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THE BIBLICAL WORLD

VOLUME LI

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NUMBER 1

JERUSALEM

Beyond all cities Jerusalem controls human sentiment. Other cities may be great and beautiful and sacred. But they are not Jerusalem—which is neither great nor beautiful. For centuries it has stood outside the course of history. Democracy and commerce, invention and literature, wealth and art, have passed it by. Circled by its mountains it has cherished its one monopoly: Jew, Christian, and Mohammedan have called it Holy.



Imponderabilia determine the making of wars, Bismarck declared. Jerusalem is one of the mighty *imponderabilia* of history. It has no commercial, military, or political power. To see it is to be disillusioned. Sentiment retreats before geography and imagination pales before archaeology.

But Jerusalem persists as a symbol. It stands for religion. To possess it is to proclaim the might of a religion. To lose it is to confess a defeat for a religion. That helps explain the passion of the Crusaders, the pride of the Turk, the lament of the Jew.

What its future may be no one can tell. But this is certain: Jerusalem has always fallen in the direction history, both religious and political, has been moving. From the days of David it has been conquered by the great conquerors. Assyrian, Egyptian, Babylonian, Macedonian, Syrian, Roman, Arabian, Crusader, Turk, have sealed their triumphs with its walls. Today it is in Christian hands. The omen is auspicious!



Because of this sanctity born of memory rather than of present significance, Jerusalem has always been the plaything of religious extremists. You can find more sorts of religious fanatics in

Jerusalem than in any city in the world. Most of them are waiting and preparing for the coming of the Messiah and the Judgment Day. Such folk have been there for centuries. They will probably continue to come as long as Christians make a theory of inspiration the basis of their religion.

But Jerusalem itself is a standing evidence that God's judgments do not wait on the vagaries of Jewish apocalypses and elaborate charts detailing ingenious interpretations of prophecy. Its streets and walls and sacred places are eloquent of a God whose will is to be read in current events and whose kingdom grows or wanes according to the loyalty of men to his Spirit and his truth.

We shall have many pronouncements as to the end of the world, now that Jerusalem has fallen. Indeed we already have them—strange utterances for men of sanity. Many will be saying, Lo here! and Lo there! But they, like their predecessors in such foretellings, will be mistaken. The Christ is already here working in men's hearts. History is not a failure. Pessimism is not a sign of faith. Jerusalem in its falls has had historical rather than miraculous meaning.

To those whose eyes are not so blinded that they cannot see God's working in human affairs, the fall of Jerusalem is an indication that history is not headed toward brute force or superstition. The mills of history grind slowly, but they grind according to the will of Him who would save rather than condemn the world.

The surrender of Jerusalem, symbol of religion, to the representatives of democracy rather than of militarism is one more evidence that the agony of the present moment foretells, not the death, but the new birth, of civilization.

SOME ASPECTS OF THE DISCOURSE WITH NICODEMUS

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Logical studies are reaching over into the New Testament as never before. Some of them are ingenious; some of them are really scientific. They all combine, however, to enable us to understand better the meaning of religious experience, both as to the content and as to the origin of the Bible. The contribution which PROFESSOR WELLS makes to this discussion deals with a field not only of interest but of importance.

For several reasons the conversation between Jesus and Nicodemus is of almost unique interest, standing apart, indeed, from all other discourses reported in the Gospels. The discussion contained in the first thirteen verses of the third chapter of the Gospel of John is the first of the discourses with which that book abounds, and differs from the others in several important characteristics. It is distinguished by three outstanding qualities. In the first place, the method of discourse is unusual in at least one particular. Secondly, the person with whom Jesus speaks is a somewhat remarkable man. Thirdly, the question discussed is of great metaphysical, not to say speculative, interest.

The many textual problems which any close exegesis of these verses suggests must be passed over here. Nor is the interest of the passage at all affected by the possible late date of the book. Undoubtedly and unfortunately the report is fragmentary at the best. What more was said during that evening in Jerusalem we may guess if we wish; we do not know. The recorder has done his best to report a memorable occasion,

and it is a report of absorbing interest which he has passed on to us. And the interest is enhanced when one remembers that the information as to the content of the conversation must have come originally from one of the two parties to it—presumably Jesus. This remains true whether or not John the Apostle wrote the book.

The method used is one of genuine discussion, which is to say that both parties to it take an active part in developing the subject. In many of the discussions of Jesus the person addressed plays no part other than that of a kind of interlocutor—for instance, that with the woman at the well, and the talks with Martha in the eleventh and with Thomas in the fourteenth chapters. But Nicodemus does not merely listen; he contributes essentially to the conversation. From one standpoint it might possibly be said that he has the better of the argument.

This method can hardly be termed Socratic, for the reason that in the Platonic dialogues the opponents of Socrates are often accommodatingly pliable and serve merely to sharpen the point which Socrates is making. The same

thing is true of some of the discussions of Jesus, but it is far from true here. Nicodemus had a point to make and made it well, perhaps unanswerably.

In the second place, the personality of Nicodemus is provocative of great interest. It is true that we possess little information about Nicodemus. Beside this incident and apart from apocryphal references we hear of him but once, when before the Sanhedrin he takes a commendable, though possibly not over-insistent, stand in favor of Jesus. From the direct statements of the text, as well as from the caliber of his remarks, we know that he was a man of education and intelligence. He seems to have possessed a metaphysical type of mind, but was probably withal a man of deep religious feeling.

We have in these verses one of the few discussions reported in which Jesus talked with a man of ability and education. Neither here nor elsewhere is there anything which diminishes in the smallest degree our appreciation of the tremendous mental grasp and acumen of Jesus, and, by the way, we do not hear enough of his very extraordinary mental power. Our insistence on the spiritual pre-eminence of Jesus is likely to obscure the fact that from the purely intellectual side he is entitled to rank with the greatest the human race has produced—with Plato, Newton, and Kant. But, for all that, it is true that most of the reported discourses of Jesus are with men of very ordinary ability and of little or no originality. In this respect the talk with Nicodemus is almost unique. When the lawyers and Sadducees argued with him, they were

handicapped by curiously narrow premises and were seeking to establish a position, not, as seems the case with Nicodemus, to discuss a question on its merits.

But, however much the discussion is noteworthy because of the two facts just mentioned, its outstanding feature is the nature of the subject under discussion.

Most of the commentators concern themselves greatly with the question as to why Nicodemus came to Jesus. Their opinions as to his purpose vary very widely, from that of Koppe that he came to play the spy upon Jesus to that of several who think that he might have been convinced that Jesus was the Messiah, and, either from caution or from cowardice, came at night to make sure that he really was the Son of David. David Smith¹ goes so far as to say explicitly that he came as a delegate of the Pharisees (somewhat forcing the sense of *ἐκ τῶν φαρισαίων*) to determine whether they might not attach Jesus to their cause. But the far more probable reason for his coming was that he had an intellectual interest in certain phases of Jesus' message, and came at an hour when he might hope to have an uninterrupted discussion with him.

On the surface the topic of the discussion is the method whereby one enters the Kingdom of God. But if one read the text closely it is to be seen that the angle of the question which concerns both Jesus and Nicodemus is contained in the world-old problem of the paradox of determinism and free will. For actually Nicodemus is asking just what relation his free choice and activity

¹ *The Days of His Flesh*, p. 63.

bear to his inclusion in the Kingdom of God. And of course this question is essentially metaphysical or metaphysico-ethical. It may perhaps be termed the outstanding problem in the history of ethical controversy.

The conversation starts as if Nicodemus freely admitted the transcendent value of the birth from above and was interested simply in the means of acquiring it. His first question is not stated, but is necessarily implied. "How," he asks, "can one enter the Kingdom of God?"

In the first sentence which he contributes to the discussion Jesus plunges, perhaps a little dogmatically, *in medias res* by saying, "Except one be born anew, he cannot see the Kingdom of God." He uses the ordinary verb to beget (*γεννάω*), of course in the passive. In a sense Jesus establishes his position at once, definitely stating that entrance into the Kingdom of God, as far as the one entering it is concerned, is essentially, if not entirely, a passive affair. It may be an exaggeration to say that Jesus takes the deterministic position throughout this conversation, and that Nicodemus, if he occupies any position other than that of the inquirer, assumes that of voluntarism, but I think that it is true that the position assumed by Jesus would be termed by the historian of philosophy theological determinism. To be sure, Jesus modifies his position somewhat toward the end of the discussion. Several objections offer themselves to such a statement, but there is much to be said for it. The crux of their difficulty, the point of the whole

discussion between the two, rests upon the irreconcilable paradox of the two possibilities. This difficulty seems to have appealed as strongly to Nicodemus as it has to countless other men.

Nicodemus' reply to Jesus' first statement has also caused difficulty to the commentators. By a very few his intelligence has been ranked so low that they think that his reply, "How can a man be born when he is old?" is evidence that Nicodemus is thinking in terms of normal obstetrics and does not perceive that Jesus' words are on a spiritual plane. David Smith, for instance, mars his, on the whole, sympathetic account by saying of Nicodemus that "when he heard of regeneration, he thought of a carnal birth."¹ Many others, however, point out that Nicodemus must have been familiar with the analogy between repentance and the new birth, which was certainly not original with Jesus, and which John the Baptist at least had made well known. One or two feel that Nicodemus was simply stupid and could see no meaning in what Jesus had said. David Smith says in this connection that "his bewilderment was inexcusable."² Still others think that it was the universal application which Jesus gave to his statement which amazed Nicodemus. Riggs comments as follows: "It was not the wording of the demand that caused Nicodemus to hesitate, accustomed as he was to the figurative language of the Old Testament. It was the universal application of it that he could not understand."³ And Marcus Dods to similar effect says: "The language of our Lord could

¹ *Op. cit.*, p. 66.

² *Ibid.*, p. 67.

³ Riggs, *Messages of Jesus According to the Gospel of John*, p. 109.

scarcely puzzle Nicodemus, but the idea did stagger him that not only Gentiles but Jews must be born again."¹

But undoubtedly Nicodemus understood and appreciated what Jesus had said very well. His difficulty was that Jesus had not answered his question, or, rather, had not suggested any solution of his problem at all. Nicodemus accepted Jesus' metaphor at once, and in it rephrased his question, "How *can* a man be born?"

Of all the vicissitudes of life one's birth is above all beyond one's control. In most, if not all, of life's happenings one plays some obvious part himself. In many, if not most, one seems to feel in himself a determining, choosing power. But at one's birth, the most important event in one's life, one plays an entirely passive part. There is not even opportunity to object, however powerlessly, as, for instance, one may to impending death. This fact is so obvious that it needs no explaining. When, therefore, Jesus says, "One must be born anew," the obvious meaning of Nicodemus' reply is, "But how *can* one arrange that he be born? That is just what one cannot do. Must one merely wait and hope for this new birth, with no act or longing of his own having the slightest effect upon whether or not he shall be so born?" And this is the center of the whole problem which was disturbing Nicodemus. Granting the desirability of the new life, as Nicodemus was ready to do, how can one, much desiring it,

achieve it? Evidently it cannot be "achieved" at all, if one must be born into it. For one does not "achieve" birth; he undergoes it, suffers it, and stands in no causal relation to its occurrence. Does one in the same way undergo, suffer, the birth from above?²

Hence, if Jesus' only answer to Nicodemus' question be that one must be born anew, the situation is not particularly bright-colored for one ambitious along spiritual lines. In fact, it is precisely the opposite. Rule out all possibility of voluntary achievement, eliminate any chance of obtaining spiritual gain, great or small, by striving to do or be, and for men of the Nicodemus type the abiding values of life are thereby rendered spurious.

Now of all teachers of all time Jesus needed least to be told this fact. And when he read Nicodemus' dilemma in the expression of his eye, or, who knows—for the account is fragmentary—heard it from his lips, Jesus amplified, if he did not actually modify, his statement. The fifth, sixth, and seventh verses are meant in some comforting sense, but the eighth is the really satisfying one. It is one of the most remarkable statements anywhere attributed to Jesus: "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Possibly some scholar knows precisely just how much and wherein the sense of

¹ Dods, *Gospel of St. John*, p. 105.

² Holtzmann is the only writer I have read who seems correctly to have conceived Nicodemus' problem, though he speaks of it as the problem of the author of the Book of John: "But it is also clear from the same passage that the author assumes that there is a natural difference amongst men, whereby some, owing to their having sprung from the higher world of the spirit, are enabled to perceive the Kingdom of God, but others are not." (Holtzmann, *Life of Jesus*, p. 33).

this and other passages has been modified by the double translation, from the Aramaic¹ in which it was spoken to the Greek and from the Greek to English. But the vastly greater part of this must remain unexplored ground to the ordinary dabbler in the Greek text of the New Testament. But we easily recognize a typically oriental play on words. Πνεῦμα is wind and it is also spirit. It has about the same force as the Hebrew רִיחַ. It is this double meaning which points the whole sentence. Plummer attempts to amend the passage by writing, "The Spirit breatheth where He willet, and thou hearest His voice, but canst not tell whence He cometh and whither he goeth." He asserts, no doubt correctly, that Πνεῦμα has this meaning in three hundred and fifty passages in the New Testament, twenty of which occur in John. However, he goes on to admit that, despite the legitimacy of his translation of πνεῦμα, it is hardly possible to translate πνέ as "breathe."

The wisdom of the translators of the American Revision is probably justified by the translation they have made here. For the text which they give us is in better form than that suggested by Plummer, and is easily explicable, granting only that one remembers the two meanings of πνεῦμα and the probability that Jesus in familiar Eastern fashion was using the double meaning to make the sense of his statement more clear.

Suppose one asks why the wind sets in a certain quarter today and another tomorrow. What answer can be given?

¹ That this conversation was in Aramaic is extremely probable, if not certain. See footnotes on p. 33 of Holtzmann, *Life of Jesus*.

² Plummer, *St. John*, p. 94.

In our present state of knowledge, none! Whence comes it? Whither goes it? An accurate answer is impossible. So, says Jesus, is the course of the Spirit; it appears here or there; one man is born of the Spirit; another, it would seem, not.

The goings and comings of the wind are mysterious. But are they lawless or arbitrary? For mystery and lawlessness are not the same. No one dreams that the winds move arbitrarily, at least not since men anthropomorphized the wind. There is nothing arbitrary about its course—simply mystery.

So Jesus implies that the course of the Spirit among men is not lawless, as Nicodemus feared, though it is mysterious. And if such earthly things, such everyday affairs as air currents, supersede human knowledge, how much more must such heavenly things as the new birth? And then the affirmation that there is in existence some law governing the birth from above is put by Jesus upon his personal knowledge. "We speak that which we know, and bear witness of that which we have seen; . . . no one hath ascended into heaven, but he that descended out of heaven, even the Son of man." If then the movement of the Spirit is not lawless, neither is it arbitrary, and the fearful menace which may have haunted Nicodemus is based upon lack of knowledge only, not upon sinister facts.

Now what has Jesus contributed to the discussion of the problem of free will? From one standpoint, perhaps, not much. The eternal dilemma is not

resolved. He still stands upon his somewhat deterministic statement, "One must be born anew." But from another standpoint his contribution is not only noteworthy, but momentous. To the metaphysical problem Jesus contributes nothing, to the ethical problem everything. For no objection can lie against the fact of law and order even in the spiritual realm, provided they are not the expression of an all-powerful and arbitrary Unreason. Every instinct of man revolts against accepting the idea that arbitrary lawlessness is solely concerned in determining his highest spiritual welfare. Jesus admits—emphasizes—the fact of the mystery of the course of spiritual things, but asserts that it is neither lawless nor arbitrary.

The one thing which we must have if we would remain at all content and easy in mind about the universe in which we live is a confidence that the fundamental foundation of all is reasonable and just. Jesus gives us a further assurance that

it is also loving. Of course it is logically contradictory to have at one and the same time a recognition of deterministic law and faith in the values of spiritual and mental aspiration. One cannot help the paradox, but it is not a desperate situation if one is at the same time convinced of a basic and reasonable rightness of fundamental cosmic foundation.

I expect that Nicodemus went away from Jesus astonished perhaps, perhaps nonplussed, but certainly comforted, unless his interest in the question had been purely academic, as I do not think it was.

Jesus states his whole message in these verses from John. It is hard to see what more could have been added. Certain details of method only, which, as he said, would be unintelligible to us. Neither lawlessness nor arbitrariness, but order, reason, and love control our spiritual welfare. As one of his latter prophets has said, "All's love, yet all's law."

RIVAL INTERPRETATIONS OF CHRISTIANITY

VI. APOCALYPTICISM (*Concluded*)

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2. Principal Features of Jewish Apocalypticism

The contact with Babylonian and Persian culture in the earlier period following upon the destruction of the

Jewish state and the contact with Greek culture in the later period—to mention only the most important foreign influences—gave a powerful stimulus to the Jewish intellect and vastly widened

its horizon. Babylonian astrology and Persian dualism gave to the Jews a new knowledge of the world, and Grecian thought gave them a new view of its meaning. This intellectual expansion was accompanied by a deepening of their moral and religious life. This came to them as a consolation for their terrible losses. Two real worlds, the heaven and the earth, besides the shadowy realm of Sheol or the underworld, now came into view. Man is of the earth and his days are few. But Jahwe God is in the high heaven above all earthly things and free from all earthly contingencies. There he lives and reigns eternally. Superhuman beings serve him there. He rules also on the earth and the angels of his power go forth from his presence bearing his decrees and effecting his purposes on the earth. All the events that occur on the earth are determined in advance in heaven. So to say, that which took place on earth was first enacted in heaven and must inevitably come to pass. If men could but enter heaven, or if the veil that separates heaven from earth could be withdrawn for a time, men would be able to see beforehand the things which are to come to pass. What is true of the earth is true also of the underworld, for Jahwe is lord there also and predetermines the fate of its denizens. Thus there lies before men the possibility of obtaining a knowledge of the distant future.

The possibility becomes an actuality. The new world becomes the basis of a new view of human knowledge. Men have actually witnessed the lifting of the veil between heaven and earth. There have been apocalypses, revelations, of those things that happen in

heaven. Men have had visions of that realm and they have heard voices speaking to them from it. The disclosures that came to men in this way are not to be classed with things that they learn in the ordinary manner. The sight and the hearing they enjoyed were special gifts bestowed upon the few. They were the seers, the prophets of their God. This knowledge was not merely natural but, as we are accustomed to say, supernatural, miraculous. It was certain that they who obeyed the heavenly vision should infallibly be blessed. The word that came from heaven could not fail.

Moreover the apocalypses disclosed the secret causes of the events for whose coming believers were to look so hopefully. They belonged to the same order as the knowledge concerning them. They were not brought about through the normal working of those things we see about us, but by the special act, the determining will of God. Apart from this they could not happen. If God thus intervened by his mighty power to bring to pass things that would be otherwise impossible, then the tremendous events which the seers were now foretelling and which seemed so contrary to expectation—the descent of Messiah from heaven, the resurrection from the dead, the assembling of all mankind for judgment, the burning of the world and the wicked with it, and the creation of a new world for the righteous or the taking of them up into heaven—would surely occur. Here, then, their religious faith found its firm support. With such a basis of confidence an oppressed and impoverished people could bid defiance to all the powers of this world or the world

beneath. These are the themes of the Jewish apocalyptic.

It is a very striking feature of those Jewish apocalypses which have been committed to writing, that they are all pseudonymous. The writers conceal their personal authorship under the name of some accredited prophet or worthy of the past. Such names as Enoch, the Twelve Patriarchs, Solomon, Isaiah, Jeremiah, Daniel, Ezra, are attached to the apocalypses. What is the secret of this self-effacement? It could not have been simply a means of avoiding the danger of identification which is often so real to the writers among an oppressed people. It must have been mainly for the sake of securing for their messages the credence that attached to the utterances of men who were commonly regarded as the special messengers of their God—men who had seen the heavenly things and spoke by the spirit of Jahwe. That is to say, the authors of the Jewish apocalyptic firmly believed that their own utterances were revelations from heaven, visions given by God, and they sought to persuade their readers of the same by attributing their works to men in whom the people already believed. This brings out another very interesting fact related to the production of Jewish apocalyptic. We shall indicate it.

The apocalyptic writings cover, roughly speaking, a period of time stretching from the second century before Christ to the end of the first Christian century. The events of the times before the captivity were now far back in the past. The common tendency among men to idealize the past was accentuated among the Jews of

those later days through the contrast with their former condition. Those patriotic statesmen of the former days who gave a moral interpretation of Israel's history and attempted to direct the policy of the state by their forecasts of coming changes were now among the national heroes. They had foretold the things that had come to pass. They were inspired of Jahwe. They had had visions of the heavenly things. The things which eye saw not and ear heard not and which entered not into the heart of the common man had been revealed to them. If the prophets had foretold the things which had already come to pass why should they not also have foretold the things which were even yet to come? And so the new seers, believing that they too had visions given them by God, disclaimed all honor for themselves and ascribed their experiences to the acknowledged sages of the past in order to establish the hearts of the people in the confidence that the things which they had seen in vision were really about to occur. This use of the works of the ancient prophets was possible through the collection of their writings by the learned and devout scribes of the people. They had not hesitated to attach the names of known prophets to writings whose authorship was unknown in order to preserve those works and secure for the whole body of the collected writings the veneration that would ensure the loyal obedience of the people. That is to say, the scribes had already made a virtual canon of scripture, a collection of the utterances of men whose word was the word of God, the words of men who were given a knowledge inaccessible to others. Jew-

ish Apocalypticism leans for support upon a canon of inspired scripture.

We may now briefly summarize the results of our study to this point. First, Jewish Apocalypticism is an outcome of the doctrine of a dual world, the earth and the heaven above the earth. There was also a shadowy underworld obscurely related to the heaven, but like it in that it was ordinarily invisible. Secondly, it was a doctrine of the pre-determination of all events by the irresistible decretive will of God, a doctrine of divine predestination. Thirdly, it was a doctrine of human foreknowledge of future events by means of supernatural vision, a theory of the knowledge of the invisible. Fourthly, it was a universalistic interpretation of human history in contrast with the narrower nationalism of the ancient prophets, and it thereby carried with it the enfranchisement of the individual. Finally, Apocalypticism offered a moral interpretation of all human history. Everything was viewed from the standpoint of a universal and final day of judgment (the idea of a canon of inspired scripture is intimately associated with Apocalypticism, but is not essential to it). If these things are so, Apocalypticism, so far from being a degenerate offspring of prophetism, was the very flower of prophetism and brings the era of Jewish prophecy to a close.

3. Apocalypticism in Early Christianity

We turn once more to the Petrine confession. The pronouncement that Jesus was the Messiah, while it did not determine which of the many different views that were current in Jewish apocalyptic

was to become the Christian view, did finally interpret the mission of Jesus through the general apocalyptic view of the world and of human life. Apocalyptic became the native air in which early Christianity lived and breathed. It provided for the new age the answer to the question of the meaning of the career of Jesus, his relation to the all-determining will of God, and his relation to the destiny of mankind universally. Apocalyptic became for Jewish believers, and to a large extent for generations of Gentile believers after them, the determinate mode of expressing the Christian faith. So closely do the cast of thought in the Jewish apocalyptic and the prevailing thought in the New Testament coincide that to the reader who is unacquainted with the Jewish Apocrypha and whose knowledge of these ancient people is drawn wholly from the Old and the New Testament, it must have seemed, as he read the foregoing account of the character of Jewish Apocalypticism, that it was derived directly from the New Testament.

The books of our New Testament came almost entirely, if not altogether, from the hands of Jewish believers in the messiahship of Jesus, and they are addressed to readers most of whom are presupposed to be familiar with Jewish thought. So far as the general type of thought is concerned, nothing stands out more prominently than the fact of our having before us there a Christian recast of the Jewish apocalyptic. This is a matter that claims our attention somewhat in detail.

First of all, the New Testament is thoroughly charged with the conscious-

ness of the contrast between two worlds, heaven and earth (with also a vague recognition of a real lower world different from both). The contrast turns in favor of the heaven. The interest and hope of believers are concentrated there. The presence and activity of God on earth and among men do not alter the fact that he is pre-eminently in heaven. The words of the invocation so dear to all Christendom make it indisputable: "Our father which art in heaven, hallowed be thy name." From thence came the Christ to earth and thither he has returned, to come a second time. Whether it be Matthew or Paul or John who speaks, it is the same. The conception is more or less realistic in all, and the very foundation of the Christian hope seems at times to lie there. Believers' expectations of future blessedness are made to depend on the reality of that heaven, for they hope to be raised from their graves or to ascend from the surface of the earth at the coming of Christ to be with him—though this is not the invariable way of putting it, and sometimes the language seems to be symbolic rather than literally descriptive.

The denizens of these worlds are clearly distinguished, and for the most part easily recognized. Angels of God from heaven frequently appeared to the sight of believing men, speaking to them, assisting them in their tasks or ministering to their comfort and well-being. Demons from the lower world were also banefully active everywhere, afflicting men with ills or deceiving and beguiling them into sin—though there are no references to their visibility. Life is sometimes represented as a constant

battle with these hidden foes, for while their home was in the underworld their operations were on the earth or even in the heights above where the good angels are. Hence the moral conflicts in which men were engaged might appear as pitched battles with monstrous spiritual forces in the higher regions. As Paul puts it—"Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." What a dignity and grandeur was thereby attached to our human moral struggles! Jesus had the angels of God at his command, and to him and his followers they rendered service. It will not do to call this mere religious rhetoric, for in those times it all seemed very real.

So profoundly impressed were these first-century believers with the reality of their heritage in that higher world that the hope of the messianic kingdom, which they had inherited from the Jews, was conceived no longer, after the manner of the prophets, as growing up out of better moral conditions on the earth, but as the expectation of a city-state that should descend to earth out of the skies after the evil world had been destroyed. The imagery of the New Testament, when these themes are discussed, is most impressive. For vividness and magnificence these portrayals have never been excelled. And no wonder, because the stake was the most momentous possible. No effort was spared to excite and sustain the expectation of a speedy apocalypse of the Redeemer from on high. Striking references to this hope are found almost

everywhere. We quote a single passage from one of the letters of Paul: "For our citizenship is in heaven: from whence also we look for a Saviour, the Lord Jesus Christ: Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things to himself."

When we turn to the accounts of the manner in which the gospel was proclaimed from the first the apocalyptic cast of thought is equally manifest. Visions, dreams, voices, and visitants from the heavenly realm are frequent accompaniments of the early preaching. These were the seals of the divine authority of the message. Thus it is no cause of surprise if the conceptions, convictions, and reasonings of the speakers and writers were often viewed by them as direct impartations from heaven and incomparably higher in worth than the natural thoughts of men. In what other way was it open to them to affirm that they believed that the new life they were living was itself the life divine? The question which would trouble us today—How such things were psychologically possible?—seems never to have occurred to them. The nearest they came to it was by referring their higher-thoughts to the inner working of the Spirit of God on their minds. Many pages might be filled with quotations illustrative of the Apocalypticism of the New Testament writers. A few references must suffice.

If we turn to the accounts of the birth of Jesus, we find the occurrences connected with it represented as the outcome of action from a higher divine

world and not from the human will itself. For example, Matthew says: "Now the birth of Jesus was on this wise: when his mother Mary had been betrothed to Joseph, before they came together, she was found with child of the Holy Spirit." Then passing to Joseph's situation he adds: "But when he thought on these things, behold an angel of the Lord appeared to him in a dream, saying," And so the account continues. Magi from the East are guided to the young child by a moving star and they return to their country by a different route because of a warning from God by a dream. By a dream Joseph is directed to take the child to Egypt, by a dream he is told by an angel to return, and by a dream he is warned to go to Galilee. This is the manner in which the early Christians expressed their confidence that Jesus had come to the world by the predetermining will of God, and that the earthly events pertaining thereto had been similarly ordered by God. In Luke's account the representations of heavenly intervention are even more vivid. Angelic messengers, divine inspirations, voices from the sky, signalize the advent of the expected Messiah. Or if we turn to the accounts of the death and resurrection of Jesus, we are equally impressed with the vigor of the apocalypses. Earthquakes, appearings of the dead to the living, the deeds and words of heavenly angels, startling appearings and disappearings of Jesus himself, attest the truth of the faith in him and prove the supernatural character of his mission. Or, again, if we take the accounts of his ministry, they are studded with occurrences of intervention from another world. A notable

instance is the transfiguration. We quote from Mark:

And after six days Jesus taketh with him Peter and James and John and bringeth them up into a high mountain apart by themselves; and he was transfigured before them, and his garments became glistening, exceeding white, so as no fuller on earth can whiten them. And there appeared unto them Elijah and Moses; and they were talking with Jesus. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here. . . . And there came a cloud overshadowing them; and there came a voice out of the cloud: This is my beloved Son: hear ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

This manner of narration is quite generally characteristic of the whole of the accounts of Jesus' career. They are cast in the mold of a belief in heavenly apocalypses. Everything is conceived miraculously. Now, to remove the miraculous elements from the story is to rob it of its peculiar power. It is not for us to seek to modernize these narratives by excising the overt interventions. That would be an act of violence destructive of the peculiar merits of the gospel records. Whilst these accounts would sound very artificial if produced in our times, they were entirely natural to the minds of religious men in those times.

It is, therefore, perfectly in keeping with the spirit of those times that Jesus should commonly express his mind in the forms of apocalyptic. There is scarcely an utterance of his of any length which does not embrace apocalyptic elements, and it is just what we might expect when we find him offering his disciples startling and impressive

apocalyptic discourses before he suffered. As elsewhere, wars, pestilences, cleaving heavens, falling stars, visible descent of the Son of Man from heaven, and the judgment of the world are outstanding features. The great Apocalypse of John which stands at the end of our canon is, in its general spirit and mode of utterance, quite in harmony with the remainder of the Jewish material in our New Testament. It is a paean of coming triumph for Christians over their oppressive foes and the unseen forces of the regions of Evil. This concatenation of visions demonstrates the unconquerableness of the primitive faith. Taking for granted the dualistic cosmology, the belief that happenings on earth were predetermined by heavenly enactments, the belief that disclosures of the future outworking of the divine will are made to men through supernatural means, and the assurance that Jesus was the appointed King of the ages bound to overthrow the power of evil in the world, it is difficult to conceive a more effective vindication of the early Christian faith than this book offers.

It would not be well to pass to later periods of Christian history without pointing out that the New Testament contains many elements of a different character from the Jewish apocalyptic. As the Christian gospel was carried into distant portions of the Roman Empire and beyond, it met types of spirituality very different from the Jewish. The spirit of the Greco-Roman philosophy of religion, especially in Gnosticism, and the Roman conception of world-government were mighty forces to be reckoned with by any propaganda that sought to become world-

wide. The Christian Gospel had to adjust itself to the new demands these made upon it and proved its world-dominating power by doing so. We shall speak later of the manner in which this was accomplished. It is sufficient at this point simply to state that already with New Testament times this work of assimilating ethnic spirituality had begun. The writings of Paul and John and the Epistle to the Hebrews are evidences. But it should be noted that even in those portions where the ethnic spirit is manifest the spirit of the apocalyptic survives and mingles with the other. We see it in the Pauline letters to the Colossians and the Ephesians. The writer, with all his ideas of the immanence of the divine and with his readiness to make use of the Gnostic cosmology, still thinks very largely in the terms of the Jewish apocalyptic. We see it in the Gospel of John, where the high mysticism and spirituality of the writer have not yet led him to abandon Apocalypticism. We see it also in Hebrews, where Alexandrian philosophy with all its allegorism has not succeeded in doing away with a literal heaven above the earth, the actual ascent of Jesus into it, and his future real descent. We conclude, therefore, our study of the early Christian interpretation of Christianity by saying that, so far as the books of the New Testament disclose it to us, that interpretation is throughout prevailingly apocalyptic.

4. Apocalypticism in Catholic and Protestant Creeds

An account of the influence of this interpretation of Christianity upon the life and thought of the ancient Greek

church, the mediaeval Roman church, and modern Protestant churches, together with the controversies and divisions connected with the struggle between it and successive modernization of it would fill a volume. We must content ourselves with little more than a bare mention of those features of it which have persisted among the majority of Christians.

It was not possible that the peoples of the near East with their native spirit of piety of the metaphysical or mystical sort should, on becoming Christians, immediately abandon that which had been sewn into their natures for centuries so as to become the warp and woof of their inner life and that Jewish Apocalypticism should be substituted for it. That would be an act of violence. Neither was it possible for the great Church which was growing up and seeking to justify its claim to be the true and sole heir to the Christian tradition either to repudiate the early apocalyptic or rewrite it. The only thing that was possible if the Church was to maintain its claims and retain all classes of believers within its bosom was that the traditional apocalyptic and the new philosophy should be written down together without an attempt to reconcile them or an acknowledgement that a reconciliation was needed. The retention of the primitive apocalyptic was all the more imperative since there was a growing belief that the writings of apostolic men were new "scriptures" and therefore an authoritative declaration of truth, a law of faith for all time. Thus it came about that when the church drew up her creed the new philosophy and the old interpretation of the

apocalypticists were placed side by side. In all the successive developments of the Nicene Creed of the ancient Catholic church there is reiterated the confession of the expectation that Jesus Christ who had "ascended into heaven and sitteth on the right hand of the Father" was to "come again with glory, to judge both the quick and the dead; whose kingdom shall have no end." It is also affirmed: "I look for the resurrection of the dead," which is presently interpreted to mean, "the resurrection of the body," so as to set aside positively all spiritualizations of that portion of the creed.

When the western church became Roman it was still further from possibility that the apocalyptic interpretation should suffice. For the church had now consciously assumed the burden of responsibility for the task of renovating by normal means the very world of whose future Apocalypticism had despaired. Yet the Roman church was compelled, equally with the Greek church, to retain the ancient apocalyptic confession. But this Apocalypticism was no dead letter of the law of faith in this instance. On the contrary, it became a powerful instrument for impressing the popular mind with the transcendent worth of the moral implications of the Christian faith. The approach of the day of universal judgment, the resurrection of the dead in the body, the irrevocable sentence to heaven or hell, became the ground of those mighty appeals to the imagination and the conscience which have enabled the Roman church to hold its millions in leash. At the same time also, the idea of a special, miraculous, and exclusive communica-

tion of truth to chosen men became an instrument for fastening upon the people the claims of the Church to obedience.

Protestantism, with its biblicism and its insistence upon the restoration of the primitive faith in its purity, opened the door to a fuller restoration of Apocalypticism than Romanism permitted. It is true that the Protestant insistence upon the sole authority of the Scriptures has prevented a recrudescence among Protestants, to any appreciable extent, of the visions and trances that were so deeply cherished by Catholic pietists, but it logically demanded the restoration of the whole primitive view of things. That it did not commonly go so far among Protestants was owing to the strength of their moral convictions and their practical good sense. Nevertheless it did pave the way for a repeated recrudescence of millenarianism with its pessimistic view of the world. From this Protestantism still suffers in many quarters, but, on the whole, it is to be said that Protestants have been content to use only those portions of ancient apocalyptic which were the main basis of the Catholic appeal to the minds of the people, namely the factual representation of the coming, the ascent, and the return of Jesus (in the distant future), the day of judgment, the resurrection, the end of the world, and a literal heaven and hell. In one other respect, Apocalypticism persists among Protestants. By its repudiation of an immanent authority in the Church in favor of the plenary inspiration of the Scriptures, it tended to establish in the Protestant churches the view that the saving truth of religion is communicated to men through supra-natural channels of trans-

mission which are not to be subjected to the canons of our ordinary thinking. It is only in recent times that this feature of Apocalypticism has been giving way.

5. Value of Apocalypticism

We shall conclude the discussion of our subject with an estimate. Apocalypticism as an interpretation of Christianity has a fourfold merit. First, it affirms the reality of an unseen world. In this it makes response to a profound longing of the human heart. For among all enlightened peoples who have reflected deeply on the meaning of life, the transitory nature of the goods of this present world and their failure to satisfy the deepest longings of the heart have become proverbial. The spirit of man longs for the eternal and unchangeable, the city which has foundations, the things that cannot be shaken, whose goods, once attained, are ours forever. Such a world, if destined to be ours, would not only secure for us release from the pangs of failure and disappointment here, but the expectation of it would impart a spirit of resignation in the midst of present distresses. The records of Christian piety abound in proofs of this ministry of Apocalypticism. The persecuted in all the Christian centuries have borne unequivocal testimony to the sustaining power of the confidence in the reality of that better world. The belief in the reality of the visions men have had of that world has aided the minds of the unreflecting to reach an experience of peace, in striking contrast to the restlessness that springs from unaided speculation.

But this has not proved to be an un-mixed good. The low estimate of this

present world by contrast has often led to a disparagement of the common tasks of life, a lack of sympathy for those whose lot is inextricably bound to material things, and a generally pessimistic and censorious spirit. Earth is too often regarded only in its contrast with a heaven, and man only in his contrast with God. In its theory of the higher knowledge, Apocalypticism exhibits another weakness. For by its depreciation of our ordinary thinking on religious subjects and its reference of all divine truth to supra-natural means of communication open, as a matter of fact, to the favored few only, it has tended to the creation of a religious aristocracy and to a depreciation of scientific investigation and philosophic enquiry. Where Apocalypticism has flourished there has been almost invariably a corresponding low estimate of the value of the native working of our minds and a shrinking from the severer tasks of learning. In short, by its predication of two separated worlds and its claims to a supra-natural knowledge, Apocalypticism tends to bisect our human life, to destroy its unity, and to make a free natural communion between God and man impossible.

Second, Apocalypticism has the merit of affirming a purposive, divine government of the world. It lifts the whole of human life above the realm of chance. It leaves no room for fatalism or the idea that the course of the world is a meaningless round of happenings. Moreover it attaches a dignity to human affairs by holding that in the midst of all complexity and seeming confusion there is an end toward which all moves, and therefore there is order. Hence also the

power of foresight and predetermination so characteristic of men is recognized as of like nature with the supreme power in the universe. There is therefore a dignity attached to human actions both good and bad.

But this merit of Apocalypticism is seriously compromised by its conception of the manner in which this divine end is attained. The world is supposed to be controlled from without, and its history has too arbitrary a character to permit us a reasoned view of its course. If the natural course of things is to be subjected, without warning, to interference from without, and nature's laws either do not exist as laws or they may be set aside at any time by fiat from on high, then the mode of the divine government of the world is contrary to that which now commends itself to us in political circles as worthy of our allegiance today.

Third, Apocalypticism by its picture of a great judgment day stands for the supremacy and finality of righteousness in the affairs of men. The expectation of such an event imparts a necessary sternness in the presence of crime. It tends to support the affirmations of the human conscience and to raise the moral powers of our nature to their rightful supremacy. It sets aside as frivolous every theory that tends to belittle the human personality, and it stamps as damnable every attempt to rob men of their moral initiative and responsibility. It tends, therefore, to confirm and to purify the efforts of civic communities to establish methods of unswerving justice in the government of the people.

On the other hand, it may be doubted whether the postponement of the day

of judgment to the distant future does not tend to a legalistic view of our relations to God and to an obscuration of the truth that the execution of divine justice is immanent in human life, that the judgment day is now. It has thus indirectly supported conceptions of salvation that represent it as an unnatural resort to special provisions for escaping at last the consequences of sins. Its views of life are serious, indeed, but not serious enough.

Fourth, Christian Apocalypticism has the merit of standing for the supreme worth of the personality of Jesus Christ as interpretative of the worth of our human personality and as the divine ideal which is to conquer the world. But by regarding him as coming into our world in unnatural ways from without, as accepting our earthly condition only for an interval and as now occupying a realm altogether different from ours, it is open to the charge of making him appear like an accident in human history, and in the end as having only a partial kinship with us. The outcome must be a loss of confidence in the value of the hope of being like him here.

It becomes a question for the modern Christian how far he may hold to those eternal realities set forth in Apocalypticism, how far he can be Christian and yet decline to be bound by the modes of thought and utterance so largely characteristic of the early Christian believers. Are we not more loyal to Jesus Christ and the faith he gave to men, if we set aside as temporary the forms of that faith which cannot commend themselves to our best judgment and sincerest trust and at the same time

seek to retain and fulfil the spirit of his life than if we regard the spirit as bound to the letter? Apocalypticism was a natural mode of thought in early Chris-

tian days, but has it not become unnatural for our days? Are we not false to the ultimate spirit of Christianity if we continue to retain it?

THE ALLEGED EGOTISM IN THE DEMAND FOR PERSONAL IMMORTALITY

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As never before the world is interested in immortality. To no subject has more thought been given. War makes death more immediate and real. Death gives us more concern as to the future. Are we selfish in wanting to live beyond death?

In his recent theological brochure, *God the Invisible King*, Mr. H. G. Wells has written as follows:

Many people seem to find the prospect of a final personal death unendurable. This impresses me as egotism. I have no such appetite for a separate immortality. God is my immortality; what, of me, is identified with God, is God; what is not is of no more permanent value than the snows of yesterday.¹

I choose the foregoing passage as a text for some remarks upon the prevalent, and perhaps growing, opinion which is there expressed. One hears a great deal about a certain sordid selfishness in those who cannot accept for man what is called the "common law of death." It is often suggested in the rationalist press that only the promise of a special and a quite unreasonable privilege in this respect for humanity beyond all other living things can blind the Christian world to the insuperable objections

against the Christian view. The more strident voices accuse us of intellectual dishonesty, of accepting a bribe to play fast and loose with evidence; in short, of what Huxley branded in his singular phrase as "the sin of faith." Mr. Wells uses this last word, as becomes one who is not a mid-Victorian, in a different sense from Huxley's. But he means very much the same and belongs to the same tradition. "Never more," he writes, "shall we return to those who gather under the cross. By faith we disbelieved and denied."² He has exhausted himself in panegyric upon those calm, scientific reasoners who adjust their creed strictly to the facts before them, and asks, almost in despair, when other thinkers—presumably philosophers, sociologists, or theologians—will learn the object-lesson in candor which a chemical or physical laboratory is fitted to teach them.

¹ *Op. cit.*, Preface, pp. xv-xvi.

² *God the Invisible King*, p. 13.

The present article, however, has no special concern with Mr. Wells. Nor do I mean to examine that very important aspect of the demand for immortality which urges that the very presence of so deep-seated a desire in mankind is itself an argument that the desire will be fulfilled. Our estimate of the validity of such considerations must depend on our whole view of the place of the will in knowledge. Most persons are aware that the contemptuous rejection of all logical force in "the will to believe" has suffered damaging criticism in recent years from our very foremost philosophic thinkers. Proof could even be advanced that Mr. Wells himself, in the pragmatic part of *First and Last Things*, has granted a good deal whose positive upshot he has not seen. But the purpose of this paper is strictly limited to one question: does the postulate of personal immortality spring from a motive that has the low moral character of egotism or does it spring from a motive that has the high moral character of faith in the cosmic scheme as fundamentally good?

I

Egotism is well known to be the parent of delusions, but a curious list might be made of the delusions which have sprung from taking egotism as a facile key to all the moods of mankind. The historian of thought is very familiar with those who have argued that there is no such thing as disinterestedness, and that wherever it pretends to exist we have a case of self-seeking in more or less

ingenious disguise. Hobbes treated in this way even the apparent altruism which binds a father to his children, and tried to palm off on us the grotesque libel about a latent expectation of reciprocal kindness from one's child in one's old age. Dryden caught up a similar idea when he wrote:

Our fond begetters, who would never die,
Love but themselves in their posterity.¹

Butler had to contend long and patiently that the existence of greed no more proves men to be without benevolence than the cases of suicide prove them to be without self-love. Carlyle at times seems to insist that virtue means utter self-abnegation. "Make thy claim of wages a zero; then hast thou the world at thy feet. . . . I tell thee, Blockhead, it all comes of thy vanity, of what thou fanciest those same deserts of thine to be."² A curious attitude for one who asserted so strenuously the moral eminence of Frederick the Great! John Stuart Mill and his school would have it that a desire for our neighbor's pleasure is at bottom a desire for our own pleasure—surely one of the oddest outrages ever committed against common sense by the men whom Matthew Arnold has entitled "athletes of logic."³ In our own time Nietzsche thought he had given a complete account both of the democratic movement and of the Christian religion as a desperate insurrectionary effort on the part of the lower type of man to assert himself against the upper type.⁴ Examples could be multiplied

¹ *Absalom and Achitophel*, I, 425-26. ² *Sartor*, Book II, chap. ix. ³ *Literature and Dogma*.

⁴ That expert casuist, Barry Lyndon, had a similar argument about gambling. Play, he held had fallen into moral disrepute though the egotism of those who preferred to swindle by a more plebeian instrument than cards. "It is a conspiracy of the middle classes against gentlemen: it is only the shopkeeper cant which is to go down nowadays."—Thackeray, *Memoirs of Barry Lyndon*, chap. ix.

at will, for we have here one of the recurring obsessions by which again and again philosophers have been misled after an explanatory will-o'-the-wisp. It is one of the *idola theatri* which is constantly obtruding itself to stop real progress in thinking until it has once more been exposed. Perhaps the closest analogue of all to the view which we have set out to consider is Shelley's speculation about the sense of guilt. In *The Revolt of Islam* that habit of self-distrust and self-condemnation which, one would have supposed, must be the very last to incur this sort of blame, is held up as a conspicuous example of egotism! Remorse, we learn, has its root in overestimate of our own so puny significance. We should have no gnawings of conscience, no worry about a disgraceful past, no haunting shame, if we realized just how little we matter in the scheme of things. What are *we* in the cosmic system?

Reproach not thine own soul, but know
thyself,
Nor hate another's crimes, nor loathe thine
own.
It is the dark idolatry of self
Which, when our thoughts and actions once
are gone,
Demands that man should weep and bleed
and groan;
O vacant expiation! be at rest—
The past is Death's, the future is thine
own.¹

Shelley, as we know, was as far as anyone from really approving of this attitude and of what would follow as its consequence. It is all the more significant that the subtleness of the fallacy should from time to time have imposed upon him. We do well to be

on our guard lest the old psychological trap opens at our feet again. For the reproach of egotism has been constantly launched against mankind from the most diverse quarters, not only by the most altruistic men, such as Mill, who are wronging their own disposition, but by the most egotistic, like Nietzsche, who have not humor enough to recognize the quaintness of their satire upon themselves. Let us look a second time at the present use that is being made of it, that we may not allow ourselves to be beguiled through a mock humility.

II

A man is not to be called an egotist because he makes a personal demand upon the universe, unless his demand is an unreasonable one and inconsiderate toward the demand of his neighbor. He may mean simply that *if* the scheme of things has been designed with fairness to the sentient creatures involved, such and such a destiny cannot be meted out to himself. No doubt he is under grievous temptation to overstate his own claim. But this is a temptation which it is surely possible to discount, and it is not satisfactorily escaped by running into the opposite extreme of denying that any claim exists at all. The specious pretense that it is noble to insist on the justice of a certain demand for someone else which it would be arrogant to put forward for ourselves looks very like a piece of vainglory. Do we not often say so because we want the distinction of greater self-denial as compared with others? If A is in the same case as B, then justice implies identical treatment for both, and A's reason must recognize this even when he himself

¹ *Revolt of Islam*, Canto VIII.

stands to profit. Now if, for example, it were in man's power to create a world of lower animals, common humanity would set limits to his using them in a way which ignored their sufferings. And if we believe that the Creator of mankind is just, we are entitled to say that there are some things which he would not do for any ulterior purpose whatever, because they would bear too harshly on the feelings of men. This is the very principle which those who deride it, as applied to the question of annihilation, are the first to insist upon as applied elsewhere. They specially emphasize it as applied to the moral difficulties of the Old Testament—to the treatment of the Amalekites or the sacrifice of Isaac. Still less is the stigma of selfishness to be affixed if what each of us asks for himself he asks equally for every member of the race. Egotism means expecting an undue personal privilege by which someone else's claim, though just as good as our own, would be prejudiced. For example, it was no egotistic allurements which was held out to the parents of mankind when they were promised that they should become "as gods, knowing good and evil." For there was no individual preference involved. The charge would have point if it had been implied that this knowledge was to perish with its first possessors, and that those who came after would be at special loss in consequence. But however else we may go wrong, we are at least not egotistic in pitching high the aspirations of our whole species.

The principle seems an obvious one, but it is persistently overlooked by

those who talk of the "grotesque exaggeration of one's own importance" in the demand for immortality, and of the likelihood that "the plans of God may be fulfilled without us." I have not now in view that quite consistent, if melancholy, position that the universe is unplanned and that its mechanical action is non-moral. I am thinking of those who declare that an equitable purpose of God need take no account of preserving the individual men by whom that purpose is achieved. To me this is as absurd as a moral defense for the car of Juggernaut. No doubt there are other values in the cosmic scheme besides the comfort of human beings. But to say that, no matter how completely our race has its feelings trampled upon and its interests sacrificed, there is no ground for complaint except by "egotists," is to provoke Mr. Hardy's caustic remark that such morality may be good enough for divinities, but is scorned by average human nature.² The arrangement may, indeed, be actual. Acceptance of it as a fact may be forced upon those who look with a calm, clear eye upon things as they are. We may, Prometheus-like, refuse to gratify with a single groan the diabolic Power which has made helpless creatures into mere material for the execution of its whims. Perhaps our very sensitiveness to pain is an added charm for the aesthetic effect upon a deity whose aims are beyond us. But it is too much to ask that the victims shall approve, and it is too much to suppose that they shall brand as selfish anyone who dares to repine or to suggest that something different would be more just.

