough to have them touch the real life of the church as general superintendents, and at the same time small enough to render effective service possible. As it is, the bishops assign themselves, having the whole connection as their area of operation, making inevitably for less efficient service than the church has a right to expect.

4. The limitation of the tenure of office of bishops hereafter elected to a term of years, subject to re-election or not as may be determined. As our church holds the episcopacy to be an office, and not an order, life-tenure is an anomaly. It runs counter to all sense of democratic justice and tends to make the office autocratic to a degree that is out of harmony with modern ideas.

5. The effecting of such legislation as shall do away with the unit rule and secret session of the episcopacy. These we feel belong to a bygone order and can have no proper place in the program of the modern church. The bishops are the servants of the church, and the church has a right to know what they do, and why they do it.

Report of the National Conference of Catholic Charities

The Catholic University of America, Washington, D.C., has issued the report of the *Fourth Biennial Conference of Catholic Charities*. It is a well-bound volume of 420 pages. This is the fourth report issued by the national conference. It is not intended here to review this publication, but to direct attention to it as a probable source of information such as many may desire to examine. The authorities of this religious body hold that this series of reports contains the most representative expression of Catholic thought on relief problems that has yet appeared in the United States. The papers published cover a wide field and are the work of men and women experienced in Catholic charity. Undoubtedly here is the best source of information for those who are interested in Catholic relief work.

Relief for War-Stricken Jews

In the *American Hebrew*, October 5, Jacob Billikopf, executive director of the American Jewish Relief Committee, announces that the Yom Kippur appeal at synagogues throughout the country added a half-million dollars to the $10,000,000 fund that is being raised in America for the amelioration of destitute Jews in war-stricken countries. Yom Kippur is always characterized by very solemn religious services. It is to the Jews the holiest of all holy days. This year it was used as a suitable occasion to visualize the hungry and suffering Jews of Europe and make an appeal in their behalf. The objective in raising this fund is purely life-saving. There are three million Jews in the warring regions. The amount being raised while apparently generous will provide only the barest necessities for those of them who are in great need.

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BOOK NOTICES

Souls in Khaki. (A Personal Investigation into Spiritual Experiences.) By Arthur Copping. New York: Doran, 1917. Pp. xxii+212. $1.00.

In a prefatory note to this book General Booth of the Salvation Army advances the opinion that war is not wholly a descent to the levels of rapine and bestiality. He has been told by combatants that in the midst of the conflict with its storm of shot and shell they have been "more intimately conscious of the reality and presence of the Divine than in the quietude of normal life." Mr. Copping has made a tour of the Salvation Army huts where the men at the front are cared for in both body and soul, and the book is a brief yet telling record of his experiences. The author in his introduction confesses to a feeling of curiosity concerning the effect of war upon "gentle unassuming lads who had been brought up in a Sunday-school atmosphere." This feeling was amply satisfied in a visit to the trenches made possible by General Booth of the Salvation Army and with the permission of the War Office. In spite of the incessant and aggravating recurrence of adjectives—"piteous" seems to appear upon every other page—the writer has achieved a very readable war book and one that ought to find a place in the libraries of our Sunday schools. There is enough description and adventure to hold the interest of the youthful reader without the stark horror that so often renders war literature unsuitable for the adolescent. The main message of the author may be expressed in his own statement on page 157: "For this is the fact I want to report: those men and lads, like others I had met at the Front, were obviously sustained by a grace that issued from the unerring working of Divine Justice. They had surrendered all the joys of life, and stood prepared to surrender life itself, on the altar of liberty; and could it be otherwise than that they should reach a sure consolation? Moreover, our human perception gropes its way to a recognition of this guiding law of the universe: that joy has its roots in sacrifice, and that gain is ever in proportion to the giving."

The Appeal of the Nation. By George A. Gordon. Boston: Pilgrim Press, 1917. Pp. 87. $0.75.

Dr. Gordon is foreign born, but he is a thoroughly identified, loyal American. In these five patriotic addresses he defines American freedom; appreciates the position of the foreign-born citizen; elucidates the relations of Christian and citizen; makes a strong plea for American loyalty; and closes climatically with a moving appeal to our nation to appreciate its obligation to humanity. The author has his own way of putting clearly and forcibly the central things that are well understood by the informed, but which are apparently not at all understood by millions of well-meaning but misinformed citizens. The book ought to be widely distributed.

Religion in a World at War. By George Hodges. New York: Macmillan, 1917. Pp. 103. $1.00.

In eight short addresses Dean Hodges brings as many messages of comfort to those whose hearts are sorely troubled. They answer convincingly the persistent question: "What is the position of the church in the present war?" The book is entirely popular and has been written out of a large experience. The last three addresses, "God and the World's Pain," "Pain and the World's Progress," and "The Everlasting Vitality of the Christian Religion," deserve especial mention.

Virgil C. Hart: Missionary Statesman. By By E. I. Hart. New York: Doran, 1917. Pp. 344. $1.50.

Dr. Hart was the founder of American and Canadian missions in Central and West China. "Of the six large cities in Central China—Chiukiang, Nanking, Wuhu, Kiu Kiang, Nan Chang Foo, and Hankow—all but one were opened under his direction." The volume begins with his early childhood, and his conversion under peculiar circumstances, and traces his career to its highly successful termination. This career was not only rich in achievement, but highly picturesque. The biographer, his son, has been able to portray it vividly. There are fourteen illustrations.

Revelation and the Life to Come. New York: Putnam, 1916. Pp. vi+216. $1.00.

This anonymous volume is not a treatise on the subject indicated by the title, but the publication of a series of "messages" received by automatic or mediumistic writing from 1881 to 1886. To these are prefixed two essays, one on the significance of the resurrection of Jesus and the other on the Holy Spirit. An appendix contains other items from the communications. The editor believes that these show that "every spirit who has ever inhabited a human body is living and conscious today." Certainly the communications are on a much higher level of intelligence than those that are ordinarily available in the printed papers of the spiritists.

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STUDY II

Required Books

Allen, *Civics and Health.*
Penman, *Poverty the Challenge of the Church.*

Preliminary to the study of Allen's book on public health it will be profitable to get a new appreciation of the large place given to physical welfare in both Judaism and New Testament Christianity. Israel's attempt to conserve bodily health is manifest in a considerable body of legislation governing such matters as consanguinity in marriage (Deut. 27:20 f.), chastity (Deut. 22:13 f.), the protection of slaves against bodily injury (Deut. 21:20 f.), camp hygiene (Deut. 23:9–14), child protection (Deut. 12:29), sex hygiene (Gen. 17:9 f.; Num. 5:12, Lev., chaps. 18 and 19; Deut. 22:9 and 25:11), ceremonial cleanliness (Lev., chap. 21), pure food (Deut., chap. 14), virulent disease (Deut. 24:8), etc. The Sabbath laws may be regarded as providing in no small measure against fatigue and overstrain.