² *Tess of the D'Urbervilles*, chap. xi.

The reader may have heard of that singular epitaph:

Here lie I, David Ingelrod,
Have mercy on my soul, O God,
As I would do if I were God
And you were David Ingelrod.

There are some who will call these lines impious. To others they are instinct with that faith through which alone the mountains can be moved. When one speaks or thinks so, venturing to use about the Supreme the categories of our human conscience, some critic is sure to remind us either in religious phrase of the "thoughts that are not our thoughts," or, in phrase quite irreligious, about "anthropomorphic simplicity." At bottom the two sorts of criticism mean the same. To the first it may be a sufficient answer that such analogies have the sanction of Him who bade us infer the ways of God from what an earthly parent knows of his own eagerness to give good gifts to his children. And as to the second, it seems at least as probable that the charge of anthropomorphism has been leveled in the wrong direction. Mansel once said that if a God who answers prayer is fashioned in the likeness of human mutability, a God who does not answer prayer has been fashioned in the likeness of human obstinacy.¹ Whence, we may ask, comes that ostensibly exalted notion of a Great Spirit fulfilling cosmic purposes through finite agents and not deigning to concern himself with the destiny of those who are mere tools in his hand? Whence but from the image of a gigantic manufacturer, turning out a finished product

from raw material and careless of the odds and ends which constitute the inevitable wastage of the process? Perhaps all notion of purpose must be excluded from the Most High as "anthropomorphic." But if not, is God less ignobly humanized in conceiving him by an image drawn from the cotton-mill than in picturing him as the head of a family? What sort of purpose is that which gradually completes itself through the bloodstained march of evolution, and to which we must relate as a mere by-product the "grand thaumaturgic faculty of thought"? Apparently the aesthetic effect of the panorama is looked upon by the contemners of anthropomorphism as its own sufficient justification. And what is this but to erect the notion of a God "not anthropomorphic enough to love, yet anthropomorphic enough to be amused"?²

Thus the question arises whether, if the world as we see it is the sole theater of human fate, it can be called fair to the actors who are forced to play the parts in it. It is a question which the great pessimists have answered in very compelling terms long ago, and which has certainly been made no lighter by the tragedy of the war.

III

The impropriety of calling this demand egotistic becomes still more obvious if what we look for is far less a personal reward, or a provision of personal pleasure, than a chance to develop those higher faculties which we are conscious of possessing, and conscious at the same time of having so far used very imperfectly.

¹ Bampton Lectures on "The Limits of Religious Thought," Lect. I.

² This phrase is borrowed from Dean Rashdall, *Theory of Good and Evil*.

Our quest then seems to have no ignoble element at all, but to be the outcry of what is best within us against the failure of what is worst.

Amid the manifold difficulties of the "problem of evil" one clue alone has even the semblance of leading to a solution. We do get some distance on the explanatory way if we suppose that the world-process has for its supreme object the development of character. For we can see how character is expanded amid risks, disciplined in suffering, strengthened by impact against an obstacle, instructed through its very catastrophes. And it would puzzle us to imagine how in the complete absence of evil such education could be carried out. We recognize the value of the soul's adventure, with its inevitable hazards and hardships. The great ascetics felt this to such a degree as to suspect any primrose path that pretended to lead upward, and to see a heavenly prospect only along the steep and thorny way.

This point has been greatly overpressed by those who have thought that they could construct a complete intellectual theodicy which would leave no room for the action of faith. They have, in consequence, been sharply reminded that there is here at the utmost only a hint of the answer to our problem, and that the insight it gives is no more than that of "a dim candle over a deep mine."¹ But if the track it indicates is the right one, then the value of values in the universe, for which all that is so distressing there is to be judged worth while, must be the free moral personality which is being evolved and perfected.

¹ The phrase is Charles Kingsley's. Cf. *Yeast*, chap. ii.

And is not this, on any intelligent view, by far the most credible purpose which an eternal Mind could have set out to realize? Does it not consort with the highest intuition of value which we possess to regard conscience as the crown of creation and to think of the cosmogonic record as having reached a real climax in the words *Let us make man in our own image?*

Once more, it is not in the Christian, but in the anti-Christian, hypothesis that a naïve anthropomorphism lurks. For example, the apologetic of a hundred years ago had a hard struggle with the skepticism of astronomy. The unimaginable extensions of the stellar world which the telescope had made known seemed to dwarf the significance of the human race and to make absurd the notion that earth's inhabitants filled so central a place in the Divine Mind. But surely a truer perspective has been reached when we get rid of the notion that spatial vastness and material durability must be as impressive or as engrossing to the Creator as they are to us. It was not the least absurd of Robert Montgomery's adjurations to the Deity when he bade him pause and think how complex was the apparatus of the solar system and how grave was the responsibility of having charge of it. Nor does it seem much less foolish to speak with a present-day evolutionist about the "lamentable waste in Nature's productiveness" and the improvident haphazard which permits that

of fifty seeds

She often brings but one to bear.

What is all this but to conceive the Most High on the pattern of a mortal

artificer, limited in his resources, proud of his possessions in proportion to their bulk, forced to economize lest he run short, eager to exploit to the very utmost the potentialities at his disposal? Surely the last quality in man which gives us a token of the Divine is the dehumanized material rapacity of modern commerce?

Now, when we evaluate the universe in terms of those objects which we ourselves prize—happiness, virtue, aesthetic pleasure, and the rest—it is extremely difficult to be sure that the balance is not negative. As an acute, if somewhat rhetorical, writer puts it:

Can it seriously be asserted that the *present* race of men deserve to live because of their goodness or of their wisdom or of their beauty? Would not any impartial man, with a decently high moral standard in these respects, if he were armed with omnipotence for an hour, destroy the whole race with a destruction more utter than that which overtook the Cities of the Plain, lest he should leave daughters of Lot among the favoured few?¹

The result, however, may be different if we include in the scale a form of value which transcends all human calculus, but which may be well within the estimate of the Eternal Mind. How much suffering and disorder and crime are worth while, how many other interests are well lost, if advancing moral personalities can be called into being? We cannot say. But we can understand how in presence of such a criterion our judgements may be confounded and reversed.

One thing indeed we do seem able to say—that the development of person-

ality which is worth all this must be on a scale far more elevated and on a basis far more durable than that transient earthly life which we know. And to me at least it seems incontestable that enduring individuality, so far from being of no account in the total issue, must be of its very essence. All character is personal; so far as it is depersonalized it loses moral quality. That the stunted growths which have cost so much pain, the radiant promise which has been denied fulfilment, the germs of nobility which have appeared only to tantalize us by their swift decay, are justified by their life here for a moment before passing into the dark is surely a perfect paradox in a rationally ordered world. It is otherwise if we are permitted to believe that "it doth not yet appear what they shall be," and if amid the confused conflict of good and evil, not only in the wide arena of the world, but also in the mixed and distracted soul of even the best man, we can confidently wait until, in the pregnant words of the late Professor Royce, "this mortal shall have put on *individuality*." If such is our aspiration, in what terms shall we speak of those who would defame it as selfishness or greed?

IV

These points may become clearer if we look for a moment at the sort of "immortality" which is being recommended to us as free from base elements and on that account most worthy to be desired. Perhaps the egotism of the Christian hope will be more apparent when its critics show us another hope

¹ Dr. F. C. S. Schiller in *Riddles of the Sphinx*, p. 100.

which is not egotistic. They are eager to do so. A distinguished philosopher once assured me that he had no wish to live after his body is worn out, but that he emphatically wished to be remembered by his friends for "the few good things" that he had managed to do. And many writers, from George Eliot to Professor Bosanquet, have urged the notions of immortal influence, of the enduring mark which each of us may leave on the generations to come, of the solace in knowing that "to live in those we leave behind is not to die." With this we are told to rest content.

Now those who do not hesitate to caricature the Christian position by calling it the hope of a *pourboire* for the righteous must not complain if one points out into how paltry a thing this demand for remembrance is liable to degenerate. We agree that he who wants to be talked about for his good deeds while he is alive has a poor ambition. Is it any better to thirst for this after death? Carlyle used to speak with some contempt about the "celestial value of man's approbation," and about those who "fret their poor souls to fiddlestrings"¹ because this has not been sufficiently bestowed upon them. Is the matter wholly changed when we substitute posthumous fame for contemporary fame? Alas! it is the same sort of fickle populace to which the appeal is made in either case. Tennyson put the point well:

Do men love thee? Art thou so bound
To men, that how thy name will sound
Should vex thee lying underground?²

¹ *Latter Day Pamphlets*, "Hudson's Statue."

² "The Two Voices."

Moreover, waiving for the moment Mark Antony's disturbing thought that it is our evil deeds whose effect endures and our good which are likely to be interred with our bones, is it not common experience that whether for good or for evil no one's memory remains green for long? Mr. Hardy, whose courage never blinks a cruel fact, has a sad little poem³ on the quick action of this forgetfulness. The figure of the dead at first "shines within each faithful heart," but not many seasons have passed until it grows faint; when the men of the same generation have dropped away, the picture to those who succeed is no more than that of "a thin and spectral manikin," and even to the last survivor of those who lived with him the glowing image of the hero has become

a feeble spark
Dying amid the dark.

Indeed no poorer or more delusive hope could well be suggested than that which suffuses the rhetoric of a memorial sermon or rounds off a speech at the unveiling of a tablet. The talk goes on about a body that is buried in the earth, but a name that liveth forevermore. Oblivion within twelve months would be nearer the truth. Neither speaker nor hearers, though united in a generous conspiracy to treat such words as real, can be under so obvious a mistake about the corrosive rapidity of time.

It will of course be replied that it is not the fame as such, but the fact of having deserved the fame, which brings legitimate pleasure. I accept the amend-

³ "His Immortality," in *Poems of Pilgrimage*.

ment of the theory, merely pointing out that the need for it shows how careful we should be lest we traduce the higher impulses of mankind. But does even this desire escape the charge of just that same sort of "egotism" which belongs to the wish for individual survival in all except its coarser forms? I want to feel that *my* deeds have raised the human level of virtue or of culture or of happiness. It is not enough for me that advance has been made. The achievement of others gives me less satisfaction than my own achievement. Surely a falling away from that common consciousness to which all individual claims appear mean! I refuse to be merged in the mass. I cannot rejoice in just the same degree if Lord Lister has discovered a sepsis as if I had discovered it myself. As the cynical Dr. Likeman says in *The Soul of a Bishop* we want the Most High not to deal with the world as a whole, but to take notice of ourselves personally. Is this wrong? Is it not rather the deep conviction that in the end the great values are personal values, that not the Hindu idea of a personality lost in Brahma, but the Christian belief of an incarnation of God in the individual, fulfils the highest moral impulse that we know?

V

The poets have great psychological insight into the moral and immoral desires of mankind, so that we do well to ask what they have said about an impulse whose worth seems doubtful. If you ask them whether immortality is a fact their answers are discordant. But if you ask whether the desire for it is noble or ignoble they are strikingly

at one. Few of them, and these not the greatest, have welcomed the idea of annihilation. Shelley indeed spoke of

Heaven a meed for all who dare belie
Their human natures.¹

But Shelley is an exception. To most of his order the eternal hope is something to be either encouraged or pitied, never to be blamed. It is either a venture of heroic faith or a myth of pathetic fancy. It is a postulate whose insight will find ultimate corroboration and whose courage will not fail of its reward, or it is the beautiful but delusive dream of those who know not the brutality of things and the contempt shown to man's most praiseworthy aspiration in this hard world of causes and effects.

It is significant, for instance, that Milton, even when he attributes the longing to Belial, takes care to present it as no selfish desire for continued pleasure, but as a recoil from the idea that mind with all its unique powers has been framed only to perish:

. . . . for who would lose
Though full of pain, this intellectual being,
Those thoughts that wander through
eternity?²

The school which our indignant ancestors named "Satanic" used to direct its derision, not against any egotism that it saw in the wish to be immortal, but against the naïve simplicity which clung to so improbable a belief, or the strange forgetfulness of life's suffering which could make men wish to renew it beyond the grave. Byron's soliloquy on the upturned skull has no suggestion of selfishness in him who could hope for its reanimation, but suggestions of folly in those who could think such a thing

¹ *Queen Mab*.

² *Paradise Lost*. Book II.

possible, or who did not rejoice that the tragic human struggle was at length ended. The little urn said more than a thousand homilies. The "dome of thought," the "gay recess of wisdom and of wit," could be looked into through lack-luster eyeless holes. The arch was broken, the wall ruined, the chambers desolate, the portals foul. The very worm had at last deserted it:

Can all saint, sage, or sophist ever writ
People this lonely tower, this tenement
refit?¹

For his own part Byron would have no desire to live again just because he had proved life to be so poor a thing. He would not take chances upon another experiment. A comparative estimate of joys and pains made it clear that

whatever thou hast been
'Tis something better not to be.²

The silence of that dreamless sleep
I envy now too much to weep.³

Yet no one has been more passionate than Byron in the protest that the individual here and now does not get his deserts, and it is plain that if he saw any likelihood of a future state governed by more equitable principles he would recognize in it no fulfilment of egotism, but the satisfaction of a genuine moral demand. Perhaps in his best mood he even entertained this, as when he wrote:

Yet if, as holiest men have deemed, there be
A land of souls beyond that sable shore,
To shame the doctrine of the Sadducee,
And sophists, madly vain of dubious lore.⁴

As the representative of the other extreme among the poets, Tennyson

¹ *Childe Harold*, Canto II.

² "Euthanasia."

³ "And Thou art Dead, as Young as Fair."

⁴ *Childe Harold*, Canto II.

has shown us in his incomparable piece "The Two Voices," how the moral nature is swayed backward and forward between the notion of a personal immortality and the plea that the purpose of the universe may be adequately fulfilled though every individual should perish. The doubting voice reminds us of our insignificance:

This truth within thy mind rehearse
That in a boundless universe
Is boundless better, boundless worse.

Think you this mould of hopes and fears
Could find none statelier than his peers
In yonder hundred million spheres?

Or will one beam be less intense
When thy peculiar difference
Is cancelled in the world of sense?

But the poet sees that whatever else may be said for this, it could never be called justice, nor could the world that was so planned be anything else than a horror:

The wish, that of the living whole
No life may fail beyond the grave,
Derives it not from that we have
The likest God within the soul?

Who loves, who suffer'd countless ills
Who battled for the True, the Just,
Be blown about the desert dust,
Or seal'd within the iron hills?

No more? A monster then, a dream,
A discord. Dragons of the prime,
That tare each other in the slime
Were mellow music match'd with him.⁵

Is this egotism? Or selfishness? Or the Spirit itself bearing witness with our spirits that we are sons of God?

⁵ *In Memoriam*, LV.

VI

There is indeed much danger that each of us may take himself too seriously, but there is little risk that we may think too seriously of Man. Egotism is bad, but there is also an unctuous repudiation of egotism in which we think to show ourselves humble by pouring scorn upon the human race, and at times even end in that most grotesque of all attitudes, a boastfulness about our own modesty. Who, for example, has not listened to public prayer in which acknowledgment is made that the Most High might justly have hid his face forever from our fallen species, and that a world of frail creatures "sentenced," as Coleridge put it, "to be born with such a fearful disproportion of their powers to their duties"¹ might in all fairness have been dismissed for their failure to eternal torment? Apart from the very undevout speculation that something different from the providential plan would have been perfectly appropriate, or that the redemption of the world was an act of divine caprice, is not this a quite un-Christian denial of value and of rights to the imperfect human soul? It sounds strange indeed to bring together Mr. H. G. Wells and the old Calvinists, but their moral standpoint is here the same, though put by the latter theologically and by the former so very untheologically. Under the veil of self-depreciation they are united in a common scorn and a common harshness toward their sinful kind. We read that in the Colossian church there were those who alleged egotism in coming with "boldness" to the very Throne. They thought that if poor mankind was

to communicate with the Holiest of all it must be through a long chain of angelic intermediaries. Was it such as Mr. Wells that St. Paul had in mind when he used that singular phrase "voluntary humility"?

Mr. Hardy has been mentioned in this paper, and it has long seemed to me that that great novelist, who has produced much that is both vehement and profane in its assaults upon the Faith, has an underlying sentiment on this subject which is far more Christian than it looks. Mr. Hardy has no belief in the survival after death, but he feels with St. Paul how miserable are those from whom this hope is taken. Though the misery cannot be escaped, he will not affect to minimize it or to conceal his bitter and thoroughly moral rebelliousness against a scheme which thus casts the human soul as rubbish to the void. Writers with what is called a "sunny earthiness," like George Meredith for example, are said to be free from Mr. Hardy's morbid pessimism. Meredith would go up each morning to the summit of Box Hill and "cry 'ha! ha!' to the gates of the world." But so long as in a tragic situation *Jean qui pleure* is more tolerable than *Jean qui rit*, Mr. Hardy will be felt to have struck the deeper note. The cosmic assumptions of *Jude* and *Tess* are terrible indeed. But if one is convinced of their truth, then by the authority of Him who bade us believe that not stellar systems and inflexible laws but human individuals are their Maker's anxious care, we shall say that the spirit of wild revolt is as truly Christian as a reckless acquiescence would be pagan, and that

¹ *Aids to Reflection.*

in this respect the most tragic of living writers is among those whom God hath girded though they have not known him.

Probably part of the impulse which has led to the prevalent neglect of the immortal hope is the fear of what George Eliot called "other-worldliness." The Dean of St. Paul's, in a singular article which he contributed last July to the *Hibbert Journal*, urged that the absence of any explicit teaching about a future state is an indication that a Christian should not make it a prominent object of his thoughts. It seems a curious idea, in view of the fact that such writers as Richard Baxter let their thoughts dwell on this a very great deal. One is tempted to say that *The Saint's Everlasting Rest* is a book of as genuine devotion as any that we are likely to get from those who affect spiritual altitudes which Baxter did not reach. Dean Inge, we may suppose, does not mean to censure the mood which gave us the fifteenth chapter of *II Corinthians*. If the tremendous anticipations which that chapter contains are seriously cherished, it does not seem either practicable to say just how far they should be meditated upon, or psychologically possible that they should be thrust into the background. Least of all at the present time can the wistful and expectant eye be closed. We may wonder indeed at the reticence of the

New Testament, and perhaps it is well not to guess too eagerly at reasons, or to pry with too inquisitive speculation into the wisdom that is above us. We can realize how reward and punishment alike become a hindrance rather than a help if they are kept too constantly in view. For it is as we serve our day that we develop those qualities which shall be worth preserving and carrying over into a larger day, and we often develop them best by thinking least of any outcome that they may have beyond their intrinsic beauty and their intrinsic worth. It is good that those whose duty is to be done amid the shadows and the gloom of this world's work should not be too frequently dazzled by a beatific vision. Not without reason has it been ordained that the things laid up in store are such as eye hath not seen nor ear heard. The traveler must immerse his energy in battling with each difficulty of the road as it comes, cheered only by occasional and fitful glimpses of the City of the Quest. Such glimpses, however, few though they be, that soul must surely have which would not be utterly baffled by the enigmas of the way, but would believe, as has been finely said, that "there is a divine meaning in the world, and that humanity has not laid the sacrifice of hopes and struggles, of prayers and tears, upon the altar of an unknown and unknowable God."¹

¹ Edward Caird, *Evolution of Theology in the Greek Philosophers*.

THE RELIGION OF CHILDHOOD. III

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V. Where the Religious Process Begins

The very question of the religious ideas of childhood itself brings us back to our conclusion that religion is not mainly a matter of ideas. Take the simplest of religious ideas, the notion with which we may very well begin the ideational side of religious nurture—the idea of God as a Father. How shall a little child judge of the divine fatherhood except through his own paternity? What if his own father be very far from a model father? How, then, shall the notion of fatherhood serve him in his approach to God? Mrs. Mumford, in her *Dawn of Religion in the Mind of the Child* (p. 47), calls attention to the fact that, in the slum districts, the idea of fatherhood may be almost repellent, for it means the exercise of brutal power. But it is not alone in the slums that a defective fatherhood may defeat the effort to bring God near to childhood, for there is much negative or defective fatherhood outside the slums.

The point is that the nurture process, on its ideational side, must make use of concepts which experience has familiarized, and that these will be valid and useful only in so far as the life from which they are drawn is itself a well-ordered, normal, truly religious life. We must go beneath the structure of ideas to the complex of relationships which underlies it. And here the fact is laid bare that

religion has, at bottom, to do with a set of relationships rather than a set of notions. This is not to contend that right living can ever be far separated from right thinking, but merely to say that right living conditions right thinking.

Away back, before the direct religious nurture of childhood begins, there must be built up that structure of mutual love and order which we call a home. The child has a right to be born into a home where there is already established an actual reverent and loving moral order. From the day of his birth, that order must lay hold upon him with firm and loving hands. The reason for this lies in the fact which we have already discussed, that, undisciplined, the momentum of his racial inheritance will simply carry him on to a life of settled antagonism to all outside himself which in any way interferes with his own blind self-satisfaction, will in the end make of him a "sinner."

The first lesson, to be wrought into his nervous structure before he is aware of himself, even, is the lesson of regularity, a lesson which is to become, through its constancy, the basis of all habit. Life is not a haphazard affair; there is a time to sleep and a time to eat, and the very well-being of the organism itself depends upon a mastery of these times and seasons. Thus a regular regimen becomes the basis of physical

health and good temper, but it becomes also the basis of moral discipline. For, as time goes, that home discovers to the little adventurer that this same principle of order operates in other ways—not only is there a time, but there is a way, a way of doing things, a method of showing courtesy, helpfulness, and good will; and there is a spirit that breathes through it all.

The infant soon takes the regularity of his regimen as a matter of course, and depends upon it, is very much disturbed when anyone responsible fails to observe it. The little child, too, takes the established order of his home as a matter of course. One is expected to say "Please" and "Thank you," one is expected to share his good things, one is expected to control his temper, one is expected to "say grace" at meals, one is expected to be loving and kind. The little child takes these things as a matter of course, as a part of the established order, if there is an established order in his home.

But it takes a degree of vision, of devotion, and of moral exaltation rather uncommon on the part of parents actually to maintain such a home as that. In a very great proportion of the homes which cherish high ideals the struggle to maintain them has been carried on with only partial success; caprice, impatience, lack of vision have too often disrupted the order for the time being. Sometimes the power of unideal forces operative outside the home has been so great that they have intruded and imperiled the little lives within through their ignoring of the law which dominated there. Even so, when the child recognizes that the rule

to which he is asked to conform is also binding upon his parents and that they do not excuse or pass lightly over any incidental infraction of it upon their own part, that standard becomes binding to him also. He does not reason it out, but he intuitively recognizes the same spirit in his parents toward the law of their lives which they require of him.

Next to the establishment of such a controlling order is the temper or spirit of the home. The distinction is not wholly an artificial one, though the right spirit is essential to a truly desirable order. It is not an artificial distinction for the reason that there are some homes where there is a great deal of regularity and a surplus of short temper and hasty language. The point to be observed here is that it makes a vast deal of difference in what spirit things are done, whether there is dignity and a happy helpfulness, or a fretful, peevish spirit. There can be insistence upon duty done without bluster or display of temper, and such quiet insistence carries farthest always. One cannot overestimate the value of the spirit of cheerful optimism which has confidence in God and tomorrow. From the start it operates to secure health and happiness in the home circle. To possess such a spirit is to realize what we have already spoken of as "home religion."

Home religion, rooted in a regular regimen and loving self-control is the ideal matrix of the religious ideas of childhood. Father gives thanks to the Heavenly Father at mealtime; father and mother, at the time of daily worship, join to express the family dependence upon God, and the children with

them; each child has his verse of Scripture, his share in the common worship, his little bedtime prayer, his childish grace at meals. This means that religion makes its advent into the child's consciousness along with the daily regimen, and seems to him just as much a matter of course. There is no element of skepticism in the questions he is almost sure to ask about God, etc., nor does he question the right of religion to make claim upon him.

He early becomes aware that his home has a higher moral sanction than the will of his father and mother, and religion and duty seem essentially related. His infractions of the will of his parents require, not only an adjustment with them, but also that in the process he shall include his Heavenly Father, who is grieved when he is naughty and whom he may please by being happily obedient to father and mother. Under such wholesome discipline he grows up to become increasingly aware that wrongdoing is never the little private affair of the wrongdoer, but that the whole order of the moral universe, from father and mother up to God, calls upon him to do right.

In such a basis of religious nurture, religious instruction finds its proper foundation. But religious instruction does not begin with an argument, nor with a series of propositions; it begins rather with the great and simple assumptions of religious faith: God, the loving Father; Jesus, the great teacher and friend; prayer, not asking for things, but loving fellowship and expressed trust; duty, not as arbitrary law, but as the wish of our best Friend; glad service, as unto him who gives us all good things; life everlasting with him

and his. These things all relate themselves very closely to the experiences of such fortunate childhood from an early moment in its history; it is just as natural to speak of them as of the sunshine and the flowers.

It has been abundantly shown that children thus happily environed may grow up Christians without any radical crisis of adjustment. If it is not assumed and taught them by their parents and others that they are not of the household of faith, they may in mature life be able to look back across the whole of life, as they recall it, with no memory of a time when they were aliens unto God. This does not mean, of course, that their lives will always be in perfect adjustment to their religious ideals; but who among us can claim any such thing? It does not mean that there will be no cross-purposes, no strain and stress. What mature Christian is beyond these experiences? It means simply that, having been taught from their earliest years that they are children of God, they come increasingly to respond to this faith and to live in accordance with it. The decision to unite with the church and to make public confession of their faith, coming as it usually does in connection with life's initial personal decisions in early adolescence, is a simple affirmation of what the nurture process has already done for them, and a personal commitment to the ideals embodied in that process, in so far as they are yet within their reach.

VI. Why Child Nature Conditions Child Nurture

We have been speaking of the nurture of childhood under somewhat ideal conditions, though all the while

aware that such conditions are rarely attained. In a very large proportion of instances the home lack must be corrected, if it can be corrected at all, by the Sunday school, or by some inspiring Christian relationship. Even if conditions almost ideal were assured, there is still the growing child himself to reckon with: he is not a piece of putty, but a growing organism.

Without attempting too close an analysis of the process by which the infant becomes a matured personality, we may say that there are at least three discernible successive movements in it: the personalizing, the individualizing, and the socializing. The first three years of life are pretty well given up to that development and mastery of the organism which shall bring it into effective and participating fellowship with a world of persons. The little adventurer learns to control his movements, to balance himself, to walk and run; but he also learns to express himself, imitating the sounds which he hears, associating them with objects and actions, and finally becoming able to use the great social instrument—language. What a marvel it is that in a couple of years or so, with no linguistic background whatever, he can do to better effect than ever again in his life, perhaps, that most difficult of things—master a foreign tongue! But there is evidence enough to show that a good while before he gains control of this instrument he has learned to differentiate between persons and things, and to class himself with persons. This differentiation and the mastery of the rudiments of a language are, of course, but the beginning of the personalizing process, but

with their attainment it has come to full definition.

Just here begins the second movement, from now on a condition of the first—the individualizing movement. Nature intends that in a world of persons he shall be himself a person, differentiated from all the rest, an individual among individuals. However necessary the social matrix, he must come to feel, to think, to act for himself. In so far as he does, he will not be a mere effect, he will become a creative cause in God's world. In so far as he does, he will not be mere clay in the hands of the potter, but a maker of his own destiny; not merely acted upon, but active in harmony with his own preference and character. It is for this reason that there is for some years of his early childhood a strong emphasis upon individuality. He is a little individualist in his play. Even although he shows his social nature by desiring playmates, he is far from the stage of team work; what another builds up, he knocks down; and the kaleidoscopic character of his activities forbids any great amount of co-operation. His individualism often shows itself in marked fashion by bringing him to cross-purposes with parental authority. Thus it not seldom happens that contrary suggestion works best with him at this stage. In the years from three to six he finds himself and tries out his newly discovered selfhood against the foil of the parental will. Happy is that child who finds a parental will that cannot be moved, associated with an ever-ready sympathy and an intelligent understanding of the child's developing selfhood.

At about the time he starts to school the third, or socializing, movement becomes predominant. Until he is twelve or thirteen, the child is in what Kirkpatrick has well termed the "period of competitive socialization" (*The Individual in the Making*, chap. vii). The school life introduces the child to a larger world. Having developed his individuality to a considerable degree in the narrower home circle he enters now more definitely upon the business of learning to live with others. Just as the social discipline of the home began to work before he was even aware of himself, so now the social discipline of the school and the playground is operative from the beginning of this new epoch. How great a contribution is made by others of his own age to this disciplinary process we cannot estimate; certainly it is very great. Schoolmates and playmates help him to understand and conform to the laws underlying social relationships; their co-operation, sympathy, rivalry, and ridicule are indispensable. While his own individuality is strengthened and regulated by this discipline, it is also brought under social control in a new sense. And as over against the opinion or will of the individual—father or mother—it is now the opinion or will of the group which most strongly influences him. Yet all through this period the socializing process is strongly competitive rather than co-operative. On the playground this individualistic, competitive spirit is particularly manifest in physical form—among boys, in tussling and even in fighting. All through this period, too, what playmates and schoolmates will think of a particular sort of action

has much to do with its continuance or abandonment; and the social pressure of the larger group is heavy upon him long before he has reached the end of this period.

In the transition to adolescence, from twelve years on, the socializing process becomes predominantly co-operative, and—though competition of group with group is a marked characteristic of the period—the individual comes pretty thoroughly under the law of his own particular group. What this smaller group thinks becomes for a time almost the law of life; the "gang" or the "set" seems for a while to exercise almost complete control over a very large proportion of boys and girls in early adolescence.

It is apart from the purpose of this discussion to go at length into this phase of the question. It is enough to indicate that the nurture process is very decidedly conditioned by the developing nature of the child himself. Moreover, it has still to be shown that an additional factor—the qualitative difference between childhood at any stage and childhood at any other stage of the process, and the qualitative difference between childhood at any stage and adulthood—likewise conditions the nurture process.

Too often it has been tacitly assumed that the little child is but a reduced replica of the grown person. How untrue this assumption is can be shown in a variety of ways. First of all, his physical proportions are different: the length of the child's face when he begins to walk is about three-fourths the length of the adult's face; but the length of his legs is only about four-tenths.

Not only so, but the very chemical constituents of his body are upon a different scale; for example, the amount of water in the body of a child is 75 per cent, while in an adult it is but 58; and, again, the amount of lime in the bones of a child is but 6 per cent, while in early maturity it becomes 8 per cent and increases with age. Far more significant than either of these is the fact that the child differs from the adult in nervous organization. It is not merely that he does not have the experience which adulthood has, it is far more that he is lacking certain developed nervous structures which condition the life of maturity. This is shown in marked degree in connection with the growth of the brain. The brain cells are all present at birth; the brain reaches full size at approximately eight years of age. Until that time, then, we may well say that there are certain phases of life which are structurally impossible, the reason being that until then the brain processes have not completed their growth; after that time much that is structurally possible is still not possible for reason that the necessary stimulus and experience are wanting. An illustration of the practical limitation of incompleting structure is to be found in the inability of the kindergarten child to master the finer co-ordination of peripheral movements involved in learning to write or to play a musical instrument. The reason lies in the fact that the brain centers which control such co-ordinations are not themselves completed structures.

Interest is a condition of successful learning. One of the very great problems in the educative process is just that

of adjusting the higher interests which it is believed the child ought to develop to those interests which are native to him. Just because a single lifetime is too short for the unaided mastery of the technique of life which society has developed through ages of effort, and just because the trial and error method is too costly, society has elaborated an educational process whereby it endeavors to bring the new generation into early possession of this stored-up racial experience. The old-fashioned method was to start right in with grown-up interests, but modern education has learned to reckon with the native interests of childhood, which are themselves very closely conditioned by the developing instincts, and to be satisfied with extending these and ministering to them, until by very virtue of the process itself childhood becomes interested in a higher type of satisfaction.

The nurture process in religion is similarly conditioned. The religious educator knows that the religion of childhood lies, at any given stage, very close to its dominant interests; he knows that to disregard these is to court utter failure. He seeks, therefore, to understand better what it is that nature intends by the dominant interests of a given age—whether imitation, the story interest, the impulse to competition, the gang impulse, the reading craze, or what not. He is very sure that the activities in which the child at a given stage persistently engages are the expression of a great and urgent need within him, and that the process of religious nurture will find its opportunity as it ministers to the needs thus expressed, endeavoring to interpret religion as it

is involved in these very processes rather than to transport the child, by some *tour de force*, into an unreal and detached world of religion.

If it is a matter of making God real, the process will be related to the great world into which the inquiring spirit of childhood is leading the little adventurer, and to the social relationships, especially that between father and child. If it is a question of nurture in social living—a question, in other words, of moral training—the process will begin right with the home circle and the child's own playmates. Social morality will ground itself in living with the people who at the present time are his closest

associates. In neither case will the process go far beyond present experience and need, although it must be ever aiding in the expansion of experience and need. Only by such means can we avoid the unfortunate hiatus which exists in the minds of many children between religion and life. Only so can the religion of childhood be held to a vital and original type instead of becoming a poor and untimely imitation of the formal side of adult religion. Thus directed, the religion of childhood will consist chiefly in living a normal, healthy life under the social discipline of a vitally religious environment.

CURRENT OPINION

Mr. Wells's View of God

Mr. Wells's attempt to save God out of what he feels to be the débris and wreckage of the old creeds has called forth a multitude of reviews. It has held a prominent place in almost all the leading journals, the articles being written in many cases by outstanding modern thinkers. The writers, for the most part, assume an attitude of superiority and are inclined to be amused at the vision of Mr. Wells's discovery that religion may be a reality. There is generally an appreciation of the fact that out of the horrors of the war a deep religious experience has come to Mr. Wells, but almost nowhere is there recognition of the collateral fact that Mr. Wells is probably speaking to a vast audience looking for guidance in the midst of the world-tragedy. The one exception is the *Times Review of Books*, New York, which says:

Apparently Mr. Wells is voicing a very profound movement of the religious feeling which is stirring the heart of Great Britain as it has not been stirred, perhaps, in all its history. Evidence of this religious unrest and groping and of longing for spiritual consolation has come in many a book from England during the last two years. In a land where death is striking down fathers and husbands and sons and friends by the hundred thousands such a stirring was inevitable. "Our sons, who have shown us God," wrote Mr. Britling.

In the *Hibbert Journal* for July, the editor, Mr. L. P. Jacks, deals with Mr. Wells under the caption "The Modern Religion." He first attacks the use of the phrase "the modern religion" as appropriated by the author of *God the Invisible King*. Mr. Wells's leading idea is very old. Does he mean that it is the renascence of an old religion, or does he imply that his teaching is the essence of all religion, both ancient and modern? To call it "the" modern religion suggests an exclusive right to the name and

anybody knows that there are a dozen religions more modern than his, and the keenest opposition to Mr. Wells will probably come, not from the old religions, but from these modern rivals. If Mr. Wells were only conscious of how old-fashioned he is, he would be less combative, less ungrateful, less irritating, less witty at other people's expense. There is hardly a line in Mr. Wells's description of God which is not the result of the Christian environment which produced Mr. Wells. He absolutely refuses to give the name of God to the Veiled Being, the Power behind nature, which, acting through its subordinate, the Life Force, becomes self-conscious in man. After reading the book through carefully twice, Mr. Jacks feels much more interested in the Veiled Being than in Mr. Wells's somewhat "parochial God." The latter is only interesting because of his connection with the mysterious Veiled Being. "It is very ungrateful of Mr. Wells to turn his back squarely upon the real hero of the piece."

Mr. Wells tells us that the modern religion does not argue about God but simply relates, since it is based entirely on experience. He nevertheless plays with the dangerous terms "finite" and "infinite," emphatically declaring that God is finite; but he does not tell us how "finite." "Finite" may mean as big as you please or as little, as powerful as you please or as feeble, as good as you please or as bad. It may be only the infinite in disguise. Mr. Wells tells us God will never end—a strange quality for a finite deity. And is he "arguing" now or "relating"? Where in his "experience" did he get the knowledge that God would never end? The book is a document of great value as a personal confession, but it is bad history and bad philosophy; moreover, it is arrogant, dogmatic, and lacking in catholicity.

It is probable that nobody can write a book about God without doing violence to something essential to the divine nature. He is seen only in secret. Mr. Wells gives two definite impressions—that he has found God or rather that God has found him and that he is philosophically all astray in the account he gives of the Divine Being.

Mr. Wells's discovery of God was preceded by another discovery—that of the incompleteness and mass of imperfections in which Nature and the natural man are alike involved. He saw also that so long as the natural man is unredeemed, science, culture, education, social reform and all the rest are quite powerless to alter these conditions or to save us from their miseries. He saw this as Gotama saw it, as St. Paul saw it, as Dante saw it, as Schopenhauer saw it, as Nietzsche saw it, as Royce saw it, as any Salvationist sees it. Then comes the discovery of God—the consciousness of the presence of another will, not his own, not the "collective mind" of the community nor any other hollow abstraction of that kind. God declares his presence in the hearts of his servants and there is the end of the "proof" of it.

Professor Dewey has an article, "H. G. Wells, Theological Assembler," in the July number of the *Seven Arts*, which is of more than usual interest because it gives a specialist's interpretation of the psychology of the religious experience behind *God the Invisible King*. Professor Dewey sees in Wells's genius for the fantastic a belief that the other side of things is not only interesting but supernatural. He is amused at the ease with which Wells assumes that the modern religion is already established and forthwith sets out eloquently to unfold the dark and unsolved uncertainties of life; at the inconsistencies and awkwardness of Wells's work as an "assembler"; at the enthusiasm which Wells displays over his discovery of ideas that were old centuries ago; at the naïve assumption that traditional theology was not an assembling and co-ordination of what was current in the days of its origin. "We would intimate

to Mr. Wells that in their own days various Councils, Synods, and Assemblies were also 'some' assemblers."

Mr. Wells shows that the evangelical mind is far more thoroughly ingrained than that of either orthodoxy or puritanism. In his section on the rule of life he has the whole paraphernalia of evangelical efficiency. Why quarrel with Brother Sunday because he still speaks a dialect which is going out of fashion among the cultured? From multitudes of evangelical pulpits in this country will come sermons welcoming Mr. Wells into the fold.

Dewey could make nothing of Wells until he came upon that section of the book dealing with benevolent atheists. The difficulty with the atheist, in Wells's opinion, is that he stands alone; he has no one to whom he can give himself. The only escape then for Wells from an unrelieved egoism is recourse to a big Alter Ego upon whom is bestowed the name of God. This suggested to Dewey the psychological mechanism called "projection." When an individual finds a conflict in himself which is offensive and with which he cannot successfully cope directly he projects it into or upon another personality and then finds rest. Uneasy and tortured egoism, finding no rest in itself for itself, creates a huge Ego, which though finite and although not a creator of worlds, is still huge enough to be our king, leader, and helper.

In the November number of the *Atlantic Monthly* Mr. Bernard Iddings Bell professes to report a discussion of Mr. Wells's book at a Chicago club. There is expressed the inevitable amusement at the enthusiasm over new-old ideas, a criticism of the spirit of prejudice and the lack of scientific treatment of history, when a priest undertakes to write out as follows his interpretation of Mr. Wells. Human beings have held three ideas of God: (1) The Veiled Being, the Creator, a God of law, a Deity of inflexible justice to be feared and adored if he is to

be worshipped at all; (2) God as Leader and Guide, the King to whom we must be loyal; (3) God as sustaining, comforting, enveloping strength. The early Christian church felt that all these things were true. They could not reconcile them, but believing them clung to them, and the Nicene-Constantinopolitan creed is the result. Their central idea was that the Invisible King had become visible in the Nazarene Peasant. But Jesus spoke of a Father and a Comforter; these matched the idea of a Creator God and the mystical idea of God. These three the Nicene theology includes under the terms Father, Son, and Holy Spirit. Calvin overemphasized the stern Deity and made a caricature of God. It is against this type of theology that Wells is reacting so violently and not against the balanced creed of Nicaea. Overemphasis on the idea of God as expressed in the mystical form of Holy Spirit was made by the Friends, the Unitarians, the American Transcendentalists, and the Christian Scientists. This is just as lopsided as the theology of Calvin. As Calvinism made God a brute of steel, so this latter type makes God a feather bed. He fails to fit in with life's severities. These two over-emphases have practically ruined respect for Christianity in Protestant countries. The world rejected both interpretations and was just happily materialistic. But with the war, materialism as a philosophy broke down. In his time of need, Mr. Wells has simply found the long-neglected Son of the Nicene theology. He has gone back to the old concept of God as leader and king of the orthodox faith. One thing is sure—those who sympathetically repeat the Nicene creed will understand Mr. Wells better than the other people who read his book.

Changing Christianity

Help for the Christian church in the great and difficult problem of adjustment to new world-conditions is being suggested

from the most unexpected quarters. "Religion under Repair" is the subject of an article by A. P. Sinnett in the *Nineteenth Century and After* for September. A pathetic and bitter attack upon the church as deserted and messageless, which appeared in the *Times*, moves him to suggest with glowing enthusiasm and in perfervid language the "higher occultism" as the guide for the shepherdless sheep. Is the teaching of the church just dust and litter of the past? Then let the people study the occult science and the future glows with hope. Do the leaders of the church talk only pious nonsense? Then the study of "occult chemistry" may open the way to a view of the universe which shall be a revelation and a "discovery" to the lay mind. Like a glowing mystic, greedy for vast imaginative dreams, Mr. Sinnett preaches the occult gospel as the way in which at last science and religion may find their old hostility subdued, and all people, united in harmony, will follow the truth as the great, evolving solar system rolls on to the happier future.

Lady Katherine F. Stuart, in the *Asiatic Review* for October, presents the "Twentieth Century Religion." She sees that there is a general note of uncertainty about religion under the assault of science, church dissension, and the failure of priest and pastor to grip the public mind. Many have become avowed materialists, claiming that religion has been the cause of feuds, wars, and arrested mental and material development. "Away with religion," they say; "let us establish instead humanitarianism and a code of ethics." But the materialist now sees that there must be idealism and even a Deity, since our material civilization, begun in self-sufficiency, has ended in Armageddon.

Lady Stuart brings advice from the East and suggests that Hinduism may give us sane and wholesome guidance. The East knows how to combine art, philosophy, and science with religion into one spiritual

culture. In the West religion has antagonized science while art and philosophy have drawn off to independent realms. The West is suffering from the delusion that religion is a *belief*, but when religion, art, science, and philosophy all unite to interpret, correlate, and corroborate one another, as they do in Hinduism, we then perceive that religion is a *realization*. How much realization of God is there in Christendom at the present time? Yet these countries send missionaries to "heathen" India. The idols of wealth, fame, and popularity are too often the real gods of the West, but in India "there is only one idol, the idol of God"; so Hinduism teaches. If religion is a realization and not a belief, then surely my brother has every right to realize God as he pleases. Only one thing would seem to be unpardonable—that a man or nation should ignore the Lover of all beings. Once more, when tolerance has set the crown upon the brow of Truth, all creeds and classes can unite to serve the next generation. The earth is entailed property—it belongs to the child of the future.

In a lengthy article, entitled "The Moralization of Religion," appearing in the *London Quarterly Review* for October, Principal P. T. Forsyth traces five successive stages through which traditional Christianity has passed during the last century. First there was the effort to rationalize the faith. Next came the spiritualizing of religion as shown in the evangelical and sacramentarian movements, which in places degenerated into mysticism and occultism. The third step was the humanizing of religion, which found voice in the great poets. The humanitarian scientist strives to psychologize religion. The next great movement was the effort to socialize religion which is evident in the various social service organizations and the schemes of Christian socialism. Now, at last, working through all these but taking its own form, comes the moralization of religion. This movement

means the tendency to recognize as the principle of all Christian formations and reformations that "Kingdom of God" which dominated Christ in life and death. The moral and not the rational is the real. It makes the moral experience the ruling feature of Christianity as the religion of moral redemption. This is the New Evangelicalism.

Émile Boutroux has recently made an appeal for "Liberty of Conscience" to the religious forces of his beloved France and his article has been copied by the *International Journal of Ethics* as well as by the *London Quarterly Review*, both October numbers. He thinks that one lesson stands out clearly from the trial through which we are passing: the necessity of extirpating from our society religious intolerance, the scourge which has been so productive of barren strife. Frenchmen in the face of a common duty are united in thought, heart, and will. Must they return after the war to the old antagonisms?

The external powers have persistently been in conflict with liberty of conscience. Even science, by narrowing the field of the unknown, is limiting the place of freedom of individual opinion. These external powers have used various means of mastery. The most ancient and simplest has been persecution. But conscience is a spiritual thing and all force breaks down before it. The whole history of persecution shows the futility of force. Moreover, force does not solve the problems in which conscience is engaged. A second method of control has been compromise—the external powers make a treaty of peace with the spiritual. The fallacy of this solution lies in the fact that the external world and the world of conscience are not separate. Man is a whole whose elements are inseparable. Neither body nor soul can be separated nor does conscience exist apart. Every idea begins an action: every action manifests an idea. Liberty of conscience means

effort, even strife, in the task of modifying the world to its ideal. We have to face the truth fearlessly—between the individual soul and the community all real and lasting peace is impossible unless, amid all differences in principle and point of view, human beings have mutual understanding and esteem.

This has a bearing on the relations of science and religion. When religion and science consider each other only from without they are led to distrust each other or even to regard each other as irreconcilable enemies, but when they endeavor to understand each other in spirit and truth they see that their coexistence is natural and necessary and that they can and ought to render mutual services.

The minimum of mutual human obligation is tolerance. To tolerance must be added, however, respect. "Conscience, that secret and living communion with the ideal, is essentially the power to confront material force by obeying moral laws: this very character confers on it a positive dignity and makes it something sacred to every intelligent being." Since we are all struggling as brothers in the effort to fathom the divine perfection, we owe to each other not only tolerance and respect but sympathy and friendship. Cordial collaboration on the part of all who are devoted to virtue and to their country, however different their beliefs, is the duty our reason dictates. This, too, will be the blessing left to us by the immense sacrifices, the deeds of truest devotion, and the superhuman efforts made in common, without respect of rank or opinion, by the peoples of the warring world.

The Formula for Peace

In the *Atlantic Monthly* for December, Courtenay de Kalb lays down the basis for an enduring peace. He argues that all wars are grounded on the fundamental life-needs and are economic; that the pan-Germanic idea of Hegel would mean the beginning of the decline of mankind. There is need of many nations. By multiplying the units the power of variation and growth is also multiplied and the progress of the world assured. The wills and ambitions of divers peoples oppose the weak surrender of initiative that would impede the cultural development of the human race were the world reduced to a single civic organism. The plan of a League of Nations is in the line of this unification and denationalization. To carry it out means the sinking of national aspirations in the will of a controlling central authority, which logically means the supremacy of the most aggressive of the represented groups. There is something better than this which will preserve the natural tendencies to intellectual growth in the race without the military menace. That is to introduce the principle of natural trade by taking steps to eliminate the fostering devices on which national aggrandizement depends; strip off the tariff, ship-subsidies, bounties, and all the cruder forms of industrial parentalism. This would go far toward the organization of the sisterhood of nations on a true competitive basis of relative inherent skill, knowledge, and ability. In this way lies the open road to peace and progress. We must take either this road or the alternative of trade-war hand in hand with Mars.

THE CHURCH AND THE WORLD

MISSIONS

Woman's Work in Foreign Missions

October 3 was the anniversary of a red-letter day in the history of Christianity. It marked the one hundred and twenty-fifth anniversary of the birth of modern missions, the founding of the first foreign missionary society. The beginning was humble. The total of the first foreign mission fund was thirteen pounds, two shillings, and six pence. Last year, according to reports of foreign missionary societies in the United States and Canada alone, the total income for this cause was \$20,405,493. In 1792 twelve pastors of Northampton met and organized the Baptist Society for Propagating the the Gospel among the Heathen. These pastors sought some place to hold their meeting. They were invited to the home of the widow Wallis. Since then women have always had some part in the work. A recent issue of the *Boston Evening Transcript* contained a review of the work of women in America in promoting foreign missions.

In 1800, Baptists and Congregationalists combined in the organization of the Boston Female Society for Missionary Purposes. A year later Congregational women founded the Boston Female Society for Promoting the Diffusion of Christian Knowledge. The Female Mite Society was established in 1808 by Baptist women in Beverly. The Methodists founded a Female Missionary Society in 1819. In 1823 the Presbyterians established in New York the Society for the Support of Heathen Youth. These early societies represented largely local groups of women, but they were the forerunners of the various women's boards and auxiliaries established and fostered by the denominations in later years. One of the first societies to be organized on a permanent

basis was the Women's Union Missionary Society in 1861 in New York. With voluntary workers and unsalaried officers it has continued its work for more than fifty years. In 1868 the Congregationalist women established the Woman's Board of Missions. In 1916 the income was \$215,423, with \$130,265 additional for the Woman's Board of Missions Interior and \$19,553 for the similar organization on the Pacific Coast. In 1869 the Woman's Foreign Missionary Society of the Methodist Episcopal church was organized. Its income for 1916 was \$1,024,610 from home sources and \$147,126 received on the field. In 1875 the Woman's Foreign Missionary Society of the Presbyterian church was organized. Its income for 1916 was \$222,747. The Presbyterian women have several other boards whose income totals \$400,000 additional. The Woman's Baptist Foreign Missionary Society was established in 1871; its income last year was \$680,200, which includes a legacy of \$300,000. The Woman's Auxiliary of the Protestant Episcopal Foreign Missionary Board was organized in 1871. The funds raised by it are included in the income of the denominational board, which last year was \$962,686. Some others of the women's foreign missionary societies, with date of organization and income for 1916, are as follows: Christian Woman's Board of Missions, Disciples of Christ, 1874, \$4,213; Woman's Board of Foreign Missions, Dutch Reformed Church, 1875, \$91,295; Woman's Missionary Association of the United Brethren Church, 1875, \$49,705; Woman's Foreign Missionary Society, Methodist Protestant Church, 1879, \$20,000; Woman's Missionary Society of the Lutheran Church, general synod, 1879, \$38,054. Other women's societies, with

income for 1916, include: United Presbyterian, \$105,365; Reformed Episcopal, \$4,445; Universalist, \$5,646; German Reformed, \$23,801; Friends, \$20,500; Evangelical, \$18,920; Southern Baptist, \$181,849; Woman's Missionary Council, Methodist Episcopal Church, South, \$235,011 for foreign work, and \$149,213 for home work. Through these women's boards and auxiliaries alone in the United States there was contributed to foreign missions

in 1916 nearly \$3,000,000. "For a century American women have been leading the way, even with their strawberry festivals, their mission-study classes, and the like. They have kept the church's missionary beacon burning, and trained its youth to the broad vision which world-wide evangelism inspires. Many a lay leader in foreign missions today can attribute his zeal to his mother and her missionary society."

RELIGIOUS EDUCATION

Religious Education and Human Welfare

The leading article in *Religious Education*, October, is "Religious Education and Human Welfare," written by Herbert Wright Gates, M.A., director of religious education at the Brick Church Institute, Rochester, New York. He sets forth at the outset that the higher levels of life are attained by the individual only through the subordination of self-interest to the spirit of service. "So the nation must learn to place spiritual human values above material advantage and ambition." The individual must develop a social conscience through social contacts and their accompanying experiences. If the nation is to save itself, it must do so by acquiring a social conscience dominated by high spiritual ideals. We are now face to face with many world-problems. Some of them stagger us. Their wholesome solution can come only through the establishment of a true democracy, that democracy which recognizes and practices the principle of human brotherhood. If to this we must look for the promotion and conservation of human welfare, then what message does religious education bring to bear upon the matter?

After propounding this question the writer answers: "It is nothing new. It is as old as the Christian era and is contained in the words of Christ, 'One is your

Father,' and 'all ye are brethen.'" A sincere application of this principle of love to God and to one's neighbor would solve adequately every one of the great social and economic questions, whether it is the problem of labor, housing, marriage and divorce, charitable relief, crime and reform, peace and war. The establishment of a real democracy and of an enduring peace must be laid in religious conviction. In this is to be found a basis sufficient for the strain imposed by human selfishness and by the conflict of material interests. The expressed conviction of the great company of social workers who responded to the call of the Men and Religion Movement was that "social service must have the religious impulse to make it permanently effective." The task of religious education, therefore, is to make the message of divine fatherhood and human brotherhood of universal force. William James named as the only true criteria of religious experience the qualities of "immediate luminousness, philosophical reasonableness, and moral helpfulness." To the development of these qualities religious training must be directed. The saving of society is assured only when there are trained leaders and a citizenship prepared to follow that leadership. National moral conduct is the net result of the moral choices of the individuals who constitute its citizenship. The task of religious

education relates to the children and the youth, in whom moral ideals and volitional attitudes are most effectively established. In dealing with feeling, reason, and will, at least three factors in religious education need emphasis.

1. *Training in worship.*—The very heart of religion is found in the act of worship. Through this we are helped to realize the presence of God and to appreciate objects which society in its best moments has come to regard as of greatest value. But this worship must be more than an appeal to superficial emotion. We need a socialized ritual that supplies impulses and motives that may be readily applied in the life of today. There is need also of "a hymnology for children and youth fitted to express the religious experience natural to their age, and for adults capable of expressing the best social and religious aspirations of men and women who live in the world rather than in the monastery and the convent." In this respect much improvement is now going on.

2. *Authoritative teaching.*—In religion the human mind craves a final authority. An

external authority, however, is inadequate, because "it yields to the pressure of any other external authority that seems stronger." Jesus' method was to address himself to the moral sense of his hearers. He dealt not in rules but in principles. Furthermore, he laid first emphasis upon simple and eternal principles of truth and righteousness that make their own appeal to conscience. This method should be more widely operative today, whether in home, Sunday school, or church. It is good to be obedient to parents, to government, to God, but it is a larger virtue to be obedient to the right. Herein is the compulsion, not of external authority, but of conscience.

3. *Training by doing.*—Ideals and principles have their value in practice, application, expression. To this end much of the material for religious training should be found in the normal relations and activities of life. It is through this means that children and youth should be led to discover the principles of righteousness and love and service. Make religious education not only real and rational, but vital.

CHURCH EFFICIENCY

War-Work Program of the Young Women's Christian Association

The Y.W.C.A. has a War Work Council. Confronting the problem of special work among women and girls, made imperative by war conditions, this council has announced that an emergency budget of \$4,000,000 will be necessary to meet the needs of this work until July, 1918. Of this amount three-fourths is to be expended for constructive work in America. The remainder will be applied to the work among the women of France and Russia, where the needs are already very urgent.

In *Rural Manhood*, November, N. Margaret Campbell reviews this war-work program. She calls attention to the fact that from the entrance of the United States into the war it was evident that, unless we were

willing to repeat the breaking down of moral standards such as occurred in England and France, we must establish protective work among girls in the communities contiguous to the training camps. Our nation has a Commission on Training Camp Activities. This commission requested the War Work Council of the Young Women's Christian Association to send out trained investigators to assist in making expert surveys of the communities surrounding training camps and to advise with other organizations in working out a program according to the special needs of each location. To do this work ninety-nine secretaries have been sent out. There are ninety-two military and naval stations. Forty-seven of them have already been investigated, and to them a large force of war workers has been sent.

Early in the war it was realized that in some of the camps the expert services of a staff of stenographers and telephone girls would be required. The request has been made in this connection that the Y.W.C.A. provide for these young women adequate chaperonage and suitable accommodations. In fifty different camps the commandant has requested them to build and equip a "hostess house" in order that the wives, mothers, sisters, and women friends of the soldiers may have a comfortable place when they visit the camp. Again, many foreign-born men are now in the army. In the hope of getting employment large numbers of the wives have followed their husbands into the vicinity of the camps. Twenty-two of the largest camps are in the southern states. Special attention is being given to the welfare of colored girls near these training camps. Many women and girls have taken the places made vacant by the going out of the men from industrial life. Just now it is a serious problem to provide for them proper housing and employment conditions. "The work abroad will be devoted first to the provision of rest and recreation rooms for our splendid army of women who are going to the battle fronts of Europe as Red Cross nurses, and to the establishing of cafeterias and restrooms among the women munition workers in France and Russia. All of the work is but breaking the ground and making a beginning of the reconstructive work that must be undertaken as soon as the war is over."

A Union Movement among Lutherans

There is a significant union movement on among Lutherans. This is referred to

editorially in the *Missionary Review of the World*, August. Today, four hundred years after Martin Luther nailed his ninety-five theses on the door of Castle Church in Wittenburg, there are one hundred and eighty million people who adhere to the primary contentions of the Reformation. Among these are about twenty millions of Lutherans. They are now in numerous divisions. In North America there are approximately two million Lutherans who have membership in the General Synod, the United Synod, the Norwegian Lutherans, the Swedish Lutherans, and other bodies.

The General Synod was in convention in Chicago in June. At that time steps were taken looking toward an organic union with the General Council and the United Synod of the South. If such could be effected it is believed there would be a great gain in efficiency and co-operation in missionary and educational work both at home and abroad. The movement commanded great interest while being considered by the General Synod. At this meeting delegates were present from the General Council and from the United Synod. During the discussion the chairmen sat with the president of the General Synod. When the vote for union was taken it was unanimous. "The entire body rose as if moved by one Spirit with a desire to put an end to division. It still remains for the other two bodies to take action. If this is favorable, as seems probable, then the district synods of all three bodies will act. There is good reason to hope that there will soon be a great United Lutheran church in North America, made up of a million communicant members."

BOOK NOTICES

Some Outlines of the Religion of Experience.

By Horace J. Bridges. New York: Macmillan, 1916. Pp. xv+275. \$1.50.

This earnest message from the leader of the Ethical Culture Society in Chicago will be read with profit by all who are concerned about religion. The platform which Mr. Bridges proposes is not very different from that accepted by many Christians who are weary of polemics. In short, he would define essential religion in terms of the spiritual values which all earnest men may experience. It may not be possible for men to agree on a definition of God, but the attitude of reverent worship and the quest for spiritual reinforcement may be found in all varieties of creed. So, too, the spiritual ideals of Jesus' gospel can be espoused with equal zeal by men who could never agree on the same Christology.

While thus writing in a spirit of appreciative toleration, Mr. Bridges does not attempt to eliminate his own convictions. That he has no interest in what orthodoxy regards as the fundamentals goes without saying. He depicts the "rediscovery of Jesus Christ" mainly on the basis of Schmiedel and Nathaniel Schmidt, with the result that Jesus appears as a prophetic seer whose utterances are much closer to the moral idealism of the Ethical Culture Society than to ecclesiastical interpretations. A very good chapter on Socrates shows him to have emphasized a critical attitude which is needed to round out the religious life. Ministers of religion "should know the words of Socrates as familiarly as they know the words of Jesus."

The final chapter on "Religion and Nationality" argues that since many of the functions in human education and development which the church assumed in the Middle Ages have now passed into the hands of the state, religion should express itself in loyalty to the nation, bringing into politics and into international relations that moral idealism which is at present an important desideratum.

The Evolution of the Hebrew People and Their Influence on Civilization. By Laura H. Wild. New York: Scribner's, 1917. Pp. xii+311. \$1.50.

Miss Wild has written a book for beginners. It is designed to let such inquirers know for what the Bible stands and how Bible-study relates itself to other branches of learning. The book ought to serve its purpose well. It does not make too great demands of the beginner. It meets him at least half-way. It does not tie him down too closely or too long to any one subject. It ranges about freely through the whole biblical world seeking out the interesting

and attractive spots and finding them. It makes a wide range of appeal, offering a little of almost everything, e.g., geology, archaeology, ethnology, comparative religion, comparative literature, excavations, explorations, and a relatively long presentation of the life of primitive man.

Miss Wild's attitude is free and open, but relatively conservative. The patriarchs function in her narrative as historical persons. The Elijah narratives are not critically treated. But in a beginner's book this is good. Occasionally a slip is made in accuracy, e.g., monuments unfortunately do not *always* tell the truth (p. 15); nor does *tel* mean "city" (p. 18), but rather "mound" or "ruin." On page 42, the last sentence in the second paragraph does not construe. But the book is interestingly written and will furnish excellent supplementary reading when used alongside of a good textbook.

Ephod and Ark. A Study in the Records and Religion of the Ancient Hebrews. (Harvard Theological Studies, III.) By William R. Arnold. Cambridge: Harvard University Press, 1917. Pp. 170. \$1.50.

Professor Arnold, of Andover Theological Seminary, has furnished a fresh and suggestive study of the terms for ark and ephod in the Hebrew Bible. There has long been a wide difference of opinion as to the connotation of the term ephod. At times it clearly indicates a garment worn by the priest. At other times it seems to indicate some solid article and is commonly supposed to have been a type of idol. Some scholars, however, have persistently sought to establish the meaning of girdle or apron for the word everywhere. It is quite natural indeed to feel that the same word should have in general the same meaning throughout its usage, and there certainly seems to be nothing in common between an apron or a girdle, and an image. Professor Arnold has cut the Gordian knot. He sets forth, and, in the judgment of the reviewer, establishes, the proposition that the word ephod, wherever it seems to connote a solid object, has in reality been substituted for the original word ark. This suggestion was first made by George F. Moore. Professor Arnold has, however, worked it out systematically and set it upon its feet. He proceeds from this starting-point to show that the ark itself was a specific instrument of priestly divination among the ancient Hebrews. He also makes probable the claim that there was an ark of God, or a "sacred box" as he prefers to designate it, at every local shrine. The ark was not a unique thing, but a common element

in the equipment of a shrine of Yahwe wherever it might be found. In addition to these general conclusions which make this work one of first-class importance, there are many acute textual and exegetical suggestions scattered all along the way, and for good measure we are given two appendixes, one on "The Divine Name Yahwe Sebaoth," and the other on "A Troublesome Passage in the Elephantine Temple Papyrus." It is perfectly safe to call this study a brilliant piece of work.

The South Today. By John Monroe Moore. New York: Missionary Education Movement, 1916. Pp. xiv+251. \$0.60.

This is a book prepared for mission study classes primarily; but it may be commended confidently to the general reader. The author's spirit is sympathetic, generous, and discriminating. He insists upon the fact that the South is not a section of America to be dealt with on the basis of a problem, but an integral part of a great country with insight and devotion to effect the solution of its own problem. Now and then the pages are burdened with too many details; but these have been for the most part placed in appendixes. The illustrations are good.

Faithful Stewardship and Other Sermons. By Father Stanton. Edited by E. F. Russell. New York: Doran, 1917. Pp. viii+183. \$1.35.

Father Stanton was known as one of the great extemporaneous preachers of London and this is the second volume devoted to his sermons. They bear all the marks of his characteristic style and are, together with the sermons of Mr. Moody, among the best examples of free utterance in the pulpit that we have. There is nothing of the method found in conventional homiletics in these fervid sermons. It is a joy to see the preacher get started. He is in the thick of his sermon right away. Here is an example from the sermon on the text, "Beware of false prophets." "How, in heaven's name, did these two words, 'false' and 'Prophets,' come into conjunction? False Prophets! Why, a Prophet is a man who speaks for God; how then can the word false be put before Prophet? Surely, there must be something wrong here. What a sharp sword this is to the Ministry" (p. 24). Another example is from a sermon whose text is "My God will hear me." "Are these not five delightful words to hear? Count them on your fingers, there are five—'My—God—will—hear—me,' and never forget them.

They have the sweetness of heaven." As is common in extemporaneous speech, there are frequent lapses of predicates, many exclamations, and much loose sentence structure, which is made up for by the inflections of the voice and the gestures of the speaker. These sermons present a rare combination of dogmatism and practical religion. Father Stanton knew the needs of his London and he spoke directly to it, even if it were often through the words of doctrines and ceremonies which to many of his hearers must have seemed outgrown. The message was significant, not because of these, but in spite of them. This is real preaching.

John Fourteen. By James H. Dunham. New York: Revell, 1917. Pp. 320. \$1.50.

The author is dean of the College of Liberal Arts and Sciences of Temple University. He seeks to do for the fourteenth chapter of the Fourth Gospel, which he calls "The Greatest Chapter of the Greatest Book," something akin to what Dr. Bernard did for the larger section, John, chaps. 14-17, in his *Central Teaching of Jesus Christ*. The exposition is exceedingly discursive. There is little reference to any technical item concerning text or meaning of words. There is much valuable suggestion and often bits of real insight in the exposition; but it is prolix and does not hold the interest of a reader except as some especial concern with this chapter calls for such extensive discussion. The writer uses the psychological approach to the problems raised in the exegesis; it would have added much if he had lightened the long and sometimes wearisome interpretations with more concrete and human illustration.

The Faith and the Fellowship. By Oscar L. Joseph. New York: Doran, 1917. Pp. 226. \$1.25.

This book belongs to a growing literature, in which men are seeking to express the old truths of Christianity in the terms of modern life. It is not a book for the defense of the faith so much as for its clearer statement; and this is sometimes the most effective line of defense. There are fourteen papers in the volume, covering the most significant aspects of the Christian message. These are good, honest statements, but they do not make such a peculiar or permanent contribution to our modern thinking as the introductory commendation by Dr. S. Parkes Cadman had led us to expect. But the volume will give a Christian a deeper appreciation of the meaning of his religion as a growing experience.

THE AMERICAN INSTITUTE OF SACRED LITERATURE

CHURCH AND COMMUNITY A PROFESSIONAL READING COURSE

Conducted by
ALLAN HOBEN
University of Chicago

STUDY III

Required Books

Gates, *Recreation and the Church*.
Aronovici, *The Social Survey*.

The social gospel frankly recognizes man's lateral relations as within its scope. Faith and character are regarded as a collective achievement. We rise or fall together. The gregarious interests of normal persons of all ages must have scope for clean, Christian expression. Compulsory isolation, morbidness, and the drab monotony of unending toil make against the abundant life. In fact, extreme reactions from such conditions often explain, in large measure, the intermittent debauch and the moral lapse. Therefore the certainty of a right amount of leisure, together with its proper distribution and uses, constitutes a part of the social ideal which the church must cherish. Fatigue and hopelessness disarm the soul by breaking down moral resistance. Hence, for full Christian living, each life must have some guaranty of surplus energy sufficient for the pursuit of pleasant interests that are freely chosen and some desire for the larger life of happy human association. This is an important consideration in any attack upon vice.

Gates uses the word "recreation" to cover active as well as passive play. Some authorities restrict the term to those passive forms of enjoyment which are suitable for the receptive moods of tired adults, while play is considered as involving greater action and effort and as therefore more pertinent to young life.

Any large conception of play will at once reveal its affinity with religion. Historically all the rites, feasts, ceremonies, and celebrations of religion have held something of the nature of play both in terms of their sociable and congregate spirit and by virtue of their symbolic nature. Just as for the small child play puts social meaning into meager tokens used as playthings, so the same spirit among primitives made worship dependent upon the play spirit. So also music and rhythmic exercises were both play and worship.

This spiritual side of play, if one may call it so, this playfulness, is indeed very friendly to religion. The doing of the thing for the joy of it and not as by hard necessity seems to mark the difference between morality as such and its more buoyant brother, religion. Heartily to espouse the will of God rather than grimly

to endure the cosmic order—that is the spirit of play transforming morality into religion. So I should like to add to the theoretical approach which Gates makes an appreciation of play as covering all the free art interests of human life, all the activities which are their own immediate reward. Here we find worship and the play with sounds which gives us music, the play with color which gives us painting, with form as in sculpture and architecture, with ideas as in philosophy, with literary imagination and form as in poetry.

The reward of work is deferred, the reward of drudgery is despaired of, while that of play is present in the experience or action itself. There is therefore some truth in the saying that when we work we do what we have to and when we play we do all we can. When these happy forms of self-expression are brought over into the field of physical games and exercises the same rule holds. For it is not the form of activity, but the free abandon, the immediate interest, and the inherent satisfaction, that impart the play quality to action. One may be on an athletic team only as a worker or drudge; one may do calisthenic exercises as grim toil; and one may mow a lawn or make a speech in sheer play.

Now as one views the factory system and the world of labor in general it becomes apparent that the spirit of play can have no great place in the fragmentary operations falling to any one worker, and that economic necessity, rather than free choice, determines almost wholly how one must spend his working-time. Nor is there any reasonable expectation that efficiency methods of production will be altered so as to afford an art or play satisfaction to the operative. The direction of such improvement as may bring self-expression and satisfaction to the worker will be in the nature of reducing the working-day to a reasonable minimum (as eight hours for the present) and in organizing and providing for the rich personal use of the leisure thus secured.

Without training and scope for the wholesome use of leisure, "time off" cannot be turned to the best account. It is at this point that the religious and civil forces carry a distinct responsibility for the morale of labor. Important questions in this regard are somewhat as follows: What should be the home supply in wholesome recreation? Can the worker there pursue such interests as music, gardening, experimenting, beautifying the premises, reading, entertaining friends, or any hobby which is essentially his own free choice and self-expression? What compensations of life, what tribute to his own soul, does home afford? What provision does the community make for congregate forms of recreation? Are these commercialized, as in the saloon and public dance hall, the movies, the theaters, and the poolrooms? How far should the community go in suppressing or regulating these forms of private business and how far in municipalizing recreation? Should music and the drama be municipalized as have libraries and art museums and playgrounds? What may the church do in directing public policy and in supplementing existing recreational agencies? How may the church best cooperate with other bodies in regulating and standardizing commercial recreations?

While awaiting a more thorough democratization of recreational means the church will do well to attempt something more than a merely critical and negative attitude toward the recreation business. For example, managers of moving-picture houses, being engaged in a legitimate business and dependent wholly upon public good will, are usually sensitive to any well-organized demand for the moral

rights of childhood and the law-abiding temper of the citizens. They are in many instances amenable to friendly approach and to the reasonable demands of their constituency. Ministers may inaugurate methods for demanding good, clean films, but it is better tactics, perhaps, to bring pressure to bear, not as a group of ministers, but through strong social and civic organizations whose delegates are pooled in committee form for this purpose. Support and commendation of every attempt to meet good moral standards may be quite as effective as chronic protest against every lack of taste or every breach of moral propriety.

If the churches are to exert any considerable influence in determining the recreational policy of the community, it is very true, as Gates has pointed out, that they must adopt some method of federated action. The lone minister and the single church are rather negligible, whereas all the ministers and their combined membership are more effective than is usually supposed in the improvement of public policy.

The survey section of Gates's book may well be treated in the second division of this study. His chapter on some typical church programs ought to inspire the reader to ingenious and vigorous use of his immediate plant and his own church forces.

It is evident that in his treatment of the subject Gates has chiefly in mind the children and young people. And this is correct, since the most positive and formative values of play are highly significant in character formation. I should like to confirm the worth of his brief chapter on the "Value of Play and Recreation" by giving the gist of my own convictions gathered from experience in this field.¹

I have found play to be the best offset to morbidity and the safest outlet for hilarity. It co-ordinates the neuro-muscular outfit, giving grace, self-possession, and satisfaction; builds a fund of energy that makes goodness athletic, aggressive, effective; develops the sporting spirit which is fairness and good cheer in victory or defeat; quickens response to the order of the will and makes the obedient body; secures abandon and that total response which religion requires; and team-play is superb education in group loyalty.

From the minister's point of view the problem of Sunday recreation is often perplexing. The ideal of a day of inaction seems no longer tenable. Until more can be done to secure leisure for athletic games on Saturday, and possibly on other week days, the policy of preserving Sunday as wholly a day of worship and passive rest would deprive masses of people of such exercise as is desirable for complete living. On the other hand, the conversion of Sunday into a great money-making day by commercial amusements makes against the highest worth of that day for human life and character. It is perhaps still possible to provide both worship and such recreation as does not infringe the rights of those who desire only undisturbed worship and rest. In the interest of fairness it should be recognized that the poor and those who work long hours throughout the entire week must have freedom for joyous exercise although not financially able to follow motoring and golf after the fashion of many of the rich. In so far as the minister's attitude is negative it should be directed against the commercialization of the day and the invasion of its periods of worship. On the positive side he can do no better than to stand with the Master in his assertion that *the Sabbath was made for man and not man for the*

¹ See Hoben, *The Minister and the Boy* (The University of Chicago Press), chap. v.

Sabbath. With a growing perception of the fact that every day is the Lord's Day it may become possible, without offense to the church conscience, to make a program for every day, including Sunday, which will best serve man's entire life in terms both of health and of worship.

Turning to the second reading assignment, it will be noted that Aronovici's book deals with the survey as such and pays no particular attention to church participation or benefit in such a task. It is desirable, however, that the minister should first come to appreciate the survey as a scientific, community task before endeavoring to promote survey methods through the church. The narrow contentment which may result in a few more members for the Sunday school or the church will thus give way to a socialized conception of community responsibility. The administration of religion as a purely separate enterprise or as a detached segment of life becomes doubly undesirable and unprofitable in the light of the social survey.

The survey idea has a history and a record of development. Its beginnings in startling magazine articles with characteristic contrasts, in sociological novels as of Dickens in England and Sinclair in the United States, were such as to arouse public opinion and also to quicken the resentment of the enterprises or communities which were the involuntary subjects of such study. Gradually better and more thorough methods of diagnosis have been worked out by sociologists. Foremost in this field has been the work of the Russell Sage Foundation. The city minister should have a set of one of its recent surveys, such as that of Springfield, Illinois, or Topeka, Kansas. No religious survey and no inferences therefrom can approach a maximum certainty and value without a heroic attempt to conform to the Sage standard.

It is only recently that preparation for survey and effective use of findings have received proper emphasis. A survey superimposed upon a community devoid of an enlightened desire to know the facts of its own life cannot produce the best results. The public mind must be educated and the community leaders assembled solidly behind the project. The area of interest to be studied must be clearly defined. One may not expect to get everything in one sweep. The Cleveland Educational Survey is a model in this respect. The available forces in finance and personnel and the self-consciousness of the community may dictate the study to be made. Equally important is a forcible, popular method of using the facts secured so as to achieve social improvement in the field studied.

The temper and attitude of the press, of labor, of capital, of the church, and of all important welfare and civic organizations must be known and used with social wisdom that is alert and instant. The attitude of a presumed good will and public spirit is more efficacious than the most trenchant criticism. Fault-finding is not the aim of the survey. It is dedicated wholly to the improvement of conditions. In Aronovici's book, pp. 1-34, something of the needed preparation and of the goals of survey work is briefly outlined. In the subsequent chapters he sketches the essential forms for surveys in specific areas of community life—his sample questions being, perhaps, the best part of the treatment. Chapter ii of Gates's book should be compared with Aronovici's "Leisure" section, pp. 109-30.

The significance of the survey for actual improvement in the field studied rests largely on the educational and propaganda use of the data obtained. Here charts, graphs, exhibits, pamphlets, and efficient publicity play an important part. It is necessary to visualize statistical results in picturesque, arresting fashion and with scientific truthfulness at the same time. Comparison with other advanced communities whose standard should be attained by that under study and comparison of one needy part of the given community with other more favored districts in the same way constitute a reasonable form of challenge.

While it must be kept in mind that the community is a whole and that all the life therein is so interrelated as to condition progress in any one field on the social attainment in any or all others, still the relation of survey findings to church efficiency affords a great and profitable task for the church leader. It is only with such information that he is able to determine the best approach to the life and thought of the people, to develop a wise, progressive program, to avoid unnecessary duplications and undertakings impossible of achievement. No doubt many ministers are working blindly and devotedly in situations which if analyzed would mean a redirection of effort and greater success. No diagnosis has been made, and treatment is therefore traditional or haphazard.

One of the best books designed to carry over the survey method to church use is that by Charles E. Carroll, *The Community Survey in Relation to Church Efficiency* (Abingdon Press). With one standard Sage survey and this book the pastor could intelligently participate in survey work and effectively improve church method. From the church point of view, however, there is one element of survey that has not, in my judgment, received due emphasis. It may be called the spiritual inheritance or assets of the community. Sometimes it is called social heredity. Communities have a character or personality quite as pronounced and persistent as is the case with individuals. The character and ideals of the original group of settlers, their nationality, early institutions, customs, and codes often carry over for a long time. Important survivals exist in their reading, cultural interests, religious preferences, and governmental schemes. The leader cannot know his parish well without a grasp of this history and a well-formulated idea of what may be called its apperceptive mass.

The frequent change of pastorates and an imperfect knowledge of the actual life within the homes of the residents may leave even a pastor who knows the external facts of a survey unable to reach the inner springs of action which are determined by the historic type and replenished in the intimate circle of the home. Social diagnosis for religious ends needs to pay careful and thorough attention to these spiritual assets. The voluntary, cultural life of the people within their own homes is a matter of primary importance for the pastor's task. The human element in the problem is forever his especial charge.

Closely allied to this is his survey of personality in terms of potential or active leadership. In all projects affecting the higher life and welfare of the people he should be able to use the very best lay and professional leaders. If generals or even captains are available, he will not do well to assign important movements to the corporal. In many instances the minister's knowledge of men will lead him to a reasonably good choice, but it is doubtful whether the ordinary pastor has

made any thorough survey of leadership in the light of each of the several projects which he would have his church carry out for the community good.

This brings us to the matter of an internal survey of the church organization itself. Supposing that the community is known according to the approved methods of social survey, it then becomes necessary to canvass the church organization in terms of structure and personnel so that a full measure of service may be rendered. This is highly important in view of the rapid changes and heightened emotional life of these stirring times. Must not structure be determined in the light of such needs as community study reveals? The church is made for man and not man for the church. Even the antiquity of this or that structural device must bow to the certain needs of contemporary human life. No absolutism of the past should be allowed to impede this sort of democracy. I take it that in church organization everything is up for review, including denominationalism itself. All will be brought to the ordeal of trial where Maximum Service is judge and All the People jury.

With regard to personnel one could wish that in addition to the every-member canvass for financial support there might be a thorough and exact listing at the same time of several forms of preferred service which each member would agree to render. The church must be conceived as a working force and not as a sanitarium. Discipleship is not escape, but enlistment. We need the selective draft. All should be registered as workers. This is the best cure for spiritual invalidism, the best tonic to Christian loyalty.

Questions for Discussion

1. What provision does your community, as such, make for a wholesome use of leisure?
2. What amount of leisure do the workers in your three most important industries have?
3. How may play minister to religious living?
4. What are the arguments for supervised play?
5. If a survey were to be undertaken in your community, what persons should be chosen for the executive committee?
6. Have the reading assignments suggested to you any changes in working plans? If so, what changes?

THE REALITIES OF THE CHRISTIAN RELIGION

BY GERALD BIRNEY SMITH

and

THEODORE GERALD SOARES

Professors in the Divinity School of the University of Chicago

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

The Great War is challenging every man and every institution. What things are really worth while? Some of our ideas and habits must go to the scrap heap. Others, gaining new meaning, will be built into a new and better life. What about religion? What in it is real enough and vital enough to meet the challenge?

This course offers to ministers and to religious leaders a teaching medium through which to lead their people to a personal appreciation of those things in religion which are fundamental—the great realities of the Christian religion. A glance through this first study will illustrate the comprehensive yet simple method of the course which draws upon the experience of great religious leaders in all ages as source material. No books other than the Bible are required. For use in classes the studies are published simultaneously in THE INSTITUTE¹ at 50 cents. Suggestions to leaders are published only in the BIBLICAL WORLD.

NOTE TO THE INEXPERIENCED STUDENT

Read each day's portion carefully, and if possible think it through until you can satisfactorily consider the questions which the instructor raises. The ability to think clearly will be one of the most valuable results of this study. If you should find a question which puzzles or disturbs you, and it is not easy to satisfy yourself concerning it on the day on which you find it, pass on to the next day's work without anxiety. It is very possible that the question will answer itself through your later study. If you are satisfied after some time that the question is still unanswered, refer it to THE INSTITUTE headquarters and help will be given you by correspondence.

INTRODUCTION

Religion is a personal experience. We often think of it as a system of doctrines to be learned, or as a form of worship. But neither doctrine nor worship has any meaning unless a personal experience is thereby expressed.

In this course we shall be studying religion as a personal experience. We shall try to see how some of the great religious utterances of men of the Bible, as well as of men in Christian history, are expressions of the questionings, the hopes, and

¹ Address THE AMERICAN INSTITUTE OF SACRED LITERATURE, The University of Chicago, Chicago, Ill.

the moral convictions of persons who were trying to find the meaning of the experiences through which they were led.

Religious experience consists in the attempt to relate the events of one's life to the great spiritual forces in the universe, and thereby to ennoble and strengthen and consecrate life in vital communion with God's purposes. Often the religious man is perplexed. He does not know what God's purposes are. He has to think over his experiences and find something which suggests a way of prayer and trust. If we once see that it is this quest for God which makes religion vital, we shall be prepared to understand why religious doctrines vary so much in content from age to age. It is because the problems of experience vary. The religious significance of any belief must always be sought in the experience which the belief interprets rather than in the content of doctrine as such.

The result of such a study as this will be twofold. On the one hand, we shall be inspired and stimulated by the religious experiences of others; on the other hand, we shall see that a vital religion for us is to be attained, not by any mere repetition of what other men have said, but by the relating of our own experience to God in ways which are honest and genuine for us. To share the spiritual aspirations of great religious souls is better than merely to repeat their doctrines.

Outline of the Course

- Study I. Religion as a Personal Experience.
- Study II. Inspiration and Revelation.
- Study III. The Meaning of God in Experience.
- Study IV. The Meaning of Salvation.
- Study V. Christian Living.
- Study VI. The Future Hope.

STUDY I

RELIGION AS A PERSONAL EXPERIENCE

First day.—§ 1. Read Judg., chap. 5. This is one of the oldest pieces of Hebrew literature. It is a triumphal ode celebrating the defeat of the Canaanites. What is the poet thankful for in vs. 2? What does he think Jehovah did for Israel (vss. 4, 5, 13, 20)? What conception of God is revealed in vss. 23, 31? Note that this song comes from a people whose pressing problem was the contest with a dangerous enemy. Would you call their religion practical? What kind of help did such religion give them? The characteristic of Hebrew poetry is parallelism or repetition rather than rhyme. It will help you to understand this poem if you appreciate beforehand the fact that one line is frequently but the repetition of the thought of the preceding line in another form.

Second day.—§ 2. What religious expectation did Saul have when he first sought Samuel (I Sam. 9:5-10)? Consider the religious experience involved in the anointing (9:25; 10:1). Note Saul's liability to religious enthusiasm (10:9-13; 19:24; 11:6). How was this explained in those times? Note also his tendency to melancholy, attributed to an evil spirit (16:14; 18:10-12).

Third day.—Read I Sam., chap. 15. Consider the bloody nature of the command given by the prophet. Why did Saul save some of the spoil? Note

that the sin was a failure to obey implicitly. What kind of religion calls for absolute obedience to arbitrary demands? Were there finer possibilities in a religion which could have the noble passage, vs. 22?

Fourth day.—Read I Sam. 22:3, 5; 23:2, 4, 9-12; 25:39; 30:8. With regard to each of these passages consider what David expected his religion to do for him. Note how practical and material was the help expected. Read 26:19-20. It was thought that Jehovah might arbitrarily influence men, but he could be persuaded to desist. Also it was thought that if a Hebrew left Israel he moved away from the jurisdiction of Jehovah. Read II Sam. 12:1-7. What deeper view of God's interest in righteousness is here found?

Fifth day.—Read I Sam., chap. 24. This incident again presents a God whose anger is arbitrary and dangerous, and yet there is a beautiful confidence in his mercy (vs. 14.) We are not sure whether David wrote any psalms, so we shall not make use of them in estimating his religion. On the basis of all the passages studied consider how far this early religion was a kind of bargain with God and how far it was a spiritual fellowship.

Sixth day.—Read I Kings 22:1-23. What is Micaiah's idea of the way in which Jehovah achieves his ends? If a nation should organize its diplomacy through such lying messengers as these that the prophet imagines are engaged to do Jehovah's bidding, how should we think of it today? Micaiah is evidently a noble man ready to suffer for conscience' sake, but the religion which helps him to live his brave life finds no difficulty with deception.

Seventh day.—The material heretofore studied comes from the time before the great ethical prophets arose. It represents a religious experience of a somewhat materialistic type and yet with some distinctly higher elements gradually developing. Note (1) how simple and direct is God's interest in the world of human affairs; (2) how definite and practical is the assistance which men think they can get from God; (3) that God generally expects some kind of payment for his favors; (4) that God is thought of as using diplomatic means to achieve his ends such as would not seem moral to us. Compare these points with your own religious experience.

Eighth day.—§ 3. We pass over more than a century during which the prophets Amos, Hosea, Isaiah, Micah, and others have spoken out of deeper religious experience. But the people tend to prefer the old materialistic religion, which seems more business-like. Read Jer. 7:1-11. Jeremiah is speaking to a people very much concerned to be religious in this practical way. Verse 4 indicates their confidence that the temple will always stand. What are the conditions upon which Jeremiah believes the divine favor can be secured? What actual conditions does he find among the people? What then does Jeremiah believe is God's chief concern?

Ninth day.—Read Jer. 18:1-11. Picture the striking scene in the potter's shop. What does the figure of the clay imply as to Jeremiah's idea of God's control over human affairs? Note that the people were quoting previous prophecies regarding the security of Israel and the destruction of other nations. These promises had been given by Isaiah and others as an encouragement to patriotism and righteousness. But Jeremiah insists that God never gives unconditional promises.

Tenth day.—Read Jer. 14:11, 12; 15:1-3; 25:8-11. These words imply Jeremiah's conviction that the political situation in Judah was hopeless. He sees the inevitableness of the destruction of Jerusalem by Nebuchadrezzar. But why does he think Nebuchadrezzar will come? Who is the real actor in the awful calamity? How did Jeremiah harmonize his religion and his patriotism? Imagine a righteous preacher in Turkey today: could he be a patriot? What would he have to tell the wicked Ottoman rulers?

Eleventh day.—Read Jer., chap. 34. Consider how a patriot prophet would feel with the enemy actually laying siege to the capital. He faces the facts and finds God in them. Note the endeavor of the people to curry favor with God by releasing the slaves, then re-enslaving them as soon as the enemy had withdrawn. How did Jeremiah interpret God's attitude toward such conduct?

Twelfth day.—Read Jer. 31:27, 28; 32:36-44. What was Jeremiah's hope for his people? On what did he base it? What does this imply regarding Jehovah's relation to the nations?

Thirteenth day.—Think over Jeremiah's experience and try to estimate what his religion did for him in helping him to solve his life-problems. It is probable that he was the only man in Jerusalem who got any meaning out of the confused events of his time. He was sure that there was a moral order in the universe. He found this in regarding every event as the direct act of Jehovah. We are more accustomed to think of the operation of cause and effect in material and political affairs. Consider then how your own religion helps you to meet and interpret the great calamities of life.

Fourteenth day.—§ 4. Jeremiah's sad task was to prepare his people for the Babylonian captivity. He interpreted it as a divine chastisement. A later prophet, whose writings became attached to those of the old prophet Isaiah, sought to prepare the people for a return to Palestine. He had a new thought of Israel as the Servant of Jehovah. Read Isa. 41:8-10; 44:21-23; 49:1-4. How warm and confident is the prophet's sense of God's care! What did he think was Israel's work?

Fifteenth day.—Read Isa. 49:5, 6; 42:1-9. The thought changes. The prophet sees that not all Israel is fit to be the chosen Servant, but only the best of Israel. The Servant is that righteous part of Israel through which the wicked part can be saved. What is the Servant now to do? Is the blessing to be confined to Israel? We see the prophets coming to a sense of God's universal love. This prophet is seeking to solve the difficult problem of the suffering of the righteous in this world. He finds the solution in God's wider purpose of love.

Sixteenth day.—§ 5. Recalling that still further centuries have passed, read Matt. 5:38-48; 6:25-34; 7:12. Think of these words as expressing Jesus' own personal experience. Try to picture his life at Nazareth lived according to these principles. How would such a religious attitude toward men affect his daily life as a son, brother, neighbor, workman? What would be his temper and disposition if he lived with God utterly free from anxiety? On what ground did he feel that he could be thus free? Compare this attitude with that of the prophets toward God's providence. Consider your own social and religious life in comparison with that of Jesus.

Seventeenth day.—Read Luke 4:1-13. The actual experience of Jesus in the temptation is not easy to follow. It is given to us in parable form. Consider that he was just about to enter upon his life-mission: it would be fraught with personal peril and might be accomplished by different means, not all of them of the highest. What general principles did he follow? What was his feeling of God's relation to his life-work? Could you distinguish between what men sometimes call practical and what Jesus regarded as worth while? Note how absolutely sure he was that God was with him in his work and that there was a right way to carry it on.

Eighteenth day.—Read Mark 10:13-16; Luke 10:1-10. What was Jesus' view of God's estimate of children? Has this any bearing on the fundamental nature of religious experience? Can a child be religious? How much intellectual accuracy of thought is necessary to be a Christian? What did Jesus do in order to make Zacchaeus a disciple? What evidence of conversion did the chief publican give? What did Jesus think of the evidence? What did religion mean to Zacchaeus after meeting Jesus? From Jesus' attitude toward children and toward a sinner we see his faith that man can live in fellowship with God. This faith in man is part of his religious experience.

Nineteenth day.—Read Matt. 26:36-46. What were Jesus' feelings as he went into Gethsemane? What was the real purpose of his prayer? What faith does his prayer imply? Consider the various temptations to which Jesus was then subject—some of them very subtle. He was seeking most of all to know God's will. How far does such an attitude enable one to discern duty? Why did Jesus regain his calmness after the prayer? Consider the religious experience of a courage based on the confidence that you are performing the highest possible duty, which has been made clear to you through a complete dependence on God.

Twentieth day.—We have studied the religious experiences of soldiers of the early Hebrew time more than a thousand years B.C., of various of the prophets of the intervening centuries, and of Jesus. Notice that to all of them religion was a practical help in meeting their problems. The difference in the religious experience lies in the different kinds of help that each man needed and sought. Think through this long development and see if you can discern a deepening of experience as time went on. Compare your own practical experience of religion with that of these characters.

Twenty-first day.—§ 6. St. Augustine (354-430 A.D.) was one of the greatest men in the history of Christianity. For years he tried vainly to find religious satisfaction, but was finally led marvelously into the consciousness of God's forgiving love. Study carefully the following prayer of his:

"O Lord, help us to turn and seek thee; for thou hast not forsaken thy creatures as we have forsaken thee, our Creator. Let us turn and seek thee, for we know thou art here in our hearts, when we confess to thee, when we cast ourselves on thee, and weep in thy bosom, after all our rugged ways; and thou dost gently wipe away our tears, and we weep the more for joy; because thou, Lord, who madest us, dost remake and comfort us."

Twenty-second day.—Where did Augustine find God? Why was it so long before he found God? What did God's presence mean to Augustine? Can you see how this particular kind of a prayer grew out of a real experience?

Twenty-third day.—§ 7. St. Francis of Assisi (1182–1226) was a romantic young soldier, happy, generous, adventurous, and winsome. His life was changed by a vision, and he carried over into his Christian life the spirit of romance and adventure, taking “lady poverty” as his bride, making humility and obedience to Christ beautiful acts of loyalty, and lavishing generous love on birds and animals as well as on his fellow-men. Read carefully the following utterances of his:

Be praised, my Lord, for Sister Moon and the stars that thou hast made bright and precious and beautiful. Be praised, my Lord, for Brother Wind, and for the air and cloud and the clear sky and for all weathers through which thou givest sustenance to thy creatures. Be praised, my Lord, for Sister Water, that is very useful and humble and precious and chaste. Be praised, my Lord, for Sister, Our Mother Earth, that doth cherish and keep us, and produces various fruits with coloured flowers and the grass. Be praised, my Lord, for those who forgive for love of thee, and endure sickness and tribulation; blessed are they who endure in peace; for by thee, Most High, shall they be crowned.

Twenty-fourth day.—How did St. Francis feel toward the moon and the wind and other familiar things? Was this feeling religious? If so, why? Did St. Francis’ temperament have anything to do with his religion? Compare this expression of religion with that of St. Augustine (twenty-first day).

Twenty-fifth day.—§ 8. The great poet, Milton, was smitten with blindness, and thus prevented from many activities in which he longed to engage. How can a blind and helpless man be religious? Read the following lines from one of his sonnets:

Doth God exact day-labour, light denied?
I fondly ask:—But Patience, to prevent
That murmur, soon replies; God doth not need
Either man’s work, or his own gifts: who best
Bear his mild yoke, they serve him best: His state
Is kingly; thousands at his bidding speed
And post o’er land and ocean without rest—
They also serve who only stand and wait.

Twenty-sixth day.—What difference did Milton’s blindness make in his religious life? What conception of God helped him to find religious satisfaction? Do you think that the last line of the poem would be an appropriate expression of religion for a strong and self-confident religious worker? Can you see how intimately this utterance is related to Milton’s experience?

Twenty-seventh day.—§ 9. Lord Tennyson lost a very dear friend by death, and the catastrophe was a challenge to his faith. In his great poem, *In Memoriam*, he faced the black challenge and found a religious answer. Read the following lines:

Our little systems have their day:
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they.

We have but faith; we cannot know;
For knowledge is of things we see;
And yet we trust it comes from thee,
A beam in darkness: let it grow.

Twenty-eighth day.—Is it possible to be religious when one is compelled to doubt? Could Tennyson formulate a very positive creed? What is there religious about the sentiment of these lines? Compare this kind of religious experience with that of St. Francis (twenty-third day). Could Tennyson have expressed himself honestly in the words of St. Francis?

Twenty-ninth day.—§ 10. Abraham Lincoln, after four years of responsibility during the terrible Civil War, in his second inaugural address spoke as follows:

The Almighty has his own purposes. "Woe unto the world because of offenses! for it must needs be that offenses come; but woe unto that man by whom the offense cometh." If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him?

Do you think a man like Lincoln could carry on a great war without feeling that it had a religious meaning? What was this meaning? Could the war end with any compromise on the slavery question? What would be the effect of any such compromise on religious faith?

Thirtieth day.—Lincoln's inaugural address concludes with these words:

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; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

Notice the precise things to which Lincoln pledges himself. Were these things suggested by the circumstances which he faced? Is it a good kind of religion which he professes? Compare this sentiment with that of Deborah (first day), and see how the content of religion has changed in the course of the centuries.

Thirty-first day.—§ 11. On the occasion of America's entrance into the great world-war in April, 1917, President Wilson voiced the ideal of a new kind of world which this nation might help to make—a world in which all nations should have equal rights and equal responsibilities on a basis of justice, and where predatory warfare should be outlawed. Said he:

We are glad . . . to fight thus for the ultimate peace of the world and for the liberation of its peoples, the German peoples included, for the rights of nations great and small, and the privilege of men everywhere to choose their way of life and of obedience. . . . We have no selfish ends to serve. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind.

President Wilson's message to Congress, December 4, 1917, reiterating this noble, humanitarian ideal, closed with the words:

A supreme moment of history has come. The eyes of the people have been opened and they see. The hand of God is laid upon the nations. He will show them his favor, I devoutly believe, only if they rise to the clear heights of his own justice and mercy.

What is the difference between a war in which one nation seeks to crush others for its own advantage and a war waged for the liberation of all nations from evil

habits of jealousy and greed? How did President Wilson's ideal grow out of his experience as responsible head of the United States? Put in your own words the standard to which God summons nations as it is suggested in the second quotation. Is there as real religion in this utterance as in Deborah's song? As you compare the two, do you find any evidence that religion itself becomes purer and nobler because of centuries of religious striving?

What an amazing variety in religious ideals we find in the utterances which we have studied! Deborah's barbaric song of triumph seems to have almost nothing in common with Lincoln's "with malice toward none and with charity for all," or with President Wilson's ideal of a world with equal rights for all peoples.

Perhaps one who surveys these religious utterances will at first be impressed with the thought that if such different and even contradictory ideas are sanctioned by religion not much is to be hoped for in the way of definite standards. But a more sympathetic study will reveal the fact that in every instance the religious person is relating his life with its profound experiences to the living God. The things most real to him are so important that he wants to feel the power and the purpose of God in these events.

It is precisely this which makes religion vital. Just because Deborah without reserve sought God's blessing on a military triumph she was doing the thing which made possible a religious testing of her ideals. Down through the centuries the men who have honestly and passionately sought to relate their precious experiences to God have learned more of God's character and purpose, until today we are the grateful heirs of a rich and varied human quest for God with all that has been learned from that quest. If we today would be genuinely religious, we must not be content with merely repeating familiar doctrines; we, too, must seek with all our might to relate the great experiences of our life and of our age to God, that we may learn his purposes concerning us.

QUESTIONS FOR REVIEW

1. Give two or three important descriptive words which seem to you to express the spirit of the song of Deborah.
2. Describe what might be called Saul's religious views.
3. Since Samuel and Saul were contemporaries, why was Samuel's idea of God different from and higher than that of Saul?
4. Is it David's religion which prompts his reply to Nathan (II Sam. 12:5, 6)? If so, how do you account for other statements which show David to have been savage and cruel? Estimate David's religion on the basis of the history.
5. Give evidences of the sense of security or permanency which pervaded Israel in the time of Jeremiah's early ministry.
6. Why was Jeremiah alone filled with gloomy forebodings?
7. How did the parable of the Clay and the Potter express Jeremiah's idea of God in history?
8. Why is it right to call Jeremiah a patriot, and what was his hope for his people?
9. How fully do we today believe that a country founded upon justice and righteousness will endure while others fall?