In the New Testament the health idea is brought over into Christianity in our Lord's conception of salvation. The significance of this conception as used by Jesus is consistently that of wholeness, soundness, normality, health. It is well to bear this in mind as an offset to the dangers of a later theology in which salvation is considered as hyper or contra normal and also as encouragement to any faithful effort to carry out Christ's ideal for society.

This "saving health," indicating a sound condition of the whole person, a normal relation to God, a full vigorous life, became narrowed through inferior translations and under evangelistic religion and exclusively eschatological hope, into a conception of spiritual safety alone and is now frequently in use as "saving one's soul."

The contemporary revival of the more adequate idea of salvation has been conspicuously fostered by such religious organizations as the Young Men's Christian Association, in which fulness of life, physical as well as spiritual, has brought into use a program quite contrary to the limited "escape" philosophy found in early Christianity and followed almost uniformly by the church. While it can be shown, I think, that Christ's fundamental position not only permits but favors

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this larger view, it is only fair to admit that the growing emphasis on the physical is more closely related to the Greek than to the early Christian culture.

However, none of the great preachers and pastors of the Christian church has performed his ministry unmindful of the sick and suffering and, quite apart from this or that formal theology, has in this respect patterned his work after that of Jesus, whose fragmentary biography gives an imposing view of his ministry to bodily ills. The hospitals and asylums of the church bear rich testimony to what may be called her ambulance service through many ages. It remains to be seen whether she will be as efficient in a greater work of mercy in these times when by community-wide dimensions we undertake to prevent the misery which need not and should not be permitted.

It is because society's defense against disease has so largely passed into the hands of local government and because the entire practice of medicine is passing from an individualistic to a social stage that Allen's book is included in this course. For, if only an intelligent partnership between church and state can be established for promoting the health interests of society, the resultant benefits will surpass imagination. The almost hysterical pressure of this human interest as registered by the enormous sales of patent nostrums, the patronage of quack doctors, and the amazing growth of non-social and flimsy religious cults which offer a health inducement to the individual proselytes, should stir religious leaders to a more earnest participation in the legitimate health propaganda of civic bodies.

If morals are the foundation of private and public health, it is also true that health conditions morality in many ways. In the former respect the church's teaching of Christian ethics is a health service, but in the latter respect we have been slow to recognize the significance of physical health for good behavior. The records of delinquency bristle with proof of the causal relation existing between uncorrected minor physical defects and misdemeanors. In *The Individual Delinquent* by Healy, in *Laggards in Our Public Schools* by Ayres, and in *Medical Inspection of Schools* by Gulick and Ayres, there is sufficient evidence to convert any moralist to a live interest in the health side of character building.

For example, by virtue of defective sight or hearing undetected and uncorrected, a child in school may be rated as stupid, may lose grade and therefore interest, may become truant and therefore estranged from both home and school and driven to street experiences and idleness, which result in delinquency. Or, depleted by adenoids or by the many diseases that germinate in carious teeth, he may become retarded and discouraged and turn out to be of little worth to himself or to society.

The reader will probably not be pleased with the rather negative and censorious manner in which Allen's book starts out. The subject of hygiene is by no means regarded as the least interesting of those with which teachers and pupils have to deal. Nevertheless the chronic American weakness of trusting to laws and more laws without adequate provision for their enforcement is an embarrassing fact that must be kept in mind. The public is so often deceived and so superficially satisfied in this way that nothing short of an actual investigation of the health work really performed in the school system and by the city board can form a just basis for a sound conclusion. His mention of civic responsibility for health and of our social interdependence in this regard is worthy of note and the table on

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page 29 might well be used in making a health rating for your own church and for some one school in your neighborhood.

It would also be well to ascertain the frequency and thoroughness of physical examinations in your schools and also what use is made of the facts thus discovered. The bulletins of your health department should come to you regularly in order that in situations requiring publicity and necessitating conscientious compliance with the law the church may do her full part. The easy way in which otherwise good people will endanger others by disobeying quarantine or by neglecting the necessary precautions in tubercular cases leaves room for the church to improve public morals by pointing out the antisocial nature of such offenses.

The author's treatment of institutionalized health work should be supplemented by further consideration of the work of the visiting nurse. It has been demonstrated that hospitals, clinics, and dispensaries cannot of themselves meet the need. Convalescents need a great deal of care, friendly visitation, and encouragement in order to resume healthy mental and physical living. The benefits of medical and surgical skill are often forfeited because patients are not eased back into their normal duties gradually and with sympathetic assistance. This has been pointed out by Dr. Richard C. Cabot in *Social Service and the Art of Healing*. Church people could do much good in this field.

With respect to infant welfare the common experience is that in order to save the babies the necessary information and the scientific methods must be taken to the home itself and adopted by the mother. In many instances she must be taught how to care for the child, and supervised in carrying out instructions. The visiting nurse, whether attached to the school system, the board of health, or the church, is the most potent life-saving agent in the field of infant welfare. In districts demanding such service and for churches able to provide it, there is perhaps no other ministry that can better interpret Christianity to the needy. The infant morality rate is the best single index of a community's social efficiency, or, stated in religious terms, of its Christianity.

The difficult subject of sex morality and hygiene merits a more extensive treatment than the author gives it. He is probably right as far as he goes, but in view of the unsatisfactory effect of lectures and literature designed for the child, it becomes necessary to educate parents and to reinforce their sense of obligation in this matter. Moreover, there is perhaps no other social scourge more definitely depending upon religious motives for its removal than that which is summed up under the social evil. See Jane Addams, *A New Conscience and an Ancient Evil*. The major effort in the personal field (not to discuss the economic aspects of the problem) must be in persuading parents to tell their children the truth in answer to their honest questions and prior to sex consciousness and the inevitable vulgarity of promiscuous school acquaintance or chance companion. The effectiveness of such instruction depends quite as much upon the kind of person offering it and upon the mode and manner in which this is done as upon the facts themselves.

Taken as a whole, Allen's book should serve as an introduction to public health, as it pertains to juveniles, and should stimulate the reader to actual co-operation with the agencies at hand. For an understanding of industrialism in relation to the health of adult workers the book by Josephine Goldmark, *Fatigue and Efficiency* (Russell Sage Foundation) is the American classic.

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The second reading assignment calls for some review of the wealth-making processes of society and the formulation of plans whereby the vast amount of poverty entailed in such processes may be banished. Penman's first chapter should help the reader to some discriminating idea of what poverty really is, so that it may not be confused with destitution or pauperism or gauged by the minimum standard of bare physical subsistence. The nature and extent of this social malady, substantially well presented by Penman, is very graphically set forth in Nearing's book, *Poverty and Riches*.

Under causes of poverty more, perhaps, should be made of the workman's loss of his tools in the factory system, together with the fact that the enormous increase of his productive power by this system has gone to enrich the capitalist rather than the worker. On the face of it and with the application of Christian principles to the process, one would have supposed that a system by which wealth increased twenty-five fold while population increased fourfold would have left no place for poverty. For example, in the manufacture of sewing cotton, labor applied through the factory machine is seventy-four times as productive as it was under the old method of individual manufacture, but the vast extra wealth thus produced did not in any degree reach the laborer or better his condition. On the contrary, the effect was to impoverish him and to enlist his whole family in factory work. The contest of Christian conscience with this industrial system in the day of its early and terrific exploitation is best described in Hodder's *Life of the Seventh Earl of Shaftesbury*. This work, in three volumes or abridged in one, is, perhaps, the best commentary on the industrial system which we inherited from Great Britain. Pastors and young people will be richly rewarded by its study.

Penman's remedies for poverty are not drastic, and so far as America is concerned co-operative undertakings and profit sharing have had almost no effect on poverty. Various forms of social insurance may prove more effective. Philanthropy is out of the question. Penman's hope rests with the convertability of the capables and their voluntary reform at the cost of economic loss to themselves; and one very important difficulty in that expectation is the fact that by virtue of the system the man of good will is practically held up by the "business first" practices of ruthless competitors.

According to *Public Health Bulletin No. 76*, p. 34 (Washington, D.C., 1916), one-quarter of our adult male workers in industries, being heads of families, earned less than $400 per year, one-half less than $600, four-fifths less than $800, and only one-tenth as much as $1,000 per year. The will to arrive at an equitable distribution of wealth depends in large part upon the minister's success in implanting the ideals of Jesus in the hearts of men and in the laws of society. There are two or three important factors in the method by which one may attempt to do this. The first is an absolutely reliable knowledge of the facts based upon such sources as government reports, and the second is a sober and conservative presentation of the facts in public address. The third element is an exposition of the teachings of Jesus with such clearness and in such a spirit of love that people will feel bound to revise their practices so as to conform with their professed faith.

The world is sick of unmitigated self-interest as a rule of life. Society is beginning to learn that it will take the service ideal of Jesus or perish. Captains of industry may yet accept the code of captains of ships. A demonstration of

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Christianity in industry will do more toward Christianizing the world than thousands of sermons preached or tracts distributed. The Christian layman and the Christian minister are under exactly the same obligation to serve their fellowmen. This may mean more than the mere improvement of the present industrial system. In the meantime Penman's suggestion that we apply Consumers' League methods to the purchase of bonds and stocks (pp. 126 f.) may look toward some slight betterment but fails to indicate any method for determining a "fair return to capital." A "Good Investments" circular just now in hand quotes from the *Minneapolis Tribune* of January 30, 1914, as follows: "Just about the time the Battle Creek man started to manufacture a substitute for coffee, a woman living in Denver invested $1,000 with him. From 1897 to 1914 inclusive, she received $33,000 in dividends, 3,300 per cent in seventeen years. In 1899 she received a stock dividend of 300 per cent and her holdings today have a market value of $64,000. The result of $1,000 invested seventeen years ago is $97,000."

Other instances, as of $100 in a motor company becoming worth $15,000 in three years, or in a smelter company reaching a value of $100,000 in a few years, or in a telephone company where the $100 investment became worth $400,000, indicate that such wealth-making processes of successful capital bear no moral relation either to merit, to the human needs and rights of the labor employed, or to the welfare of society at large. It is a far cry from creating a maximum inequality for one's own benefit to rendering a maximum service for the good of others. Mammon, which is the placing of material gains above human welfare, dictates the former and the moral nature of God dictates the latter. *Ye cannot serve God and Mammon.*

Penman's program (pp. 129–38), while recognizing the complexity of the poverty problem and the interrelation of all elements in the social milieu, does not of course amount to a solution. No one pretends to have a solution, excepting perhaps the advocate of state socialism; and since the great war set in and the state has become in so large a measure employer and dictator, even he is less certain than formerly. Probably relief lies in the direction of socialism, in which direction society is traveling; but democracy and public honor are as yet not strong enough to guarantee that the state as owner of the means of production may not in turn be owned and manipulated by selfish groups. Under whatever political form improvement may come, it will always depend upon the moral character and spiritual ideals of the citizenship for actual worth in application.

In some clear way the church is beginning to sense this and to incorporate within her message the next steps of social progress which are imperative for the Christian conscience because palpably just. *The Social Creed of the Churches*, enunciated by the Federal Council of the Churches of Christ in America, 1908, and expounded by H. F. Ward in his book of the same title, shows a weight and concensus of opinion rather beyond what most people accredit to the church.

The Federal Council of the Churches of Christ in America stands:

For equal rights and complete justice for all men in all stations of life.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the supression of the sweating system.

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For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is the condition of the highest human life.

For a release from employment one day in seven.

For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind.

For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the protection of the worker from dangerous machinery, occupational disease, injuries, and mortality.

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the principle of conciliation and arbitration in industrial dissensions.

For the abatement of poverty.

For the most equitable division of the products of industry that can ultimately be devised.

Questions for Discussion

1. How is your community organized for the promotion of public health?
2. What health service is performed in the work and ministry of your church?
3. What section of your community has the most sickness? Why?
4. How do sickness and poverty interact on each other?
5. Outline your duties as a Christian minister confronted with the contending claims of capital and labor.
6. How have these studies in health and poverty influenced your plans for church work and for preaching?