10. Was religion weakened or strengthened by the changes in the course of history from Deborah to Jeremiah?
11. Is our ideal of righteousness the same as that of Jeremiah?
12. Which prophet cited gives us the great ideal of service as an element of religion?
13. What changes of emphasis came to our religion through Jesus' direction of his teaching toward individual rather than national conduct?
14. Can a nation move except as an organized group of individuals?
15. (a) What was Jesus' method of meeting temptation?
(b) How did he discern duty?
(c) How did his conception of God appear in his conduct?
(d) What did he get out of his religion?
16. What was the particular aspect of God which gave St. Augustine the greatest satisfaction? Why?
17. What were the characteristics of St. Francis' religion? Why?
18. What experience of the poet Milton threw emphasis upon patience and inactivity as an expression of religion?
19. What was Tennyson's religious problem?
20. Describe the religion of a modern statesman as seen in Lincoln.

SUGGESTIONS TO LEADERS OF CLASSES

The greatest service which this course can render to those who study it is to enable them to form a habit of clear thinking, and so to secure a basis for right action. The majority of people do not relate their thinking on life in general to their thought on religion, or rather do not realize that in their thinking upon life they are expressing their religion. It is important to help people to distinguish between theology, which is a historical development, and religion, which is an expression of the human soul. It would perhaps be advisable for the leader to make this the theme of his introductory talk. A few stories of the origin of dogmatic doctrines as found in the history of the church would help to illustrate the one side, and the raising of a few fundamental questions which can be answered from personal observation and experience will suggest the other.

The material of this month is particularly rich in possibilities for definite work on the part of the members, resulting in definite reports contributing to interesting programs. Indeed it would be wise to hold four meetings during the month rather than two, and to divide the programs suggested, to cover them.

PROGRAM I

Topics for members for the first meeting may be:

1. The reading of Deborah's song by a *proficient reader*.
2. Religious ideals of the Hebrews in the days of the judges, as seen in this song. (A class contribution.)
3. Stories of Saul and Samuel showing distinctive marks of their individual religion.
4. David's religious ideas as seen in his conduct on various occasions. (Do not omit the little story in II Sam. 23:13-17.)

5. The religious ideas of Jeremiah and their relation to the political and social situation of his times.

6. The mission of Jehovah's Servant to save others but in doing so to save his own soul, and parallels in history. (Is the present war one of these?)

Question for discussion.—Were there some elements of religion which worshippers of Jehovah from Deborah down to Jeremiah held in common? If so, what were they?

PROGRAM II

An excellent topic with which the leader may introduce the program by a brief talk would be "Social Responsibility as an Element of Religion," tracing very broadly the historical development of this idea.

Members may report upon the following topics:

1. Evidences from incidents in the life of Jesus of what he regarded as worthwhile.
2. Stories of St. Augustine which illustrate his religion.
3. Stories of St. Francis of Assisi which illustrate his religion.
4. The story of Milton's blindness.
5. The story of Tennyson's friendship for Arthur Hallam and reading of selections from *In Memoriam*.
6. Incidents from the life of Lincoln which illustrate the principles contained in his words as studied on days 29 and 30.

Question for discussion.—What elements of true religion do you see in the attitude of our nation in the present war? Would such an attitude have been possible in the religion of Samuel, Saul, David, Jeremiah, the writer of the Servant passages in Isaiah, St. Augustine, St. Francis of Assisi, or even Lincoln? Why?

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THE BIBLE AND CHRISTIANITY

The Christian religion might be described as the projection of the religion of the Hebrews into the life of the world. It is rooted in biblical conceptions; its vocabulary is biblical; its basal authority is biblical. A Christianity that runs counter to the Bible would be admittedly a new Christianity. Speaking with historical accuracy, it would not be Christianity.

With some persons discussion stops with these generalizations. But it cannot and does not stop. For the fundamental question remains: What is the meaning of "biblical"? And of course that means: How is the Bible to be used? What is its relation to our religion?

One reply is ready for such questions: Use the texts of the Bible as literal formulas. Disregard their origin and use them as they stand. If the Bible is the Word of God, then its words are the words of God.

True, such an answer is generally modified in practice. Texts that champions of this verbal inspiration do not accept are explained away by elaborate and ingenious methods. No two groups of literalists ever agree. Each answers the other by biblical texts. Only those texts are final that support the particular literalist's views. Paedo-Baptists accommodate the proof-texts used by Baptists; Arminians explain away the scriptural bases of Calvinists; Protestants answer Catholics by appeal to favorite texts.

All this is commonplace. But by no means commonplace is the conviction that the existence of irreconcilable groups of Christians is testimony to a wrong method in the use of Scripture.

Christianity has really defined "biblical" as "an unhistorical understanding and use of the Bible." Instead of raising the question of method it has raised the question of orthodoxy. And there

is no orthodoxy in the proper use of the Bible. For orthodoxy is an authoritative formulation of results which biblical study must reach and not a description of the way in which truth is to be sought.

There can be no proper use of the Bible in theology until there is a proper understanding of the Bible as the record of an evolving religion. The Christianity of today is more than biblical, but it is genetically biblical. The arcs of successive stages of Christianity are longer, but the angle they subtend is the same. And that angle is the religion whose early developments and whose Master we can see in the Bible.

What terms, what social concepts, what institutions, expressed the developing religion is nonessential except that they are the medium of expression for a faith that bred true to itself. The idea of God as personal and moral; of sin as a violation of his will and so more than misery; of salvation as in some way due to fellowship with God; of forgiveness and rehabilitation through the divine Spirit—these conceptions set the tendency of the biblical religion and, embodied in the life and words of Jesus, set the tendency of Christianity.

Understood thus as the diary kept by a developing religion the Bible is of inestimable religious authority. Understood as a collection of theological statutes it is a hindrance to the progress of those very truths whose origin and development it records; piety becomes an attempt to re-establish outgrown ideas and ideals; Christianity becomes possible only for the ignorant.

THE RELIGIOUS AWAKENING OF FRANCE

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In these days all the world is thinking of France. For years we were told that it was losing its spiritual vigor. How far from true were these opinions events have shown. But how can we account for this spiritual power of the land? How far is it of religious origin? How far is it sympathetic with religion? Such questions as these we need to have answered, and PROFESSOR SCHINZ answers them.

To understand well what has taken place in France in recent years, we will first summarize what the attitude toward religious problems was during the last generations. This will bring out the contrast with present conditions. But then we will try, too, to record as briefly as possible the various events which gradually and quietly prepared the rather sudden outburst of idealism about one or two years before the war; this may answer the argument of those who, having failed to notice, or having forgotten, foreboding signs, pronounce the whole movement artificial.

I.

To be complete we ought to describe the tremendous impulse given to areligious thought by the scientific discoveries of the first half of the nineteenth century. But we may take it for granted that our readers are familiar with that subject. We need only recall that A. Comte's six volumes of *Cours de philosophie positive* came out from 1830-40; and that this bulky work provided agnostic philosophy with its leading thoughts for many years to come.

Two theories were particularly significant. The first, that of the evolution

of the human mind, concerned the problem of truth: in its earliest days men explained the world as the expression of the personal will of God; then they gave up anthropomorphic gods for impersonal, metaphysical causes; and finally, dismissing even these metaphysical explanations, they limited themselves to the study of such causes as would come directly under the observation of the human mind; the two first ages, *theological* and *metaphysical*, have come to a close, the *positive* age is just really beginning. The second theory, which is, of course, intimately connected with the first, is that psychic—thus moral, social, and religious—phenomena are as much amenable to scientific investigation as merely so-called physical phenomena; it is simply because they are more complex that they have so long escaped scientific investigation. It was natural that the comparatively simpler sciences should reach first the positive stage: on this logico-chronological development of human knowledge rests the famous classification of science of Comte; mathematics comes first, being independent of any concrete phenomena; then comes astronomy, which deals only with bodies moving freely in space; upon astronomy

follows physics, dealing still with laws of motion, not merely in open space, however, and of a more complex nature—light waves, sound vibrations, molecular motions of various kinds; this analysis of natural bodies was preparing for a more scientific conception of chemical action, and alchemy became chemistry; again, a better knowledge of chemistry would allow biology to reach a scientific stage; biology would form a good basis for psychology; and psychology for sociology, or the science of humanity. Former speculations had naïvely inferred, from the fact that natural causes are less easy to see and define as one goes from astronomy to psychology and sociology, that the latter are less “determined” by natural causes; while, as a matter of fact, if anything there is more determinism as one gets to the more complex phenomena of life.

As can easily be seen, positivism meant a sort of continuous and gradual squeezing out of all contingencies and all idealism in life. Why care about our past, why aspire to higher things, why indulge in religious hopes, if all is dependent on a rigid system of natural causes and effects?

The second generation of positivists or agnostics in France had more influence than the first. The public mind was no longer startled by their theories, which no longer bore the stamp of novelty; moreover, scholars were better equipped with facts, often discoveries useful to industry, which went to supporting also the claims of science. Hippolyte Taine was the powerful writer who impersonated that second phase of victory for agnosticism. In 1856 he had swept away prevailing eclecticism in his book

of terrific sarcasm, *Les Philosophes classiques en France au XIX^e siècle*. And in 1870 he struck the great blow by *Intelligence*; this is a formidable array of scientifically established facts all in line with Comte's idea: there is no social progress which cannot be accounted for by a mental or psychological process, which is itself closely connected with some physiological process, and, finally, “sensation is reduced to a group of molecular movements, a stream and a complex of sensations and impulses, which, seen from another standpoint, are also a stream and a complex of nervous vibrations: voilà l'esprit!”¹

Then comes a new phase. Not satisfied with banishing metaphysical or religious interpretation of mental phenomena, modern agnostics in France suggested boldly that science might replace religion and give to humanity what the church had promised and more, namely, happiness. Of course, over a century and a half ago “philosophers” had promised as much; but the progress of science and of thought changed circumstances so that it looked now like a new dogma. Determinism, it was argued, is not fatalism; the knowledge of the strict and complete system of causes and effects in nature gives us the means of acting according to our wishes; we are no longer dependent on a metaphysical conscience and on an absolute willing power. Littré, the disciple of Comte and the contemporary of Taine, was preaching that dogma with a conviction and even a loftiness that were impressive. In a momentous speech before the students of the Ecole Polytechnique in Bordeaux in February, 1871, he said:

¹ Introduction.

History is a natural phenomenon; and if as such it is not ruled by chance, it is not on the other hand ruled by our whims (*arbitraire*). . . . The course of history can be modified through our intervention, which has become wise by learning and experience, judicious and foreseeing; and it is because the course of history can be altered that we have a part in the destinies of mankind.¹

Such views gained ground. One of the best-known philosophers in the following years was Alfred Guyau, and his two most widely known books are *L'irreligion de l'avenir* (1887) and *Esquisse d'une morale sans obligation ni sanction* (1890). He rises against the tendency to try and save the various creeds from waning altogether by blending them into a colorless and tasteless product. "In most books of today, the Religion of the Future is a kind of compromise, somewhat hypocritical, with dogmatic religion."² He wants to go to the end of the "jugement individuel"; and: "One can count on that force in order to bring about, with the gradual decomposition of dogmatic creeds, the ultimate absence of religion."³

In 1890, too, one of the most influential thinkers of the nineteenth century, Renan, published his book, *L'Avenir de la science* (which had already been written in 1848, but the public mind was not prepared for it then): "to organize *scientifically* humanity [he underlines], such, then, is the last word of modern science, such its bold but legitimate pretense" (p. 37). And five years later the great chemist Berthelot (a friend of Renan) added the weight of his authority to similar views:

We see every day how the application of scientific doctrines to industry increases the prosperity and wealth of nations. . . . The application of the same doctrines diminishes constantly suffering. The history of this century also proves to what extent the fate of all has been improved by the new ideas. . . . Such are the results of the scientific method. Thus the universal triumph of science will finally assure to man the maximum of happiness and morality.⁴

The words which best characterize that whole trend of thought are the following, from the pen of a much less illustrious scholar, but for this reason perhaps reflecting more naïvely the prevailing tendencies in these years: "Religions are purified remainings (*résidus épurés*) of superstitions. . . . The value of a civilization is in inverse ratio to religious fervor. . . . Every intellectual advance corresponds to an equal diminution of the supernatural in the world. . . . Future belongs to science."⁵

This was in 1892. We shall see presently that a counter-movement had been started some years before. This does not mean, however, that areligious views were no longer advocated; indeed, the truth is, that they reach their most consistent form of expression (with Littré excepted, however) long after the reaction had already set in. One needs only to recall such extremists as Rémy de Gourmont in his *Promenades philosophiques*; and, besides Berthelot, who died only in 1907 and who is responsible for the unfortunate words "le monde est aujourd'hui sans mystère,"⁶ the philosopher Théodule Ribot, who may well be considered the continuator in France

¹ *La Science*, p. 423.

² Introduction.

³ *Ibid.*

⁴ *Revue de Paris*, February 1, 1895.

⁵ André Lefèvre, *La Religion*, pp. 572-73.

⁶ *Origines de la chimie* (1885), Préface.

of Comte and Taine. Comte had added a very surprising *Religion de l'humanité* to his system of positive philosophy; Taine made some rather striking concessions later in life to religion (to Protestantism, as Balzac had made to Catholicism); but Ribot never one day waived from the straight line of agnosticism which he had adopted from the beginning of his career as a psychologist. He died during the war in the last days of 1916.

Literature served as a medium between the philosophers and the general public. Sainte-Beuve, and then, especially again, Taine, introduced the "scientific" method at first in literary criticism. The latter, in his famous *Introduction to the History of English Literature* (1864), aroused storms of protest by his sentence: "Vice and virtue are natural products just as vitriol and sugar." Creative literature was not slow to follow: Flaubert's *Madame Bovary* is of 1857, Feydeau's *Fanny* of 1858, Goncourt's *Germaine Lacerteux* of 1865, etc. And after the Franco-Prussian War, which was very short, things went right on: Zola's "Rougon-Macquart" (18 vols.) series was published between 1871 and 1892. The priests were not infrequently taken as chief characters, either to show that they were as much the victims of human passions as others, or for actual and direct attack. Zola's *Faute de l'Abbé Mouret* is of 1875, Prévost's *Scorpion* of 1887, A. France's *Abbé Coignard* of 1893. Estaunié's *Empreinte* (1896) was a gloomy picture of the nefarious influence of the church and especially of the Jesuits on the youth of France. Estaunié did for Catholicism what Daudet

had done as early as 1883 for Protestantism in *l'Évangéliste*. Finally, Zola's *Three Cities* (1898) opposed the religion of science to the religion of metaphysical dogmas and of charity.

This is not the place to try to determine just how far those ideas—which, it must be borne in mind, were perhaps more anti-ecclesiastical than anti-religious—penetrated the masses through the channel of literature; nor how much was due to new socialistic ideas which not only had not been initiated by the church, but had been actually opposed by the church; nor how much was due to other factors still. The fact remains that about twenty-five years ago Brenier de Montmorand could make a sad picture of religion in France in his series of essays, *La Société française contemporaine* (1899). The author tells us that the recruiting of the army of about forty thousand priests needed in France—an army recruited almost entirely from the laboring class and from the peasantry—was becoming harder and harder as the end of the nineteenth century was drawing nearer. Moreover, out of about forty million people in France, not over ten million altogether were baptized. And out of this forty million about one million were *pratiquants*, that is, active members of the church. In a rural community near Paris he found that three men out of one hundred and sixty went to mass. Worse yet, there had always been Christians who would neglect their duties most of the year, but would still go to communion at Easter-time—but in a town near Paris, out of thirty thousand people, our author found that only twenty-five had even that much religious spirit left. If, moreover, the bourgeois

class was observed occasionally to be supporting the clergy, the reason was—signs were very evident—not religious need or belief, but mere cowardly fear of

too much thinking about social wrongs, and lest the working classes, if not kept in control by some strong social or moral machine, should decide to act toward the bourgeois class as the bourgeois class had acted toward the nobility in 1789. . . . The fact is that today, as in 1848, the bourgeois class is afraid; they are frightened before their own work—as Jaurès has explained—and without daring to admit it, they want for their children, masters who can, in the name of some positive belief, teach efficiently the conservative dogmas which will assure bourgeois social security [p. 38].

Finally it may be well to remember that two important political laws were enacted during the last generation which are of interest here: the law of "separation of church and school," of October 30, 1886, which substituted "moral and civic instruction" in place of religious instruction (such textbooks were introduced as Paul Bert's *Instruction morale à l'école*, Burdeau's *Devoir et Patrie*, Compayré's *L'Instruction civique*, etc.); and the law of "separation of church and state": the principle had been discussed since 1872; it became a law in 1905 only; the bill was voted by the Chamber on July 4 and by the Senate on December 6.

If the law must be considered an evil for France—and very few believe that, it simply introduces an arrangement similar to that of the United States—one must grant that the clergy of France did not a little to hasten the blow through their regrettably and clumsily

uncompromising attitude. The action of the political men of France was directed primarily against reactionary and unintelligent Catholic leaders, who ought to have understood that France could not be thankful to the Catholic party for having supported a monarchy which had led to Sedan. Just to oppose the republic, they deliberately took the side of injustice in the Dreyfus affair; that was enough to bring about—some say to *force* on the French government—the law of separation.¹

II

A reaction was bound to come.

It started in the early eighties, which was (as already pointed out) before the agnostic movement had developed its most extreme views. It started as soon as the danger of threatening consequences was fully apparent; was, however, echoed in literary criticism only ten years later; and ten more years elapsed before its influence on creative literature would be somewhat felt.

The rising in arms was prepared simultaneously in two different quarters: in the church itself, and in the world of scholars.

The church had remained comparatively quiet on the question of dogma since the publication of the *Syllabus* (or list of the errors condemned by the church in modern thinkers) in 1864. The first skirmish of a long battle was to be fought outside of France. In 1878, soon after ascending the papal throne, Leo XIII published his first *Encyclical on Modern Errors*. The answer to that was

¹ The story of the conflict is told very clearly in Bracq's *France under the Third Republic*, chapter xiv. The bitterness of the author's own feelings against the Catholic clergy gives some of his words a partial turn; the facts, however, are accurately stated.

given by Belgium, where, in 1879, the civil power suppressed the teaching of religion, up to then required in the schools. The same year the Pope issued a new *Encyclical—On Christian Philosophy*, and in 1880 he recommended that a special chair be founded at the University of Louvain to foster the study of Thomas Aquinas. The philosophy of the Doctor Angelicus, he thought, would offer a solid basis for a revival of scholasticism. In 1888 he went farther and suggested the foundation of the Institut de Philosophie Thomiste within the University, sending 50,000 francs to carry out the plan. In 1889 Mgr. Mercier—famous the world over since the war by his firm attitude toward the invaders of his country—was elected head, and in 1894 the Institut was in running order. The same year a periodical was launched, the *Revue Néoscholastique*, with the telling motto, "Nova et Vetera," under the direction of Professor de Wulf; the whole movement was a bold and able attempt to unite, under the same review cover, Catholic dogma and modern science.

From Louvain the movement spread rapidly to Holland (as early as 1894 a Dominican, De Groot, obtained a chair to teach Thomism in the Protestant University of Amsterdam), to England (where Mgr. Vaughan voiced some uneasiness on the part of Protestantism),

¹ This revival of Thomistic philosophy corresponds to the remarkable revival of Catholicism in America as directed by Mgr. Ireland of St. Paul, Cardinal Gibbons in Baltimore, and later Cardinal O'Connor in the now Catholic city of Boston. Two years in succession, 1915 and 1916, Professor de Wulf, of Louvain, came to Harvard to teach mediaeval philosophy.

Soon books reflecting these efforts were thrown on the market: by de la Boullerie in 1880, by Doumet de Vorges in 1883, by Regnon in 1886, and especially by de Wulf, *Histoire de la philosophie médiévale*, 1900; in 1905 Picavet published his *Esquisse de l'histoire générale des philosophies médiévales*; not to speak, outside of the academic world, of Henri Lasserre's *Episodes miraculeux* (1883), destined to revive the interest in the famous sanctuary which the same author had so much aroused in 1883 in his *Notre-Dame de Lourdes*. Zola's *Lourdes*, an attempt to stem the tide, is of 1894; that of Huysmans, *Les Foules de Lourdes*, of 1906.

to Germany; less to Italy; but, of course, to France, where in the meanwhile the separation of school and church had taken place (law of October 30, 1886); the *Annales de philosophie Chrétienne*, together with the *Revue Thomiste* (1894), took to task the agnostic theories of Comte, Taine, Weissman, Ribot, etc.¹

Even more spectacular—in spite, or perhaps because, of the modesty of the protagonist—was the first public protest against agnosticism uttered by a representative of the scholarly world.

In 1882 Pasteur was received in the French Academy. His speech will remain one of the noblest pieces of oratory in the French language. Following the custom, he first made a eulogy of his predecessor in the Academy, Littré. Littré had been, as we know, the leader of French agnostics, and thus the representative of a philosophy entirely opposed to Pasteur's, but a most generous eulogy it was. Then fearlessly, at a time when all scientific minds were thought to run in an opposite direction, Pasteur asserted his belief in a higher order of things:

Positivism does not take into account the most important of positive notions, that of the Infinite. . . . What is beyond? The human mind, actuated by an invisible force, will never cease to ask itself, What is beyond? . . . It is of no use to answer:

Beyond is limitless space, limitless time, or limitless volume. No one understands these words. He who proclaims the existence of the Infinite—and none can avoid it—accumulates in that affirmation more of the supernatural than is to be found in all the literatures of all the religions. . . . When this notion seizes upon our understanding, we can but kneel . . . the idea of God is a form of the idea of the Infinite. As long as the mystery of the Infinite weighs upon human thought, temples will be erected for worship, whether God is called Brahma, Allah, Jehovah, or Jesus; and on the pavement of those temples, men will be seen kneeling, prostrated, annihilated, in the thought of the Infinite.

From that day it was no longer considered necessarily a moral superiority to ignore religion.

The following year A. Fouillée published his keen *Critique des systèmes de morale contemporains*, which can be taken as an answer to Ribot's *Psychologie anglaise contemporaine—école expérimentale* (1870).

Still these were rather negative manifestations. The fire only smoldered for several years before signs of a more positive attempt can be recorded. In 1889 only, Bergson came out with his *Données immédiates de la conscience*, which "données," or data, were to be trusted more than the data of our senses, and even of our intellect. This book marked the first step toward Bergson's gradual re-edition of Pascal's theory: "Le coeur a ses raisons que la raison ne connaît pas."

In the meanwhile Emile Boutroux started a parallel campaign against positivism in his *Contingence des lois de la nature*, followed in 1895 by *De l'idée des lois naturelles*, and in 1908 by *Science et religion dans la philosophie contempo-*

raïne. There were, however, much less constructive elements involved than in Bergson—where there were not very many.

In 1892 the *Revue de métaphysique et de morale* was started, with the non-concealed purpose of counteracting the influence of Ribot's *Revue philosophique*, issued since 1876.

The two attempts to do constructive work on a psychological basis, by Guyau, *Esquisse d'une morale sans obligation ni sanction*, and by Fouillée, *Evolution des idées-forces* (1890), ought to be mentioned here.

But the stunning blow was struck in 1895 by the great literary critic Brunetière in an epoch-making article of the *Revue des deux mondes* on the "Bankruptcy of Science." This manifest marks plainly, as well in literature as in philosophy, the passing from the defensive to the offensive:

In fact, physical and natural sciences had promised to us to *do away with mystery*. Now, not only did they not do away with it, but we see clearly today that they will never throw any light on it. They are powerless, I do not say to solve, but even to state adequately the only questions which are of importance, those which deal with the origin of man, with the laws of his conduct, with his destiny [p. 29].

Brunetière establishes a distinction between what *is not* understood (and may be of the domain of science), and what *cannot* be understood (which is beyond science's reach): "Le merveilleux n'est pas le mystère." Against such philosophers as were trying hard to show that the best of Christian dogmas were not unknown to pagan moralists of Greece and Rome, he remarks: "They

have forgotten only one point, namely, to tell us why, if Christianity is already entire in Hellenism, Hellenism did not produce Christianity. Yet there lies the whole question" (p. 25). Indeed, "if it is true that since one hundred years science has pretended to replace religion, then science has lost the game. . . . If we were to ask Darwinism to teach us Ethics, that teaching would be abominable" (p. 38). Moreover, to go to the root of things: "The gravest mistake, perhaps, which the philosophy of the last century has made—Diderot as much and perhaps more than Rousseau is responsible for it—is to have replaced by the dogma of the natural goodness of man the dogma of original sin" (p. 84).¹

The article "Science et Religion" was followed by others and by a series of eloquent *Discours de combat*. Let us note, too, *La Morale de la doctrine évolutive* and *La Renaissance de l'idéalisme*, in which he already sees as an accomplished fact the triumph of religion over areligion and amoralism. "'There are no more mysteries,' exclaimed not long ago an illustrious chemist; and to utter that cry, what moment did he choose? The very moment when from all sides the shortcomings of positivism and naturalism became evident to the eyes of the most prejudiced" (p. 34, second speech).

The efforts of Brunetière aimed at leading France back to national traditions. Bossuet was to him the ideal figure in French letters, as Bossuet was the best incarnation of France of the classical age. The greatest book ever

written in France, our author claimed, was Bossuet's *Histoire des variations des églises protestantes*.

But the opposition of Catholics and Protestants in France must not be emphasized at the expense of the fundamental points of contact. A good proof of it is here: a movement in France, which, in fact, but without intending specially to do so, did not little to support Brunetière's contentions, was brilliantly conducted by men of Protestant origin, spiritual sons of Calvin and Rousseau.

In 1883-84 the *Journal intime* by Amiel, a professor in Geneva, came out; and, although perhaps not the great book some have thought, its success in France as well as in Protestant countries showed how ready people were to proceed to a thorough examination of their own moral self and to assume a serious, if melancholy, attitude toward life.

Then Charles Secrétan, who had had a very distinguished career as a philosopher (his *Philosophie de la liberté* is of 1872), published his *Principes de la morale* in 1884, to be followed in 1889 by his *Civilisation et Croyance*—this title indicates well enough the content.

A third name is that of Edmond Schérer, the keen literary critic. He had, it is true, severed officially his connection with Protestantism; but his trend of thought remained, in spite of all, that of his youth, and in 1884, spurred by an article of Beaussire on "La Crise actuelle de la morale" (in *Revue des deux mondes*), he himself wrote a capital paper in which the following lines occur:

¹ A great banquet was organized in Paris as a manifestation against Brunetière's article. It took place on April 4, at Saint-Mandé, in an immense hall accommodating one thousand diners; Raymond Poincaré—then minister of public instruction—presided; the guest of honor was the chemist, Berthelot, attacked by Brunetière.

Let us look at things as they are; morality, the real, the good, the old, the imperative morality needs the absolute, it aspires to transcendency, finds a support in God. Conscience is like the heart, it needs the Beyond. Duty is nothing if it is not sublime, and life is a frivolous thing unless it involves eternal relations.¹

But more important even than these three—and although his name perhaps is known chiefly as a writer of fiction—is E. Rod. His case is all the more interesting since he had been at first a follower of Zola (see *Palmyre Veulard*, 1881), even breaking a lance in favor of realism (*A Propos de l'assommoir*, 1879); but then he had soon foreseen the fatal results of such literature; he cried, "Look out!" in *Course à la mort* (1885); he went farther toward a spiritual view of life in *Sens de la vie* (1889). In 1891 he made a hit in the world of literature and philosophical criticism by his *Idées morales du temps présent*, in which he said plainly: "Intelligence is destructive, this is the brutal fact which one must frankly recognize as certain" (p. 116). In not very different terms from those which Brunetière had used in the *Roman naturaliste*, he comments thus on Zola:

Christianity, which he rebukes, and science, which he accepts as a religion, have this in common, that their basis is equally uncertain, beyond observation. To believe in the heredity of the Rougon-Macquart family, an act of faith is required at least equal to that required for the dogmas of the Trinity, or of the Immaculate Conception; and after having consented to it, possibly one would get less help out of it [p. 82].

It would not be well to forget here the part played in this campaign for idealism

by the eloquent pastor Ch. Wagner. His most famous books came out a little later (*Jeunesse*, 1892, *Vaillance* and *Vie simple*, 1895), but since his arrival in Paris in 1882 he had worked indefatigably for the same cause.

This movement, supported chiefly by liberal Protestant writers, was finally summarized in a little book of less than a hundred pages; the sensation created was as great as the volume was small. It is almost forgotten now, because it has been outgrown as far as its contents are concerned; but its historical significance remains, as the manifest of the layman against the ethics which the public thought (on purpose we say *thought*, for Zola's own moral intentions had been misunderstood most of the time) to be involved in realistic writings. *Le Devoir présent* was signed by Paul Desjardins on Christmas Day, 1891. Some statements deserve to be reproduced here:

There is today between ourselves and many of our contemporaries an irreducible disagreement which must be realized, a great fight where one must take sides: is there any meaning in life, an ideal, a duty, or do we struggle for no reason and for no aims, for the amusement of some demiurge, or to satisfy the caprices of the great Pan? There are two types of minds facing each other, the destructive and the constructive and there are reasons to believe that the constructive minds gain in influence. We are satiated with the search for new sensations and try to hear some call from higher up. Never, I believe, have people been more generally depressed than in these recent times [p. 17].

We all pine for healing, and this is a sign for hope. Now "moral ideas are,

¹ *Etudes de litt. contemp.*, VIII, 182-83.

before everything else, forces. They are the organic strength of the soul, as there is an organic force in an acorn which will make it become an oak" (p. 21). "The essential thing is to start, and, God be blessed for it, we have started already" (p. 33). The author mentions, in support of his belief of "growing idealism," the writings of M. de Vogué; the verses of Verlaine; in art, the "Bois sacré" by Puvis de Chavannes; in music, the "Béatitudes" of César Franck. To the question whether they want to let the church take charge of the movement, he says "No," although he is not negative on the subject. "Our object is broader than that of the Roman Catholic church and includes it. Our position is not at one of the sources—Catholic, Protestant, Jewish, or philosophical—but at the place where they all meet" (p. 44). The goal is to get at "some sort of interior Christianity which every noble soul can recognize as his own idea" (p. 69).

Paul Desjardins was the founder of the "Union pour l'Action Morale," which has become later, if our information is correct, the "Union pour la Vérité"—and the spirit of which is still found in the "Ligue des Droits de l'Homme," of which Ferdinand Buisson is the president.

Many writers and artists who did not show any particular anxiety over the religious or moral issue of the day—at least at the beginning—withdrew none the less and deliberately their support to scientifico-realism as a principle of art. They contributed their full share toward the emancipation of the French minds from the clutches of positivism.

The whole movement of symbolism and so-called decadentism—which even literary critics understood so late and which was started in 1885—was chiefly a reaction against science meddling with art. Symbolism favored anything that would keep off the oppressive discipline of pseudo-scientific bigotry.

This was the time when Mallarmé indulged in such frantic flights into the spheres of the unreal, which leave his *Après-midi d'un faune* a puzzle, most characteristic of his generation. And that was the time when Verlaine revolted against stiffness in poetry, starting the movement of *vers libriste*:

De la musique avant toute chose
Et pour cela préfère l'impair
Plus vague et plus soluble dans l'air
Sans rien en lui qui pèse ou pose.

And the time, too, when Maeterlinck began his *Théâtre des marionnettes* where the unreal reigns supreme, where manifestations of the soul are offered as a sort of fluid mixture of sensations, feelings, and passions, more so than was ever dreamed of by the worst Platonic, gnostic, or mystic despisers of human knowledge. These were the years when people did not know whether they were mystified or whether they ought to take seriously the "Ethopées" of the Çar Péladan; his series of books on *La Décadence latine* (the "décadence" being "slavery to realism") was a mixture of esoterism, occultism, erotism, and any heterogeneous "isms" that would not remind one of a concrete world (*Vice suprême*, 1884; *Initiation sentimentale*, 1886; *Istar*, 1888; *Androgyne*, 1891, etc.). Not many years after, Jules Bois published his suggestive "metapsychical" revelations on *Petites*

religions de Paris (1894) and on *Satanisme et Magie* (1895). It was the time, last but not least, when Renan, after having directed his skepticism against the Christianity of his youth, directed some of it against the dogmatism of science as well; for skepticism is a double-edged sword, and it is rather strange that critics have not noted the difference between the later Renan and the former. "Man sees well now," Renan writes in his Preface to the *Drames philosophiques* (1888), "that he will never know about the supreme cause of the universe nor about his own destiny. And yet he wants to be talked to on these subjects." And Renan consents to talk for 560 pages.

But the attitude of the public in such matters (the books they wish to read) is as important as the speculations of the thinkers themselves; the best test of public opinion in modern times is the novel. A very few examples known by all will suffice to show how sweeping the change has been.

As a negative reaction against realism we note first P. Loti's novels, with their intense emotionalism so different from cold objectivism on the one hand, and on the other with their sobs of despair before a world deprived, owing to the triumph of scientific fetishism, of hope and love. Just as skepticism in philosophy is equivalent to a need for a new philosophy, so pessimism in ethics is equivalent to a need for salvation. Loti's *Frère Ives* is of 1883, *Pêcheurs d'islande* is of 1886.

But Loti's was a cold, haughty sadness, like Vigny's a century ago; and if some exceptional beings can assume that attitude of haughtiness against

God, whom they conceive as ignoring human suffering, the average soul, when tormented morally, will not—because it cannot—remain without some source of consolation. The note of Christian sympathy was then reintroduced in French literature through the medium of the Russian novel. The preface of Melchoir de Vogué to his captivating book *Le Roman Russe* (1886) marks a date in French thought. He wants the French to understand that to them who have been fed so long on the stones of impassible science, of a pitiless and needlessly brutal reality, he offers once more a loaf of bread, the bread of humanitarianism, of Christian sympathy, too. He proposes to do away with that art "which is trying to imitate nature in her unconsciousness, her moral apathy, her determinism, and expresses the triumph of collectivity over the individual, of the mob over the hero, of the relative over the absolute." Once before, in the eighteenth century, the world had done away with metaphysics, God seemed useless and thus was given up; the utopia of rationalism, however, brought about the reaction of romanticism. It is true that realism

answers one of our aspirations when it studies life with rigorous accuracy, when it looks for the slightest causes of our actions; but it deceives our surest instincts when it ignores willingly the mystery which remains beyond the rational explanations, and the possible factor of the divine. . . . Realism is right in repeating after the Bible: "And the God Lord formed man of the dust of the ground . . ."; but the Bible adds: "and breathed into his nostrils the breath of life; and man became a living soul." And indeed, life begins only when we cease to understand.

Modern men of letters "ignore the better half of us." After all, did not Flaubert go at once the whole length of realism and naturalism in showing us in Mme. Bovary the absurd product of man trying to find his aspirations within himself? And even better, Bouvard:

Ecce homol Bouvard, here is the man such as progress, science, the immortal principles have made him, when he was not directed by a Grace from above; he is an educated idiot who turns within a circle of ideas as a squirrel in his cage. . . . Bouvard et Pécuchet, this is the last word, the necessary ending of realism, without belief, without emotion, without charity. . . . One takes hold of us men only in uplifting us from the ground.

That the public was ready for this Russian gospel is shown by the fact that in 1887 five of the former followers of Zola broke away from him, or rather from the principles of the school. The famous *Manifeste des cinq* (signed by Guiche, P. Margueritte, L. Descaves, G.-H. Rosny, Bonnetain) is a none too equitable appreciation of the theories of the master. It describes products of realism as "superficial observation . . . using old-fashioned tricks, commonplace narration, and without any character . . . in which the filthy tone is stressed to extreme." And five years later in his *Idées morales* Rod could write, discussing Tolstoi: "To speak of a spiritual revival at the present hour is commonplace."

From that time, 1886—whether directly or indirectly connected with M. de Vogué's initiative—spiritual preoccupations gained admission gradually to the French novel. Let us mention only Villiers de l'Isle-Adam's *Tribulat*

Bonhomel (1887), in which is opposed "the light of dream to the darkness of common sense." Villiers had already shown his love for fancy as opposed to so-called objectivism when he had expressed in metaphysical terms, so to speak, the genius of Edison in his *Eve Future* (1886). He was going to show a little later that he was hampered in his attempt of emancipation toward a purer idealism by many side issues; his *Axel* (1890) is a prose poem in dramatic form, a bewildering mixture of all sorts of new literary fads, which leave behind only one clear impression, namely, the longing to be free by any means—be these childish, or primitive, or naïve—from the nightmare of realism.

Not so with Bourget, who in 1888 published his powerful *Disciple*: the story of the young philosopher who applied the theories of the master (Taine) that there exists no good and bad, but just causes and effects following unalterable scientific laws. The disciple makes a psychological experiment on a poor, innocent girl, who falls his victim. After the tragedy, the disciple, then the master, understands; before the sorrow of the mother of his victim the "philosopher" mutters a Lord's Prayer. All novels of Bourget following this one are just steps which lead him nearer and nearer to the orthodox Catholic dogma, viz., that the most profound, the most sublime, the loftiest, philosophy is that of the solidarity of all men, in which expiation by the just for the unjust is no longer shocking, but very beautiful (*Le Démon de midi* was published on the eve of the war, 1914).

Other novels which are landmarks showing the keener interest of the French

for religious problems were: in 1902, Marcel Tinayre's *Maison du péché*—with no conclusion whatsoever, but a tragic statement of the conflict in man's conscience between the right to worldly happiness and the duty to conquer one's self; in 1909, André Gide's *Porte étroite*—with no conclusion either, but with minute descriptions of souls tormented with their thirst for ideals and perhaps missing the goal because of their endless, ethico-theological casuistry.

Novels which turn out to be mostly theological or philosophical treatises are not unusual in these years: Romain Rolland's ten-volume novel—*Jean-Christophe*—is only a long soliloquy of a man not satisfied with the past and aspiring to a loftier life. Huysmans leaves his frantic realism of the seventies for symbolistic novels in *A-Rebours* (1884), esoteric in *Là-bas* (1891), and aesthetico-catholic in *En Route* (1893-95), *La Cathédrale* (1898) and *L'Oblat* (1903). Maeterlinck keeps on feeling the pulse of his fellow-men, and as early as 1893 he offers his translation of the mystic Ruysbroek; then he publishes successively *Trésor des humbles* (1896), *Sagesse et destinée* (1898), *Temple enseveli* (1902)—everlasting litanies on the new idealism, which are taken up with renewed eagerness by the public each time. *Trésor des humbles* contains these words in a chapter on "The Awakening of the Soul": "Today, the soul is clearly making a mighty effort. Its manifestations are everywhere. . . . Magnetism, telepathy, levitation, the unsuspected properties of radiating matter, and countless other phenomena are battering down the door of orthodox science. . . .

Let us wait in silence; perhaps ere long we shall be conscious of the presence of the Gods!"

Since this passage was written, in 1896, indeed the "murmur of the Gods" has grown louder and louder. And, at last, in 1913 it was no longer a murmur, but almost a song of triumph. Early that year a book was published which crystallized in the happiest fashion all the slow but persistent thinking of the two last decades. It was the book so many seemed to be expecting who were still in the dark about their own mind; and at once they recognized what they had been waiting for. The writer has given elsewhere¹ some details on this striking volume. Suffice it to say here once more that the author, Bertrand, has done away for good with the haughty attitude of the scholar, which had been in fashion so long, toward religious discussions. It is with the most sympathetic curiosity that Bertrand bends over his *St. Augustin*—a sympathy so true that he cannot help seeing in that man, who had been tormented in his soul for so many years and who had finally found truth, another self: "That life of Augustin and the age that witnessed it reminds us of our own age and of ourselves. The recurrence of similar circumstances has brought about the recurrence of characters of a similar nature. It is almost our portrait. We are near concluding that at the present hour there is no more timely topic than St. Augustin." In the same article several other facts are stated to show how quickly things moved in recent years. Moreover, F. Jammes, the poet of the *Géorgiques Chrétiennes*; P. Claudel, the inspired author of

¹ *American Journal of Psychology* (June, 1916), pp. 301-5.

L'Annonciation faite à Marie; the ardent Péguy of the *Mystère de Jeanne d'Arc*; the mystic Capitaine Psychari, of the *Veillée du centurion*, are beginning to be better known.

The only thing to add here, then, is that the logical outcome of this whole movement is found in a book not long out, Maurice Barrès' *Les diverses familles spirituelles de la France*. It is one of the most moving publications of the war. The point which Barrès is endeavoring to make is this: While the spirit of tolerance has achieved miracles among the soldiers, causing them all to act as brethren in spite of the greatest differences in philosophical or religious opinions, at the same time the individual dogmatic convictions have been deepened and strengthened by the experiences of the war. The "familles spirituelles" are the Catholics, the Protestants, the Jews, the Traditionalists (return to the old national and perhaps royalistic

traditions), the Socialists. Tolerance before the war meant too often indifference; this is no longer so; the men, during these months of hardships, have collected their thoughts, have examined with interest the religious creeds of their youth, have learned to cherish them; and, as they came to love their own, they have come to understand how the others must be fond of theirs as well. Moreover, Barrès asks us to be careful and not confuse this with the sort of artificial tolerance produced by the exaltation of the first days of the war; as this initial emotion subsided, tolerance did not go with it; or rather this first tolerance was replaced by one of a more substantial nature; for the "great wave of enthusiasm" had gone when Barrès collected his information, and his present testimonial is supported by "millions of sublime letters, which after two years provide France with its spiritual bread." Abundant extracts from these letters are reproduced.¹

AUTHORITY IN THEOLOGY

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Authority, the word implying authorship or origination, is the right of control. In the political world it is control over the external civic life and rests ulti-

mately on the physical control of the body. In the psychological and ethical world it is the right to command our intellectual assent and our moral obedi-

¹ Several volumes could be mentioned here, illustrating Barrès' contention. Let us name only two: *L'abbé Chevoleau, caporal au 90^{me} d'infanterie*, by Emile Baumann (Paris, 1917), and *Roger Allier [the son of the famous protestant professor in Paris], sous-lieutenant au 11^{me} Chasseurs Alpains, In Memoriam*, published for his family and friends (Paris, 1917). Why not add H. Massis's *Le Sacrifice*, which is almost fanatically Catholic (Paris, 1917)?

ence. It is this authority of inner control that falls within the field of theology and religion. Where does this authority reside, or wherein does it consist?

I. The Primary Authority of Truth and Right

The primary authority over mind and conscience resides in truth and right. It is an intuition or axiom of both intellect and conscience that we should believe what we see to be true and do what we believe to be right. Truth is our perception of reality, or the correspondence of our ideas with their objects, or of thoughts with things. To refuse to assent to and accept what we perceive to be true would be to contradict and subvert our mental constitution; it would implant the spirit of disloyalty and falsehood in the very center of our personality. Right is that which ought to be, or conformity to the moral law, or to the standard of holiness and love. It is self-evident that we should do what we believe to be right. To refuse to do what we believe we ought to do is to do what we believe to be wrong, and such an act is a deliberate violation of conscience and must itself be wrong. We are always bound to obey conscience, even though conscience itself should be objectively wrong. Truth and right are thus the primary authority over us, and we should ever give our allegiance to them in belief and conduct.

II. The Means of Enlightenment

Both the mind and the conscience, however, need enlightenment. The mind must have facts and principles in

order to perceive what is true; and this calls for all the means of finding truth in every field. The conscience also must have light in order that it may see the right. We should always obey conscience, but when its light is darkness, how great is that darkness, a blind guide leading the blind into a ditch! The cruelest or foulest deed may then commend itself to and command the conscience as an act of purest holiness. Only more light can scatter the mist of ignorance and error that obscures its vision or heal its constitutional perversity and blindness. We are bound to believe the truth, but we are also bound to discover the truth. We are bound to obey conscience, but we are also bound to enlighten it.

This imposes on us the duty of using all available means for discovering truth and right. In the field of the physical sciences we must investigate nature with all the processes and instruments at our command. In history we must make unsparing use of spade and monument and document. In psychology and ethics, sociology and politics, we must dissect the soul and society and discover their nature and laws. Theology uses all these means, or at least the results of all these means, in so far as it is a universal science. But there are some means that specially belong to it. For it nature throws some light on the presence and power and wisdom of God, and man is a clearer manifestation of his nature and purpose. This light becomes still clearer in the Bible, which is the express revelation of God's purpose and plan in redemption; and it reaches its perfection of undimmed splendor in Christ, in whom dwells the fulness of

the Godhead bodily. And all these revelations lead up to God himself, who is the first source and final pattern of all truth and right.

We have here successive means or steps of authority in theology, rising through nature, man, Scripture, Christ, and culminating in God. The highest standard of truth is expressed in the affirmation, "God is light," in whose "light shall we see light," and the highest standard of right and duty is expressed in the declaration, "We ought to obey God." God alone is the supreme Authority and Lord over the human mind and conscience.

III. The Place of Reason in Authority

The question of authority, however, is not so simple as it at first seems, and we have not yet reached its full statement. After we have granted that truth and right are the primary authority and that these find their enlightenment and expression in nature, man, Scripture, Christ, and God, yet the question remains, How are we to know what these successive expressions of truth and right disclose to us and impose upon us? The answer is inevitable and inescapable: We are driven back to the use of our own faculties or to the judgment of our minds to know what is true and binding upon us. All of these means of enlightenment and authority from nature up through Scripture and Christ to God can get at us and into us only through our own apprehension and understanding, or through our own intellectual processes. We must ourselves see and interpret the facts that are presented to us in nature, man, Scrip-

ture, Christ, and God, and thereby we must pass upon their truth and authority. No one of these means of truth can impose itself upon us by its sheer authority independent of our own judgment, for we cannot know that it has any authority until we examine it. The fact that a book or a prophet claims to be inspired can have no weight with us until we test the claim, and the claim then depends for its authority upon our decision. Anyone might write a book that makes the claim of the Koran or the Book of Mormon or claim to be inspired himself, but we will not and ought not to acknowledge the claim until we have sat in judgment upon it. This principle necessarily applies to the Bible and to God himself. Thus all authority external to ourselves must be apprehended and judged by our intellectual processes before it can become authority to us. Reason is the supreme judge in the court of the mind. Only its decisions can determine for us what is truth and right and thereby determine what has authority to command our belief and obedience. The only way to deny this doctrine is to use the reason in denying it, and such appeal to reason would acknowledge its supremacy and thus instal it again in the first place. "Who follows truth," says W. R. Alger, "carries his star in his brain. Even so bold a thought is no inappropriate motto for an intellectual workman, if his heart be filled with loyalty to God, the Author of truth and Maker of stars."

IV. The Place of Feeling in Authority

We cannot dissect the intellectual faculty from the other powers of the

soul and set it to working by itself. The soul is a complex unit, and all its faculties of thought, sensibility, and will are interrelated and act simultaneously, though one may be predominant at any one moment and seem to submerge the others. The feelings prompt and give interest and richness to our ideas, and they pour streams of motive power on the will. Feeling is the oldest and deepest element in the soul, and it is the great subconscious abyss out of which emerge the most powerful springs of life. Our instinctive impulses by which we primarily live, such as hunger and sociality, are not the products of reasoning, but are rooted in our feelings and hereditary constitution. They urge us into action along the line of our fundamental needs before we are able to reason about them and consciously supply them. Pascal says:

The heart has reasons which the reason does not know. There are truths that are felt and there are truths that are proved, for we know truth, not only by the reason, but by the intuitive conviction which may be called the heart. The primary truths are not demonstrable, and yet our knowledge of them is not less certain. Principles are felt, propositions are proved. Truths may be above reason and yet not contrary to reason.

Feeling is the deepest root of religion and will hold the heart fast in faith when reason grows skeptical and tries to cut this anchor chain. Schleiermacher resolved religion into the feeling of dependence, and mysticism endeavors to pass beyond the region of thought into the apprehension of God in pure feeling. Feeling thus asserts its influence over us with a degree of authority that often

overrides reason and may become an imperious compulsion.

We must admit and welcome this place of feeling in authority; it plays an immense part in theology and religious life. But it must not be carried to the extreme of excluding the reason and setting itself up as an independent authority. It is only one strand in the soul's strength and is too weak to sustain the weight of life when separated from other strands; or it is only one beam of the soul's light and may flicker out and become a blind guide when followed by itself. Feeling itself needs the illumination and guidance of the reason; even our most primal instincts need to be rationalized and controlled. God hath set eternity in our heart, and so out of the heart come our deepest needs and cries for him, yet the heart should never say to the brain, "I have no need of thee," but it should work in its light and under its guidance.