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THE BOOK OF REVELATION

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AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

STUDY IV

IX. VISIONS OF THE END

First day.— §31. *Assurances of triumph.* Read 19:1–5. In the immediately preceding chapter John has depicted the utter downfall of Rome. But the triumph of the Christians will not be complete until other foes of Christianity have been destroyed and Satan has been bound. John's visions of successive events in this last act of the drama are yet to be described. The first incident is an assuring picture of the heavenly choir praising God for his glory as demonstrated in the destruction of Rome. To men upon earth her power over the Christians may seem irresistible, but the inhabitants of heaven know that God will fully avenge his suffering saints. By a description of this heavenly scene John once more conveys to his readers the assurance of triumph.

Second day.—Read 19:6–8. The heavenly singers turn their eyes from fallen Rome to the further triumph in store for Christ and his saints. Since God Almighty reigns in heaven the ultimate and complete vindication of the righteous is assured. The consummation is here figuratively described as a marriage between Christ and the Christian group, the latter having become properly adorned for the ceremony by the righteous deeds of the faithful who have endured persecution.

Third day.—Read 19:9 f. By a slight change in the figure just used, the angel who is acting as guide and interpreter for John in his vision speaks of the Christians individually as guests at the marriage feast. His assuring words so impress John that the latter would have worshiped his heavenly guide. The objection raised by the angel becomes a further ground of assurance. Faithful Christians are to think of themselves as standing upon an equal footing with the angels before God. Just as God employs angels to disclose his will, so Christians who bear faithful witness to Jesus in days of persecution have the prophetic spirit within themselves and thus performing upon earth a function quite as honorable as that discharged by the angels in heaven.

Fourth day.—§ 32. *Victory of the heavenly powers.* Read 19:11–13. John is now prepared—and he has prepared his readers—to witness in a vision the final

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act by which the complete suppression of all Christianity's enemies is to be accomplished. The conquering hero of the occasion is the heavenly Christ, who comes to judge and slay all his foes. He is a terrifying figure. Royally accoutered and riding upon a white charger, his very glance is like a devouring fire. The ancients firmly believed in the magical power of an unknown name, hence the secret name possessed by Christ added to his unconquerable power. The carnage to follow in his train is foreshadowed by his blood-sprinkled garment, and the designation "Word of God" which he bears identifies him with the highest of heavenly authorities.

Fifth day.—Read 19:14–16. Following this warrior are seen the armies of heaven, also riding upon white horses. But instead of describing these armies John's gaze reverts to the leader, and further details of his portrait are described. The very breath of his mouth is a sword of destruction with which he slays his enemies. As the exponent of God's wrath, he will crush the forces of evil even as grapes are crushed in the winepress. In contrast with heathen princes and potentates, he is king of kings and lord of lords.

Sixth day.—Read 19:17 f. So overwhelming will be the victory that an angel is seen summoning the birds of prey to assemble for a feast upon the bodies of the slain. No honors of burial will be permitted to the dead even though they are kings and high officials. Carrion birds will prey without discrimination upon men of high and low degree, as well as upon the flesh of the horses.

Seventh day.—Read 19:19–21. Next John sees a picture of the conflict and its outcome. The enemies arrayed against Christ and his heavenly hosts are the "beast" who had survived the destruction of Rome and earthly kings with their respective armies. The victory is overwhelming. First, punishment is meted out to the beast and his priest, whose great crime has been that of persecuting Christians for refusing to worship the emperor. These two demonic powers are consigned to a place of torture in the fiery lake of burning brimstone. A second item is sudden slaughter of all other foes by Christ himself, apparently without the assistance of the heavenly hosts who followed in his train.

Eighth day.—Read 20:1–3. The last act in this final victory of the powers of heaven is the binding of Satan. Ever since his ejection from heaven he has been afflicting mortals, but now even his terrestrial activities are at an end. John sees a picture showing the descent of an angle especially commissioned to bind Satan and cast him into the lowest regions, called the abyss. This place in the lower regions is to be distinguished from the burning pit where the beast and his priest are confined. With Satan cast into the abyss and the entrance firmly sealed, the source of all evils in the world has been finally eliminated. Apparently John believes that there are distant heathen nations still upon the earth, but they dwell in parts so remote that they have not participated in the recent conflict. And since Satan is bound, there is no evil power left to incite them against Christ and his companions. This evil work will be undertaken by Satan a thousand years hence, but for the present the Christians' troubles are at an end.

Ninth day.—§ 33. *The millennium.* Read 20:4–6. John now describes his vision of the coming reign of Christ upon earth for one thousand years. This new régime is introduced by the first judgment when the faithful appear to receive their reward. First, all martyrs who have fallen in the persecutions are raised

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to participate in the blessings of the millennium. A similar privilege awaits all living Christians who have refused to worship the emperor. But the rest of the dead, whether righteous or wicked, are not raised at this time. Only the Christian martyrs participate in the "first resurrection" as pictured by John. During the millennium Christ and his saints dwell in Jerusalem, all possessing the dignity of princely rulers and assured that they have nothing to fear from the final judgment to follow after the one thousand years have passed.

Tenth day.—§ 34. *The last conflict.* Read 20:7 f. A brief period of distress is depicted following the millennium. Satan has been released from his abyssmal prison and undertakes again his characteristic work of inciting the heathen to hostility against Christians. This time he seeks out distant nations, persuading them to assemble their numberless hosts to make war upon Christ and the saints dwelling in Jerusalem.

Eleventh day.—Read 20:9 f. The outcome of this last conflict is decisive and comprehensive. Fire from heaven utterly destroys all the hostile heathen. Now no one is left upon earth except Christ and his companions. Satan's career is brought to a close when he is cast into the burning pit to suffer eternal punishment along with the beast and his prophet, who have already spent a thousand years in torture.

Twelfth day.—§ 35. *Final judgment.* Read 20:11 f. The last item in the triumph of the heavenly powers is shown in a picture of the final judgment. God is seen seated upon a white throne, a terror to all who dwell in heaven or upon earth. But no one is able to escape. All the dead are revived in order to receive judgment according to their deserts as recorded in the heavenly books. The names of the righteous are recorded in the "book of life," and the wicked are listed in separate books.

Thirteenth day.—Read 20:13–15. The resurrection is comprehensive. It includes all heathen, all Jews, and all Christians except those who have been associated with Christ during the millennium. Those who have perished in the sea are restored to life, and those who have been dwelling in the lower regions held in the grip of the monsters called "death and hades" are liberated. Then judgment is passed upon all creatures, Christ and the millennial saints alone excepted (20:5f.). The monsters "death and hades" are disposed of first, receiving their portion in the lake of fire. In ancient times it was believed that the death of men was the result of action by demonic powers who carried their victims off to the lower world. With these malevolent agents eternally condemned to the burning pit, the power of death would be completely broken (see also I Cor. 15:24 f.). Judgment upon risen mortals then proceeds to its conclusion, the wicked being cast into the fiery pit while the righteous are saved for participation in the blessings of the new world exhibited to John in his next vision.