V. The Place of Will in Authority

In the effort to locate the seat of authority over faith and conduct, the searchlight of theory has swung around the full circle of the soul and rested in turn on each of its three fundamental faculties: now on the intellect in rationalism, then on the feelings in mysticism, and more recently on the will in pragmatism. This doctrine finds the nature as well as the test of truth in the workability of an idea. That idea or concept which works out in experience is true, and by another step it is further said that that which works is also good. We are therefore to plunge into the thick of life and find what works, and accept that as truth and right and give small weight

to the mere logical webs spun out of the mind. The doctrine aims to reduce the reason to a minimum and increase the will to a maximum. As a reaction and protest against excessive abstract intellectualism it has done good, but it has gone to an extreme. In so far as it is true it is not new, and in so far as it is new it is not true. The pragmatic doctrine of workability is simply the old familiar fact that experience is the test of truth; but it is the *test* and not the *nature* of truth. Pragmatism must use the intellect in establishing and applying its principle, and in so far as it discredits the intellect it undermines itself and in its extreme form of disowning reason it commits intellectual suicide.

It is a further principle of pragmatists that the will makes truth and "the will to believe," as set forth in James's book with this title, is a cardinal doctrine with some of them. James himself carefully states it and guards it from perverse understanding and application. In many fields and forms of truth, especially the ethical, we do make what we believe. All our ideals must be turned into actuality by us and our whole human world must be largely shaped by us. Our faith in man and in God himself must be chosen and energized and its visions turned into victories by our own souls or it will never be realized. Of course the doctrine does not mean that truth can be spun out of our minds and dreams irrespective of objective reality and that we can arbitrarily will to believe anything, and its advocates leave no excuse for any such perversion and caricature of it.

The fact is that the will plays a vital part in testing truth and in shaping it

and is a weighty factor in our belief and behavior. Obedience is an organ of knowledge in every field. We do not know a thing well until we have done it. Abstract theory must be wrought out into concrete practice. Faith must become fact. No amount of knowledge of the theory of music will make one a musician: the student must practice until his knowledge becomes his unconscious spontaneity and habit and the instrument an extension of his nervous system. Such obedience clarifies, deepens, and intensifies theoretical knowledge and gives it final authority on which we rest and act with unwavering confidence. But all this is very old, whatever new emphasis and illumination pragmatists have given it. It runs through the Bible and received clear and full expression in the words of Jesus, "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak of myself."

Neither the intellect nor the sensibility nor the will can itself determine our sense of truth and right and thereby become the seat of authority, but all of them working together produce this conviction in the soul. All the voices of mind and heart and will must speak in unanimity as its final decision. When we perceive reality and feel it and act upon it, then "we speak that we do know, and testify that we have seen"; then "mind and soul, according well, may make music, as before, but vaster."

VI. Value Judgments

In recent theology much discussion has been given to value judgments as a form of authority. The doctrine roots

back in the distinction Kant drew between the pure or theoretical and the practical reason. By the theoretical reason he found that he could not reach reality and God, but his practical reason demanded, as the necessary conditions of life, moral freedom, immortality, and God. He thus accepted with his practical reason what his theoretical reason had rejected. Hermann Lotze found reality to consist in "soul-like things" and ultimate reality to be God the Good. He reached the goodness of God through his feelings, which gave him a sense of the value of God, and he thus originated the doctrine of value judgments. Albrecht Ritschl elaborated this doctrine as the underlying principle of his whole system of theology. The facts of Christianity, he maintains, have their entire significance in their value for us in the Christian life. In particular and as the chief cornerstone of his system Christ has for us the value of God.

As thus stated the doctrine is obviously true and is only another way of stating the fact that experience is a form and test of truth for us. Everything must be apprehended by its appropriate faculty. We must have a musical ear in order that we may hear music, and a sense of beauty in the soul in order that we may see beauty in the sunset. So we must taste in order that we may see that the Lord is good, and spiritual things must be spiritually discerned. According to the psychological principle of apperception we see things, not only as they are, but also as we are. Ritschlianism is the application of this principle in theology. It is a psychological fact that our sense of value resides in our feelings. The intellect perceives reality

only in its factual existence and relations, but it does not take account of worths, for all facts are for it equally parts of reality. The heart, however, feels the worth of things, and it is this feeling that gives significance and interest to life and constitutes its triumph and tragedy. We can thus look at an object in a double relation or from two points of view: what it is as a fact and what it is worth to us. The same fact, as a piece of money, a book, or a little faded lock of hair, may have the same objective reality viewed apart from its mental context or associations, but yet be of widely different worths to different persons, being of colorless interest to one and in another waking thoughts that are too deep for tears. Our sense of the value of religious facts will thus enter deeply into our judgment of them, and the value judgment may be the chief element in our relation to them. The practical value of the Christian facts and doctrines has always been a strong argument in establishing and vindicating them.

The method is true, however, only when the value judgment is based on the reality as well as on the worth of its object. It begins to lose touch with truth when it minimizes the objective reality and maximizes the subjective value until the object fades away and leaves only a subjective feeling. It is then an attempt to keep the shadow while giving up the substance, to have the fruit without the root.

This danger point has been passed, if not by Ritschl himself, then by some of his followers. The purpose of the theory is so to divorce the value judgments from the theoretical or intellectual

judgments of the facts of Christianity that the one may be retained whatever may be the results of the other, or to make practical Christianity independent of science and philosophy and higher criticism in connection with the supernatural in Christianity and thus avoid any controversy between science and religion. The tendency of the theory is to resolve the historic facts of Christianity into a subjective sense of their value. Ritschl himself, while using historical orthodox language in relation to Christ and his miracles and resurrection, is yet shifting and vague in his attitude toward the intellectual knowledge of the basic facts of Christianity. Some of his disciples, however, are outspoken in declaring that the historicity of Christ's life and miracles is a matter of no consequence, the main fact being that Christ has the value of God for us, independent of the question of his deity or even of his historical existence.

It is evident that in this radical form the value judgment becomes a flickering light and an untrustworthy guide. No such divorce and independence can be instituted between our intellectual and our value judgments: they are indissolubly joined together and cannot be put asunder. They are mutually dependent and modify each other, but the intellectual fact is basic to the emotional value and in the long run will assert itself and have its way. We cannot permanently keep with our hearts what we reject with our heads. The doctrine of the value judgment is true only as it keeps its judgment rooted in objective reality as well as its sense of value rooted in the subjective feelings. When the objective reality is minimized to the

vanishing-point the subjective feeling will not long endure, but will soon go with it; the shadow will vanish with the substance, and the fruit will wither when the root is cut off. When Christ ceases to be a historic reality in his divinity he will soon cease to have the value of God, or any special value, for us. Jupiter and Mars were sincerely worshiped as long as they were believed to be realities, but when it was discovered that they were only myths they soon vanished and left their empty temples to be converted into Christian churches. If in turn Christ is discovered to be a myth or only a man, he will also cease to be an object of worship and will take his place with Jupiter and Mars, or, if historic existence be accorded him, then he will go into the same category with Apollonius of Tyana and Confucius. The value judgment in its right form and use is a true means of discovering truth and duty, but it needs to be safeguarded from a subjectivism that is fatal to objective reality.

VII. The Christian Consciousness

The Christian consciousness is a form of authority in theology. The phrase designates the historic corporate consciousness and spirit of Christian believers. It does not mean the limited consciousness of any individual which is subject to his personal experience and peculiarities. It is a social fact corresponding in religion to what public opinion is in secular life. It is not a hastily formed judgment, but a growth that has proceeded through all the Christian centuries and embodies the accumulated and distilled experience of the generality of Christian believers. It has not been formed independent of Christ and the

Scriptures, but is the progressive interpretation and application of both Christ and Scripture as illuminated and applied in study and experience. The Christian consciousness is Christ himself reduplicated and extended in the body of his followers. It is the fulfilment of his own promises that he had yet many things to say unto them, that he would be with them alway, even unto the end of the world, and that his Spirit would lead them into all truth and would take of his things and show these unto them. It does not stand apart from, much less at variance with, the Bible and Christ, but keeps close to them and identifies itself with them in ever-clearer understanding and more fruitful fellowship and life. It is a transcript of Scripture and a corporate human incarnation of the Spirit of Christ.

Of course there may be difficulty at times in determining what the Christian consciousness is; it is so large and widely diffused that it may not clearly speak on particular points on which it has not yet been fully formulated. Being a growth it exists in different stages and degrees. Of course, also, no individual can presume to set his own experience or opinion up as the Christian consciousness. It is only this consciousness, as it has come to a common consensus and found general expression, that has any authority; and its authority is always to be tested by the teaching of Scripture and the Spirit of Christ.

That the Christian consciousness has authority in shaping theology in its doctrines and duties is an obvious historical fact. The Christian consciousness of the New Testament relegated to desuetude some of the doctrines and

practices of the Old Testament, such as polygamy and slavery, not to speak of its whole ceremonial system; and the later Christian consciousness has swept these twin relics of barbarism off the map of Christendom. It is the Christian consciousness that has adopted and is enforcing the doctrine of total abstinence and the prohibition of the liquor traffic; and it is now marching forward with an ever-enlarging program of social reform and reconstruction, progressively Christianizing the whole social order. Back of all our noisy and confused politics there is an invisible power silently writing our laws and constitutions, to which at last the most selfish politician and blatant demagogue must bow.

The Christian consciousness from time to time rewrites our creeds, cutting out of them some things, such as limited atonement and the reprobation of infants dying in infancy, and putting into them other things, such as the universal love and atonement of God, the salvation of all infants dying in infancy, and the duty of missions. In time a secular change comes over our theology and preaching, which becomes noticeable when the creeds and sermons of today are compared with those of a hundred or five hundred years ago, and the Christian consciousness brings about these changes as the secular forces of geology lift continents and carve mountains. Its growth may be slow and imperceptible and it may be decried and resisted, but when it accumulates sufficient pressure it overrides all opposition and imposes its decrees, or it diffuses itself through the whole Christian atmosphere of the world and causes its seeds to bloom and its fruits to ripen as gently and irresistibly

as the summer sun opens buds and ripens rosy fruit and golden grain.

Our analysis of authority in theology shows that there is no one voice that speaks to us in final tones or one seat in which it resides. We would fain find some single fixed authority that would settle every question for us and tell us just what to believe and do. Some Roman Catholics think that they have such an authority in the Pope, and some Protestants think that they have it in the Bible. But such an authority is not psychologically possible. Did we have it we would still have to decide what it says and means, and this would throw us back into all our present processes and perplexities. Though God himself spoke to us out of the heavens or wrote his message in letters of light across the sky, we would have to interpret the voice or inscription and would be involved in the whole difficulty of determining its meaning; and, after we had determined this, our decision and thereby its authority would rest upon our judgment and thus would be based upon the primary authority of our own minds.

The deepest principle of the Reformation was this right and validity of private judgment in determining the meaning of Scripture and thus deciding what has authority over us in religion. This central principle of the Reformers is clearly set forth in the Westminster Confession of Faith, which, after enumerating the "arguments" in the Bible "whereby it doth abundantly evidence itself to be the Word of God," says: "Yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing

witness by and with the Word in our hearts." Yet this does not leave us in serious uncertainty and perplexity, for we are so constituted that we can find truth and right, and God has not left us without light. We can use our own faculties, and we are bound to accept our own sense of truth and duty; and we are also bound to use all the means for enlightening our mind and conscience as found in nature, man, Scripture, Christ, and God.

This is the method and spirit of the Bible and of Christ himself. The Bible never imposes its word upon us by mere authority. It constantly challenges us to try the spirits (see I John 4:1) and to search all things and hold fast only (see I Thess. 5:21) that which is good. God himself does not attempt to override our faculties, but bids us, "Come, now, and let us reason together." He has endowed us with reason and wants us to use it to its full power and responsibility. Having intrusted us with reason he would not stifle our minds and stultify his own work by refusing to allow our reason to fulfil its proper function. This is true rationalism. There is a kind of "rationalism" that is in great disrepute in theological circles: that use and spirit of the reason by which it exalts itself into a source of knowledge and an authority independent of, and superior to, objective reality, especially of revelation. But this is a false rationalism which is foreign to the true use and spirit of reason.

The most beautiful instance of the true attitude of religion to reason found in the Bible and in all religious literature is the reply of Jesus to the disciples of John the Baptist when he sent them to

Jesus asking if he were the Messiah. John in his prison cell was in a prison mood and had fallen into doubt on this fundamental point; yet Jesus did not return him a dogmatic answer, settling the question for him, but he sent additional facts, more light, to John and told him to think the problem through for himself. God has given us plenty of facts, abundance of light, in this tangled and dark world, for us to find the way of truth and duty, but we must work out

the problem of what truth is for ourselves. "Let every man be fully persuaded in his own mind." There is no other way. And as we walk this way, often in difficulty and perplexity, we shall find that it follows him who said, "I am the truth," and that it issues in the presence of God, who is light, the supreme Source and Authority of all truth and right. In following this path we shall not walk in darkness, but shall have the light of life.

APPLYING MYSTICISM IN THE CHURCHES

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Intellectualism is the bane of religion. We always fail when we try to think our religion instead of living it. Mysticism is the contrary of intellectualism, and sometimes its rival. It ought to be brought into fellowship with our rational thinking and utilized in the interest of our developing thinking.

At present mysticism, while gaining general recognition as a valuable part of religion, is applied to life (in an organized way) only by certain of the new cults known as Christian Science, New Thought, and the like, and by the Quakers, who represent the element of quietism. But if the churches could make these applications themselves, they not only would hold many who are now drifting away into various forms of extra-church mysticism, but would strengthen themselves to meet sympathetically the present growing interest in what pertains to the world of the unseen; for this, while possibly not a

religious interest, takes hold of people who are seeking, perhaps unconsciously, a real religion of faith.

If the churches could bring themselves to grant the hypothesis that every good thing belongs by right to the child of God—the citizen of the Kingdom of Heaven—the next step would be easy: "How shall we obtain these good things for ourselves?" They could then observe the working methods of the new cults, not to copy but to improve on them.

However, there are certain obstacles in the way of the acceptance by the churches of the ideal of a realization of

all good things in this life through God. One of them is a certain interpretation of the words "Thy will be done." They occur most prominently of course in the Lord's Prayer, and it is passing strange that, with their context, people should ever have thought of them as counseling a patient acceptance of misfortune; they clearly refer to the coming of that Kingdom of Heaven when sickness, sorrow (in the sense of a disease of the heart), and poverty (in the sense of a disease of society) shall be done away. These words occur also in the story of Gethsemane, of course, a story which pictures the eternal struggle between the higher and the lower choice—the substitution of the higher, more social, wish for the lower, more personal, one, and not resignation, surely, to some evil impossible to prevent. This is simply fatalism. To say these words over the graves of the dead, vanquished in the battle of life by many causes working not at all in conformance with God's will, or to say them about the misfortunes of life, whose causes are deeply rooted in ourselves, or at the furthest in some human being like ourselves, seems a most irreverent proceeding when you come to think of it.

Perhaps the worst result of the traditional interpretation of these words has been the fact that so many men—the average type of American business men—have been kept out of active, actual sympathy with religion by them. Their lives, as business men, are built up on the principle that, to win, you take a goal and then work till you win it. They allow no doubts to enter their minds about achieving this goal, but keep them concentrated and fixed on the ultimate

end. If they allowed themselves to think, for instance, "Does God intend me to complete this railroad?" at a time when everything seems to be against them, they would have to put themselves down as failures at once. That thought is treason to the concentrated mind.

They instinctively perceive that to have everything hazy—everything dependent on the will of somebody about which or whom you know absolutely nothing—makes ducks and drakes of the powers of achievement. Right or wrong, this unfaltering determination to win out, in spite of God or devil, is characteristic of America at her best, and is the state of mind which has made her foremost in business among the nations. Thus strong-willed people, successful and determined characters, often put their religion safely by in that corner of their minds where they store their sentimental keepsakes—memories of their first loves, the dead boy, the mother of their youth—to be taken out when slow music plays and the stained-glass windows shed a mild light. But the next morning in the office, when the will is fully nerved and the sentimental corner shut up again, what place is there for a religion which takes away the security of the rewards of effort and substitutes uncertainty for at least the chances of fortune? To be sure, this interpretation is not always prominent; it is virtually disregarded in practice by many clear-seeing people; but there it stands in theory, a drag upon progress till definitely overturned by common consent.

Another obstacle to the acceptance of the doctrine of the realization of life's

good things is the recognition by everybody of the value of suffering in the building of character. We all know people whose characters have seemingly been remade in the fires of suffering. But let us ask ourselves this question, looking back over our own experiences, or those of our intimate friends: "Are the values gained so much the result of the suffering as of the efforts which we made in consequence of it—efforts toward self-conquest, toward a larger, less personal life, toward purification of our lower selves?" If it were a law of the spiritual world that suffering perfects character, then it would always do it, whereas we know perfectly well that it does not always do it. A large proportion of those who suffer gain nothing by it. They emerge about the same as they were before, ready to live the same life (except from fear of certain consequences) or they go under in health and morals. Surely there are as many unsaintly invalids as saintly! All that is gained is gained by our own effort it seems—effort which might surely be undertaken without our being driven to it by the fires of suffering. "Experience is a hard school, but fools can learn in no other"—that is, without sufficient incentive.

The mystic's position is that the voluntary undertaking of a certain inward discipline puts one out of the way of encountering many of the disagreeable experiences of life just in so far as we are thorough in our acceptance and practice of it. Truly the religious man may have his eye fixed on the bright rewards of the spirit and not on escaping the disagreeables, but, as a starter, the average man finds the motive of getting

rid of the evils of pain, suffering, and poverty very satisfying; and one may rest assured that ere long the rewards, the great positive values, which he is gaining will begin to make a stronger appeal to him than all the evils which he is escaping. The Great Teacher, that master-psychologist, did not disdain the appeal to so-called "lower" motives in his preaching, but recognized clearly that plain men and women must begin right where they are to climb.

The new cults have happened upon this idea and in their crude way are attempting to put it before the world. However we may criticize their methods of presentation, they get results which are startling and which prove that their bit of truth is genuine.

Every reasonable person is surely seeking a way to make his life count and to avoid those terrible accidents which seem to "slit our thin-spun lives" just when we are getting along nicely. He will do anything within reason to avoid these things. Perhaps he no longer thinks of them as God-sent—the new cult's wide preaching to the contrary has leavened general thought to a considerable extent, and even many theologians and very orthodox preachers realize fully that the origin of evil may not be concerned with God at all, nor sent by him for our good in any manner whatever. He may be quite ready, theoretically, to take the next step of ridding himself from these evils if he could do so without stultifying himself. Yes, he will, in short, do or think anything in reason, but he declines to do or think anything out of reason to gain these desirable ends, for in so doing he sacrifices what is to him more precious

than health, success, or happiness—his own mental honesty. Any doctrine which requires the sacrifice of that must have, he thinks, something wrong somewhere, though he may not be enough of a metaphysician to confute the arguments offered in its support.

The new-cult way of freeing one's self from the difficulties of life seems to him inconsistent with the Christianity which he learned at his mother's knee in bygone days (before the days when mothers' knees were more prominent on the golf links than in the nursery at the twilight hour), or in Sunday school, or from the pulpit in the church which he is in the habit of attending when the weather is fine but not too fine. Besides, the whole thing seems so absolutely unreasonable. Why should thinking certain metaphysical thoughts couched in terms as unfamiliar to him as Sanscrit take away his liver trouble? Between the two he lets it all go and, on the whole, offers very acceptable incense on the shrine of his own moral rectitude.

But what is this "Way" proposed by the mystic which leads him into green pastures? It is not the esoteric "Way" of the theosophist, leading through successive incarnations to peace; neither is it the elaborate "Way" proposed by many mystical writers—the way of purgation, purification, and illumination. This is truly a great way, but only for the great. The way here spoken of is that not only trodden but personified by the Founder of our religion, which begins in faith and humility and service and leads shortly and here and now straight to the Kingdom of Heaven, first as to the individual, then as to his surroundings, then as to society. It may

be somewhat narrow, but, as has been intimated from a high source, the traveler will not find it overcrowded. It has signposts all along it, and it is well lighted and warmed. One seer of old said of this particular highway that it was so simple that even the wayfaring man, though a fool, could not mistake it. That seems the kind of a way we want!

Suppose then that the church can direct us how to find and follow this way, not disdaining our present human needs, but pointing out the greater glories too—how then shall we, in our need, and the church in its intention, come together, practically?

First, what do we mean by the words "the church"? Do we mean that group of real leaders of thought and spirituality who, whether in places of power and recognition or in obscure villages, think humbly and straight—see the unseen things with eyes which have, perhaps, been washed clear by salt water and labor in joy and sureness of heart for the coming of the Kingdom of Heaven (who are, alas, a small minority); or that active, larger element which runs conventions and gets on the front page of newspapers and carries on works both large and good? If we are trying to define "The Church" we must include both elements; but the same words cannot be spoken of or to both. The members of former class, among whom are many young men, fully apprehend the mystical teaching and practice and, as fast as they can, give it to those who need it. The latter do not apprehend its value, have not themselves mastered its great messages, and do not understand the need for it.

They are immersed in the service side of religion, attending to what may be termed its "outgo" while leaving the "intake" clogged. Yet those very ones, with their close touch with the needs of humanity, would sympathize with many phases of "applied" mysticism.

Lumping together the two elements, for convenience, one may say that the first requisite for putting into application the mystical message is for the minister to accept it frankly and give it fearless exposition from time to time. This does not mean that he should give it precedence over all other points of view. To do so would be to make the same mistake which the new cults make. But, without becoming an extremist and without neglecting the majority of his congregation, whose needs are for a different teaching, perhaps he can, by giving frank and clear expression to his own conviction that health, happiness, and success are inherent privileges of the citizen of the Kingdom of Heaven, give much aid and comfort to those in his congregation who are prepared for the mystical teaching and restrain many who would otherwise leave him either in body or in soul—for by far the worst drains on the church are not the actual losses, in physical numbers, but the loss of interest in its presentation of religion, and the centering of that interest somewhere else, so that the pulpit faces shells of men and women, who attend from habit, instead of those who rely on the written words for spiritual sustenance. This can be done without loss of the sympathy of that part of the congregation which is not prepared for the mystical message. They should know that some among them need it,

and, knowing this, will not take offense. This can be done, because it is being done constantly.

Again, prayer must be thoroughly understood as a dynamic and actual, tangible force and must be used in an organized, constant, and positive way. Results must be aimed at, achieved, and recorded. Failures must also be recorded and studied, that the reason for them may be discovered and then avoided. This is no more than any business house would do if it expected to accomplish things. How much more the church, with its unlimited possibilities of accomplishment, through its intimate connection with the greatest power that exists! The place where this prayer is carried on should be regarded as the power-house of the church, and those who give themselves to it as the most vital part of the working force of the church.

Secondly, the Sunday school should contain, in some degree, the teaching of power. Control of mind and, through it, the control to a large extent of circumstances should be taught to adolescent classes. If it is not taught there, where can it be properly taught? At present this valuable part of education, that which has made America's prosperity, is confined to the business schools, which give it full force. It should also be taught in the Sunday school, with the safeguards of religion around it so that it may not be a doctrine of the purely selfish use of force as now. The folly of fear, its destructive effect, its inconsistency with religion, may also be given to children at any age. It will not be necessary to change the existing routine of lessons. These ideas are a part of

religion and are found everywhere in the Bible.

Again, the sacraments, especially that of the Lord's Supper, are a neglected source of mystical inspiration. Protestantism, especially evangelical Protestantism, has reacted so far from the doctrine of the Real Presence that it has ceased to feel or to make the plain people in the pews feel any sort of presence at all except the ordinary appearance of the minister handling the elements. Just a little historical research, a little study of forgotten customs, origins, and symbols, would restore this most important sacrament to its rightful place as the very heart of the church—the fountain-head of its mystical life, as it was in apostolic days. These words are not written in a spirit of criticism; but surely in any democratic church a humble person in the pews may speak up and say that the administration of the sacraments in Protestant churches seems to him dry and lifeless and matter-of-fact, and that this rite does not help him to be well and happy, with a sense of renewed life, as it should. He cannot always bring his own inspiration to church ready-made, but must rely on finding some there.

Again, classes or weekly conferences for health can be held in any church, modeled on the Wednesday night conferences at Emanuel Church, Boston. Or, if the minister prefers a more conservative model, he will find it in the Class for Personal Religion at St. Paul's Cathedral, Boston. There are other experiments, conducted by consecrated men, equally worthy of study, if less well known. Conferences looking specially toward prosperity for men would

interest, hold, and help great numbers; and if called (so much depends on the terminology in all this) "spiritual efficiency classes" they might fit into the social work of churches which have institutional development. Such classes are held with practical and marked results in New York, though not under the auspices of any of the large denominations. Individual "treatment" (the word is bad from its associations) for healing, prosperity, or the overcoming of bad habits can be made part of the work of many a church, but it must be done by some person fitted by temperament and experience for it, some specialist who is willing to give up his life to this sort of thing; for it makes peculiar demands on the worker, and one who is fitted for it is unfitted for most other sorts of work. In the opinion of the writer this "clinic" idea of individual treatment is the last and most difficult application of this doctrine which can be made, because of the scarcity of people who can do it properly.

Any minister interested in this subject who finds his people sympathetically inclined will naturally consult the traditions of his own denomination. If he is a Methodist, he has a wealth of material ready to his hand in the simple faith of his people not yet wholly undermined by the counter-suggestions of this day and age. This he can build on, making it become more helpful to them instead of less so and, in so doing, build up his own faith, which probably needs it badly! Methodism is not wanting in organized agencies for the use of prayer as a dynamic, accountable force acting by law and not by chance; important

centers for this work exist in New York and Boston.

If the minister is an Episcopalian, he finds, of course, the way opened by the experiments already alluded to and by others and in the very traditions of his church, such as healing by unction, certain sacramental usages, and the use of symbols. On the other hand, he sometimes finds a very fixed conservatism and reluctance to use new terminology which is occasionally necessary, because progress demands new words adapted to modern needs.

These two great denominations have almost a monopoly of organized work in this field. Unitarians, Presbyterians, Baptists, and Congregationalists number, doubtless, many pure mystics among the laity and clergy, but one might venture the guess that more recruits go from them to Christian Science and New Thought than from the denominations previously named, because they offer slight opportunity for either the intake or the outgo necessary to the development of the mystical nature.

Again, there are exceptions to this rule, as, for instance, in the work of the Unitarians in their great "revival" movement of the past two years; and here and there Congregational and Presbyterian and Lutheran ministers—true mystics—are trying not to introduce the "Emanuel Movement," perhaps, but to graft a little of the new-old teaching on the old stock.

Roman Catholicism is, of course, firmly committed to the mystical practice and tradition. It believes in exorcism, divination, and divine healing—in short, in much that, a generation or two

ago, was called superstitious. However, all this is carefully guarded in actual practice by the discretionary powers of the local bishop. One might hazard a guess that this great church loses fewer communicants to the new cults than Protestant churches, owing to this provision for the needs of faith in its members, but it loses some because of the small use it makes of the powers vested in it.

One branch of the mystical teaching which could certainly be introduced into the most conservative church imaginable without shock or jar, one which is most fundamental, most rewarding in its effects, most easily taught and learned, is what may be described as the happiness teaching—the highly mystical sense of the great gladness underlying all sorrow.

The somewhat shallow optimism of a certain school has prejudiced some of us against this phase, but in reality it has a history and a literature worthy of all respect, and has exponents who rank high among the great minds who have given themselves to the elucidation of the mysteries of the spirit.

Many obscure ailments of mind and body are traceable to our habit of being sad when there is nothing in particular the matter. Surely, recharging the minds of men with joy would be a work not unworthy the only religion in which the note of joy is a dominant feature—Christianity.

The church that would take up and use the powerful, searching practice and teaching of mysticism must be elastic, adaptable, and observing; above all, it must so love men that it will have the subtle intuitions and insights into their inmost needs which love alone can give.

THE RELIGION OF CHILDHOOD. IV

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VII. Habit and Growth in Religion

There are plenty of discussions of religion which seem tacitly to assume that habit has nothing to do with it. Religion is so completely transcendent that it operates, so to speak, quite over the head of habit. What a man is, beyond the complex of his habits, is still an interesting academic question; but society has learned to depend quite thoroughly upon a man's habits in its judgment of him. What a child is becoming, independently of the habits he is forming, might have equal academic interest in some circles; but common-sense folk are quite sure that if his habits are wrong he is not becoming anything worth while.

Biologically speaking, habit is the tendency of an organism to repeat a reaction; or, physiologically, "it is the growth of the nervous system to the modes in which it has been exercised." Now the child comes to birth with a complex of instincts, or "ancestral habits," already established. Of these we have already spoken. It is they which become the basis for the formation of individual habits, and the strongest habits are usually those which are fundamentally grounded in instinct. But there is another and most powerful factor in habit-formation, for habit is formed through the medium of experience, and experience is determined chiefly by the social situation.

The child has, so to speak, the habit-forming habit by inheritance, but what particular habits he will form is determined to a great extent by the habits of his social group. This consideration is highly important. The little child is, as we have seen, highly suggestible, but at the same time he is possessed of but little power to hold his attention to a given end. The first constancies of life are necessarily in the environment. This, if it is wholesome, supports and directs individual effort. But a large proportion of the most powerful habits are very well fixed before habits, as such, are thought of by the child as involving morality, and before they become to any extent matters of conscious attention and effort. So much the more are the habits and temper of the social group matters of primary concern.

Yet the conscious direction of habit-formation may become a factor long before the moral issue emerges. That is to say, the moral issue for the little child lies in the pleasure or displeasure of father and mother. To avoid the one and secure the other the very little child will make conscious effort to act as directed. The parental smile or frown is perhaps the first means of social discipline in habit-formation. It is the first step in that highly organized technique by means of which the elder generation endeavors to direct and steady the attention of the new genera-

tion and to secure the continuous pursuit of certain wholesome activities until they become habitual.

As long as habit-formation is of this degree, the desirability of the habits formed depends largely upon the stage of social and religious culture attained by the group. But, as individuality develops, the individual may make departures from group standards which are quite surprising, and which suggest, not only the great variety of factors in human nature, but also the possibility of novel combination and expression ranging all the way from eccentricity to moral sublimity.

We want, as James suggests, "to make the nervous system our ally and not our enemy," for we realize that the law of habit underlies the whole complex of personal life. It determines largely, not only how we shall act or react in a given situation, but also, in very large measure, the scope of our activity, since our thinking as well as our action is habitual. Thus the intensity and magnitude of the developing personality depend closely upon the habits which are the basis of character.

It needs to be borne in mind that the problem of habit-formation is primarily one of right action, particularly in childhood. As far as the actions of childhood are concerned, they are not directed chiefly by reason, but are determined upon the basis of instinct, impulse, imitation, and suggestion. But it is not the mere doing of the thing in the right way which assures the active formation of a proper habit, it is rather the interested and successful doing of the thing suggested which is conclusive in habit-formation. Interest and success assure

the proper "set" of the activity in the nervous system.

How to make right doing interesting is no small question, and it does not diminish by being applied to childhood, for the obvious reason that the range of the child's interests is comparatively narrow, to which must be added the fact that he has no unified ideal of life inspiring him to act consistently. Right doing divorced from the situations and activities to which the child's instinctive equipment impels him can never be made attractive. It must be popular with his social group or carry with it some attractive and immediate reward or it will not be persistently undertaken. The available motives lie close to childish interest, and when they fail, appeal to compulsion may bridge the gap. But compulsion alone cannot accomplish the desired end.

Under such discipline and inspiration we may think of the child as growing up with habits of cleanliness, courtesy, obedience, truthfulness, honor, and the rest. But we are likely to be asked what these have to do with religion. It is highly desirable to define religion in such terms as shall recognize it as a group experience and possession as well as an individual experience. Thought of in such fashion, the question whether the child is religious in being cleanly, courteous, truthful, etc., is dependent upon whether his social group is religious in being cleanly, courteous, truthful, etc.; for religion is, after all, more the temper of life than a set of ideas or of cult practices. If, in the life of the home, there is a genuine trust in God which interpenetrates all its mutual trust, a real spirit of love and good-will kindled by the love and service of Jesus that runs

through all its activities, it is safe to say that the child who grows up therein will become partaker of them. They will belong to him just as truly as the customary household decorum. But if these things are wanting, no amount of cleanliness, courtesy, and truthfulness can quite compensate for them.

Moreover, this spirit of religion needs to be embodied. It should exist, not only as the heart of all confidence and the basis of all love and service, but also as a certain group of home practices in religion of the sort indicated earlier in this discussion. In this series of home practices the child will have some definite and recognized part, and they will be conscientiously shaped so as to have meaning for him. By thus sharing in the ritual of home religion, the child will build up a set of religious habits which will not only serve current need, but will serve as the basis of a more extensive series in youth and maturity.

By far the most significant part of habit-formation in childhood, in so far as it relates specifically to religion, is that which establishes in the child the characteristic emotional attitudes of religion—the attitudes of reverence, love, trust, and the like. These articulate directly with the characteristic attitudes of social morality—good-will, sympathy, fellowship, etc., and with the more typically individual qualities of honesty, truthfulness, courtesy, etc. Whether the child will realize the emotional attitudes of personal religion depends largely upon the sort of religion with which his family makes him familiar; if religious ceremonial takes the place of the religious spirit, the child has a very poor

chance to know anything about them. Reverence, love, and trust cannot be abstractly taught to childhood. The child has no ability for abstract thinking, but great ability to absorb the ideals of concrete living.

If mere instruction could suffice, the problem of the church school would be far simpler. Great numbers of children are in the care of the church for whose religious nurture the home does little or nothing. The problem thus becomes one of establishing a vitally religious group in whose activities and spirit such children shall continuously share. The church school has succeeded only in part, and it has become quite evident that there is no substitute for home nurture in religion. To succeed more amply the church school must greatly enlarge its expressional, play, and service activities, and must find a way to spend more time with the children. The church must invest more in leadership, in equipment, and training, but it must also give more time. Just because so large a part of its staff is made up of unpaid, voluntary workers, this is difficult of realization. Whether the home is religious but one day in seven, and then only formally, or is vitally religious seven days in the week, or even if the home is not religious at all, childhood goes on every waking hour of every day building up the structure of habit which is the ultimate basis of its character. Who shall say that growth in religion is not vitally conditioned by this process? Does anyone suppose that a cataclysmic change some years later on can undo what these years have done or accomplish what these years have failed to accomplish?

CURRENT OPINION

The Use and Abuse of Creeds

The demand of the modern day for reality in religion is echoed in an article by Dr. E. F. Tittle in the November-December number of the *Methodist Review*, entitled, "The Use and Abuse of Creeds." Everyone must have a creed. The great strife of our time is not so much the struggle of arms as of ideas and ideals. We are witnessing today the clashing of creeds. Religious creeds are inevitable and, moreover, they are desirable. As friendly guideposts on the road to the everlasting truth of things, religious creeds are of inestimable value. But they have not always been friendly guideposts. They have been clubs to compel all to believe what some have believed. So used they are mischievous and barriers to progress. This use of creeds tends to intellectualize religion. Yet there are very few churches with which one may unite without meeting the creedal test. And the creedal test is too exacting and not exacting enough—intellectually too difficult, ethically too easy. It has made church membership impossible to some very good men. "Surely there was something wrong with an ecclesiastical test which excluded such a man as Abraham Lincoln from the fellowship of the church." On the other hand, the creedal test is ethically not exacting enough. Many men do not think their religion. To them the intellectual creed means nothing and their spirit is not changed by great tasks. The church should ask of her incoming members: "Are you willing to make sacrifices? Are you willing to do the will of God at whatever personal cost? The world is in a bad way. It is suffering. Are you going to help? Are you willing to seek first the Kingdom of God?"

Another evil of creedal compulsion is the fact that it has prevented co-operation among men who might have worked enthu-

siastically in the achievement of human values. It has divided Christendom into a multitude of warring sects suspicious of each other.

There are signs that a new day is dawning. Heresy trials are less frequent. The war between science and religion is losing its meaning. Still further, to be recognized as a religious man today one must do more than give assent to theological formularies. He must be a co-worker with God at his tasks of moralizing business, humanizing industry, purifying politics, Christianizing international relationships. And now at last the churches are uniting. "Differing still in their formal beliefs, their ritualistic observances, and their political organization, they are nevertheless co-operating in determined and enthusiastic endeavor to realize in this world the Kingdom of God."

Spiritual Effects of the War

The *Hibbert Journal* for October carries an article entitled "War as Medicine," by G. F. Bridges, in which war is lauded as the great stimulant to moral and spiritual advance. The words of the Master of Baliol are used as a text: "War is an intellectual awakener and a moral tonic. It stirs men to think and thinking is what we most lack in England. It creates a conscious unity of feeling which is the atmosphere needed for a new start. It purges away old strifes and sectional aims and raises us a while into a higher and purer air. It helps us to recapture some of the lofty and intense patriotism of the ancient world." Mr. Bridges argues that the war has been in reality a spiritual tonic; that tens of thousands of people who were thinking of nothing but their own livelihood, their own interests and pleasures, are today bending their energies to the service of the state and of others. The war is making multitudes into good soldiers who know

how to put duty first and the reward second. This is for most of us a moral ascent. It is also teaching comradeship. The soldier has to live close to his fellows. The army is a great school of mutual forbearance and helpfulness.

It is rarely the case that wars are fought without the firm belief on the part of the fighters that their cause is righteous and worthy. No man can predict that there will not be great ideal causes for wars in the future as in the past. Nations may be so profoundly possessed by great ideals that they will defy the world in their support. Where wars have ethical convictions behind them even civil wars may be moral stimulants and the nursing mothers of heroes. They may "cause the loss of many lives, shatter the happiness of many homes, spread destruction through a smiling land, but it is some offset against these calamities that it raises human effort, endurance, public spirit, and power of self-sacrifice to a pitch rarely attained in peace."

War is the final test of conviction. To be willing to suffer and die for a cause is an incontestable proof of sincere belief. And how in the last resort can man show that he is in earnest except by being willing to kill and be killed?

We can hardly look forward confidently to the abolition of war, and it may be a fortunate thing for us that we cannot. The effect of the total absence of conflict is to make us cold, soft, lazy, and pleasure-loving rather than amiable and gentle. "There may be after all some truth in Treitschke's remark, 'The living God will see to it that war constantly returns as a dreadful medicine for the human race.'"

The other side of the argument is presented by Adele Phillips and Russell Phillips by means of a vivid picture of the degeneration in spiritual tone of the society of the city of Berlin under the influence of the war. They write in the *Atlantic Monthly* for January under the caption "The Decline of the

Berliner." They were bewildered by the swift swing of mental attitude of the German from amiable, law-abiding peaceableness to a fierce lust for blood. They had been entirely won by the German characteristics of cleanliness, candor, fearlessness of expression, moral courage, and love of justice. Then with the war came a sudden change. From burgher to professor "a nebulous moral turpitude befogged their mentality. Duplicity and perfidy were the gods of the hour. The men degenerated into savagery; the women became unsexed." Cruelty, lust for human life, were manifest everywhere. Berlin rejoiced at the "Lusitania" incident, the massacre of Armenians, the introduction of poison gas, discrimination against English prisoners, the drowning of neutrals, and the murder of Edith Cavell. The pulpit also incited to killing. "One could not believe that this restless, brutal, bitter, merciless, blood-crazed multitude were the cultured, happy, devoutly religious people of a short time ago." "A torpedo striking home bears the message of God," "Would that the just God in his righteousness might bestow on the bullet from the German gun the magic power of the jawbone of the ass and slay ten thousand of the enemy with each bullet," were characteristic utterances from the pulpits of Berlin. The pulpit is prostituted to the military aims of the state. The people have lost the consolations of religion. The church is distrusted; the people are shepherdless in their great affliction. Hopelessness, agnosticism, and blasphemy are everywhere, in spite of the Kaiser's intimacy with God. The terrible increase in the number of suicides, especially of women, is a commentary on the state of mind.

"From the quiet, amiable friendliness of the pre-war life the people of Berlin had grown like creatures of the wild. . . . The doctrines they advocated were appalling. From a fairly liberal interpretation of the Golden Rule they suddenly narrowed to 'Do what I say and in such a way as I please.'

The whole world must bend to their will; and in the effort to enforce that will they would wreck the whole world. . . . They were coarsened, brutalized."

A Note on Some Recently Collected New Testament Fragments

One would expect after looking through the monumental editions of the New Testament, the collections, corpora, and such accumulations as those of Wessely, Wilcken, Crum, and the like, that an end were made of establishing the text of the New Testament. But in the great libraries of London, Oxford, Cambridge, Paris, Berlin, Vienna, Rome, and a dozen lesser cities of Europe; in cloister collections visited and unvisited, from Sinai to the recesses of Asia Minor; perchance hidden away in the sands of some forgotten site of Egypt—who knows—are treasures yet to be brought to light. The history of the growth of our Greek New Testament is one of the world's wonders. Students here and there, more or less isolated, gather up little stores of materials. Men of more genius or more opportunity gather these materials into a new edition and so the work begins again. From Erasmus to Wetstein, Griesbach to Lachmann, and from Tischendorf to Westcott-Hort and von Soden is indeed a scenic route.

Gregory's and von Soden's books appeared, the latter in 1902 and the former in 1908-9. Since then discoveries have gone on. Many manuscripts and fragments enumerated by them still need collating, many notations made by them for further editions are left unpublished at their death, and no one man encompasseth all things. From year to year new lists brought down to date are being published, and each successive statement is antiquated almost as soon as published.

From a collation of over seventy of these fragments recently made, certain points seem clear: (1) So far no striking changes appear. There is nothing so marked as, for

example, the addition to the conclusion of Mark in the Freer Gospels. There is nothing so spectacular as Ramsay's proposed emendation in I Pet. 3:19. Barring unexpected finds, the future work of the New Testament scholars will be one of refining of details. (2) On the whole, these fragments support the neutral text, which, sometimes called pre-Syrian, is thought to come nearest the apostolic originals. This text is represented by the great codices \aleph B. Many years ago, in the course of a lecture, Professor Gregory remarked that a certain peculiarity in the signatures of Cod. B led him to suspect Coptic origin. These fragments, of Egyptian origin, support B. Hence they furnish a further indication of the Egyptian source of Cod. B and of the neutral text. As for Cod. \aleph , it came of course from Sinai.

(3) The abundance of itacisms suggests transcription from dictation. In practically every instance itacisms occur, α for ϵ , ϵ for α , η for α or ϵ , and their vice versa's. So also o and ω appear interchangeable. (4) There is a suggestion here of the customary pronunciation of the Greek language at the time the manuscripts were written. The old Erasmian method, still regnant in our colleges, has long been under criticism. Why saddle an artificial scheme on Greek and not on other still living tongues? It seems but a series of steps from the pronunciation implied in these fragments and the living Greek of today—no more than the difference between the English of Chaucer and present-day English speech. (5) The Gospels abound in variants more than the other portions of the New Testament. This is to be expected, for, probably, the Gospels were most frequently copied—thus increasing the probabilities of error—and the Gospels would thus more abound in the hands of the poor and ignorant. The language of the New Testament—the language of these fragments—is the language of the common folk.

The Educational Theory of Social Progress

Professor Charles A. Ellwood sets forth his theory of social progress in the November number of the *Scientific Monthly*. Civilization is an acquired trait. The mass of habits are transferred from generation to generation by custom and tradition. Each generation must learn this mass of habits anew. The infant is given only capacity to acquire the habits of its social environment. The difference between the children of primitive conditions and those of civilization is merely the difference of entering a different environment—civilization is not inborn. The conclusion is therefore that the methods of continuing and developing human social life in its cultural phases must be essentially of an educational nature.

Education is a method, not a cause, of progress. The educative process means the whole process of controlling the formation of habit and character, of ways of thinking and acting in the individual. The instruments are the home, the school, the church, the press, and public address; in a different way, the shop, the factory, and the market-place. Dr. Ellwood's thesis is that the active factors in progress may be most advantageously, economically, and effectively controlled in human society by the educative process. The social evolution of the past has proceeded essentially by the method of education. It is the failure of the educative process which is the immediate cause of the periods of moral and intellectual decadence in human society. The progress to higher social life in the future will depend upon the educative process. Revolutions will not do it. They may clear the way of obstacles, but to have permanency there must be the adjustment of the individual to higher social needs by education. This education is not the impartation of knowledge, but the artificial control of the formation of habits and character in the individual so as to fit him to participate efficiently in the social life.

If education in this sense were consciously used as an instrument of social progress, it would (1) make the normal individual many times more efficient socially than he is at the present time; (2) make more harmonious the relations between individuals. This is where the individualistic education of the nineteenth century failed.

"After this war it is to be hoped that we shall take up the work of socializing our system of education in earnest as the true foundation on which we can build a worthy civilization for the future. For civilization is only just beginning. The work of rational and scientifically planned social progress lies all ahead. And socialized education is the key to such progress."

The Movement toward Peace

Bruno Lasker of the *Survey* staff has a lengthy article in the *Yale Review* for October in which he attempts to point "The Way to Durable Peace." In summary he says that the key to a durable peace must be sought in the gradual disintegration of territorial sovereignty by economic co-operation. The *Realpolitik* of the future will concern itself less with geographical statics and more with social dynamics. Only excessive optimism expects an immediate, vast extension of international control over the relationships of nations after the war. The immediate adoption of free trade is unlikely. Animosity will cling for a long time. Yet, even in the stress of war, the factors creative of the future are emerging. There is an intense desire everywhere for a new and stronger system of international government and jurisdiction. A world-conscience is taking shape—a public opinion directed to practical ends. We begin to see too that for the sake of peace we must give up the seeming national security of economic isolation to secure the real security which comes from giving free play to all the vital forces of the world. There will be problems connected with the

present idea of nationality and with the emergence of new world-powers, but economic freedom and the widest untrammelled intercourse among nations are the way to peace.

"When will wars cease?" asks the *Unpopular Review* in the October number. A glance at the wars of the civilized world shows that they have been for the most part religious or dynastic. Religious wars are now unlikely to occur. In times when all states were the private property of their rulers dynastic wars were a matter of course. Napoleon was a plain brigand who sought to found a dynasty. The Crimean War was over the balance of power—fear lest one dynasty become too strong for the rest. But now, with France a republic, England democratic, Italy a liberal monarchy, there is no talk of balance of power. The Franco-Prussian War was welcomed by Napoleon III to divert agitation which threatened his dynasty. The present war is the work of practically a single dynasty engaged in a vast scheme of land piracy. The war has come now to a question of Hohenzollerns or no Hohenzollerns. The war will end when the world may treat with representatives elected by the German people. When dynasties are gone and the people of the world are arranged in democratic commonwealths we may expect to see the end of all but "small," or it may be "civil," wars.

Perhaps the most incisive treatment of the effort of the Vatican to secure peace is that of a writer in the *Contemporary Review* of October. The article is unsigned. He thinks that one very good reason that the Pope's appeal for conciliation has been refused is because he spoke too late. A Papacy which could keep discreet silence

in the presence of the initial evils of the war could not but lose moral authority. The time to have spoken was when the whole world waited for some commanding protest against the horrible inhumanities and injustices of 1914. To speak in 1917 is to speak too late. It is also too soon—for repentance must precede forgiveness and reconciliation, reparation must follow the crime, and justice alone can be the foundation of a lasting peace. But a more important reason for the refusal of the proposal of the Pope is the fact that the Vatican has been the center of German propoganda and on more than one occasion has been the instrument of German policy. Erzberger, the leader of the Centre Party in Germany, is known to be the representative of the Vatican, leader of millions of German Catholics, and public utterances of this man have not been exceeded, in ruthless inhumanity and brutal bloodthirstiness, by any German propoganda. Why did not the Vatican repudiate him? The Vatican is in close political alliance with the Germanic powers. Since 1887 the Catholic German Centre Party has stood for despotism, for war, for Pan-Germanism. The efforts of the Pope to secure peace are today unavailing and futile because one of his predecessors became the tool of Prussian militarism. The Pope wants to save the Hapsburgs and the prestige of the German Centre Party. Yet this Catholic party has been more directly responsible for German and Austrian crimes than even the Junkers. The appeals of the Sacred College and of the Vatican fall upon deaf ears because the influence of the Sacred College has proved itself a pro-German influence and the Vatican has not repudiated its secret solidarity with the enemies of civilization.