X. VISIONS OF THE NEW HEAVEN AND THE NEW EARTH

Fourteenth day.—§ 36. *Announcement of the new age.* Read 21:1–4. John is permitted to gaze upon a magnificent picture of the new world where the righteous are to reside throughout eternity. A new city made in heaven is to be let down upon the earth, now completely renovated. The seer hears an angelic voice announce that God himself is to abandon his dwelling place in heaven and

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take up his residence upon earth among the saints in their new Jerusalem. The new city is to be a perfectly ideal abode, entirely free from all forms of distress experienced by the inhabitants of the former Jerusalem. No one will die, no one will mourn, nor will any pain afflict the saints.

Fifteenth day.—Read 21:5–8. The announcement of the coming age of blessing is repeated in John's hearing by God himself. He assures the seer that all things are to be renewed, and this word of assurance is to be communicated to the Christians who are now suffering the agonies of persecution. When announced by the Almighty the outcome is so certain that it may be regarded as virtually a present reality. Those who remain faithful in the present hour of trial will ultimately be admitted into the very presence of God where they shall quench their thirst at the fountain of living water and enjoy the full privileges of sons of God. On the other hand, those who draw back with fear in the hour of trial, those who refuse to believe in Christ, and all sinners are destined for the lake of fire.

Sixteenth day.—§ 37. *Description of the new Jerusalem.* Read 21:9 f. A special messenger comes to John in his vision and leads him into another picture gallery where he sees the new Jerusalem that is to be let down from heaven upon earth when the time for the end of all things arrives. While "in the Spirit" John is permitted to see from a mountain in heaven this magnificent picture of the new Jerusalem in order that he may reproduce it for the encouragement of his suffering brethren.

Seventeenth day.—Read 21:11–14. As described by the seer, the new city is brilliantly lighted, emitting a radiance which is nothing less than the dazzling splendor of God. Its brilliance resembles that of the most precious gem imaginable. It is surrounded by a high wall with twelve gates guarded by angels—one entrance for each of the twelve tribes of Israel. These gates are distributed equally on the four sides of the city. The fundamental position of the Christians is indicated by the twelve conspicuous foundation stones upon which the names of the twelve apostles are inscribed.

Eighteenth day.—Read 21:15–17. The perfection of the new city is revealed in its measurements, all of which are multiples of the sacred number twelve. Being equal in length, breadth, and height, the city forms a perfect cube measuring 12,000 furlongs—that is, over 1,400 miles on each side. When men become as angels the seer feels no incongruity in supposing that they may ascend 1,400 miles in air as easily as they travel the same distance horizontally. The wall which measures scarcely 240 feet seems ridiculously low in comparison with the height of the buildings, but we must remember that there were no enemies to attack this city, nor did the seer feel under any compulsion to make the city's measurements conform to earthly architectural standards. In fact the farther visionary experiences deviated from commonplace things of earth the greater was their significance likely to be. But in order that his readers may have a definite notion of the size of the city, John assures them that the standard of measurement employed by the angel was the same as that commonly used among men.

Nineteenth day.—Read 21:18–21. The names of precious stones and metals are used to describe the magnificence of the city's ornamentations. Gems were set in the foundation stones of the walls, each gate was a gigantic pearl, and the streets were paved with gold so fine that it was transparent like glass.

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Twentieth day.—Read 21:22 f. John is struck by the absence of any temple in this picture of the new Jerusalem. But with both God and Christ dwelling in daily association with men no building for formal worship was necessary. The need for natural luminaries was also eliminated. The rays of light streaming forth from God and Christ made both sun and moon superfluous.

Twenty-first day.—Read 21:24–27. The city is populated by the redeemed from every nation. Apparently various converted gentile nationalities still retain their identity and reside in different regions of the new earth. But the gates of the city are always open to receive these visitors who come hither to give glory and honor to God. But none of the wicked, who have been consigned to the burning pit, shall ever find their way into the sacred precincts of the new Jerusalem. It can be entered only by those whose names are found written in the book of life when opened on the day of final judgment.

Twenty-second day.—Read 22:1 f. Among the blessings of the city is a wonderful river flowing from beneath the throne of God and of Christ. From this river the righteous will be permitted freely to quench their thirst (21:6; 22:17). A marvelously fruitful tree provides twelve varieties of food for the saints. This is a much higher privilege than that enjoyed in the first Paradise, where man was forbidden to eat of the tree of knowledge. The very leaves of the tree that grows in the new Jerusalem have medicinal properties capable of increasing the blessedness of the peoples who come under its protection.

Twenty-third day.—Read 22:3–5. John concludes his description of the wonderful city by emphasizing its perfection. It will not contain any accursed thing, and there will dwell God and Christ ministered to by the saints. They are permitted to look directly upon the face of God and to have his name inscribed upon their foreheads. Perpetual day shall prevail, since the radiance emanating from God never ceases; and in his presence the redeemed shall reign eternally.

XI. CONCLUSION

Twenty-fourth day.—§ 38. *Final instructions to John.* Read 22:6–9. The seer has viewed the last picture in the great art gallery of heaven, whither he had been transported "in the Spirit" in order that he might receive a message of cheer for his persecuted fellow-Christians (see especially 1:1–3, 10 f., 19). But before his spirit descends from the heavenly regions he receives a series of impressive injunctions. He is assured that his visions of coming deliverance are not illusory and that these things "must shortly come to pass." John believes that he has been equipped to utter the infallible predictions of a true prophet when he reports Christ as saying, "Behold, I come quickly." Those who accept this conviction of the seer and look for the speedy advent of Christ to bring an end to the persecution are declared to be blessed. John here repeats what he has previously said about his own equality with his angelic guide (19:10)—a further witness to the alleged reliability of his message.

Twenty-fifth day.—Read 22:10–12. The end is believed to be so near that John's prophecy is not to be sealed up for use at some distant date. It applies to conditions as they exist at the time of writing and offers a solution to be realized within a few years. In the present crisis eternal destinies are being determined by the conduct of men. Those who remain faithful to Christ in these trying days

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are soon to receive their reward, while those who refuse to believe on him are sealing their own doom. The opportunity to change one's status is almost at an end, for the advent of Christ, determining final destinies, is near at hand.

Twenty-sixth day.—Read 22:13–15. The determining character of Christ's impending advent is again asserted, with the solemn declaration that his power is comprehensive, embracing the beginning and the end of all things. Those who follow him in purity will be entitled to the heavenly rewards previously described, but all sinners will be cast out together, their ultimate destiny being consignment to the burning pit.

Twenty-seventh day.—Read 22:16 f. The instructions to John close with a mighty declaration of Christ's speedy coming. All thought in heaven is centered upon this occurrence, and people upon earth are admonished to prepare for this climactic event. Jesus is said to reaffirm that he has provided angelic guidance for John in order that the latter may communicate the true message of comfort to the churches. The heavenly Spirit which inspires the prophets and the personified new Jerusalem previously designated the "bride" (21:9) reiterate the hope of Jesus' coming, and the same refrain is to be taken up by the readers of the book. Over against Christ's coming, the thirsty and needy are invited to come into the Christian fold where they will secure for themselves a sure salvation.

Twenty-eighth day.—§ 39. *Final exhortation of John.* Read 22:18–21. In closing his book the author speaks a few words of admonition on his own account. His conviction of the accuracy of his visions is so strong that he believes eternal destinies will be determined by the attitude readers take toward his interpretation of history. Doubtless there were Christians in his own day who were far less sure that the end was imminent and who thought the seer overconfident in his predictions. But the hope of a speedy return of Christ has taken possession of him so completely that he believes those who disagree with him will be denied a place in the new Jerusalem. After solemnly affirming again that Jesus promises an early return, the seer closes his book with the fervent prayer, "Come Lord Jesus."

Twenty-ninth day.—§ 40. *Summary.* Read through the paragraph headings §§ 1–39, noting particularly the general outline of the book. Observe that the trying position of the persecuted Christians in western Asia Minor furnished the specific occasion which prompted John to write. In the midst of those stirring events his own faith in the triumph of God's cause expressed itself in the form of wonderful visions depicting the course of events by which suffering Christians were to be given early and complete release from their troubles. The days of the present evil order are thought to be rapidly drawing to a close and an early return of Christ is to usher in a new order. Such was John's conviction as expressed in his visions seen during the hours of ecstatic meditation while he was "in the Spirit" upon the lonely island of Patmos. After a few words addressed to the Asiatic churches threatened by the persecution, admonishing them to holy living in preparation for Christ's coming, the seer sets forth a series of pictures describing the days of coming distress to be followed by a glorious triumph for the saints. In painting these word-pictures doubtless John employed much imagery with which he was already familiar in earlier works of this type, such as Daniel and Enoch. But these figures and images were all used to impress upon his readers what the author believed to be very real impending events. The persecutions

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were to continue for perhaps a dozen years longer; then Rome was to fall, all hostile earthly powers were to be suppressed, Satan was to be bound for a thousand years, a period of brief tribulation was to follow the millennium, and at last final judgment would be enacted and the new Jerusalem established upon earth. The beginning of the new era would be the return of Christ to set up the millennium, and the author most emphatically affirms that this stage in the program is to be reached very soon. The time is at hand; the advent of Christ is imminent (1:3, 7 f.; 3:11; 22:7, 10, 12, 20).

Thirtieth day.—§ 41. *Present-day use of Revelation.* History has disclosed the fact that the seer was overzealous in declaring that the Christians were soon to be relieved of their troubles by the early return of Christ. Time has shown that God intended that Christians should secure their triumph over the persecutor in a much more gradual and less spectacular manner, and by much more aggressive action on their own part. In view of this outcome of history, how is the Book of Revelation to be used at the present time?

The present-day reader must choose between three typical ways of using the book. One way may be called the *futuristic*. That is, the message of the book is not linked up with the author's own situation, nor is it interpreted in terms of the vital experiences of himself and his readers. On the contrary, it is made to refer to far-off future events still unrealized after the lapse of more than eighteen centuries. This interpretation requires that we practically ignore John's anxiety about his fellow-sufferers, or else we must believe that he thought to cheer his contemporaries with the promise of a deliverance to be effected some two thousand years or more after they were dead. More serious still, John's explicit references to the worship of the emperor, the downfall of Rome, and the early return of Christ have all to be greatly distorted or tacitly ignored when the futuristic method is followed. It is said that John did not expect the end of the world early in the second century A.D., but he expected it early in the twentieth. Yet if it does not occur at this time, then he had in mind a still later date—and so his meaning is to be reinterpreted with each new decade of delay in Christ's return.

The second chief method of interpretation is the *allegorical* or "spiritual." This method assumes that John did not intend his statements to be taken literally. Beneath his language there was a figurative or hidden meaning. His book is to be read as one would read Bunyan's *Pilgrim's Progress*, or Milton's *Paradise Lost*. If this is true, it is a mistake to suppose that John expected the concrete events described in his vision to be realized in actual history. We are asked to believe that he deliberately used these pictures to symbolize much less spectacular events to occur throughout the long course of many future years. Accordingly, Christ's coming might mean his spiritual indwelling within believers, and John's vision of the new Jerusalem would be a symbolic way of predicting the gradual triumph of the church. Thus the seer stands quite above the real storm and stress of his own day, viewing history through the eyes of subsequent generations. While the *futurist* transplants John's literalism into subsequent times, the *allegorist* injects into John's language a hidden or figurative meaning suitable to later ages. Both similarly ignore John's vital connection with the experiences of his own age, and seek by their respective interpretations to make his words fit subsequent conditions. The futurist expects the institution of a new set of circumstances that

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will measurably conform to John's language; the allegorist makes John's language conform to present notions.

A third method of interpretation is the *historical*. Its point of departure is neither the future nor the present, but the past; that is, the actual world and circumstances of the author's own day. This is the method which has been employed in the present course of study.

When the Book of Revelation is studied in this historical way, what value has it for us of today? This method of interpretation does not permit us to regard John as primarily a wild theorist or a vague allegorist. To be sure, he theorizes about the end of the world and he often uses imagery and symbols whose meaning may seem obscure and fanciful to us. But when we recognize that these notions were simply current ways of expressing religious convictions in primitive times, we may the more easily discard these outgrown ways of thinking without losing our appreciation of the aspirations and ideals of the Christian heart that beats beneath these ancient garments of overzealous hopes and extravagant language. The failure of John's eager expectation of Christ's speedy return is quite secondary to his mighty faith in God, without which his ecstasy and visions would have been impossible. It is John's loyalty in the hour of affliction, his contagious faith, and his inspiring devotion to the Christian cause that make the reading of his book worth while today. If we of the twentieth century, in meeting our peculiar problems, have been inspired to emulate his faith in the triumph of righteousness and his devotion to the cause of Christ, we will not have read his book in vain. The solutions which he proposed for his special problems—solutions that served well the needs of his day—will not meet our necessities; but a sincerity and consecration like his will prove a most valuable asset for us as we devise new and more appropriate means of meeting issues characteristic of our times.