THE CHURCH AND THE WORLD

MISSIONS

A Forward Movement in Missions

The Methodist Episcopal church is out for \$80,000,000 for missions. The editor of the *Congregationalist and Advance*, November, calls this "the boldest financial undertaking projected recently by any body of Christians of America." In response to the call of the larger patriotism of the kingdom, this church has abandoned the conventional for the unusual and the heroic. In the present world-crisis this religious body is making ready to do its part. It recognizes that men may be exempt from military duty but not from world-service. The membership of the church is summoned to a new task of world-evangelization, conservation, and reconstruction. The movement has not issued from the war strain alone. Plans to this end have been working for years. Four years ago a careful study was begun of all the mission fields in which this church is operating. When the World Program Committee met a few weeks ago at Niagara Falls it had before it an exhaustive survey. There was not only an extensive printed survey, but multiplied maps, charts, studies, estimates, and someone acquainted with the facts first hand to interpret them as they applied to each field. This committee recommended to the Board of Foreign Missions that forty millions of dollars would be necessary to do the work. On November 9, in session in New York City, after several days of profound study, prayer, deliberation, and at the close of eight hours earnest discussion of the program, it was adopted unanimously. This amount is to be raised in five years and much of it is to be invested in permanent equipment. The week following this action, in conformity with that which was

previously understood, the Board of Home Missions adopted a similar program at Philadelphia. Not only are the unparalleled opportunities abroad to be met, but in the homeland service will be rendered to struggling and stranded communities, the frontiersman, and the foreigner. The movement is designed also to deepen the sense of stewardship and multiply the prayer life of the church. The leaders recognize that this is a stupendous undertaking, but they are ready to go forward. The editor of the *Western Christian Advocate*, November 14, says: "The Methodist Episcopal church can never be the same again. Failure to accomplish this task means the disintegration of that Methodist morale that has known no defeat. . . . God help us not to fail the heaven-born vision in an hour when visions languish and the people perish."

West China Union University

The estimated population of West China, which includes Szechwan, Kweichow, and Yunnan, is eighty to one hundred millions. This is approximately one-fourth the population of the vast new republic. From the view point of both missions and nations so large a population "should have access to at least one university, as a clearing-house for the world's best thought and a fountain-head for investigation and instruction." For the purpose of establishing Christianity it is imperative. How this problem is being solved is explained by J. L. Stewart in the *Chinese Recorder*, September. To secure funds and faculties, adequate buildings and broad preliminary foundations for such an enterprise, is a stupendous undertaking. Among the missionary forces in this field it was recog-

ized that no one mission was equal to the task. If such a work was to be done in any way, co-operation was absolutely necessary. Steps to this end began about 1904-5. Four mission boards joined hands in the project, viz., American Baptist, Canadian Methodist, English Friends, and Methodist Episcopal. The first classes were opened in the spring of 1910. During these early years of waiting and preparation it became evident that for such an educational institution as was contemplated it was necessary to lay the foundations in a system of primary and secondary schools. This brought about the formation of the West China Christian Educational Union. Included in this were not only the four missions originally uniting to found the university, but also all of the Protestant missions then operating in West China. The growth of this aspect of the work has passed beyond all expectations. Starting with voluntary workers who could give a few odd hours to the cause, it has developed until now there is a competent general secretary, a fair-sized office staff, and a Chinese secretary. Of these primary and secondary schools there are now more than 1,000 under the auspices of the Union. Courses

of study, recommended texts, outlines of subjects, regular yearly examinations, instructions to teachers and superintendents, short-term normal courses, etc., are all provided. In this system of schools is a basis for supply of university patronage, and that always enlarging, always tested and trained in their own schools. These students, added to those who come from government middle and other schools, bring to the university all of the patronage for which it can provide. The university began with a few modest courses; now it has numerous divisions, faculties, and departments. So far this union plan has worked remarkably well. It enables each church participating to do far more than it could have done alone under circumstances ever so favorable. The system is practical. It provides many opportunities of co-operation among the different religious bodies and of securing the goodwill of leaders in various branches of government educational work. All classes of the Chinese—officials, gentry, and common people—treat the missionary workers most cordially and demonstrate their confidence by sending their sons to them to be instructed. The West China Union University project is a success.

RELIGIOUS EDUCATION

Play in Religious Education

The editor of the *Graded Sunday School Magazine*, January, believes that "a notable gain in the higher life of the race has come in the gradual change of attitude of the church toward play and recreation." In the eighteenth century Francke of Halle wrote: "Play must be forbidden in any and all of its forms. The children shall be instructed in such a manner as to show them, through the presentation of religious principles, the wastefulness and folly of all play. They shall be led to see that play will distract their minds from God, the Eternal Good, and will work nothing but

harm to their spiritual lives." This represents the attitude of many earnest and devout people of the eighteenth and even of the nineteenth century. While there is not yet a widespread effort by the churches to provide for the play needs of children and the recreational needs of young people and adults, the growing tendency is quite different from that indicated above. Actual moral values inhere in various forms of play. This fact, which is recognized by clear-visioned religious teachers, needs yet wider recognition. The churches should and will soon recognize these play values and will plan in intelligent, generous, and

systematic ways for utilizing them. The literature dealing with the significance of play has been enriched in recent years by a number of worthwhile books. The most important of these without exception treat of play from the standpoint of general education. There is yet to be produced a thoroughgoing treatise on the value of play in moral and religious education, together with a presentation of principles and methods, especially with a view to their application in the work of the modern church school. Of the books already available, that by Joseph Lee, *Play in Education*, is one of the most valuable. His theory of play seems to be very near to the true position. He says: "To the child play is the most important thing there is. It is primary, comes first in interest, represents real life; it is what all the rest is for. It is difficult, making an infinite and insatiable demand for power and courage. It is authoritative, required, not to be slighted without shame. Play is the child. In it he wrecks himself. It is the letting loose of what is in him, the active projection of the force he is, the becoming of what he is to be." But with the recognition of the value of this treatise it is to be regretted that the author does not treat the relation of play to the growth of the moral and the religious life. The editor concludes his discussion with a valuable list of the most important books on this subject.

The Most Important Factor in the Sunday-School Problem

The Sunday school is a powerful and significant agency in the realm of religious training. It is not surprising that so much emphasis is placed upon it in modern religious thought and literature. There is no established agreement as to what constitutes the most important factor in the Sunday-school problem. The emphasis seems to vary with the viewpoint of the individual who is seeking for a solution

of the problem. The *American Church Sunday-School Magazine*, January, quotes from the *Church News* an article on this subject. In this it is vigorously contended that the personality and training of the teacher is the most important factor in the whole range of Sunday-school problems. It is asserted that "religious education is a task, the mastery of which will mean a solution of any number of parochial problems, both practical and theoretical. The hardest thinking of the church for the next generation ought to be devoted to religious education and its kindred subjects. The encouraging progress of the last decade ought to be carried on to something approaching completion. Religious education, we rejoice to say, has become a study of scientific tendencies. It has become a thing of experiments and laboratories. More and more are men and women training for careers of administration in Sunday-school organization and methods. Two questions ought always to be kept in mind: (1) What, in religious education, is the thing to be done? and (2) Who is to do it?"

Heretofore we have not been altogether clear as to the object in our Sunday-school endeavor. Certainly it is more than to train children in the worship and customs of the church in order that as they grow older they may take their part in its services with decorum and intelligence. It is more than teaching children and youth the creeds and seeing that they are intellectually sound in the faith. It is more than inculcating devotion to the church as an institution. All of these are important, but they are only means to an end, and that end is Christian character. Such character is to be attained not later, but now in every stage of development from childhood to maturity. The impartation of Christian character is not a simple thing. It is not a matter of books, grades, or methods, but of personality. The whole power of Christianity lies in personality. The power of

Jesus was not what he said, but his personality. Most of his ethical teachings can be duplicated from the great religions of the world. His uniqueness was in the spirit and character of the life he lived. The whole life of the child is imitation or response to personality. With this true the keystone of religious education is the personality of the teacher. The home, parents, priest, all are important, but in the conditions under which we live today the most of religious education is and must be done by the teacher if it is done at all. "A few years ago a noted aviator, who has since lost his life, took an old abandoned aeroplane which nobody had been able to operate, and flew around Staten Island with it as if it had been a powerful Bleriot. When he landed he remarked, 'You can fly a kitchen table if you have the right kind of a motor.' So it is with the Sunday school. If you have the right kind of teachers you can run your Sunday school with a Mother Goose book." But to secure competent teachers you must provide adequate teacher-training.

The Church College and the School in the Local Church

The *Pilgrim Magazine of Religious Education* has a department designated "An Open Forum in Religious Education," which is conducted by Professor Walter S. Athearn. In the January issue there is a discussion of the church college and the school in the local church. Attention is directed first to the fact that the church colleges of the United States are built on the public schools. In co-operation with

state colleges they assist in establishing entrance requirements and defining units of credit, teaching conditions, qualifications for teachers, etc. It is through this process that the high schools have become standardized.

Today there is a nation-wide demand for the standardization of Bible-study. In more than twenty states the North Dakota plan has been introduced in some form. Bible-study conducted under church auspices is asking for academic rating by public high schools and state colleges. To what agency should we look for the standardization of Bible-study? Is it not the business of the church college? Why should not the church colleges be built on the church schools? Why should not the church colleges do for the schools in the local church what they help to do for the public schools? Why should they not determine teaching conditions, supervise organization and administration, fix units of credit, and establish teacher-training standards? Professor Athearn asks: "Will not some member of the Council of the Church Boards of Education explain to the readers of the Open Forum why church colleges do nothing to standardize the local church schools, why they are silent when the church schools are asking for academic credit, and why the Council of Church Boards of Education has done nothing to improve the quantity or quality of biblical teaching in church colleges? Do Church Boards of Education exist to assist in developing a system of secular schools under church management to compete with state schools, or do they have a specific service to the church and the cause of religious education?"

CHURCH EFFICIENCY

A Forward Step for Baptist Sunday Schools

By direction of the International Lesson Committee the "Uniform Series of Sunday School Lessons" is discontinued. In its place beginning with January, 1918, is

offered an "Improved Uniform Series." This is a significant forward step in the work of the Sunday school in the Baptist denomination. The *Watchman-Examiner*, January 3, comments on this editorially. In the former lesson-plan there was one title, one

Scripture selection, and one golden text for the use of all from babies to grandfathers. Important portions of the Bible were selected and arranged to be used in a cycle of six years. In the "Improved Uniform Series of International Sunday School Lessons" now offered there is a general theme, Scripture lesson, and golden text. There is also additional Bible material for teachers and four separate lesson titles for primary, junior, intermediate and young people, and adult groups. Additional Bible material is provided for each of these groups. For each of the first two groups a special memory verse is selected. The cycle of six years in the old scheme is supplanted in the new by a cycle of eight years or two half-cycles of four years each.

The new series carries many improvements, some of the most important of which are as follows: "(1) In an eight-year cycle of lessons more of the Bible is covered than in a six-year cycle, and also more and more varied Bible material is provided for each lesson. (2) Provision is made during the eight years for a number of topical studies with miscellaneous Scripture references, such as a series of lessons on the Christian life, church history, missions, temperance, and community service. (3) Adaptation to the several age groups by use of separate titles and biblical material better suited to the nature and needs of pupils in those groups. This adaptation is through a modification of the general Bible passage by use of fewer or more verses, or by substitution of entirely different Bible material, as is often the case in primary lessons to get a story for children." These improved lesson helps are published and distributed by the American Baptist Publication Society.

Industrial Parish Work

The Board of Home Missions of the Presbyterian church, under the direction of William P. Shriver, operates a Department

of Immigrant and City Work. From a copy of a report made from this department to the Board, we observe that in ministering to the recent immigrant the approach is from the community standpoint, i.e., the immigrant is dealt with, not detached from, but in relation to, his environing community. Knit up with the community in which he lives is his life, his progress, his welfare, and that of his family. Therefore the work of the church in any given immigrant community must be developed on a comprehensive scale. "It calls for a sympathetic understanding of the previous life and social and religious traditions of the immigrant, and at the same time demands that we introduce him to the best this country has in civic, social, and religious ideals." This principle has inspired a new form of religious ministry conducted by the Presbyterian Home Board. It is designated "industrial parish work." This work is now operating in no less than nine important industrial communities where the new immigrant is a large population factor.

The method of this work is, first, to survey the community as a whole. Next, a program is formulated which undertakes to federate all existing Presbyterian churches and agencies and which seeks to inspire them with a spirit adequate for the task of ministering to their immigrant neighbors. This federation is organized and operated through a parish council. All workers are chosen with particular reference to the immigrant adult and child life. Among these are both foreign-speaking workers and American men and women. All of them meet in regular conference, plan their work jointly, and co-operate thoroughly with one another. Through parish headquarters common facilities are made available, such as a stereopticon service, parish paper, and summer camp. With a sound co-ordination of all Presbyterian forces this church is better prepared for its own task and for co-operation with other churches

and with civic and social agencies. A demonstration industrial parish was established in 1916 in the Iron River Mining District of Michigan. The work is conducted also in two other iron mining communities in this country, viz., the Range Parish in Minnesota and the Gogebic Parish in Wisconsin and Michigan. It is noted further that very encouraging progress has been made in the Cherokee-Crawford Parish in a coal-mining community of ninety thousand population in southeastern Kansas. This industrial-parish scheme seems to be a very significant adventure in the field of home missions.

An Event in Religious Journalism

Recently the *Congregationalist*, Boston, and the *Advance*, Chicago, were combined into one journal to be issued hereafter as the *Congregationalist and Advance*. The editor of the *Watchman-Examiner*, November 29, comments on this as an important and interesting event in the field of American religious journalism. More and more the national point of view is triumphing over sectional spirit. Furthermore, this combination is the result of the simple fact that leaders of the Congregational churches in this country believe that their six thousand churches can be served by one paper better than by two. It is but another evidence of the tendency within Congregationalism "toward unification and the better co-ordination of all its working agencies." The rejoicing of the denominational leaders in this achievement is especially noticeable. "The merger is in line with the general trend of American religious journalism as shown by the combination of the *Watchman*, of Boston, and the *Examiner*, of New York, and the *Commonwealth*, of Philadelphia, and by the absorption of the *Westminster*, of Philadelphia, into the *Continent*, of Chicago, and the even more recent combination of the *Unitarian Advance*, of Illinois, and the *Christian Register*, of Boston,

which has just been accomplished." These changes have not come about because of any decline of the influence of the religious press, but in the interest of increased efficiency in the midst of conditions as they are today. The editor-in-chief of the *Congregationalist and Advance* is Dr. Howard A. Bridgman, well and favorably known as the editor of the *Congregationalist* for the last six years.

Looking toward Unity

An international convention of the Disciples was held a few weeks ago in Kansas City. The editor of the *Christian Work*, December 1, declares that the most significant chapter in that convention was its Christian unity session. In this there were received official deputations from (1) the Presbyterian church, from which the Disciples came about one hundred years ago; (2) the Congregationalists, with whom the Disciples have much similarity in origin and purpose; (3) the Christians, with whom the Disciples were most closely associated in their earlier history. The closing address of the occasion was delivered by Bishop C. P. Anderson, D.D., Protestant Episcopal bishop of Chicago. These official deputations were guests at a banquet on Saturday evening. On Sunday they addressed an audience of ten thousand in Convention Hall. The enthusiasm was exceptional. Such occasions mark progress on the way to permanent cordial and friendly relations. "The time must come when prejudice is to give away to reason and believers in Jesus are to find in each other common brothers of the common faith." We are face to face with problems that are far more serious than our petty differences. The issues that confront us now cannot be met by sectarian or party programs. The only way to ultimate triumph is through the spirit of greatness operating in a united church. Its unfriendly divisions are Christianity's greatest weakness.

THE BOOK OF THE MONTH

A GUIDE TO THE STUDY OF THE CHRISTIAN RELIGION¹

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One of the chief needs of the prospective preacher and teacher of religion is the need of finding his bearings. What is the nature of religion? How is it related to other human values? What is the aim of religious propaganda? What are the forces and instruments with which it works?

Religion deals with the soul out of which come the issues of life; with the spirit which creates moral good and evil. It is an inner disposition determining one's attitude toward God, toward man, and toward the problems of experience. Every social hope, every program of economic reform, every ideal of the better commonwealth of man, waits upon this inner disposition for its fulfilment. But religion cannot be cut off from the currents of intellectual thought, from the social tasks and the moral problems of the age, any more than any other living thing can be severed from its native environment. It is easy to be either a man of the soul or a man of the world; to be both is difficult. It is the object of religious training to fuse all the forces of the personal life into a lasting, steady, growing moral disposition which shall command every process, every problem, and every experience through which the individual and the social group may pass.

It is such presuppositions as these that should determine the approach of the student and the minister of religion to his task.

He must, therefore, become familiar with the history of religion, the literature of religion, the constructive attempts to put religious convictions into thinkable forms. Above all, he must know *man*—man as a person, as a social being, as an economic factor, as a member of a race group, as a builder of states and empires and civilizations.

Here lies the great merit of the book under review. It has cut loose from the traditional methods of theological "propaedeutic" which were sufficient to give any ordinary student "cold feet." It views the subject in terms of those vital and far-reaching causes and motives which make the study and the teaching of religion the most fascinating of all enterprises. The book begins with a chapter on "Preparation in College for the Study of Theology" and ends with one on "The Contribution of Critical Scholarship to Ministerial Efficiency," which are both an enticement and a challenge. Between these chapters the whole field of theology, together with its relation to other fields of inquiry, is covered in successive sections on "The Study of the Old Testament and the Religion of Israel," "The Study of the New Testament," "The Study of Early Christianity," "The Development and Meaning of the Catholic Church," "The Protestant Reformation," "The Development of Modern Christianity," "Sys-

¹ *A Guide to the Study of the Christian Religion.* By William Herbert Perry Faunce, Shailer Mathews, J. M. Powis Smith, Ernest D. Burton, Edgar Johnson Goodspeed, Shirley Jackson Case, Francis Albert Christie, George Cross, Errett Gates, Gerald Birney Smith, Theodore Gerald Soares, Charles Richmond Henderson, George Burman Foster. Edited by Gerald Birney Smith. Chicago: The University of Chicago Press, 1916. Pp. x+759. \$3.00 net.

tematic Theology and Christian Ethics," "Practical Theology," and "Christianity and Social Problems"—altogether twelve chapters.

Religion is here dealt with in terms of experience. It is not something abstract or metaphysical, but an actual phase of concrete life. In the chapter on "The Historical Study of Religion" we have an admirable exposition of the historical method which traces the significance of religion in the light of its actual growth in the process of human evolution. This is the clue which is followed throughout the book. In the chapters on the Old and New Testaments the literature of the Bible is interpreted as the product of racial experience among a people of exceptional spiritual insight. While the student is thoroughly initiated into the art of literary and historical criticism, he is never allowed to lose sight of the spiritual forces which are here at work shaping the moral progress of the world as it has come under the influence of the greatest prophets of religion. In the chapters reaching from "The Study of Early Christianity" to the "Study of Systematic Theology and Christian Ethics" the student is taught to trace the principles of religious development in the currents of contemporaneous life from the Greco-Roman period to the present age when Christianity is undergoing its severest test.

How shall we estimate the person of Christ in the life of this history? What is the essence of his gospel? How did the new religion help to shape the moral trend of each successive age, and how far was it in turn influenced by currents of thought and custom of a different origin? Can the Protestant do justice to the marvelous power of the Catholic church in molding the life of the Middle Ages, recognizing its virtues even while he traces the degeneracy which always crops out when religion becomes institutionalized? What, on the other hand, are the special virtues of

the Protestant movement, and what is the nature of its faults threatening continual disintegration into innumerable sects? Can a liberal religion, guaranteeing the freedom of the individual conscience, submitting all its claims to the strictest scrutiny of scientific investigation, develop the unity of effort, the fervor of moral conviction, and the force of spiritual energy and unanimity, by which it may overcome all obstacles and establish the Kingdom of God, the commonwealth of man, where righteousness and peace shall abide?

The task of the Christian teacher is ethical as well as religious. We need not only a heightening of religious faith; we need new moral ideals as well. Such ideals are already rife in the best thought and feeling of our age. It is the task of Christianity to fill these new ideals with all the force of religious conviction, to reinterpret Christianity in their light, and to enlist the organized power of the church in their support. For a long time the currents of public sentiment have been moving in the direction of a democracy of justice, of equal opportunity in all lines of endeavor for men of all classes and conditions. The war is accelerating this movement beyond precedent. What is to be the attitude of Christianity in this changing world? How will it measure up to its opportunities? Such questions as these must have a place in a treatise which is to serve as a worthy guide to the modern study of religion, and the reader of the book under review will find them dealt with in an open-minded and illuminating fashion. Viewed from the angle of present duty, the section on "Christian Ethics" is alone worth the "price of admission." When one passes from this section to the chapter on "Pastoral Theology," the task of preaching, of pastoral care, of church administration, of religious education, is seen in high relief. It is a task which challenges the finest talents of our best young men seeking the opportunity

of ministering to the most fundamental needs of mankind. The whole matter is made concrete in terms of social duty in the chapter contributed by the late Charles R. Henderson, the last contribution from the hand of one who is remembered both as a great scholar and as a sainted prophet. In glowing terms he describes the opportunity of the church for social service, a mission which calls for great wisdom and adequate equipment. "The church, with its ministry, has the most vital part in social service. The essence of theology is its doctrine of friendship as the spirit of the universe. . . . Religion stimulates us to love all our fellow-men, to do good as we have opportunity, to use all our resources and all our institutions to promote the well-being of mankind. Thus religion becomes a powerful means to a noble and rational

end, toward which God himself is working with us and in us."

Each of the twelve chapters is prefaced with a careful analysis of its contents, and every section is provided with a well-chosen bibliography. This is a book which will serve not only as a guide to the young student of theology; it will find its way into the hands of ministers who are alive to the progress of scholarship, and of thoughtful laymen who are looking for help in their search for truth in religion. The study of religion, rightly viewed, should be the most interesting of all studies. This book not only vindicates the intrinsic interest of religion as a primary factor in human development; it suggests the reasonableness of the hope that the warring sects of Christendom may yet be fused by processes of earnest thinking into one great body of the like-minded.

BOOK NOTICES

The Religious Education of an American Citizen. By Francis Greenwood Peabody. New York: Macmillan, 1917. Pp. ix+214. \$1.25.

American citizenship has taken on a new significance in these days when sharp distinctions are being made between those who loyally support our national mobilization and those who hinder or obstruct. We are realizing the need of patriotic education as never before. The latest book of Professor Peabody's is therefore most timely. It consists of various essays, many of which were evidently composed for times of peace, but which are perhaps all the more valuable for that reason, since thus a broader conception of citizenship is secured than would be suggested by the peculiar stress of war time.

As Professor Peabody understands religion, it means no mere conventional system of creeds and churches. Religion is the intelligent consecration of the entire man in all his activities to the interests of the Kingdom of God. In America religion means that the moral and social evils in our national life shall be clearly recognized, and that a noble and comprehensive idealism shall be promoted in every way. The religious education of the American citizen is something, therefore, too vast for the church to

undertake in its entirety, important as is the church's contribution. The home, the public school, the university, the industrial and commercial enterprises of our land, all have their contribution to make. The chapter entitled "The Expansion of Religion" is an inspiring call to transcend provincialism. Following Professor William James's well-known essay on "Moral Equivalents for War," Professor Peabody proposes the "Conversion of Militarism" by a conscription of youth for training in an organized system of making social and public improvements.

Myths and Legends of Babylonia and Assyria. By Lewis Spence. New York: Stokes, 1917. Pp. 412. \$3.00.

A readable popular account of the mythology of the ancient Babylonians and Assyrians has come to us from the pen of one who has interested himself in the myths of peoples widely separated both as to space and time. The author does not stop with the myths, however, but weaves into his narrative a sketch of the history of Babylonia and Assyria, a fairly detailed account of the religious beliefs and cults of the Babylonians, as well as the story of the

recovery of the long-lost literary remains of these ancient inhabitants of the Tigris-Euphrates Valley.

The breezy references in the preface to the dullness of the writings of those "who have made the field a specialty," and the twaddle about a book "which should contain the pure gold of Babylonian romance freed from the darker ore of antiquarian research," constitute a clever bit of camouflage, which fails, however, to conceal the author's totally inadequate preparation for the work he has undertaken. Some of the spellings of Babylonian names found in the volume might be overlooked, but the pronunciations of them given in the "Glossary and Index" would make any Assyriologist's hair stand on end.

Truths That Save. By Frank H. Decker. Boston: Pilgrim Press, 1917. Pp. xii+171. \$1.00.

The work that was done by the author while at Church House, Providence, Rhode Island, was so challenging in its success that anything from him is sure of meeting an eager group of readers. This book contains ten typical and accurate interviews with the "cases" which were constantly under treatment at Church House. Then follow forty-two brief addresses given in the chapel. Together these reveal the secret of Mr. Decker's success. Perhaps it is gathered up most clearly in this paragraph with which one of the interviews closes: "In each case I had appealed to the spirit of God of whose presence both confessed that they had been painfully conscious. 'He who would have kept you out of sin,' I said 'will now lead you out of it. Follow Him'" (p. 34).

The administration of this kind of pastoral medicine appears to be a simple matter; but we are aware that it requires also the skill of Mr. Decker to produce the effects reported here. Pastors will find the volume exceedingly suggestive.

The Apostles' Creed To-day. By Edward S. Drown. New York: Macmillan, 1917. Pp. 129. \$1.00.

The author is professor in the Episcopal Theological School in Cambridge and has written a sensible book which will commend itself to many who are impatient with an unyielding allegiance to creeds as such, and which will not satisfy those who hold all the old forms tenaciously. His first chapter is entitled "Creeds and Liberty," in which he defends the place and function of the creeds when truly used as the "path through the forest." Then he studies the origin and character of the Apostles' Creed, so called. This is free from technicalities and is a most useful chapter. Then he interprets the creed. For example: "By the resurrection of the body we mean that after death we shall find a new and personal expression in some environment

that is now unknown to us." He shows clearly that this is not what the words mean literally. Finally he shows how the creed may be used for spiritual edification and therefore be made to perform its original function in the development of the Christian life. We know of no more frank and earnest appeal for the ancient symbol in its real place in modern life.

The Ministry: An Appeal to College Men. By Charles Franklin Thwing. Boston: Pilgrim Press, 1916. Pp. 89. \$0.50.

President Thwing, of Western Reserve University, here makes a strong appeal to college men to give themselves to the Christian ministry. He gives a comprehensive and discriminating survey of the attractions of the ministry to the modern college man. Then he faces the objections to the ministry in a perfectly frank spirit, making, naturally, a brief reply to the objections. Next he shows the qualities necessary in the man choosing the ministry as a life-work, without giving the idea of a perfectly impossible cross-section of omniscience or an escaped angel, as is so often done in describing the young minister. Finally he cites successful ministers to report on their work. It is a fair appeal, blinking no difficulties, avoiding absurdities, and making the ministry attractive to the manly student.

The Social Teachings of the Prophets and Jesus.

By Charles Foster Kent. New York: Scribner, 1917. Pp. xiii+364. \$1.50.

In twenty-eight sections, beginning with "Moses' Assertion of the Rights of the Industrially Oppressed" and closing with "The Application of the Social Teachings of the Prophets and Jesus in National and International Relations," Professor Kent sets forth the characteristic social message of the books of the Bible with fulness and skill. It is a volume primarily adapted to the classroom, but it will be also profitable in private reading and study. The passages are printed when they are not too extensive, and thus the text is made immediately available for use without constant consultation of a Bible. The historical background is displayed with the clearness and conciseness of which Professor Kent is a master. One of the most valuable chapters is that entitled, "Jesus' Teaching regarding the Family." An example of the sane judgment of Professor Kent is seen in his treatment of the economic basis of the early Christian communities. He says: "The economic life of the Jerusalem community was not regulated by an arbitrary, communistic principle, but by the more powerful forces of brotherly love and of loyalty to the fraternal community which Jesus had inspired in the hearts of his followers." This is one of the best books on the subject we know.

THE AMERICAN INSTITUTE OF SACRED LITERATURE

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ALLAN HOBEN
University of Chicago

STUDY IV

Required Books

Vogt, *Introduction to Rural Sociology*.
Farwell, *Village Improvement*.
Wilson, *The Church at the Center*.

Generalizations relative to the rural problem or the rural church are of very uncertain value. Whatever the rural problem may be, it is not the same for all parts of the country. You find one set of conditions in the decadent sections of New England, another in the corn belt of the Middle West or the cotton belt of the South, the fruit and vineyard districts, the small-grain areas, the isolated districts of the Appalachians, and the open cattle country, where it still exists. It is perhaps because of a lack of focus and concrete study that certain misleading pronouncements on country life in general are made from time to time. A thorough study of a township, farm by farm, family by family, together with all of its institutions and resources, is much more profitable than any armchair philosophy relative to the rural problem as a whole.

However, in undertaking this primary task for his rural field the pastor needs a sociological background upon which his findings may the more readily relate themselves into a significant whole and so yield their best returns to rural life. Vogt in his *Introduction to Rural Sociology* supplies this comprehensive view of rural conditions. *Constructive Rural Sociology* by J. M. Gillette answers much the same purpose. Vogt's book is perhaps more closely related to the interests of the religious leader by virtue of the author's responsible position in the extension of rural church work (see title-page).

Vogt's emphasis upon the fact that the rural field calls for a large amount of descriptive sociology is altogether proper if we are finally to have a body of fact which shall make possible either the intelligent application of recognized sociological principles or the discovery of principles essentially pertinent to rural life. In pages 1-15 he discusses the degree of homogeneity desirable in order to constitute an ideal rural community. In fact the work of the rural church is vitally condi-

tioned on the degree of social isolation to be found in racial differences, tenantry, denominationalism, party politics, poor transportation and communication, individualistic self-interest, and meager education.

Any expectation of efficient co-operation in securing the higher ends of community life, as those of education and religion, must be firmly based on the satisfactory experience of co-operation in attaining material advance. Team work in securing a farmer's telephone, good roads, better crops, or in threshing, silo-filling, elevator service, marketing, or purchasing, is bound to hasten the day of collective effort in organizing and maintaining community religion. While the progressive rural minister may deplore the atomistic and wasteful sectarian methods of religious agencies in village and country, he must bear in mind that any stable improvement in the direction of united effort must be based on the demonstrated superiority of the collective method as applied to the immediate and practical affairs of the farmer.

With the increase of good roads and automobiles in country districts it is quite probable that the centralization of public and semipublic agencies will prove to be more and more feasible. While this may involve some danger to the social efficiency of the rural neighborhood of the open country, it may also make possible an enlarged support for better educational and religious institutions. The reader should attempt to answer the questions on page 25 so as to obtain an accurate idea of the distribution of social interest and ability in his district.

The discussion of the physical setting of rural life in chapter ii should cause the minister to consider not only those plans by which the immediate physical environment may be made to yield the largest values to country life, but also his particular obligation to enrich the mental elements of environment so as to prevent or cure provincialism. The mental life of the country community needs to be irrigated with streams of information and interest flowing from the great concerns of the world at large. The major philosophic, religious, economic, and national problems are as welcome as they are beneficial to the rural mind. How often in the course of history has some great imperative cause found its superb champion in homespun, and on the basis of rural sanity and tenacity of will marched on to victory. The religious leader will slight no element of the immediate physical environment and material welfare; he will, at the same time, labor to make his parishioners citizens of the world.

This will dictate a liberal policy in lectures and literature, in art and aesthetics, and in the main an appeal to that philosophic tendency of rural people which is a marked and reliable characteristic of their thinking. With all the changes now taking place and with alert response to every practical improvement in country life, the real pastor will preserve that spiritual leadership of which Goldsmith sang.

Thus to relieve the wretched was his pride,
 And e'en his failings leaned to Virtue's side;
 But in his duty prompt at every call,
 He watched and wept, he prayed and felt for all;
 And, as a bird each fond endearment tries
 To tempt its new-fledged offspring to the skies,
 He tried each art, reproved each dull delay,
 Allured to brighter worlds, and led the way.

In the improvement of agricultural methods (chapter iii) the minister may, without slighting the larger economic factors, call attention to the central significance of the home, which rural ambition may sometimes overlook. The ultimate concern is how the people live. Better barns, larger crops, and more acreage may not involve convenience, comfort, and satisfaction in the home unless there is the friendly insistence upon the reduction of drudgery for the women folk and rich opportunity for the unfolding life of children.

The land question (chapter v) has an important bearing on the social and religious life of the community. Where land values are high the rural village tends to be overloaded with inert retired farmers who have quit the land all too soon, and the open country falls into the hands of tenants, often on short lease, who suffer a sense of social isolation and who can only with great difficulty be actively engaged in movements making for the social betterment and permanent improvement of the community. When corporations holding large acreage and employing temporary farm hands occupy the territory the outlook socially and religiously is even worse. The homestead ideal needs to be upheld if the land is to yield its best for those who occupy it. It is not in cities alone that Mammon and Life may be in conflict.

The seven principal characteristics of the movement of rural population (pp. 138-39) call for serious reflection, and, from the point of view of a stable and enlightened Americanism, the alienation of the land to foreign stocks may have an important negative result. Possibly the urban trend which is not yet arrested may only be met by an actual enrichment of farm life and propaganda setting forth its achieved and increasing merit. Something, perhaps, can be accomplished by schools, churches, and patriotic societies in calling attention to the fine opportunity for real and satisfying life in the new era which scientific farming is bringing in. The spread of advantages which have heretofore been characteristic of the city may help to keep more enterprising people on the farms, while improvements in transportation may make possible a reasonable use of the city's advantages without permanently abandoning the land. The slack and unsuccessful will probably continue to seek work in the city except in cases where better rural training fits them for successful farming. The glut of small traders and consumers who are shy of productive work and who throng our cities are probably confirmed in their parasitic ways. The hope of making farm production a duty and a joy rests with the young.

Clearly, physical and mental health (chapters viii and ix) lie very close to the pastor's task, as indeed they did to the Master's work. The data presented by Vogt will indicate the rural needs and some of the more modern ways of meeting them. It would seem that scientific knowledge and co-operation are more important for farm health than more money where these are lacking. It is for this as well as for other reasons that religious leadership may prove effective in improving rural health. The rural mind and rural morality will naturally compel the interest of the minister, for the habitual mental attitudes produced in farm experience and the character of the people will determine largely the methods and the goals of his work.

Vogt's section on "The Church and Country Life" (pp. 297-330) is among the most helpful in the book and should be compared with Wilson's *The Church at the*

Center, with which it is in substantial agreement. Both constitute an indictment of the fractional pastor plan, the absentee religious leader, the multiplication of small, ineffective churches, and the whole scheme of denominational exploitation. No one knows what the great war may do for the confederation or unity of Protestant effort. The central bodies of Protestantism may get an idea of service which is in terms of human need and even at cost to sectarian glory and position. But, taking human nature as it is, the greater hope of a sensible plan for the efficient churching of country districts seems to rest with the people of the local community itself; and when any movement toward integration is thus democratic and local it possesses more social vitality and promise of success than is the case when it is engineered by absent ecclesiastics or as a denominational trade.

In view of the rural needs and the present dissipation of men and means in criminal competition, the Protestant church, it seems to me, has reached a time for repentance and better ways. No one knows as yet just what fellowship will be found for the men who in building the community church offend their own denomination and are liable to discipline or to be left out in the cold. Whether the Federal Council of the Churches of Christ in America will befriend them and give them and their community churches outlet to the world, or whether the Y.M.C.A., in which we have learned to work together and which has foreign missions also, will perform this service, we do not know; but we do know that the community church, inclusive of those of various Christian beliefs, is bound to come, and that in the new order village and country will offer great fields of service for the broad-minded well-equipped minister.

If the reader wishes to supplement the material of the text on rural education, he can hardly do better than consult *Rural Life and Education* by E. P. Cubberley (Houghton Mifflin Co.); and for the church survey a book of instruction and forms prepared by Ralph A. Felton and published by the Missionary Education Movement of the United States and Canada will be found very useful. The exact title of Felton's book is *The Study of a Rural Parish: A Method of Survey*.

In all study of the rural problem village and country merge. In the great majority of cases the rural village is determined by the farm life and the farming interests which center there. In the latter part of Vogt's book and in all of Farwell's the question of how to make the most and best of village life is the one under discussion. Almost every village offers such opportunity for aesthetic development that the wide-awake leader should have no difficulty in organizing an improvement society or in stimulating such a society if one already exists. The value for contentment, character, and community pride surpasses the effort involved in such movements.

The church should begin with its own buildings and premises. Repairs, paint, trees, shrubbery, and a good lawn may make a very modest building a lesson in good citizenship. Working through an improvement society, the pastor and members may do much to encourage all the people in beautifying the village generally. It may be well to have a "clean-up day" in the spring—a kind of community house-cleaning—and certainly Arbor Day should be an important event each year. The planting of trees, the beautifying of streets, school grounds, and all public spaces, and this by common volunteer effort, will go far in producing public spirit and in enriching life for the generations following. Each home and

private yard should be thought of as a responsible part of the village, adding to its worth and attractiveness or making against its finer interests. In a similar way public buildings are an index of good taste and thrift or of civic decadence.

There is perhaps some danger of conflict between the purely aesthetic ideals and the play rights of the community's children. Both should be provided for and in such a way as to avoid repression of the play life. Children at play should be part of the beauty of the village. Music should not be forgotten as one of the uplifting and unifying factors of village life. Band concerts and community "sings" will socialize the people and produce an emotional oneness which is a valuable asset.

The best single event for deepening and refining village pride is, no doubt, the community pageant. The pageant is an open-air dramatization of local history. The days of the first settlers, the prominent personages of pioneer times, the early struggles, and the social evolution of the village as such are set forth by local talent and with the full use of old settlers' traditions and any written sources available. The effect upon the large number of people of all ages engaging in the presentation, as well as upon the proud citizens who behold them and who enter anew into the best of the always poetic past, constitutes an unsurpassed civic tonic.

Now all of such undertakings need leadership, and the pastor may be the very person to get the project under way. He may be quite out of sight in all such performances and at the same time be the efficient social engineer. By this I do not mean that he will avoid in any unnatural way the most hearty participation with the people in these times of joy and self-expression, but rather that he will have done his major work in promoting the idea, in discovering the talent, and in counsel and preparatory work. He must know how to use the boys and girls of high-school or college training, and how to rejuvenate those who in the village tend to become old all too soon and to relinquish the talent which formerly made them socially significant and self-respecting.

In the work of the village church there is danger of following blindly the programs of churches of much larger membership. It is quite possible so to divide the forces by age and special social interest that one cannot produce any mass effect in the gatherings for public worship. Whatever may be necessary for the graded educational work of the church school, care should be taken to make public worship inclusive of a wide sweep of life and attractive to all ages and conditions. There is no other occasion when all the members of the family should feel so much at home or receive greater benefit.

Questions for Discussion

1. What qualifications should the minister possess for rural leadership?
2. How do you explain the urban trend?
3. What elements should enter into a health program for a rural parish?
4. Upon what conditions can the rural church best serve country people?
5. How should the minister co-operate in rural education?
6. What solutions can you offer for the eight difficulties mentioned by Vogt on page 316?

THE REALITIES OF THE CHRISTIAN RELIGION

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STUDY II

INSPIRATION AND REVELATION

INTRODUCTION

It cannot be too often stated that the reality of religion is discovered in profound experiences. In this course we are endeavoring to come face to face with some of the utterances which express in various ways the reality which religious men feel. In some instances this feeling is so intense and the consciousness of intimate contact with great spiritual forces is so strong that men act and think under the compulsion of these forces. This is what is meant by inspiration. The discernment of truth or duty which comes from such an experience is a revelation.

It is especially important to study such a subject as that of inspiration by the historical method. To find out just how a biblical writer was enabled to say what he did, or to observe just what a person's experience of inspiration was in a given instance, should give, if studied in a sufficient number of cases, an appreciation of the meaning of inspiration. As Professor William Newton Clarke once said, "The Bible is inspired as it is inspired, not as we may think it should be."

This month's study will bring us face to face with some of the salient facts which must be taken into account in any theory of inspiration.

EXAMPLES OF INSPIRATION

First day.—§ 12. One of the very old Hebrew narratives is the story of Samson in Judg., chaps. 14, 15, 16. It represents very early religious ideas. Read the whole story, noting especially 14:1-4, 19; 15:14; 16:20. This is a case of a man inspired to act. The *rage* of the hero is thought of as the sudden coming of the spirit of Jehovah. The earliest prophets were men who went into *religious ecstasy*, which was interpreted as divine inspiration. This is clear in the case of

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Saul. Read I Sam. 9:27—10:13, noting 10:5, 6, 9-13. The inspiration seems to have been contagious, even coming upon the messengers as in 19:18-24. One may see similar phenomena in certain modern religious sects.

Second day.—§ 13. Read I Kings 22:1-40. This is a very significant episode in the history of the idea of inspiration. Note that the prophets are expected to be able to predict the outcome of the war. Zedekiah and his companions declare with apparent sincerity that Jehovah has commanded them to encourage Ahab. Micaiah does not deny their inspiration, but affirms that Jehovah inspired them falsely in order to accomplish his purpose. Micaiah further believes that God has revealed to him the whole operation.

Third day.—§ 14. Read Isa. 6:1-13. This is a vision. Note that the physical elements in the picture must have been those with which Isaiah was familiar—the king's throne, the royal robe with trailing skirts, the winged figures in the temple, the altar, the tongs, and the burning coals. A young man of moral and spiritual insight had an intense impression of a call to the duty of preaching to his careless countrymen. He shrank from the duty, feeling himself unworthy, but he became convinced that God could make him a fit messenger. The religious experience became so intense as to take pictorial form in his imagination in the vision. Has this inspiration a higher ethical significance than the impulse of Samson?

Fourth day.—Read Jer. 19:14, 15; 20:1-11. Jeremiah felt compelled to tell his people that devastation awaited them. It was an awful message. It seemed to his people treasonable, and he was severely punished. He was the most hated and reviled man in Jerusalem (vss. 7, 8). He would have been glad to be silent, yet the inner conviction of duty was so great that he continued his severe preaching. In prayer to God he protested against this necessity. Note the feeling of the prophet that he is under a compulsion (vss. 7, 9). Yet he is so sure that he is speaking God's message that he expects vindication (vs. 11).

Fifth day.—§ 15. Read I Cor. 14:1-4, 13-19. This chapter gives a very interesting picture of the behavior of Christians living five hundred years later than Jeremiah, who had an experience of inspiration which enabled them to speak with "tongues." Note that the experience was full of religious meaning for the inspired man (vs. 2). Was his inspired utterance, which no one else could understand, valuable to others? "Prophecy" was not as spectacular an experience, for here the message was readily understood. How does Paul value the inspiration of one who speaks with tongues? Does this suggest that the *content of the message* is quite as important as the kind of "inspiration" which accompanies it? If the inspired utterances given in a "tongue" had been phonetically recorded, of what value would they be to us today?

Sixth day.—§ 16. There is a book of visions and precepts called *The Shepherd of Hermas* which was very popular in the early church. A portion of it is included in one of the oldest existing manuscripts of the New Testament. It is commended for religious reading in the oldest extant list of biblical books (the so-called Muratorian Canon). The author tells in great detail how he was inspired to write the book. "The spirit carried me away and took me through a pathless place, through which a man could not travel, for it was situated in the midst of rocks." After reaching a plain the author saw the heavens opened, and a woman rebuked him for his sins. After she had vanished and he was brooding in despair another woman

appeared "arrayed in a splendid robe, and with a book in her hand." She asked him, "Do you wish to hear me read?" To which he replied, "Lady, I do." "Listen, then," said she, "and give ear to the glories of God." Hermas tells us that he "heard from her magnificently and admirably things which my memory could not retain." About a year later he tells us, "Again the spirit carried me away, and took me to the same place where I had been the year before." This time the heavenly visitor gave him the book, which he "transcribed letter by letter" without understanding what it meant. "Fifteen days after," he tells us, "when I had fasted and prayed much to the Lord the knowledge of the writing was revealed to me." Notice how explicit are the details of Hermas' inspiration.

Seventh day.—Read Revelation 1:10-20. Compare John's experience with that of Hermas. John's Revelation is included in our New Testament. Hermas' revelation is not. Are the two experiences essentially different? There are some New Testament books (for instance, the Gospels) for which the writers make no explicit claim to inspiration. Are these as inspiring to you as the Book of Revelation?

INSPIRED AND INSPIRING UTTERANCES

Eighth day.—§ 17. Read Amos 7:10-15. Amos was a Judean farmer who had gone north to preach in Bethel. The priest was offended that he should speak against the northern government, and told him to go back home and get the fees of a prophet there. Amos protested that he was not one of the professional prophets (like those whom Saul met), but a farmer whom God had sent to speak a message. As we read the whole book of Amos we realize that the social injustice of the day had so impressed him that he felt impelled to denounce it (note 8:4-8). This is an instance of the revelation of social duty to an earnest soul.

Ninth day.—Read Mic. 6:6-8. This has been called the high-water mark of the Old Testament. It is the declaration of the essentials of religion. The prophet lived among people who were most anxious to secure the favor of God. They would pay any amount of money for sacrifices. They would even slay their first-born sons, esteemed the supreme possession. The prophet views the religious practices of his time and finds them without value. They do not make better citizens, they do not conduce to noble living, they do not develop healthy religious experience. He therefore dares to affirm that God cares only for justice and kindness in human relations and simple fellowship of man with himself. This is divine revelation, but it comes as spiritual insight rather than as an ecstatic vision.

Tenth day.—§ 18. Read Ps. 23. How did the psalmist know that God is the shepherd? Could this poem have been written by a man who had not had the experience of the Divine care? The hymn "The King of Love My Shepherd Is" is evidently founded upon this psalm. But could not the religious experience of the modern hymn writer have inspired his lines? The revelation here is in the experience of confidence. The psalmist's poem stirs one more deeply for the very reason that he used the familiar pastoral imagery of his countryside, the figures of speech that were natural to him.

Eleventh day.—Read Ps. 137. It is a wonderful lyric. Note the passionate and plaintive patriotism of the Exile (vss. 1-6). Then there is the sudden change of feeling as Edom, hated Edom, is cursed (vs. 7). The psalm closes with the

terrible hope that Babylon shall see the brains of her infants dashed out against the rocks, requiting the atrocities committed against the Jew by their Babylonian captors (vs. 8, 9). A French priest has recently said that France did not wish to repeat the German barbarities, but to forgive them. The Jewish psalmist wanted justice, torture for torture; the Frenchman would bring peace to the world, overcoming evil with good. God reveals himself to men under the limitations of their experience. Has this modern Frenchman a fuller revelation of God than the Jews in Babylonia?

Twelfth day.—§ 19. Read Luke 18:9-14. Consider how Jesus found truth: did he dwell apart from men and receive truth from God, or did he interpret the life that was about him? This parable would indicate that he found truth in the common experiences of contact with men. Where had Jesus seen the effect of a proud and bigoted religious spirit? How did he know that prayer of self-congratulation would destroy genuine fellowship with God? Where had he seen the results of penitence? How then would you estimate the revelation that is in this parable?

Thirteenth day.—Read Luke 15:11-32. The supreme teaching of Jesus was that men could be saved by love. Imagine how he may have tried this out in his own life at Nazareth. May he ever have seen a prodigal redeemed by forgiveness? Do you recall any instance of his own similar treatment of wrongdoers? How did Jesus find out that God's method of saving men is by love? That supreme revelation of the nature of God came to Jesus through experience and is given by him to us through an appeal to our own experience of fatherly love. Would it be enough to say that Scripture is inspired when it is inspiring?

Fourteenth day.—§ 20. Read I Cor., chap. 13. Here is an inspired utterance of highest value. Read it as a part of Paul's entire argument and appeal in chaps. 12-14. Christians in Corinth were competing with one another for experiences of inspiration and were disputing as to the relative values of inspired gifts. See chap. 12:8-10, 15-25; review your study of chap. 14 (fifth day). Paul here declares that the spirit of love which leads a man to forget self-interest because of the larger vision of God's purpose is better than any of the popular experiences of inspiration. Read 12:31 as the introduction to chap. 13. Was Paul's experience with the Christians whom he had observed a source of this wonderful description of love? Notice that there is no such claim of special revelation here as we find in Rev. 1:10 ff., or in *The Shepherd of Hermas* (see sixth and seventh days). The message is due to Paul's practical desire to enable earnest, but somewhat fanatical, religious men to experience a kind of devotion which unites rather than separates people. The inspiration of Paul's message here is less spectacular than speaking with tongues. Which is religiously more valuable (vs. 1)?

Fifteenth day.—§ 21. Martin Luther, while still a loyal Catholic, had vigorously attacked certain abuses and wrongs which officials of the church were apparently sanctioning. Eventually he was brought to trial before the Emperor and compelled to say whether he would recant in order to be loyal to the church, or would defy the church in order to be true to conscience. It was a terrible dilemma. Luther's decision is one of the great utterances in Christian history. "It is impossible for me to recant unless I am proved to be in the wrong by the testimony of Scripture, or by evident reasoning. I cannot trust either the decisions of Councils or of Popes, for it is plain that they have contradicted each other. My conscience

is bound to the word of God, and it is neither safe nor honest to act against one's conscience. God help me. Amen." Compare Luther's experience with that of Jeremiah (fourth day). Notice how both were constrained by an inner necessity to utterances which involved apparent disloyalty to what men generally believed to be divinely established institutions. Jeremiah insisted that righteousness was more sacred than the temple, Luther that honest righteousness was more sacred than the Catholic church. Jeremiah made possible a new kind of religious devotion. So did Luther. Is the inspiration of Luther essentially different from that of Jeremiah? If we compare the content of their messages, Jeremiah's, God's judgment on Jerusalem and Judah, and Luther's, the freedom of the Christian from ecclesiastical domination, which is more immediately practical in modern life?

Sixteenth day.—§ 22. George Matheson (1842-1906) was a brilliant Scottish preacher who became blind in his twentieth year. His writings were full of insight into the religious perplexities of modern men. Almost every hymn book contains his wonderful hymn, "Love That Wilt Not Let Me Go." Study carefully these two stanzas:

O Light that followest all the way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy Sunshine's blaze its day
May brighter, fairer be.

O Cross that liftest up my head,
I dare not ask to fly from thee,
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

Matheson's blindness compelled him to seek a more intimate and trustful relation to God. One can feel how his experience gives spiritual profundity to the hymn. Read it entire in your hymn book. Do the great hymns that we sing as well as the utterances of Scripture reveal to us the meaning of the Christian life?

Seventeenth day.—§ 23. In 1897 occurred the magnificent celebration in England of the sixtieth year of the reign of Queen Victoria. Troops from every British colony marched in a glorious military procession. The great navy was assembled showing thirty miles of ships. The proud consciousness of the greatness of the Empire thrilled all Englishmen. At this time Kipling wrote his famous "Recessional." Three stanzas are given here. Read the poem entire if you have access to it.

God of our fathers known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget.

The trumpet and the shouting dies;
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget.

For heathen heart that puts her trust
 In reeking tube and iron shard,
 All valiant dust that builds on dust,
 And guarding calls on Thee to guard,
 For frantic boast and foolish word,
 Thy mercy on thy people, Lord.

In view of the Boer war which followed in two years, and the great European war which began in 1914, these words may well be compared with some of the prophetic utterances of the Old Testament. Re-express the thought of these stanzas in your own words and raise the question whether it would furnish a text for a timely sermon today. It is a direct and powerful revelation of the dangers connected with unrestrained national pride.

THE TESTING OF INSPIRATION

Eighteenth day.—§ 24. Religious teachers often speak of progressive revelation, by which they mean that God gave a certain body of truth to each age, and that in order to get the whole truth we need only to add all the partial truths together. Thus some would find proof texts in any part of the Bible. But truth cannot be cut into slices like a loaf of bread. We do not correct our old astronomy by mere additions. We change our conceptions. This process of rectifying the beliefs of the past is seen to be going on in the Bible itself. Thus Isaiah, when the Assyrian armies were approaching the city (30:19, 31; 31:5; 37:35), held that Jerusalem would be preserved as the city of God; but Micah, a contemporary prophet, believed that it would be destroyed for its wickedness (3:12). When the popular prophets of a later day reaffirmed Isaiah's confidence Jeremiah denounced them as false prophets (Jer. 14:13, 14; 23:16, 17). Jeremiah was not reflecting discredit upon Isaiah, but was expressing his own convictions in a later century.

Nineteenth day.—§ 25. Jesus found great inspiration in the Old Testament. Read Luke 4:1-12 and Deut. 8:3; 6:16; also Mark 12:28-31; Deut. 6:4; Lev. 19:18. But Jesus saw that the conception of the authority of the Old Testament held by the scribes prevented men from moral and spiritual insight. He clearly saw that the Old Testament was in many respects ethically deficient. In the Sermon on the Mount, while he insisted that he had not come to destroy the old tradition (Matt. 5:17), he yet as clearly superseded what he regarded as inadequate (Matt. 5:21, 22, 27, 28, 38, 39).

Twentieth day.—If one never asks critical questions regarding the teaching of the Bible one may fail to respond to higher moral ideals. In the matter of divorce Jesus regarded the Mosaic Law as unsatisfactory. Read Mark 10:1-12 and Deut. 24:13. With great insight he pointed out that the ancient law was suited to the age in which it was given, but was not expressive of God's purpose for men. In the matter of the Sabbath Jesus definitely broke with the old legalism. Read Num. 15:32-36 and Mark 2:23-28 and consider the wide difference of spirit that is manifested.

Twenty-first day.—§ 26. The first Christians were Jews. Circumcision was the ancient sign of God's covenant with them. Jesus had received it and had never hinted that it should be given up. How an ardent missionary of the first century

must raise the question of the authority of the Scriptures is illustrated in the Epistle to the Galatians, which is concerned with Paul's contention that the Old Testament ceremonial was not binding on a gentile Christian. On what basis could he thus set aside the Scripture? There was not a line of the New Testament yet written, so Paul was setting his own judgment against the only Scripture which the church possessed. He based his new teaching upon religious experience. If a man's life is changed by faith there can be no absolute requirement of a ceremonial. Read Gal. 2:16; 3:1-3, 26; 5:1-6.

Twenty-second day.—Consider what a responsibility Paul's doctrine of religious freedom implies. The people who were following the Scripture literally thought that he was a dangerous innovator. His free use of older revelation is very far-reaching. Read Gal. 4:9, 10; 3:24, 25. But note that he finds his justification in God's blessing upon his ministry (2:9), in his own experience (1:11, 12), and in the glorious effect of true spiritual liberty (5:13-25).

Twenty-third day.—§ 27. Martin Luther found that people could engage in endless debates if they simply went to the Bible for proof texts. To Luther the Word of God was a living message, redeeming and inspiring, not a mere external authority. In his *Preface to the New Testament* he wrote, "Christ is the Master. The Scriptures are the Servant. Here is a true touchstone for testing all the books; the book which does not teach Christ is not apostolic, were St. Peter or St. Paul its writer. On the other hand, the book which preaches Christ is apostolic were its author Judas, Annas, Pilate, or Herod." Think over carefully what is involved in this test of inspiration. Which ought to be valued more highly, the imprecatory part of Ps. 137 (eleventh day), or Matheson's hymn (sixteenth day)?

Twenty-fourth day.—§ 28. Calvin in his famous *Institutes* (Book I, chap. viii) gave eloquent expression to the vital conception of inspiration. "For as God alone is a sufficient witness of himself in his own word, so also the word will never gain credit in the hearts of men until it be confirmed by the internal testimony of the Spirit. It is necessary, therefore, that the same spirit that spake by the mouths of the prophets should penetrate into our hearts to convince us that they faithfully delivered the oracles which were divinely intrusted to them." Calvin insists that the inspiration of the Bible must be tested by the religious experience of every Christian. When one reads the Bible there must be an inner conviction of its power. The Holy Spirit must confirm Scripture. If we apply this test will all utterances of the Bible prove to be equally inspired? Are there some utterances outside the Bible to which the inner spirit of a Christian responds?

Twenty-fifth day.—§ 29. Coleridge, an influential English writer (1772-1834), said, "In the Bible there is more that finds me than I have experienced in all other books put together. . . . The words of the Bible find me at greater depths of my being; and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit." Compare this test with the one proposed by Calvin. If the Bible is so inspiring that it "finds" a man at the depths of his being can there be any higher testimony to its inspiration? Has your experience been like that of Coleridge?

Twenty-sixth day.—Review the studies thus far made and see whether you can formulate any statement of inspiration which will cover all the facts. Notice particularly that some of the inspiring passages quoted are from the Bible, others

are outside the Bible. Is our religious life richer for knowing and using all these passages?

THE CANON OF SCRIPTURE

Twenty-seventh day.—§ 30. The word "canon" as applied to the Bible means that this collection of books has been decided upon as authoritative as contrasted with all other books valuable as these may be. There are certain facts which should always be recognized in our thought of the Bible. The Bible is, strictly speaking, not a book. It is a whole library of books written by different men, at different times, and for different purposes. Each book was written to inspire and edify people who were having certain definite experiences because of definite conditions. The value of a book depended upon its fitness to meet specific needs. Its value to us will depend upon whether we have similar needs. Is there any difference in value to us between the book of Leviticus and the Gospel of John?

Twenty-eighth day.—Collections of valuable books for religious instruction and guidance were made from time to time both in Judaism and in Christianity. Eventually a standard collection was decided upon—the Old Testament in Judaism, the New Testament which Christianity added to the Old Testament. In selecting the books the history of the canon shows that the line was inevitably drawn at a somewhat arbitrary place. The so-called apocryphal books of the Old Testament were favored by some and rejected by others. The exact limits of the New Testament were uncertain for a long time. We have seen how *The Shepherd of Hermas* lays claim to inspiration, and that a portion of it is actually bound up in one of the oldest known manuscripts of the New Testament. In view of these facts we cannot set biblical books entirely apart from all others. They are rather superlative examples of a religious literature with many shades of value. Have you ever read the apocryphal books of the Old Testament? If not read one or more of them and form your own judgment of their religious value. You will then appreciate the problems of those who decided what books should go into the Bible.

Twenty-ninth day.—Read Luke 1:1-4 and see what method Luke used in writing his Gospel. Is his method essentially different from that which would be employed by a man today in writing a life of Jesus? No one of the four Gospels explicitly claims to be an inspired writing. Why should these be in the New Testament while a good book definitely claiming inspiration, as *Hermas*, is left out?

Thirtieth day.—The Bible is a collection of records of religious experiences of many kinds. Men of wide culture as well as men with high spiritual ideals may feel themselves inspired. The deeds and words of men, even in times of exaltation, will reveal the limitations of their normal life. Samson felt inspired to deeds of great physical strength, although his moral character was far from admirable. The false prophets felt inspired to proclaim a narrow and blind patriotism. Jeremiah, with a deeper insight into the political events of his day, felt inspired to rebuke them. The early Christians enjoyed the ecstasy of speaking with tongues. Paul, with the inspiration of the Christian ideal of loving service to others, uttered his wonderful description of love. Some men, like the author of the Book of Revelation or *Hermas*, were conscious of a special revelation from a heavenly source. Others, like the authors of the Gospels, were conscious of a great opportunity to tell what they had learned about Jesus and his saving power. This opportunity was their inspiration.

The study of these various kinds of inspiration should lead us to see that religion is too varied and far-reaching to be limited to any one age or culture. Inspiration is too great a thing to be exactly defined. The Bible is a means of enlarging our appreciation of religion, not a limitation placed upon it. In thinking over the studies of this month does it seem to you that the highest type of inspired message came from men who were capable of the greatest self-sacrifice; that in fact the Christlike character affords the most favorable channel for the revelation of God to men? Should this inspire us to strive to attain to that likeness to Christ which will make us fit instruments for the revelation of new truth? Is that what Jesus meant when he said, "Blessed are the pure in heart for they shall see God"?

QUESTIONS FOR REVIEW

1. What is the dictionary definition of the word "inspiration"?
2. By this definition can we say that Samson was inspired and that acts committed under the influence of artificially created frenzy were inspired?
What part does frenzy seem to have played in the inspiration of Samson and the earlier prophets?
3. Do you see any reason why Micaiah predicted an unfavorable, and the other prophets a favorable, outcome of the battle with Syria?
4. What elements material and spiritual entered into the vision of Isaiah?
5. Describe in Jeremiah's words the compulsion under which he spoke his messages.
6. By what standard did Paul value the forms of inspiration which were manifested by the early Christians?
7. What is it that makes the messages of Amos and Micah more valuable than those of the earlier prophets?
9. How is the life-experience of the writer of Ps. 23 reflected in his poetry.
How in Psalm 137?
10. Name other instances than those given by the author of occasions upon which Jesus gave inspiring interpretation of common experiences.
11. Why did Paul make no claim to inspiration when he wrote Cor., chap. 13?
12. What was Luther's dilemma and how did he meet it? Why did he act as he did?
13. Do you know some modern poem not mentioned by the author which teaches great spiritual truth? Give its name and the truth which it conveys to you.
14. What was the general attitude of Jesus toward the Old Testament?
15. Give occasions upon which he manifested a critical attitude toward some of its laws.
16. How did Paul arrive at his wonderful gospel of freedom from the Jewish law?
17. What was the test of inspiration that Luther proposed?
18. On what ground did Paul break with the Old Testament legalism?
19. Luther and Calvin were both counted as heretics in their day. What is a heretic?
20. What great writers in the Bible and other literature have inspired you most?
21. What great lives in biblical and other history have inspired you most?

SUGGESTIONS TO LEADERS OF CLASSES

The difficulty which is most apparent to a leader of a class in this course is the necessity of passing quickly from one character to another with a group which is not sufficiently familiar with any of the characters to appreciate the circumstances which formed the background for the inspiring message which the individual under consideration has given to us. The leader therefore will find himself frequently under the necessity of answering questions as to reading which might be done, or must be able himself to outline quickly and vividly a situation for the class or for some member of it. The probability is that an interest will be aroused in many characters which have been but names to the members of the class, and sometimes not even that.

It will not be surprising if members of the class to whom topics are assigned present meager reports, but such a result will only make more clear to them the attractiveness of the study of the heroes of the religion which they have partly by inheritance and partly by experience.

PROGRAM I

1. Roll call of members. Respond by quotation from the Hebrew Psalms which may claim inspiration on the ground that it is inspiring.
 2. Some visions of men of the Bible and others.
 3. The inspiration of an ideal as represented by Amos.
 4. Stories indicative of the ideal which inspired Jesus.
 5. Stories from Paul's experience which show the source of his inspiration.
- Questions for discussion.*—Whose is the most inspiring life in all history? Why? Whose is the most inspired life in all history? Why?

PROGRAM II

1. The story of Luther's dilemma and its outcome.
 2. Reading of Matheson's hymn, and the story of his life.
 3. Kipling's "Recessional Hymn" translated into a few sentences of prose which give the soul of the poem.
 4. Some examples of people in biblical and later history who through inspiration broke with traditions of the past and established new religious standards.
 5. The canon of the Bible.
- Questions for discussion.*—What I *thought* about inspiration and why. What I *think* about inspiration and why.

Reference Reading

- William Newton Clarke: *Sixty Years with the Bible.*
 Marcus Dods: *The Bible: Its Nature and Inspiration.*
 Jones: *Social Law in the Spiritual World.*
 Mathews: *Spiritual Interpretation of History.*
 Youtz: *The Enlarging Conception of God.*
 Hocking: *The Meaning of God in Human Experience.*

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TO THE STRONG IN HEART

In religion as in politics struggle against autocracy and reckless individualism persists. As in politics democracy is struggling with militarism and anarchy, so in the church a free and reasonable religion is assaulted by ecclesiastical control and religious fanaticism. The aim of the two enemies is the same. The rank and file must be without thought if they are to follow either ecclesiastical authority or religious bolshevikism.

Nothing gives the lie to easy optimism more than an observation of the actual situation in which we live. This is the twentieth century, and yet we find the religious world in the grip of irrational teaching. Irresponsible preachers, like irresponsible political leaders, disintegrate society seeking to build a state from illusions. Our churches are filled with men and women who believe that the end of the world is imminent. Ingenious charts of "dispensations" have been drawn from obscure passages in the Bible. We have been told that the geography, the characters, the course of events of the present war are foretold in Scripture. We have been assured on the basis of biblical authority that the war would end in February.

Human progress and human history and scientific facts are flouted and denied. Spiritual truths are buried under reckless prophesying. Men preach that the world is growing worse, and thank God for the falsehood. To urge social obligations born of a new epoch is denounced as infidelity. We are told to believe in disappearing saints caught up into the sky, in heavenly appearances, and in miraculous situations that have not even the grace of logical consistency.

In such a moment there is a call for religious sanity. The mistaken beliefs of the early Christians can never be the center of a world-religion. The uneducated may, it is true, be exploited by

teachers who have thrown reason and facts to the wind, but the future of Christianity does not lie in their direction.

It is time to speak out frankly and courageously. What we need today is, not the hope that the world is coming to an end, but the hope that a new age is beginning. God is not petulant, but is in his world working out his will in titanic struggles. We need a calm belief that the God of law and love who works through social evolution reveals this will in current history. Let us face the future with a serenity born of the spirit of Jesus. God has not abrogated his spiritual sovereignty in despair. Humanity is not retreating toward savagery.

History itself points the way. The faith of strong men is bound to survive in better institutions, in a better world. Brutality is not the vanishing-point of human experience. Rights will be greater tomorrow; the giving of justice easier and more complete tomorrow because men today dare sacrifice for justice and human brotherhood.

We believe this because we believe in God and in Jesus. We believe it because we read aright the tendencies of history.

This is true prophecy. All else is phantasmagoric foolishness masquerading as religious assurance.

Because we believe it we shall oppose sin and every institution that perpetuates sin. If such conflict means sorrow, it will be the sorrow of those who suffer vicariously. Righteousness and peace and love shall not perish from the earth. God is the Father of such faith. He knows the heart. He wipes away the tears of those who seek his abiding presence. In his own good time he will give them or their children the joy of seeing a world which both in its institutions and in its prevailing sentiments has moved nearer to the Kingdom of God.

To doubt this is to doubt Him; to believe it is to believe in Jesus.

IS THE GOLDEN RULE WORKABLE BETWEEN NATIONS?

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I. What the Golden Rule Means between Individuals

The Golden Rule between individuals is not altogether as simple of understanding and easy of application as it is sometimes thought to be. If two people were living alone on an isolated island without other inhabitants and without outside communication, for each to do to the other as he wished, or ought to wish, that other to act toward him, for each to love his neighbor as himself, would be a task easily defined, however difficult it might be actually to perform. But the moment we emerge into the actual world, to the moral difficulty of really loving our neighbor as ourselves, there is added the intellectual difficulty of determining what such regard for the interests of others equally with our own really calls for in the complicated relations and circumstances of life. For in the actual world, just as there is no isolated individual who can define what is right in terms of himself only, so there is no isolated pair who can settle their conduct and relations to one another without regard to the interests and welfare of other people. Each of us is a member of any number of pairs and larger groups, and in our attempts to do to another as we would that other should do to us, we can never ignore or forget those many others to whom the Golden

Rule demands that we should do as we would that they should do to us.

The application of the Golden Rule is not like paying a debt. If I owe you fifty dollars, that is a matter between you and me. I owe it without reference to anyone else. Even this statement has its qualifications, as in the case of the bankrupt, but broadly speaking it holds. The very universality of the Golden Rule, on the other hand, changes its character, and demands that in applying it to any one person I shall not forget those others to whom also it applies. I cannot decide what I ought to do for other people's children without considering the welfare of my own children. I cannot decide what to do for the public without remembering my family, and vice versa. I cannot determine my duty to the poor neighbor on my left hand without remembering the equally poor family on my right hand.

And this makes it evident that the so-called Golden Rule is not in actual application a rule at all. It is a principle of wide application, and in the actual relations of life, because they are so complex, difficult to apply. It means that in determining my conduct I shall count that I am—as in fact I am whether I recognize it or not—a member of the community, and that the welfare of every other member of the community is as

valuable as my own, and shape my conduct accordingly.

Negatively, it means that I shall abstain from conducting my own affairs to my advantage regardless of the welfare of others. It forbids me to engage in a business which, however profitable to me, is harmful to the community, or to conduct a business, in itself legitimate, in a way that makes it injurious to my fellows. It forbids me to engage in any practice or habit which, though pleasurable to me, brings damage, unhappiness, or ruin to another.

Positively, it means that I shall not only be polite and courteous to others, because I myself like to be treated with courtesy, not only that I shall be a gentleman alike to women and to men, alike to superiors, equals, and inferiors, but that I shall plan and order my whole life in such way that it shall make the largest contribution to the welfare of the community. It demands that I shall consider who are really members of my community, how wide its extent is, and shall take into account in my plan of life all who are really fellow-members with me of a community, sharers of a common life.

It does not require that I shall assume responsibility for the welfare of the world—that is not only absurdly impossible but, if it were possible, would deprive others of a responsibility and of a joy in it which belongs to them—but it does require that I shall take my share of that responsibility.

It does not demand that I shall disregard my own welfare or happiness—I am to love my neighbor *as myself*—but it means that I shall merge these in the pool of the common welfare and find my

joy in the common joy. What king worthy of the name could find happiness in his own comfort and ease while his people were wretched and starving? We easily recognize his duty to find his happiness with, not separate from, his people. The Golden Rule—or, as James calls it, the Royal Law—bids each of us be kingly in our attitude toward all our fellows.

The wider our relationships, the broader our vision, the more complicated does the problem become. Within the walls of a home it is fairly easy to apply the rule. Happy that family in which the children under the influence of parental precept and example acquire almost unconsciously the habit of thinking as quickly of the other's comfort as of their own, and so prepare themselves for the more difficult applications of this principle in a larger world.

In a farming community, when each family has its farm and there is little conscious relation to the outside world, ordinary conditions will call for little more than a negative application of the principle. No farmer will steal his neighbor's crop, nor allow his stock to trample it down and destroy it. But if a barn with its accumulated feed for the winter is consumed by fire, or a farmer falls ill and cannot plow his field or sow his seed, there will be opportunity and need for a positive application of the principle—for a counting of a neighbor's welfare as dear as our own, and foregoing something of one's own comfort for the sake of his.

But the day is sure to come when the farmer discovers that the group of farmers is not the whole of the world, or of his community. Not far away is

another farming community whose interests are in part identical, in part in competition with his own. There is a market town with which he must trade, a city to which his crop eventually goes, a land across the sea which needs his wheat or his beef, and whose need helps to fix the price he receives for it. And thus he discovers that in fact he is a citizen of the world, his relations are international, his community not local but state-wide, nation-wide, world-wide.

And what is true of the farmer is true of us all. Only by shutting our eyes to obvious facts can we fail to be aware that we are citizens of a world, and that if we take into account actual relationships we must face the question whether the Golden Rule is workable between nations.

There is in fact no ground on which we can urge its application between individuals which will not also demand that we consider how it would apply between nations. The nations of the world are interrelated, more and more closely so. Their relations as nations react most powerfully on the happiness and welfare of individuals and communities. If these are valuable, it is imperative that we consider how they will be affected by applying to nations the principle which experience has shown to be most advantageous between individuals and smaller groups.

Let us consider then

II. The Application of the Golden Rule between Nations When at Peace

Manifestly, as between individuals, this will demand:

Negatively, that a nation abstain from any course of action which, however

much to its advantage, will work injustice to a neighbor nation or inflict on it any damage save only such damage as, being incidental to some larger good, any nation ought to be willing to suffer for the common good. If my neighbor owns a city lot next to mine, it may deprive me of some light which I now enjoy if he builds upon it. Yet I could not ask him to leave it unoccupied that I might enjoy this unearned increment of advantage, nor would the Golden Rule demand that he should do so, since to do so would be, in excess of justice, to save me from a lesser loss at cost of a larger one inflicted on himself. So the extension of a nation's commerce in wholly legitimate ways may incidentally diminish the profits of another nation. Yet as the world is now organized such free competition could not be forbidden, nor can it be regarded as contrary to the Golden Rule, since it is the best method which we have yet discovered of contributing to the greatest good of the greatest number.

But if this principle does not forbid free competition, it manifestly does forbid a war of aggression, the denial of the rights of small nations because they are small, the exploitation of a backward nation by a more advanced one for the benefit of the latter regardless of the welfare of the former, the invasion of a country by trades, like that in alcoholic liquors and opium, which tend to destroy its happiness and welfare.

But with a nation as with an individual the Golden Rule is far more than prohibitory and the positive applications are at least as important as the negative. If a boy in your community were suddenly left without father, mother, older

brother or sister, it would be a miserably inadequate application of the Golden Rule for the neighbors to abstain from beating him, and leave him as best he could to feed and clothe and educate himself. The Golden Rule calls for positive action.

And positively applied to nations the principle demands that we organize and conduct our national life, not with a view to profiting as much as we can at the expense of other nations, but to making our largest possible contribution to the world's welfare.

This will demand a healthy life at home. In a sense this is fundamental to everything else. Our own people are valuable. Loving one's neighbor nation as one's self does not forbid but requires that we shall consider the welfare of our own people. How can a nation that is indifferent to the welfare of its own youth, its own laboring classes, its own dependents, exert any strong and healthful influence on other nations? It will neither set an example worth following—and between nations as between individuals example is one of the most effective influences—nor possess the men and the resources with which to make a direct contribution to the welfare of other nations. The Golden Rule between nations demands that each nation shall do its utmost to maintain at home a pure, strong, healthful life, all classes working not each for its own interests but all for the interests of all. Our liquor traffic, our organized vice, our luxury, our social injustice, our conflicts between classes, even our personal vices and selfishness, are not only defects of our own life, blots upon our own civilization; they are

also violations of the Golden Rule between nations.

But we have not fulfilled the royal law when we purify and develop our own national life. The nation that lives for itself, however high its ideals or achievements for itself, lacks the essential characteristic of a Christian nation.

We must be ready to share our knowledge with other nations, and indeed make active efforts to transmit it to them. This is at bottom the motive and the justification of the missionary enterprise. We have, as an inheritance from the past and an acquirement, a religion and a morality which, however imperfectly we have embodied them in our national life, are the best of our possessions. We have reason to know that they would be good for other nations. An essential element of them is the altruistic spirit—the spirit of the Golden Rule. We can but pass these on to those who need them—not in a spirit of conquest, not as something that we force upon them, but as a precious possession which we share with them, at cost to ourselves indeed, but with a reflex benefit that outweighs all possible cost.

The principle that applies to the Christian message, the Christian principle, applies also to all our knowledge as far as it can be of use to other peoples. Because of this we establish schools in which we teach not only the Bible and theology, but the physical sciences, medicine, history, political economy, and political science. For these too are inheritances and acquisitions which the nations of the world need only less than they need the Christian message itself, and which we could not withhold without infidelity to that message.

But as we carry to other nations our knowledge—and by the way learn from them in return—it is incumbent on us also, as need arises, to give them our money. When San Francisco is shaken by an earthquake and ravaged with fire, Boston and Chicago come instantly to her rescue, as a generation ago all the cities of the land came to the rescue of Chicago and Boston. But national frontiers are no longer impassable boundaries to our applications of the Golden Rule. An earthquake in Sicily, a terrible disaster in Halifax, a famine in China call forth instant and generous help. And few acts of a nation are more effective in creating international friendship than these speedy responses to the cry of human need. In a private letter recently received from Nova Scotia occur the following sentences:

I tell you, we shall never be able to say enough about the wonderful help the States have sent—the response was so spontaneous and everything done even before it was asked for. It brought tears to all our eyes when they came and told us a little of what had been done by the United States on Friday night. You know we have always been a trifle contemptuous of the United States since the war on account of their prolonged delay in entering the war. But never again! They can have anything I've got, and I don't think I feel any differently from anyone else down here.

The following words from the *Montreal Star* are in the same vein:

Almost before the smoke-pall over the city of Halifax had blown away, the generous heart of the people of the United States had found practical answer to that black signal of distress. Before the people of the stricken city had themselves realized the magnitude of the catastrophe, relief train after relief train was tearing northward loaded with everything that intelligent sympathy could suggest for the relief of suffering

and manned by skilful, warm-hearted men and women, eager as they were able, whose desire was to be of service. Behind them Congress, representing the whole United States, pledged a munificent sum to aid the sufferers. The explosion at Halifax was a national catastrophe felt throughout Canada. The thanks of all Canada, therefore, go out to those who, in this hour of trial, were so quick and so magnificently generous in their aid. "He gives twice who gives quickly," is an old saying, true as ever today. Canada will not soon forget that in time of great loss and great grief American sympathy, American skill, and American money were given, not only twice but tenfold.

But the Golden Rule calls for more than example, impartation of knowledge, and gifts of money. It demands a friendly interest in the welfare of other nations—a recognition of their individuality and their rights which will in general allow them to develop their own national life without constraint from us, along the lines of their own national genius and ability. This is one of the most precious possessions alike of individual and of nation. The orphan boy needs care and friendship, but he has the right to live his own life if he lives it with due regard to the rights of others. No parent even has the right to constrain his boy with a genius for art to become a merchant or a manufacturer, nor the natural farmer to become a lawyer. But if a parent may not do this with his son, how shall one nation do it for another? Bigness, force, confers no right of international control. Every nation has its own contribution to make to the world's welfare, and size is no measure of the value of that contribution. Has Greece given less to the world than Russia, Palestine than China? In his last days President William R. Harper said, "I have never doubted that

God had given me a work to do in the world which, if I did not do it, would go undone." How much more true it is of nations! The nation that lays violent hands on the life and genius of another nation that, because of its superior brute force or larger armies, says to that other nation, "You shall not live your own life, but shall accept my ideals and subordinate your genius to mine," is making unpardonable egotism the excuse for national murder and international robbery. The world's highest interests are served, not by the enforced standardizing of national life, but by freedom of development and mutual recognition of the right of every nation to develop according to its own genius and ability.

But the recognition of this right leads naturally to recognizing its correlative duty. For there may arise, there have arisen, extreme cases of the violation of this principle on the part of a strong nation against a weak, calling for intervention on the part of other nations in the interest of the weak. For the Golden Rule is not, as I have said, wholly a negative thing. It sometimes demands interference in defense of the oppressed. Some years ago a group of university professors returning home from an evening engagement heard shouts of pain and distress issuing from a cottage that they were passing. Hesitating but a moment as to their duty they entered the house, found a father and son, one or both of them intoxicated, engaged in a quarrel in which one had stabbed the other dangerously. A part of them remained to prevent further injuries, while the rest sought physician and police. Ordinarily a man's house is his castle, which no one may enter

unbidden, but there are limitations to the rule—the intervention of a superior principle. Ordinarily if two neighbors quarrel the rest do well to keep hands off. But there are times when intervention is demanded by the rule of love. So it is with nations. There come times when one nation must protest against injustice done or threatened against another, and must if need be sustain its protest with its own army and navy. I do not enter into the discussion whether the manner of our doing it was wholly justified, but I do believe that our intervention in the affairs of Cuba in 1898 was right in principle. And I do not hesitate to affirm that England was wholly justified in coming to the help of Belgium in 1914. I only regret that it was not deemed practicable for us to sustain Britain in that action in words, at least, if not by force of arms.

But this brings us to the difficult question whether, if one nation may on occasion become the friend and defender of another, it may also at times become its more or less permanent guardian, guide, and protector. Is our course in the Philippines justifiable? Has England a right to be in India and Egypt? Is our recent recognition of Japan's pre-eminent interest in China right or wrong in principle? The question is too large to be discussed adequately in these pages. I will only venture to lay down two principles.

One of these is that the right of self-government is not inalienable. Individuals may lose it by crime or by illness of body or brain. Families may lose it by incompetence, and the neighbors or the state be obliged to step

in. Cities may lose it by riot and murder. States may lose it by the incompetence by which they become dangerous to themselves and to other nations. Palestine lost it in 63 B.C., and there is more than one utterance of Jesus to show that he clearly recognized this fact and warned his nation against the folly of attempting to cure internal weakness by throwing off the external power that sufficed in some measure to compensate for that weakness. Korea lost it, and though Japan's method of assuming guardianship may smack of the old diplomacy which employed the truth with moderation, there is no doubt that it was necessary for some external power to do what the Koreans were no longer able to do for themselves.

The second principle is that any nation that assumes the office of guardian to another is bound to do it in the spirit of the Golden Rule, not for exploitation and self-aggrandizement, but for the good of the other nation and of other nations at least as much as for its own. It is bound scrupulously to regard the rights of the dependent nation and is under solemn obligation to administer its guardianship with a view to restoring the guarded nation to independence or granting it partnership as soon as a process of education can make it fit for such a position.

I believe that in the main we have followed these principles in Cuba and in the Philippines, and if by our recognition of Japan's responsibility in China we shall have acquired the right to exercise a friendly supervision over her guardianship, and if at the same time we shall be so scrupulously just and friendly to Japan as to retain her confidence and

friendship, it may well prove that we have done for China the best service that at this time it is possible to render. But it is manifest that the whole situation demands of us a measure of generosity, justice, and righteousness to which not many nations of the past have risen and which we have not ourselves always attained.

III. The Application of the Golden Rule between Nations in Time of War

But is it possible to apply the Golden Rule in time of war, and in particular to nations with whom we are at war? Is not the very fact of war itself a denial or suspension of the Golden Rule? Of course the party responsible for a war of aggression violates the Golden Rule. But is it possible for the defender nation to take up arms, and taking up arms to seek to conquer its aggressor, and yet to carry on war in conformity with the Golden Rule? The answer will depend largely on how one interprets the Golden Rule, and in particular on whether one takes into account all the interests involved, or only those of the single nation with which one is at war. It may indeed be contended that in the long run it is for the interest of an attacking nation that its scheme of conquest fail. Just as it is a good thing for a young bully to find his match and get a good trouncing, so it is a good thing for a bullying nation to be defeated. In particular we may contend that it is really in the interest of the German people that the German armies shall be defeated, and the people themselves released from the domination of those false ideals which have been industriously bred into them for forty years and more. All this is true and

pertinent. It is true also that no nation can when attacked forget the interests of her own people and her own posterity. The Golden Rule does not require us to consider the interests of another nation to the exclusion of our own—to love our neighbor and not ourselves. It demands that we shall take account of her interests equally with our own—itself a very large demand, which sets a standard rarely attained.

But we shall never get an adequate view of the situation with which the world is now dealing so long as we think simply in terms of two nations. It would be folly and hypocrisy to contend that simply as between ourselves and Germany, and in itself considered, it could be a neighborly act for us to slay her sons, and, if we could reach them, to destroy her cities. Nor can any defense of such acts on the ground of retaliation bring them under the Golden Rule. To see the situation in its true light, we must look at it as being, what in fact it is, a world-problem. In itself considered, it is not a neighborly act to kill the robber who attacks me and my family. But I can never look at it as a matter simply between myself and the robber. I must remember my family and the community also. So in this war it was not a question between Germany and England in 1914. England had to remember Belgium and France. In April, 1917, it was not a question between ourselves and Germany—important as were the issues involved simply from that point of view. Had it been a matter between ourselves and Germany only perhaps the Golden Rule would have demanded a still further application of the policy of patient waiting.

For certainly the Golden Rule does forbid a policy of retaliation for retaliation's sake, and just as much between nations as between individuals. It certainly does demand that every resource of diplomacy shall be exhausted before we lay down the pen to take up the sword. It is better to suffer and suffer much and long before proceeding to the extremity of repaying insult with shells, and injury with cannon shots.

But it was not our own situation alone or even chiefly that confronted us and demanded action. It was the world's situation. It was not a matter of retaliation for the murder of the Lusitania's victims, or the interference with our commerce. It was international law, which slowly accumulated by centuries of effort is the only basis of civilized relationships of nations; it was civilization itself that was in danger, imminent and real danger. For the sake of France, to whom we as a nation owed so much, for the sake of England, whose army and navy far more than anything we had done had thus far kept us out of war, for the sake of Europe and Asia and Africa, for the sake of the unborn generations of Americans, and for all those who might in the future, as they had in the past, find in this country a refuge from tyranny—it was for all these and in obedience to the Golden Rule itself that we went to war. So clear was the issue, so critical the situation, so much was at stake, that to have delayed longer would have been inexcusable cowardice, an unpardonable violation of the Golden Rule, a selling of our own souls for gold and ease.

And having taken up arms the Golden Rule demands that we lay them not

down till the ends for which we have taken them up are achieved. What a magnificent example Belgium has set for us all! It has been well said that Belgium has indeed been a messianic nation, and the author of the phrase was undoubtedly thinking of the suffering Messiah when he used the word "messianic"—a nation which rather than break her plighted word or betray her allies has endured sufferings immeasurable with a heroism beyond all praise. Would that America with her vastly greater resources, with her danger far less imminent, might face the situation with equal courage, and equal determination never to lay down her arms till the righteous ends of the Allies are achieved, cost what it may in money and in men. We can afford to be impoverished, we can afford even to lay down our lives; we cannot afford for the future of the world to sacrifice our national soul.

But the Golden Rule demands a great deal more than a willingness to fight, when fighting is necessary. It requires what at certain points in the conflict may be more difficult than fighting. It demands that we fight without hatred and with a clear vision of what we are fighting for.

It was a recent immigrant to this country from the south of Europe who entering the army as a drafted man wrote back to his friends, "Hurrah, I am a soldier of the United States army. We shall fight the great battle for universal peace. We shall make the great federation of nations." We ought all to have a not less clear perception of what we fight for. We are in the business of making a new world—a world without

hatred, a world without war, and therefore without the causes of war. We must not, while we fight, defeat the cause for which we fight, by fighting with hatred. Not even the German must we hate. His works, his principles, we abominate. But let us never forget how much, nevertheless, we owe to Germany and how much we shall need in that new world that we are making some qualities that the German possesses in exceptional measure. Let us not forget that it was only when we saw those hateful principles which he is following revealed in their full hatefulness in this war that we knew how hateful they were. We were all tainted with them in some measure. Not a nation was wholly free from them. Only when Germany openly avowed them and embodied them in terrible action did we know how awful they were and repudiate them. Then let them not come back like the seven demons worse than the first into a heart swept and garnished with Pharisaic scrupulousness. If we would really practice the Golden Rule, and we must if we would create the new world of which we have caught the vision, we must love not our allies only but our enemies also.

And this means in turn that we shall be ready for peace when the hour comes. Not for a peace that means defeat of all for which we have fought—not for a peace that is but a respite till we are forced to fight again. From such a peace God save us! But we must not forget that it is peace that we desire, and as a nation we ought to lose no opportunity to convince our enemies that we desire not vengeance but righteousness, not the victory of armies for

victory's sake, but of principles for the world's sake. Nor is this danger a fancied one. In the reaction against the very real danger of a premature peace, there lurks another danger not less real. Both newspapers and public men have sometimes spoken as if the war was for war's sake, and we must shut our eyes and ears to all thoughts of peace. War till we have achieved our end—yes. But let us not forget that that end is peace—a peace of the right kind.

Is the Golden Rule workable between nations? With confidence I affirm it is both more needful and more workable between nations than between individuals. More needful because the harm done when nations do not follow it is upon a far vaster scale than when individuals violate it. Its disregard by individuals may have far-reaching consequences. But when nations set it at naught, the issues are certain to be far-reaching and wide-sweeping, involving not hundreds but thousands and millions in the stream of devastation. Now that the world has become so small, now that nations touch elbows as once tribes and individuals did, now that they call to each other out of their windows across a narrow stream that electricity bridges in an instant, and jostle one another in the public highways of the world, the only salvation of the world from measureless disaster is the observance of the Golden Rule between nations. And it is more practicable between nations than between individuals because nations act—ought to act and usually do act—with more deliberation, less under the influence of sudden passion than individuals. Their relations are defined in

compacts which they have solemnly bound themselves not to break, and not hastily to annul. There is time for sober second thought, time for the best thought of the nation to be brought to bear on the situation. There is no excuse for haste. But we must train ourselves to think and deliberate, and especially must train ourselves and our nation to recognize that the Golden Rule is the supreme law of nations—pre-eminently adapted to nations, its obedience indispensable to their welfare and the safety of the world. The Golden Rule is—it is the *only* rule that is—workable between nations.

Nor is the application of the Golden Rule between nations any longer the empty vision and wild dream of impracticable idealists. The Great War by making its necessity more evident has brought it within the range of men's thoughts and within the realm of practical politics as never before. Germany's explicit and cold-blooded repudiation of all altruistic considerations in international relationships, on the one hand, and, on the other, the equally explicit affirmation of regard for the welfare of other nations on the part of Great Britain and the United States, and the still more significant conduct of France and Belgium, have exerted a deep and wide influence on the minds of men. A Chicago daily that in 1914 and 1915 devoted editorial after editorial to pouring scorn and contempt on the idea of international generosity and to exhorting Americans to follow a policy of national selfishness, has recently in almost equally strong language expressed its admiration of the President's policy of consideration of the interests of the world and its

condemnation of the policy of narrow nationalism.

Rarely in the history of the world, it is safe to affirm, have practical state papers put forth at a critical moment in national affairs been written on the high moral level of Lloyd George's recent definition of the aims of Great Britain, or the Golden Rule as a principle of statecraft and international policy been so clearly and unequivocally set forth as in the address which President Wilson delivered to Congress Tuesday, January 8.

It is an hour in which to lift up our heads with pride in our country and hope for the world. If from this awful struggle it shall result that the nations of the world, or even a large and influential group of them, shall come to

recognize that there cannot be one morality for the family and another for the family of nations, not only that nations must render justice to one another, but that only as they cherish in their hearts a spirit of kindness and desire for one another's welfare and embody it in their conduct, can they themselves really prosper—if out of this war should come the writing of the Golden Rule into the law of nations as its fundamental principle, then indeed would it have been worth all that it has cost and more.

It is for this that we as a nation ought now to stand, prepared for any cost and any sacrifice, that it may be achieved. The Golden Rule is workable between nations. It will yet become the recognized law of nations.

THE CRUCIFIX: A WAR MEDITATION

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Orderly Chapin came out from the improvised ward in the half-ruined church almost unseeing. He half groped his way to the tiny vestry which he shared with Allen and McLoughlin. He fumbled with the door. His arm, pierced by a shrapnel bullet (which accounted for his transfer from the ranks to the hospital), did not yet work with the old automatism. The chief trouble, however, was with the mental scenes flitting between eye and thought—Allen's beaded brow under the agony of the last convulsions and the fellow's

broken whispers of Alice. Chapin knew Alice, Alice from the prairie town doing a man's work back home in the metropolis. When would the stabbing telegram reach her? He recalled the sensitive, eager face turned to them from the platform the day they took the train for the north. And now a shell under Allen's ambulance had wrecked both the driver and that fine life beyond the sea. How inhumanly cruel!

The orderly dropped heavily upon his cot, steadying himself with his hands. The long strain of body and mind at his

tasks, followed by the sleepless hours by Allen's tormented form, was telling upon him. Slowly he laid himself down and closed his eyes, but only to sit up again quickly. The kinetoscope of the brain was at its infernal worst when lying down with closed eyes. Dully his gaze wandered over the bare, whitewashed wall opposite, to be arrested idly by McLoughlin's crucifix. The thing meant little to him—a symbol of a mediaeval faith now outgrown by mature thought. How could people cling to fictitious emblems when the world throbbled with live issues, and real causes fought together furiously? (Chapin, before the war challenge drew him over the border to the American Legion in Canada, had been an advanced student in history—an occupation which now seemed to him mere rummaging through musty litter.)

For "Mac," however, the cross and its carved image had meaning. Chapin had seen the Irishman's rough-hewn face soften as he knelt before it, and he did not doubt that the big fellow was kinder and cleaner because of its influence. Strange, when with all his religious ancestry, it meant nothing of moment to himself. On the human side it was indeed a pathetic and moving figure. An idealist cruelly done to death before the eyes of his friends and the rabble—to the one group an unspeakable grief, to the other a free butt for derisive mirth. As Chapin stared at the symbol and recalled the original scene, the crucified figure seemed to grow alive and the face to glow with pain and far-seeing intelligence. Ah, to be sure, this in quite unusual measure was a *voluntary* death. He had seen other idealists cruelly slain,

but no doubt there was something eminent in this case—a clear-visioned purpose running deep into the heart of the tragedy, and withal a wonderful personality. Perhaps, after all, it was not strange that mankind could not forget this death.

A clear-visioned purpose; what was that purpose? Why did Jesus Christ, usually so sane, go to his death when it was plain he might have escaped? Chapin thought of the theological answers to this question, to supply which heaven and hell had been ransacked, and shook his head impatiently. All childish metaphysics—the philosophical equivalents of the accounts of Homer and Hesiod. To propitiate the Deity, forsooth! to avert the wrath of God by serving as the sacrificial lamb, so taking "away the sin of the world" and earning the right to be man's "advocate with the Father." "Fine!" he muttered, "if your God is a Hun." And then he listened rather than looked. An ambulance had charged up to the front of the church, and his imagination filled in the poignant details of its unloading, shifting presently to the well-known scenes at the front, as the continuous thunderous roar suggested them. The distributors of agony and death were busy as usual, and full many a bundle of crimsoned cloth would that night be laid away in mother earth, so helping to fill in the gaps in that vast graveyard of the untimely dead stretching from the North Sea almost to the Alps. Fine business for the stars to gaze upon! After all, might not God be a Hun? That, of course, was the view of the Kaiser and the Sultan—ay, and of a multitude of others through the ages.

Why was Attila called the "scourge of God" and the black death counted a divine visitation? Probably a world plebiscite today would, in civilized as well as in barbarian lands, support overwhelmingly the view that God is a tribal divinity, partial to his chosen, but easily flaming into wrath toward others. For a moment the chill of agnostic pessimism sank deep into the man's soul.

Then the obsession passed. Truth was not determined by votes, nor by the haughty assertions of potentates; and just as cyclone and volcanic eruption are not representative of the earth's behavior so the inferno of war is not the usual lot of man.

His gaze returned to the crucifix, and he recalled how the church had soon found the pagan-Jewish explanation impossible, the Johannine writer assuring believers that it was because "God so *loved* the world that he gave his only begotten Son." Then Chapin's mind found a certain relief—but for his grief he could have smiled—as he thought of the theory which followed—Zoroastrian dualism, brought back from the East by the returning Jewish "remnant," enthroning itself in Christian thought, and for a thousand years teaching the church that, man having been taken captive in the cosmic conflict between Jehovah and Satan, God could rescue him from the world-power of evil only by laying down his beloved son's life as a ransom. So Christ died, died to discharge the devil's claim, to lift hell's mortgage from the race. The orderly shook his head, as impatience slowly succeeded his first gleam of humor. Oh, pitiful race of men! what hope was there of a reign of

reason when thirty generations could satisfy themselves with such a fantastic explanation of a historical event?

And was the next answer in the series less artificial—God as feudal overlord of the universe finding himself obliged by the exigencies of his government—the need of "saving his face" in the presence of sentient beings—to punish man for the damage to his prestige, the impairment of his authority, caused by man's disobedience, but graciously executing a legal fiction through which Jesus Christ became man's substitute—his whipping boy—and was duly slain to satisfy the law's demands? Chapin's thought went back to the ingeniously reasoned sermons heard in his boyhood in which it was argued that God could not forgive sin unless someone, sinner or substitute, first suffered its penalty—back, also, to certain rapt faces of worshipers who evidently found satisfaction—an orgiastic satisfaction as it now seemed to him—a relief from the sense of sin, in singing of a fountain filled with blood drawn from the substitute's veins. Were these things, then, what the crucifix meant—a manlike heavenly monarch reduced to rescuing his children (either from the devil or from the demands of his own dignity) by the bloody sacrifice of an innocent substitute most dear to him? No doubt it was natural for the devout Anselm, saturated with feudal ideas and traditional theology, to think in these terms; but it was passing strange that today, in this eminently tragic world, with manifest issues of human life and destiny crossing men's paths perpetually, and even confronting them with imperative challenge—it was passing strange that they should find the

real significance and hope of mankind in an imaginary situation.

But again the orderly paused, while the figure on the cross seemed to view him with reproach. Were the situations altogether imaginary? The words of a friend and former comrade suddenly recurred to him. Poor Porter! the shy, fair-haired Canadian—given to brooding, but capable, and true to his last ounce of strength. He had been brought in a week before hard hit, his short life-drama evidently near the final curtain. How beautifully he had smiled toward the last when he begged his friend not to take his death so woefully. "No," he had said haltingly, "don't call it a 'wicked waste.' I don't feel that way. It's all part of the price, don't you see? the price of human progress and character—yes, of human happiness, too. Human nature's a tough proposition, old man. It's never learned very much or got very far except at the cost of suffering—somebody's suffering. Don't you think a better world is coming out of this bloody orgy? I do. I can almost see it. There'll be world-wide law—yes, and world-wide understanding and sympathy. And if my life is part of the price, well"—again a fine smile flitted over his face—"Bob, I'm not in bad company, you know. There's old Latimer and Savonarola and Huss, and so on. Yes, I know, those were big fellows, but there were a lot of common men, too. And, perhaps—well, I wonder—perhaps some of us, according to our lights, are doing what Saint Paul said, filling up in our flesh 'that which is behind of the afflictions of Christ.' Don't—don't you think"—and there the weak, halting voice trailed off and

failed; and after the swoon that closed in it could not go on again collectedly. Yes, no doubt it was true that "earth gets its price for what earth gives us," and the greater the gift the higher the price. The crucifix seemed to be almost alive as Chapin's thought, following his gaze, went beyond it to the original tragedy, and recalled the clear prevision of the victim's words, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

But why, oh, why? What a cruel order of things, in which life must be purchased at the cost of other life, progress won by the vicarious suffering, the unmerited anguish, of victims! Porter had thought it was because of the rudeness, or refractory character, of human nature, which indeed Plato had thought in part long before. Not a Zoroastrian Satan, then, a cosmic personal power of evil, but the dead weight of brute incomprehension and unresponsiveness and the wayward drive or drift of animal appetite and interest—that is, man's brute inheritance—that was the hostile power from which men must be ransomed. And "ransomed" appeared to be the word—their rescue and well-being paid for at the cost of others, their higher potencies evoked and enthroned through the sweat and the tears, the moans and the blood, of their more high-minded fellows. For the moment the American's idealism revolted from the whole principle. It was an irrational, brutish world. No wonder Epicurus thought it blasphemous to father it upon the gods.