REVIEW QUESTIONS

1. Recalling the terrors of the visions of chap. 18, describe the change of scene with which chap. 19 opens.

2. What person now appears as the agent of destruction of the enemies of the Christians?

3. How does the author give the crowning touch of ignominy to his picture of the death of the opponents of the riders upon the white horses?

4. Why did the vision of the binding of Satan for a thousand years comfort the Christians of John's day?

5. How does the "first resurrection" which the author describes differ from the second or final resurrection?

6. Name some of the wonders of the new Jerusalem which John sees in his vision.

7. What does this description mean to you?

8. Why was no temple necessary in this new city?

9. Who was to dwell in the city?

10. How does the description of the city suggest that the writer had in mind the story of the Garden of Eden and sought to show his vision superior to it?

11. How does the author now emphasize the importance of belief in the meaning of his visions?

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12. Why was immediate decision important to his hearers?

13. What authority does John claim for his admonitions?

14. Give here an outline of the book which is the result of your work.

15. Would those who first read this book be most encouraged by the specific character of the visions or by the assurance of the *immediateness* of the destruction of Rome and the return of Jesus?

16. Rome fell. Christ did not return. Does this mean that John was not a true prophet? What is a prophet?

17. What is the great contribution of this book to Christian inspiration?

18. Which of the three methods of interpreting the book have you decided to accept for yourself?

19. Give your reasons for this decision.

20. Has the Book of Revelation become more or less valuable to you as a part of the Christian message? Why?

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GENERAL INDEX

PAGE

ADENEY, WALTER F., Mr. H. G. Wells's "Modern Religion" 220
American Institute of Sacred Literature, The 52, 192, 257, 318, 376
AMES, EDWARD S., The Psychology of Religion 52

Back to Pentecost 203
BEARD, FREDERICA, Is Fear Essential to Well-Being? 13
Bedrock in Religion 86
BERKOWITZ, HENRY, The Present Status in Religion 212
Bible in Our Religious Life, The 232
Book of Revelation, The 192, 257, 321, 382

CARY, OTIS AND FRANK, How Old Were Christ's Disciples? 3
CASE, SHIRLEY JACKSON, Gentile Forms of Millennial Hope 67
The Book of Revelation 192, 257, 321, 382
CAVERT, SAMUEL MCCREA, The Missionary Enterprise as the Moral Equivalent of War 348
CHRISTIE, FRANCIS A., "The Sacrament of Misery" 290
Church and Community 318, 376
Church and the World, The 40, 118, 248, 309, 369
CROSS, GEORGE, Rival Interpretations of Christianity 18, 101, 334
Current Opinion 35, 112, 242, 303, 363

DICKEY, SAMUEL, The Revolutionary Attitude of Jesus 276

Editorials:
Are Ministers Slackers? 65
Christianizing Patriotism 1
Conscientious Objector, The 329
Making Democracy Safe for the World. 265
Some Lessons the War Is Teaching the Church 201

Family Altar, The 108

Gentile Forms of Millennial Hope 67
GLADDEN, WASHINGTON, Back to Pentecost 203
Good Thoughts in Bad Times 267
GORDON, ALEXANDER R., The Prophets and the Social Question 282
Gospel of the Kingdom, The 129
GRANT, FREDERICK CLIFTON, The Gospel of the Kingdom 129

PAGE

HARVEY-JELLIE, W., Modern Creed-Building 26
HOBEN, ALLAN, Church and Community. 318, 376
How Old Were Christ's Disciples? 3

In Memoriam 300
Is Fear Essential to Well-Being? 13

KING, HENRY CHURCHILL, Good Thoughts in Bad Times 267

Luther and Paul: Their Experiences and Doctrines of Salvation 226

MCGUIRE, U. M., Bedrock in Religion ... 86
Missionary Enterprise as the Moral Equivalent of War, The 348
Modern Creed-Building 26
Mr. H. G. Wells's "Modern Religion" ... 220

Offence of the Cross, The 342

Present Status in Religion, The 212
Problem of Suffering in the Old Testament, The 58
Prophets and the Social Question, The ... 282
Psychology of Religion, The 52

Religion of Childhood, The 292, 353
Revolutionary Attitude of Jesus, The 276
RITCHEY, CHARLES J., Luther and Paul .. 226
Rival Interpretations of Christianity:
V. Evangelicism or Modernized Protestant Christianity 18, 101
VI. Apocalypticism 334
ROBERTS, RICHARD, The Offense of the Cross 342
ROBINS, HENRY B., The Bible in Our Religious Life 232
The Religion of Childhood 292, 353

"Sacrament of Misery, The" 290
St. Paul's View of the Resurrection Body .. 29
Service for Use in Time of War, A 331
SHAW, ROBERT W., The War's Challenge to the Church 94
SMITH, H. G. W., The Family Altar 108
SMITH, J. M. POWIS, The Problem of Suffering in the Old Testament 58

War's Challenge to the Church, The 94
WHATHAM, A. E., St. Paul's View of the Resurrection Body 29

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Book Reviews

	PAGE
Alexander, The Mythology of All Races. Vol. X, North American	125
Bailey, The Gospel in Art	51
Barton, The Law of Congregational Usage	51
Barton, A Pocket Congregational Manual	51
Box, The Apocalypse of Ezra (II Esdras III–XIV)	128
Braithwaite, Sandy Scott's Bible Class and Sabbath Nights at Pitcoonans	316
Brown, The Master's Way: A Study in the Synoptic Gospels	50
Brown and Perdrian, Christian Certainties: a Catechism of the Christian Faith	50
Burton, On Being Divine	127
Bushnell, Christian Nurture	316
Calkins, Idle Words	127
Carus, The Dawn of a New Religious Era	256
Case, The Evolution of Early Christianity	48
Clow, The Evangel of the Strait Gate	50
Copping, Souls in Khaki	375
Craig, The Dualism of Eternal Life	125
Dixon, The Mythology of All Races. Vol. IX, Oceanic	125
Dyer, The Humble Annals of a Back Yard	127
Eckman, When Christ Comes Again	125
Faris, The Book of Faith in God	128
Faris, The Christian According to Paul	127
Figgis, The Will to Freedom: and The Gospel of Christ	254
Fox, The Mythology of All Races. Vol. I, Greek and Roman	125
Garvie, The Master's Comfort and Hope	316
Gilbert, Jesus: for the Men of Today	315
Glover, The Jesus of History	254
God's Minute. A Book of 365 Daily Prayers	256
Godwin, The Anglican Proper Psalms	126
Gordon, The Appeal of the Nation	375
Gwatkin, The Sacrifice of Thankfulness	316
Hart, Virgil C. Hart: Missionary Statesman	375
Hayes, John and His Writings	49
Henke (Translator), The Philosophy of Wang Yang Ming	317
Hodges, Religion in a World at War	375
Hyde, Are You Human?	128
Jefferson, A Fire in the Snow	127
Jones, St. Paul the Hero	128
Keith and Carnoy, The Mythology of All Races. Vol. VI, Indian and Iranian	125
King, Fundamental Questions	255
King, It's All in the Day's Work	128
Livingstone, The White Queen of Okoyong	315
Lods (Editor), La Sainte Bible. Genese—Exode 1–9, 16	126
Longacre, A Prophet of the Spirit: A Sketch of the Character and Work of Jeremiah	315
McAlpine, The Pulpit Committee	317
McDowell, Good Ministers of Jesus Christ	315
Macfarland (Editor), The Library of Christian Co-operation. 6 vols	125
Miller, Bergson and Religion	49
Milligan, The Expository Value of the Revised Version	255
Moffatt, The New Testament: A New Translation	255
Nicoll, Prayer in War Time	127
Paterson, In the Day of the Ordeal	316
Raymond, Christus Consolator and Other Poems	317
Religious History of New England, The	254
Revelation and the Life to Come	375
Rightmyer, The Light of Truth as Revealed in the Holy Scriptures	125
Scroggie, Method in Prayer	127
Selbie, Belief and Life	317
Sheldon, The Bible in Our Modern World	256
Skrine, The Survival of Jesus: A Priest's Study in Divine Telepathy	256
Speer, The Unity of the Americas	49
Waterworth (Translator), The Canons and Decrees of the Sacred and Oecumenical Council of Trent	256
Winans, Public Speaking: Principles and Practice	126
Workman, The Foundation of Modern Religion	48
Wotherspoon, The Ministry in the Church in Relation to Prophecy and Spiritual Gifts	48

Book Notices

	PAGE
Carroll, The Federal Council Year Book for 1917	51
Cope, The Modern Sunday School and Its Present-Day Task	51

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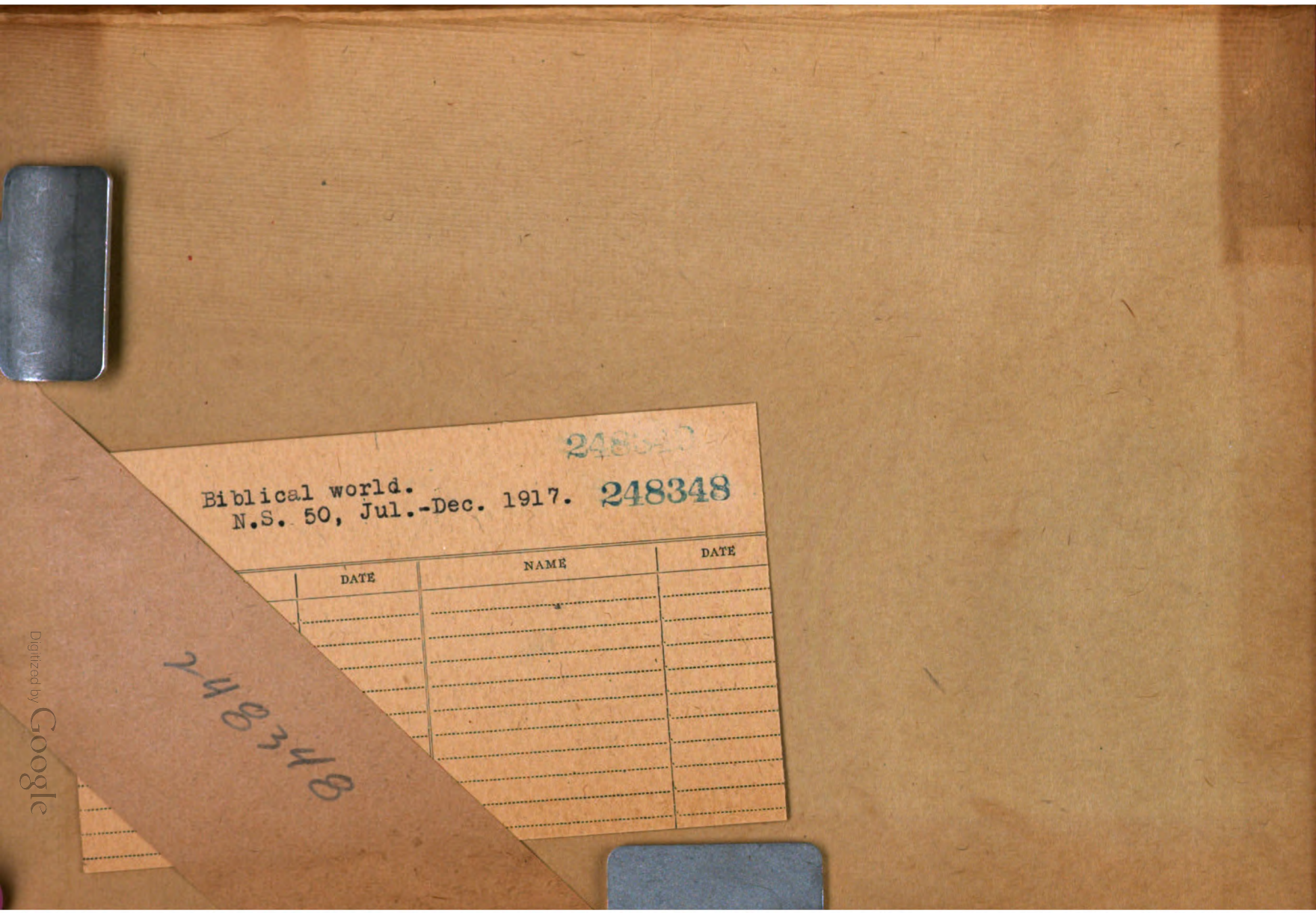

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