Yet it did give a certain justification to the atonement theories. Even An-

selm's feudal interpretation, with its spiritual lists and heavenly champion espousing man's cause, was not without truth. The laws of the universe, of course, did not need artificial vindication—nature looks out for that—yet human recognition and appreciation of them do need furthering perpetually. Yes, it seemed true enough that only as superior men suffer and die for great truths and higher values do these become actual—more than dim and doubtful abstractions—to the great multitude of those who are dull of mind and heart, those whom Jesus well called the sheep. And this, no doubt, was the secret of the unceasing vicariousness of all advancing civilizations, and of the bloody toll of the present world-conflict, a conflict which then resolved itself into a vast vivid stage, with Allen, Porter, and numberless other fine fellows, "of whom the world was not worthy," playing the hero parts, and with their own blood teaching slackers, the men who care only for creature or private interests, to appreciate country and liberty, civilization and humanity. Oh, but that was dreadful; the sphinx still destroying its own children, and the fairest ones the most swiftly.

An early Christian writer, after noting the vicariousness underlying human progress, as illustrated in the hero roll of Israel, had exhorted his fellow-believers to "run with patience the race set before" them, "looking unto Jesus the author and finisher" of their faith. But why should one be inspired by the example, and especially by the cross, of Christ? Was it then so encouraging to remember that in the past men who had stood for the higher values of life had

perished miserably at the hands of brutish politicians amidst the derisive clamor of the populace? The logical appeal of the cross was to pity, not to imitation. That uplifted dying figure was a warning rather than an inspiration; it was nature's bloody finger-post marking an impassable road.

Yet some men were inspired by it. The religious pacifists revered it because, as they held, Jesus, in going to a voluntary death, exemplified supremely the beauty of non-resistance, showing how much finer it is to suffer death than to avoid it at the cost of the blood or death of another, thereby condemning war absolutely. This, of course, was the good-example doctrine carried to the utmost. Chapin's first impulse was to scorn it as a Sunday-school philosophy, and to declare that those believers must have a poor opinion of their Lord who thought he was posing before mankind—playing to the galleries, as it were, and dying for dramatic (and hortatory) effect. The man's mood, however, was too sad for scorn of any honest plea. His bitter private griefs of the past few days had for the time quelled the soldier spirit in him, and for once he considered the question of pacifism seriously, starting at the crucifix with a new inquiry. Was it finer, that alleged sheeplike course? The second Isaiah in Babylon had certainly held up to honor a non-resistant figure, one who was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb," so he opened not his mouth. That figure, of course, was the "remnant" of Israel, and not the Messiah; and as such it was indeed entitled to a certain admiration. Through the centuries the ethical insights

gained by the Jews in their long tragic experience had certainly worked repeatedly for human uplift and peace. But the prophet did not intimate that the non-resistance was a *chosen rôle*, or that its purpose was to set an example of its kind. And when had Israel's message to the world actually been furthered by its political helplessness? No case occurred to him. Whenever effective witness for ethical truth had been made, it was because of an active, and not a merely passive, attitude of soul—a fearless spiritual proclamation or revolt. Indeed, in this chastened hour Chapin still could not believe that the human wolf had ever been changed in temper by the mere non-resistance of the sheep. Defenselessness joined with beauty might appeal, but to the Hun—ancient or modern, European, Asiatic, or North American—to brutish fighters and bullies in general, non-resistants *as such* were always mere “squaw men”—altogether contemptible.

A violent explosion broke in upon his thought. For an instant the walls of the old church quivered with its force. The orderly listened intently. That must have been an eight-inch shell. Why was such expensive ammunition dropping thereabout? Had “Fritz” spotted the hospital, and was he expressing his opinions on non-resistance? The explosion was not repeated, however, and the man's mind returned to its bitter musings. If one rejected vicarious atonement, what was the alternative? Not a fine-spun theory that everything, when truly viewed, was good in this “best of all possible worlds.” The experience of two years on the French battlefield swore at such a creed. Was

human life, then, but a meaningless and futile turmoil of contending appetites and ambitions, and were wisdom and achievement, as the caustic Epicurean of the Old Testament had intimated, vain ends of endeavor, since “there is one event to the righteous and to the wicked,” and “no profit under the sun”? Were the Boches right in maintaining that the only thing that counted was force, and even that only so long as it could keep itself superior to its rivals,

And we are here as on a darkling plain
Swept with confused alarms of struggle and
flight,
Where ignorant armies clash by night?

Chapin's thought ran gloomily over the human cyclones which had developed in northern forests, Arabian deserts, and on Turanian steppes to burst desolatingly upon the civilized world. Nor were the outskirts of the earth the sole sources of brute outbreak; civilization was quite capable of hatching its own agencies of destruction, witness Frederick the Great, the French Revolution with its Corsican Frankenstein, the slave oligarchy in America, and now barbarian *Kultur*. As for the future, why “the thing which hath been it is that which shall be.” What a hopeless muddle it all was, with neither “certitude, nor peace, nor help for pain”—a brutal, blundering world.

His gaze rested upon the crucifix again. So men found strength to endure “the whips and scorns of time” in that symbol. Why, in the name of the prophet? If only Christ's death had won anything for humanity—anything practical, that is, beyond the relief of psychopaths from emotional and largely imaginary troubles. But no; he must

be fair. It could not be denied that the cross had given to a fine personality a leading rôle in the age-long human drama. Historical criticism only brought this fact into stronger relief, for the more skeptical one became of the wonder stories of the New Testament the more he was obliged to stress the personality of Jesus to account for the historical results of his brief career. And that personality stood distinctly, yes insistently, for a great ethical ideal—for humanity as distinguished from mere gregariousness, for kindly interest in fellow-man and in the common good and goal, for the friendly as opposed to the suspicious and hostile life. Jesus was the last and greatest of the Jewish prophets, proclaiming with them, but more fully and clearly, the need and coming of a higher social order—"the kingdom of heaven"; an order that should be blessed because it was truly just, and because it was informed with an active interest, which he called love, in other than private goods. For the *individual* his gospel meant advancement—distinction, perhaps—by means of service, not exploitation, and growth into the likeness of God, and so, as he conceived it, into a higher and more blessed kind of life. For *society* it meant a co-operative order, in which mutual service and kindly feeling should replace overreaching and distrust, and all the hateful methods of force which have come down to us from barbarian days.

What a program for this turbulent, irrational world—beautiful as a rainbow, and as remote! No wonder his followers were frequently bewildered by it, and afterward most ecclesiastics quite obfuscated. What a pitiful dreamer! with all

his keen insight into life and generally sane judgment of human situations, to suppose—and that in the very days of Tiberius and Sejanus!—that any kind of love whatever could displace greed and the lust of dominion in the human animal. At a sudden increase in the distant artillery roar the thinker smiled grimly, and muttered, "Macht-politik raises its voice in derision."

Chapin frowned at the crucifix. Surely an impossible dream, oh, impossible. And yet a true man had chosen to die for it. And in itself it was reasonable enough. Indeed, it was the very plan of life that the stumbling, troubled world needed for its well-being. As a matter of fact all real social progress was in its direction. Mutual service was the ethical message of modern industrialism as truly as of the first century's enthusiast for humanity. If men would only perceive it or believe it! Ah, if they only would! But who was to teach them? Well, the Nazarene had tried to. He had stood fast most faithfully for his ideal, not only in its behalf refusing the proffered crown and the eager plaudits of the multitudes, but at the very beginning in the mountain-top temptation putting behind him the offer of worldwide distinction and power through the devil's means of domination—a test before which Germany so woefully fell when after 1870 she did obeisance to Satan until her forehead touched the dust. Yes, the Christ had certainly tried, in life as well as in word, to bring men to faith in his ideal; and if he had not succeeded, at least his personality was still a power in the world. Might it not be—yes, it was certainly conceivable that it was yet to carry the day for

rational living, and enthrone love in place of greed or hate. If so, then the campaign for world salvation was still on, and the day might yet be won for reason and human happiness, if only enough men of good-will could be found to believe in that happy outcome. And perhaps all that was needed to produce enough of such men was that every present believer should witness to his belief, be the cost what it might.

Chapin gazed at the crucifix with a new comprehension, for he saw at once that this was the answer to his query as to why Christ died. Jesus believed in his message, his program of life, so completely; he was so sure that it was the only cure for mankind's perennial woes that he preferred to die rather than turn his back upon it; so completely that he fearlessly seized a great opportunity to witness to it, though he saw clearly enough that his life might be forfeit. A new and growing respect showed itself in the orderly's face. The scenes of the ancient tragedy stood forth afresh in his mind—the foreign-born pilgrim throngs in the streets of the Holy City, their recurrent inquiry, "Will the Nazarene come to the Feast?" with the most common reply of the citizens, "Nay, he dare not, for the rulers will kill him"; the new throng pressing through the eastern gate actually headed by the man of Nazareth, seated upon an ass in evident reference to messianic prophecy, while his followers sang, "Hosanna in the Highest"—a distinct challenge to Jewish expectation and belief. Then the few fearless days in the temple when the claimant of divine commission spoke persuasively to eager listeners, speaking, however, not the expected revolutionary

appeal, but those ethical truths of the kingdom which for him were the necessary foundation of successful human life and society, though for them, alas, they were the mere embroidery of life, hardly more than counsels of perfection. Then, as so often in man's futile career on earth, those who most needed to learn had not ears to hear. Moreover, these dull hearers, growing as they listened more and more estranged, were all that stood between the prophet and the fell purpose of the challenged powers of domination; and he knew it. Yet he neither quailed nor fled. And from mankind's viewpoint he did well, for to do either was to disparage his message, and to show that after all he valued his life more than its dominance in the world—to fall from the grade of a prophet to that of a scribe, from the high stage of a deliverer to the moderate one of a philosopher. Viewed, however, from the standpoint of self, his course was most perilous, indeed, pregnant with tragedy. And how coolly he pursued it, with what a fine courage! "A sheep before her shearers"? Nonsense; this was a soldierly man, a champion of humanity, "the captain of our salvation" indeed, the leader of the kingdom's forlorn hope. Nay, he was that forlorn hope himself, for of his disciples none understood his course or approved it. He stood alone on that exposed salient of humanity's battle-line, alone until at length the barrage of greed and blind self-will cut him down. And to his last breath he stood by his cause. "Father, forgive them, for they know not what they do." He insisted upon maintaining the friendly attitude even toward the men who destroyed him!

Suddenly a chill came over Chapin's mounting enthusiasm. Could he himself say that of the "Huns"? And if not, was he not like the dull-eared Pass-over throngs, swayed more by blind impulse and animal reaction than by desire for human welfare; or like the numberless lip-believers who in generation after generation have cried, "Lord, Lord," but refused to do what their Lord commanded, refused, indeed, even to believe in it? In fact, did he differ much from that large portion of the political socialists who adopt a part of Jesus' program but use it as a cloak for class ambitions, ambitions as selfish as those of a barbarian tribe? Was he, too, with what he thought were his deep social interests, but masking a primitive barbarian—his real self—in the sheep's clothing of ideals which for the Nazarene had really been ends to live for and die

for? His troubled thought returned from Golgotha to Porter and his last halting words. The gallant fellow had had his vision, too, of the better day, and had been content to die for it. A bugle sounded on the highway not far away, but the orderly heeded it not, for a more imperative summons sounded within, the summons to fall in with the ranks of the world's saviors, and without any reservation stand for human well-being and a co-operative society. Slowly he bowed his head before the crucifix and whispered, "Yea, Master, even the Huns. Forgive them—."

There was a sound at the door, and Chapin looked up into the puzzled face of McLoughlin, who said with unwonted gentleness, "Your pardon, lad, for the big foot o' me. I didn't see ye were prayin'. Indade, I thought ye niver did."

THE SUNDAY SCHOOL AS A CHURCH PROBLEM

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Among the problems confronting the church is the one of the pressing need of increased efficiency in the Sunday school.

As a disseminator of Bible knowledge the Sunday school is far from satisfactory. The chief trouble with it is that it is not abreast of the foremost scholarship of the world in its attitude toward the Bible. I do not mean that it is not accepting and using the advanced positions of higher criticism, or pressing into view ideas and conclusions about which there is considerable ground of controversy. The failure is to use the light which is manifestly the result of a consensus of opinion of the soundest and most distinguished scholars of the world. Few would contend that the Sunday school is reflecting the work of our most noted theological seminaries. The last twenty-five years have seen a remarkable advance in Bible study. All the resources of the ablest and most devoted experts have been tirelessly given to research along many lines that give light upon the Scriptures. Our seminaries and universities have been leaders in this great work. It may be justly said that the Sunday school cannot afford to hurry into teaching that is not backed by sound and reliable scholarship. There need be no contention about that. But can it be fairly asserted that the American Sunday school does in any noteworthy degree utilize the work of our best seminaries and our highest

Bible authorities? I think not, and I am sure that this is the judgment of many others.

For example, in how many Sunday schools is it not still held substantially and taught that the Bible is inerrant, that all parts of it are equally inspired and authoritative? If others have found any marked number that do not proceed upon this idea of the Bible, they have been more fortunate than I have been, or than my informants have been. And yet if ever there was anything especially adapted to injure Bible study and to keep the Bible away from the hearts of the people, it is that same doctrine of infallibility. It has put a burden on the Scriptures which they cannot bear. It is making them stand for what they nowhere claim. It is attempting to compel people to accept as God-inspired stories and ideas that are nothing but the expression of the crudeness of primitive tribes, and that are repugnant to our sense of truth and justice. If the Sermon on the Mount and the thirteenth chapter of I Corinthians are divinely inspired, then the last chapter of II Samuel is not. No amount of word jugglery can convince healthy-minded boys and girls in the eighth-school grade that they are equally trustworthy and equally valuable. If they are so taught, or if they are urged to believe that God did the thing attributed to him in the last chapter of II

Samuel, irreparable damage is done to their religious sense. They are coming soon to the time when they will either learn the truth about the Bible and be saved from indifference to it, or else they will reject all of it as of one piece. Bacon says in the beginning of his essay on "superstition": "It were better to have no opinion of God at all than such an opinion as is unworthy of him." And he quotes approvingly Plutarch, who says: "Surely I had rather a great deal men should say there was no such man at all as Plutarch than that they should say that there was one Plutarch that would eat his children as soon as they were born."

The doctrine of an inerrant Bible has done more than any other influence to damage the church. It has set the book aside as a talismanic fetish. It has backed up untold theological nostrums that have afflicted a long-suffering world. One hundred and fifty sects in this country have gone to it for support for their bewildering doctrines, and each one takes the book "just as it reads," and sets forth plentiful Scriptures to prove the divine authority for its existence. Bright children in the public schools are coming to see through the fallacy of the infallible Scripture dogma, and it is not going to win them to the church much longer.

Why burden the church and Sunday school with it? The Bible does not claim anywhere to be infallible. The leading scholars of the world have utterly discarded the theory. It puts insufferable burdens upon the mind and heart. It gives every unfriendly critic of the Bible and of the church his best weapon of attack. It bids believers accept

views of God that make him to be less than an ordinarily good man.

Furthermore, if the Sunday school is to have and to maintain a desirable hold on the young people it must square itself with the facts of the world and of life. There is no reason why the teaching of the Sunday school should contradict the things that young people are learning in the public schools and in the colleges. They are studying history, anthropology, geology, psychology, and biology; and if they go from their classrooms to the Bible class or to the church and hear views of the world presented that do not agree at all with what science has already taught them, confusion is introduced into their minds, with the likelihood that the Bible will be discredited.

Once more: We require a person who wants to teach biology or physics or literature to have an adequate training for it. But almost anybody of good intentions and moral standing in the church is called upon to teach the greatest book in the world, requiring years of patient study to master it and calling for light from many fields of human endeavor. The Sunday schools are burdened with teachers whose chief qualification for their work is their good-will. The other day an educated woman was earnestly considering whether she would continue to send her children to the Sunday school of a large and influential church in her city. She said:

I know that much they are learning there will have to be unlearned in after-years. There is no seriously enlightened effort to tell them the truth about the Bible. The most they hear is made up of pious remarks, coming from nice but uninformed people. I should like my children to be made friends of the Bible—the Bible as it is known by those who are today the

most competent to have an opinion about it, and not as it was regarded a hundred or two hundred years ago.

The writer's work for a number of years has been that of conducting a Bible department in a college where a Bible course is required for graduation. The young people who take this course are from Christian homes for the most part, and have had the regular Sunday-school opportunities. They are generally bright, promising students. But their ignorance of the Bible is almost incredible. At the beginning of the course there is scarcely one that can pass an examination in the most primary lessons in biblical history and teachings. What they do know, or think they know, is about two-thirds wrong. It is doubtful if one could defend himself against an attack directed against his Christian faith, if the defense depended upon his Bible information.

And these young people are representative, coming as they do from our American Christian homes, and are fairly illustrative of the failure of the American Sunday school to teach the Bible. I have just now come upon this statement from Charles Foster Kent of Yale:

We must admit that most of our Sunday schools, with their vast resources in opportunity, in financial support, and in the devotion of the teachers and officers, do not permanently hold their scholars, and in the great majority of cases do not give them a thorough or systematic knowledge, even of the most vital teachings of the Bible. The ignorance of its literature and history on the part of even the more intelligent students who enter college, is almost past belief, as many of us can testify from personal observation.

As I have gone on with my work year after year and young men and young

women have come and gone, I have had a growing conviction of the serious inadequacy of Sunday-school work. It is a deficiency that is fundamental. There is no lack of devotion and financial support and of convention enthusiasm, but the Bible is not brought home to the minds and hearts of young people as it should be.

It must be confessed that the outlook for relief is not encouraging. When one remembers the vast denominational structures that are built around creeds and how hard it is ever to change one of their declarations however outgrown it may be, and even when it is no longer believed by the majority, one is not very hopeful that much can be done just now to relieve the Sunday-school situation. So long as the Bible is held to be outside the normal currents of our human life and enshrouded in a vast system of supernaturalism, it will continue to be read and taught as a kind of talismanic charm. Young people will still find a confusing variance between what they hear in Sunday school and what they learn in the public schools and colleges. They are learning that there is an elemental unity of things; that life is woven throughout of one stuff, and that one part does not contradict another part; that God is God in the clod, in the flower, in the star, in the heart of man, and in the whole round world of human striving and failing and loving and succeeding; and when religion is presented to them as an alien thing, at odds with the facts of the world, we may be very certain that they will cling to the things that their reason has already accepted as true and right.

THE GREAT ALTERNATIVE: AN APPEAL TO FORWARD-LOOKING CHRISTIANS

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I

Civilization has come to a parting of the way. We are passing, half unconsciously, some with ominous forebodings, others with hope, into a new world whose features no man can clearly trace. Humanity has been hurled into a roaring, seething caldron, where old forms—social, political, and religious—are being submerged, perhaps lost. Ancient bonds that have bound down one vast section of the human family, dwarfing their powers and impoverishing their lives, have been rent asunder, and church and state are now struggling wildly and passionately toward something different from the old and better. Over another kingdom whose history is black with crimes and whose rulers have blocked the course of human progress for many centuries we are hearing, through the gloom and above the clash of arms, the sound of the death knell. Across Central and Western Europe stretch two almost interminable battlefields whereon the youth of a dozen nations have laid down their lives not by the thousand merely but by the million—a sacrifice so appalling in its magnitude and so costly in its victims that nothing can ever atone for its occurrence in a moral universe save a new, vital, and enduring international brotherhood. And this sacrifice is still in the making. Wider and ever wider grow the fatal currents which are engulfing both the fruits of toil

and the toilers themselves. The republics of the New World are appearing for the first time on Old World battlefields. The life of our nation is being suddenly militarized. Our thoughts, our prayers, our energies, have been diverted to new and strange channels. From every hamlet in the land some youth has gone to the war or is going presently. Universal military training, long regarded as un-American, is being advocated as a necessary part of our educational system. If it is adopted, the business of war—defensive war, at least—may remain prominent in our national life for years or generations. Nor can one safely forecast the significance of other nationwide changes incident to the war. How is it to affect woman? Modern Amazons form “battalions of death” and other thousands form battalions of life, to care for the wounded, the sick, and the dying. A million women in England are doing man’s work in the manufacture of the means of war, to say nothing of those who have entered other new fields of labor. Perhaps two million women in Europe have already been doomed by the war to live out their lives without children of their own. How may such dislocations in the social system affect the future of women?

And what of men’s thoughts and purposes? Are the multitudes to come out of the fires of the war with vision clarified and with ideals ennobled? Are

they to have a deeper scorn for material conceptions of life? Is the war likely to make the rank and file more tender and sympathetic and unselfish? Will the nations, conquering or conquered, be humbled and chastened by the war, or will they, as in times past, vie with each other in glorifying their part in it, and suck from its memories an ever-increasing national pride?

II

Our Christian civilization, we say, has come, somewhat as it did at the fall of the Roman Empire or again at the Renaissance, to a momentous parting of the way. Beyond the question, How shall we win the war? arises another and more difficult question, already deeply and widely discussed, How shall we guard the world against the recurrence of such a catastrophe? And this question is inseparable from a still larger one, How shall Christianity, to whose influence we owe the best in our spirit and in our life-purposes and yet under whose aegis this war was initiated—how shall Christianity, so called, be delivered from the intolerable incubus by which it is being suffocated? How shall this religion, with whose future the fortunes of our race are bound up, be delivered from bondage, and how shall the spiritual Leader of humanity receive something like justice from his followers?

If we win the war but do not study to answer this question by word and by deed, we shall have done but a part of our duty, and that the smaller part. To win the war appears to be necessary to the cause of human progress; but more necessary still is a deep and fundamental change of view on the most

subtle and powerful means of progress, to wit, our religious standard.

But what is meant by doing justice to the Founder of that religion which is professed by all but one of the belligerents in this war? What is the Great Alternative, as old indeed as Christianity but never consistently heeded, which stands squarely at the portal of a truly Christian world? The challenge of this alternative came to men with the coming of the gospel, but it comes anew at this time with a tremendous emphasis because the men who are responsible for the unutterable crime of instigating this war are members of the Christian church, "in good and regular standing." And the emphasis is heightened by the too common charge that the event of August 1914 was a proof of the failure of Christianity. This charge is not repelled by the counter-statement that the plotters and promoters of this crime are not truly members of the Christian church. That is an unwarrantable statement. The question is not one of the relation of two contending groups of men to the church; it is a question far deeper and of universal interest. It is the relation of the church as a whole, in all its history, to the Bible and to the Founder of the Christian faith. It is in this relationship that we are brought face to face with what may well be called the Great Alternative.

III

The facts may be stated thus: The Bible in its entirety has ever been and is now the standard of the church, clothed throughout with unique authority, being regarded as "the word of God." But the Founder of the Christian faith called on men to follow *him*,

not Moses or Joshua or any other teacher of the old times; to do *his* sayings, to walk in *his* spirit, not to do the sayings of the Jewish Scriptures, and not to walk in the spirit of the kings of Israel or of Judah. And even this is not the whole case. The Founder of the Christian faith clearly and expressly *repudiated*—not so much in direct reference as by his own example and the bulk of his positive teaching—certain teachings of the Old Testament.

It would be a long story were we to tell how far and why the early Christian generations failed to heed the Master and to secure a Christian standard, and also to tell how the subsequent generations even to the present have persisted in the false position of the primitive church, and have made any departure from it vastly more difficult than it would have been in the beginning. But it is not needful to go into this story. The fact that the church has never had the standard of her Founder is incontrovertible, and it is on this fact that we base our appeal.

What is the significance of this fact? Is it true that it cries to heaven against the disloyalty of the church? Is it true that it seriously obscures and neutralizes the ideal which justified the appearance of a new religion nineteen centuries ago? Is it true that it hampers and embarrasses every legitimate activity of the Christian church in the world of today? Is it true that it enables men of at least average conscientiousness in affairs of religion to defend this infamous war from the "sacred" armory of Scripture?

We submit that the fact in question does possess this terrible significance. Let it then be considered for a little.

The Bible in its entirety is the standard of the church and so of the Christian world; but the Bible in its entirety is *not* Christian. The greater part of it indeed is sub-Christian and not a little of it is clearly and unquestionably anti-Christian. Both these statements are absolutely confirmed by the gospel, and they are also established by the unfettered intelligence of the average reader.

Take the first point. When Jesus set over against some of the commonplaces of the old morality a morality of his own, higher and more exacting, his act plainly stamped that earlier teaching as at least sub-Christian. From that moment it became negligible as a part of a Christian standard. It might remain of interest and even of value, but it ceased to have religious authority. It had been outgrown, superseded by something better. Again, when Jesus declared that the principle of love must include one's enemies in its working, he stamped the old principle that one should *hate* one's enemies as anti-Christian. For, obviously, if love of enemies is Christian, surely hatred of them is squarely the opposite of Christian.

It is reported that the Kaiser, on October 11, in the city of Sofia, in response to the toast of King Ferdinand, said, among other things, this: "We together with our Austro-Hungarian and Turkish allies, united in *hatred* of the enemy, will, with God's help, resist without faltering until the ideal in defense of which we have gone to war is won." If this report is correct, it furnishes an illustrious living proof that a man may stand solidly on the Scriptures and be a blameless church member,

while at the same time, in a fundamental ethical principle which determines his relation to other men, he is, by his own confession, clearly anti-Christian.

This judgment of the Old Testament by the Master of the New is, from the nature of the case, regarded in the light of common unprejudiced intelligence, an inevitable judgment. To clothe the Bible as a whole with the mantle of supreme religious authority is not only to annul the claim of Jesus but also to stultify reason. What! shall a man hold as the standard of faith and life a book that runs the entire gamut from primitive savagery up to pure spirituality? a book that in one place regards Jehovah as a god among other gods and again as the one and only God? a book that now makes the acceptable worship consist in outward rites and again makes it exclusively a matter of the spirit? a book that preaches with equal emphasis the doctrine that God is especially the God of the Jews and also the doctrine that national distinctions do not count at all before him? a book that in one part looks out upon a dark earthly Sheol beyond the grave and in another part looks up to a heavenly world and an immortal life? To hold this most heterogeneous collection of writings as one's religious standard is much the same as having no standard at all. For almost any belief and any course of action may appeal for sanction to its pages. Ridley and Latimer drew comfort from it at the stake, and they who burned them to death justified the step from Scripture. It is friendly to Czar and Kaiser, to absolutism, political and religious, but at the same time it contains the charter of democracy. It is a

deep mine of the miraculous, and again it highly discourages the seeker after signs and wonders. It is obvious, then, that one's attitude toward the Bible, in regarding it in its entirety as the supreme standard, is an offense against reason as well as disloyalty to the Founder of the Christian faith.

IV

If now these things cannot be gainsaid, what ought we to do? If the Bible in its entirety is not the Christian standard, what *is*? And how are we to procure the true standard? The answers to these questions are at hand, indeed they have long been at hand, and their sufficiency is indisputable. The Christian standard is the life and teaching of Jesus, no more and no less. This standard, always intelligible in its main features, has been determined with great accuracy by the faithful devotion of the Christian scholars of the past fifty or seventy-five years. How Jesus lived and what he taught we know, not indeed to all the fulness of detail which we sometimes desire, but with substantial completeness.

Here and here alone is the Christian standard. The Old Testament might fall away and a large part of the New also, but still the Christian world would have its lofty standard intact. It would have the Master and his message. It would have therefore the clearest word on God and human duty. It would have the supreme ideal and the supreme motive of religion.

The Master and his message, the sole sufficient standard of the Christian world! What is less than this is sub-Christian, what is hostile to it is anti-

Christian, what agrees with it, though not Christian in name, is Christian in spirit. It offers a varied contrast to the present standard. The Christian standard is simple; the standard of the church is complex. The Christian standard is self-consistent; the standard of the church is widely and multifariously inconsistent. The Christian standard is clear; the standard of the church is vague. The Christian standard is persuasive and powerful to good; the standard of the church is in places low and promotive of evil. The Christian standard is fit for the young; the standard of the church is sometimes unfit for them. The Christian standard is one of principles; the standard of the church is one of mingled principles and statutes. The Christian standard is vital; the standard of the church is often obsolete and dead. The Christian standard is universal; the standard of the church is often particularistic and impracticable. The spirit of the Christian standard is unmistakable and is always good; the spirit of the church's time-honored standard has many faces and is sometimes bad.

But while the Master and his message constitute the sole and sufficient Christian standard, we are not called upon to separate it utterly from all that is left in the Bible. We are only called upon to reduce the Bible to this standard. There are strains in the old prophets and the psalmists, strains also in the writings of the early disciples, which are so accordant with the spirit of the Christian standard, so forcible, moreover, and of such universally applicable teaching, that they worthily accompany the standard. It would be a sad and need-

less impoverishment to separate these elements from the Christian standard. But the remaining nine-tenths of the Bible, more or less, which is neutral and religiously indifferent in character, or, if religious, is decidedly sub-Christian or even positively hostile to the Christian standard, this must be set apart by itself—a great mass of material which is of interest for the history of religion and the history of the Jews, but is in no sense and in no degree a part of the Christian standard.

The alternative before the Christian world is the choice between the present religious standard and the distinctively Christian standard. Is it audacious to assume the existence of such an alternative? Only as it was audacious for the Master to discriminate between the traditions of men and the original law, or between various types of teaching in that law itself, or again between his teaching and that which the fathers had. Is it idle to expect the Christian world to meet this alternative in a rational manner? No more so than to expect that the ideals of the gospel are destined to be universally realized. He who has faith in these ideals will not be staggered by the difficulty of breaking away from any inherited error.

Moreover the present time is favorable for the beginning of this new reformation. The loosening of the hold of tradition on the minds of men, the enlargement of thought regarding the value of various religions, the vast revelation of truth that has come through the achievements of science, the revolutionizing investigation of the Scriptures in modern times, and finally the relative impotence of the church to impress even

upon its own members the simple essentials of the gospel—an impotence as obvious as the war—should all combine to gain a sympathetic hearing for this fundamental appeal.

If statesmen are considering what the program of international commerce shall be after the war and what shall be done to insure an enduring peace among the nations, is it too early to raise an issue which is fundamental to the efficiency of that religion to which the world owes its impulse to strive for international brotherhood?

V

But who shall undertake this greatest of reformations? Should we wait for another Martin Luther and for a new cleavage of the church into two parts, one of which will hold to the present standard and the other go forward to the standard of the Founder and his message? Or should we say that, when the fulness of time comes, the church will arise as one man and, having cast off the bondage to its old standard, will enter at last into the heritage bestowed upon it by the Master? Or should we, perhaps, hope that a number of like-minded men from different parts of the church will get together some good day and will gather out of the old bible both the historically accredited story of the Master, with his message, and also those other elements which, being in accord with the Christian standard, are worthy to appear with it?

To adopt any one of these attitudes would be equivalent to an indefinite postponement of the most fundamental duty of the church. The duty in ques-

tion rests on the church because it rests on every individual who helps to make up the church. Therefore let every individual who has the vision declare it. Let him, first of all, go round about his Christian standard in the light of present-day knowledge, and see just what it is. Then let him, as a simple Christian duty, reduce the Scriptures to this measure. Let him seek, thereafter, in the spirit of the Master, to exalt the Master's standard. Let him refuse, as a Christian, to endorse anything in the Bible that does not accord with the Christian standard whether it was preached by Moses or the prophets or Paul. Let him refuse, quietly but firmly, to acknowledge as Christian any teaching or any life which does not clearly rest on the Master and his message. Let him discourage by every means in his power, always remembering to act in the Master's spirit, any practice and any institution within the church which tends to obscure the cardinal fact that, not on the Bible in its entirety but only on the Master and his message, can any enduring Christian fabric be built. Let him not fear that by rejecting the authority of portions of the Bible he is harming the Christian religion. *That very thing was done by the Founder of this religion.* On the contrary, let him consider that to bring out by itself, free from all entanglements, the Christian content of the Bible is the very way to save it from debasement and to secure for it a fair and unimpeded course to the heart and conscience of the world.

One step will lead to another. If the vision is current, men will find out ways to realize it.

We are summoned, then, to break with a venerable tradition, one deeply entrenched in our religious education and life. We are challenged to treat the Bible in the light of our highest revelation of truth. We are called by the joint authority of the Master and of our own unprejudiced reason to discard his name from our standard or else to discard from our standard whatever does not accord with him and his message. The Great Alternative is this: the present standard of the church or

the Christian standard—which? The Bible in its entirety belongs, not in the pulpit and not in the Sunday school and not in the missionary field, but on the library shelf and on the table of the student of religions; the story of the Master and his message, together with those strains of the former and the later writings which are of a kindred spirit and which work to the same end, these must be recognized as the Christian standard, the Bible for a brightening future.

THE RELIGION OF CHILDHOOD. V

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VIII. Individuality and the Nurture Process

Though we have talked of "the child" throughout this discussion, "the child" is, after all, but an abstraction. What real life presents to us is not "the child" but children, as various, as different, as the blades of grass in the meadow or the leaves in the forest. We can never do our best for them until we understand how different they are. But when the significance of individuality dawns upon us we shall gladly recognize the differences and stop applying to childhood a single religious prescription.

Much as environment has to do with the making of the individual, children do not absolutely conform thereto; there is an active inner self tending ever to differentiate from all others. An excel-

lent illustration is afforded by a recent autobiographical account of "A Small Boy's Newspaper":

My father argued Republicanism and I at once became a Republican. A friend decried yellow journalism and I at once became conservative in my newspaper management. My grandmother pondered much over the spiritualistic significance of dreams. I became interested in dreams. So it was with every early life-influence. Yet I became something more than a mere echo of my environment. My Republicanism was not exactly like my father's. I was not half so conservative as my friend, and my dream ponderings soon became scientific instead of spiritualistic. My small germ of "original nature" and my gradual accumulation of experience combined to modify each imitation into a half-original creation.¹

¹ *Pedagogical Seminary*, XXIV, 180-203.

This fact of individuality is greatly emphasized by a comparison of members of the same family, brothers and sisters. In the instance just cited, what was the predominating influence in the subject's boyhood made slight appeal to his elder brother and almost none to an elder sister.

Individuality must mean for the religious life of the race what it has meant in the broader social field, especially in art, literature, invention, and the technical pursuits. We now appreciate, as once we did not, how greatly the whole life of the race has been enriched by the development of individual aptitudes, points of view, etc. How much a dull conformity to some single pattern would have lost to us! In the realm of religion it is just those who have realized this freedom to be themselves who have become humanity's prophets and seers. We should expect a technique of religious nurture which pays a great deal of attention to individual differences to contribute largely to the total religious outcome.

But there is a more urgent reason why individuality must be regarded by the nurture process, and it lies just in the fact that individual differences are the necessary clue to the needs of the individual himself. Not only are there certain common traits of childhood which the nurture process must recognize as the clue to childish needs at a particular stage, but there are throughout childhood growing individual differences which indicate differences of treatment. Every mother of a family recognizes these differences in her own children, but by no means every mother understands how important they are in relation to religious nurture.

Educators recognize increasingly the very real problem which the fact of individual differences presents to the public school. Even though the teacher were able to note these differences in her pupils and to appreciate their meaning, which would be a long step in advance, how could she ever find the time to deal with each pupil separately upon the basis of those differences? What more can she do than strike an average and hold the bright pupils back while she speeds up the dull ones? Variation in mental traits covers the whole field of attention, memory, rate of learning, etc. Professor Thorndike makes the range of such variation concrete in such a statement as this:

There can be little doubt that of a thousand ten-year-olds taken at random, some will be four times as energetic, industrious, quick, courageous, or honest as others, or will possess four times as much refinement, knowledge of arithmetic, power of self-control, sympathy, or the like. It has been found that amongst children of the same age and, in essential respects, of the same home training and school advantages, some do in the same time six times as much, or do the same amount with only one-tenth as many errors [*Individuality*, pp. 7 f.].

Of the significance of this fact of individuality in general, the same writer says:

All the sciences and arts of controlling human nature must accept the original variety of human nature as a condition for thought and action. The economist must not consider men as all seeking with steadfast rationality to buy as cheap and sell as dear as they can. The religious worker should not hope to arouse uniformly the same sense of guilt and longing for justification to which he and his intimates testify. . . . The teacher who has not learned by

ordinary experience that each child is to some extent a separate problem, demanding for his best interest an educational theory and practice to fit him, should learn it once for all from psychological theory [p. 50].

Let us make the application to the processes of religious nurture. In their endeavors to help children to religious reality and experience parents and teachers in the Sunday school have quite usually been guided by what their religious group accepted as standard—the preconfirmation discipline, or the catechism plus a “conversion” experience, for example. They are right in the belief that they should not leave the whole issue to the influence of example and environment, and they are right in their endeavor to do something adequate and thus to standardize their effort, but they have often been mistaken both in the standard accepted—a standard which quite usually ignored the difference between childhood and maturity—and in the failure to adapt the standard to individual needs. We need to awaken to the fact that, in religion as in secular education, “each child is to some extent a separate problem, demanding for his best interest a . . . theory and practice to fit him.”

The fault with us has been in divorcing religion from life. We have supposed that the child could have a religious experience quite unconditioned by his interests, his habits, his imagination and self-control, his excellences or deficiencies in conduct. But, as a matter of fact, all of these very closely condition any religious experience he may have; they are not merely preconditions, they are concurrent conditions; they enter, indeed, into the very

fiber of that experience and give color and meaning to it.

One of the chief reasons why we of the non-liturgical churches particularly have so divorced religion from life has lain in our common view that children cannot be actually participant in religion until they are “converted.” We have not understood that the very term “conversion” implies a fixed character from which the subject now turns away, and that, in the adult sense, no child has such a character. Even in early or middle adolescence, when the “conversion” experience for certain reasons not here to be enumerated becomes common, there is no such fixed character. Adolescence is “yeasty,” variable, at best working only toward the affirmation and fixing of certain ideals which together will in the end constitute a fixed character. It should not be inferred that the writer does not believe in conversion. The point which is at issue here is that the term properly applies to a type of adult experience in which there is a radical turning away from a settled habit of life which is unworthy to a new and superior ideal of life; as such the adult experience usually involves a more or less radical break with certain settled habits, and thus a cataclysm.

Psychologically the term “conversion” does not apply to the ordinary religious experience of childhood, and it cannot. The most that can come to a child at the end of childhood is an experience which amounts to a radical break with a past social situation whereby the habit-forming process is directed toward new and higher ideals, or an unconsciously imitative adoption of some adult’s experience with an endeavor to reproduce it. No child can

have, in the adult sense, an original experience of conversion. As a matter of fact, not all adults have any such radical experience; for the less their settled habit of life needs to be altered to accommodate itself to the new Christian allegiance, the less abrupt and difficult will their transition to the confessedly Christian status become. There has been positive harm and limitation in effectiveness in the technique of dealing with adults, because individuality has been so much disregarded, character and habit so much overlooked, on the assumption that some marked and radical type of experience is the inviolable rule in religious adjustment. But if this notion has been mischievous in the realm of adult religion, where the criterion should be just the fact of adjustment itself and not the special means by which it can best be attained in a given case, it has been much more mischievous in the realm of childhood religion.

In childhood we are still at the stage of formation rather than that of reformation, and it will be a great liberation if we can come to recognize that every positive, constructive process by which right habits, right affections, right ideas, and positive affirmations of good can be built into the life is in so far an element in a truly religious experience. This sets us free to ask, not whether the particular child in question has had some special experience or public humiliation and declaration, but the more general question whether the nurture process is going right—a question which can be answered only by considering his life in detail.

Here is a child, for example, who accepts the religious ideas presented as

a matter of course (and most children do), but whose attitude toward parental authority is increasingly one of petulance and temper—could we for a moment suppose that an adequate method of religious nurture which quietly went on with the process of instruction and overlooked the growing fault in conduct? Not for a moment! Religion will therefore have to do largely with concrete particular habits and tendencies toward habit all through childhood and very little with the affirmation of any generalized ideal.

As a matter of fact the child has but small ability to generalize an ideal and but little interest in those which it may be able partially to generalize; but children have a real and very great appreciation of particular acts, gifts, and graces which fit into their experience. Good and bad always mean to them particular good and bad things, not good and bad in the abstract; and just so, the good and bad in their lives are particular and concrete. It is this growing habit of evasion, of bad temper, or procrastination, of lying, or that growing habit of thoughtfulness, reverence, helpfulness, obedience, and the like with which parent or teacher must deal. And no such dealing can be generalized. There is no rule of thumb by which the tendency from which it springs can be dealt with and repressed or fostered, as the case may be. Only by a loving, patient, persistent search for the springs of the child's growing individuality, which by the grace of God makes him different from all other children, can the best-equipped parent or teacher carry forward helpfully the process of religious nurture.

This is just to say that the test of a child's progress in religion is none of the standard tests at all, if taken by itself—not his ability in the catechism, not his attendance at Sunday school, much less any public expression of religious conviction or faith; the test is the more subtle one of determining how far the forces which play upon him and come to expression in him are integrating within him the groundwork of a wholesome life. His progress cannot be measured by the progress of another child, even within the same family. He has the right to be understood and directed in the light of his own individuality; though there are, to be sure, certain basic ideas and habitual reactions which are as fundamental as A B C, we should seek the clue to his direction in himself. The nurture process lays hold

upon him, not to reduce him to some dull uniformity, but to discover and direct to adequate expression the latent qualities of his own selfhood.

There is no substitute for sympathetic companionship between the child and his parents and teachers, for only continuous fellowship can make possible the insight which a proper respect for individuality demands, and the love and respect which condition the child's response to all effort in his behalf. Such sympathetic fellowship takes time, more time than most fathers and mothers give, far more time than our schemes of religious education usually provide. The more pronounced the individuality which is in process of formation, the more essential the social discipline of firm but loving companionship in order that individuality may not become eccentricity.

CURRENT OPINION

The League of Nations

In the *New Republic* for January 26, 1918, is a clear-cut article which reviews the development of the war and shows that the world has not taken the League of Nations idea seriously. Yet this is the great principle for which, ostensibly, America is fighting. It must be taken seriously. It is the only possible alternative to the old competition for territory and power which implies annexation of unwilling provinces, armament, militarism, secret diplomacy, and the frustration of democracy. If this old order is to continue after the war, America will have obtained nothing positive for which she is fighting—certainly not a world safe for democracy.

The League of Nations *must* be taken seriously. The first step should be a public pact made now among the Allies dealing with the following objects:

1. Political security for every nation resting upon a league of nations, broadly but definitely outlined, with conditions which would permit the enemy peoples to enter.

2. Equality of economic opportunity secured by equal access to raw materials, to the economic development of backward states, suitable seaports for landlocked states, by internationalization of trans-continental railways and straits.

3. Democratization of the conduct of international relations by insuring in the congresses of the peace settlement representation of the legislative as well as the executive side of government and of the minority parties in the legislature.

This provision for representation of minority parties will win the Socialists to support the major aims of the war or their opposition will be proven to be based on other than democratic grounds. Representation in the peace congresses

of minorities and of the legislative section of the governments is absolutely essential. Only in that way will the vigorous thinkers who believe in the new era of unprecedented things have a chance to defend their case. "So long as the virtual conduct of international affairs, the various steps in negotiations, is in the hands of executive branches of the national government and preponderatingly in the hands of the foreign offices, decisive power in such affairs will always be autocratic whatever the form of those governments at home." If we were to insist now on proportionate representation of legislatures at the peace conference we would by that very demand have given parliamentary institutions to Germany. "Such is probably the only way in which the principle of 'no peace with the present German rulers' could be carried into effect." "To take the President seriously, to convert his 'idealism' into policy, the common policy of the Allies, is the price of victory as it is the promise of permanent peace."

Speculation in Science and Philosophy

This is the title of an article in the *Open Court* for December, written by J. W. Buckham, in which he shows that natural science is intensely speculative and not the factual, practical discipline the ordinary layman supposes it to be. The test of scientific speculation is adequate verification, but many of the theories of science, for example, Weismann's germ-plasm theory of heredity, can never be verified by objective proof. The truth of scientific theories is empirical, relative, and contingent. Verification is always progressive, never complete; partial, never exhaustive. Does science know what electricity, ether, or gravitation is? No. But she quite prop-

erly continues nevertheless to speculate, to experiment, and to achieve. The dangers which threaten science today are those from which theology is just escaping, dogmatism and self-sufficiency—the idea that her interpretation of the universe is the sole and absolute truth.

In the realm of the rational, the moral, and the spiritual we start with certain facts of experience such as self-consciousness, worth, freedom, other selves, God. These facts touch our happiness and our higher life more closely than the facts of science. To understand, correlate and interpret, and thus make the best use of these facts of personality it is necessary to speculate concerning them. Speculation will not disclose their ultimate nature any more than in the realm of science, but it throws light upon them and renders them more intelligible. Yet there is a cry today: "Stick to the facts; let theories alone." This attitude is timid, reactionary, non-progressive. Two virile movements today represent the protest against overspeculation—Pragmatism and Ritschlianism. But speculation is necessary if theology and philosophy are not to lag behind science in the path of progress. "Science has dismissed her fear of the unknown: let not philosophy and theology retreat into the cave of agnosticism." Speculate, but demand verification. When facts are contradicted, speculation needs revision. "The next step toward a more comprehensive and harmonious life-philosophy lies in the mutual recognition, on the part of truth-seekers in both fields, of the distinctness of their tasks and the relatedness of their results."

Christianity and the Church

A sympathetic criticism of the established church in England from the pen of Edith Picton-Turbervill appears in the *Nineteenth Century and After* for December. If the task of the church is to interpret the

Christian ideal to the nation, then it must be admitted that the church has failed. There need be no surprise, therefore, that it has failed to be a power in the crisis of national history created by the war. And there seems to be small hope of reform. "The organized church seems to be capable of dealing only with matters that are really immaterial to the larger issues. To these larger issues the church appears to be almost indifferent." The laity might change the situation but they have no power. The hierarchical ministry, bishops, priests, and deacons, govern the church. In the fear of sacrificing dogma or making a deeper chasm between the English and the Roman and Eastern churches the emphasis is put on creedal tests with the result that many of the best men are lost to the ministry and the missionary work.

The deep need is for a better understanding of the informal spirituality of Jesus and for a reconsideration of the problem of the Episcopate and priesthood in the light of the New Testament. The leaders are apparently not seeking the truth but for the sake of the power and dignity of the church are defending a position. The common people "no longer believe that bishops and priests, either as a body or as individuals, are necessarily more under the guidance of the Holy Spirit or channels of the Spirit than other people." "Men on the battlefield have found that ordinary good men have shown as much self-sacrifice, love, tenderness, and Christ-living as ordained ministers." After the war the church leaders will feel the pressure of democracy, and the interpretations of religion will be more in the hands of the laity. It will be a good thing for the church. To change dogma and alter the Episcopal status will not destroy but re-create the church. The English church needs converting. It must forget its dignity and deal with vital matters, with such things as woman problems and the labor movement. Many church men

and women have drifted from the real life of the church. The mass of the people are not only untouched by its influence but are even contemptuous toward it. There is a profound feeling that the church is not sincere. Surely the general awakening of the nation to new life must find some expression within the church.

The Dangers of Democracy

In the *Constructive Quarterly* for September Dean Shailer Mathews sounds a warning as to the dangers which attend a triumphant democracy. Democracy is winning its way in every field of human life. In its success new danger lies. If democrats are to achieve real democracy they must avoid the pitfalls into which so many of their predecessors have fallen. The only institutions which show themselves capable of permanent development are those which embody genuinely personal, spiritual qualities. Democracy is a social growth of real people moving onward from one stage of social evolution to a higher. If spiritual forces are given freedom the development of the world under this ideal will be nobler than our best dreams.

But a triumphant democracy must not substitute centralized efficiency for personal values. True democracies are not easily mobilized, and the very demand for efficiency might lead to a capitalistic imperialism under the control of financial masters. It is better to suffer some degree of economic inefficiency than to lose freedom, personal initiative, spiritual uplift, freedom of thought and speech. The goal of democracy is not the efficient state but the social-minded individual.

Another danger of successful democracy is materialism. Economic gain is not the final test. The loss of individual freedom, of regard for honor, truth, and goodness is too high a price to pay for prosperity. The stress of war tends to suppress and sink the individual, but the state is more than a big

business. To keep spiritual idealism in the soul of the nation is at this time the urgent task of the church. Ecclesiasticism, traditionalism, creedal bonds, and antiquated thought-forms hamper the church in this task; but the church must rise to its high duty as guide of the life of the human spirit or be superseded.

Again, a successful democracy must learn to give justice rather than to get rights. Capitalism and privilege must learn this lesson if democracy is to be safe. "Our spiritual challenge of today is to believe that it is as noble to give rights as it is to fight for rights."

A successful democracy must rely upon contagious idealism rather than upon force. The ideals of Jesus are the ideals of peace—but this is a goal rather than a description of human life. A nation of high social ideals must sometimes defend its ideals against a brute power of lower ideals. Nevertheless a triumphing democracy must move forward step by step away from reliance upon force to a whole-hearted devotion to spiritual aims. "We shall protect our developing democracy by force of arms but we shall expect its ultimate triumph through the socializing of good-will."

An article which comes from the pen of Mr. W. S. Lilly in the October number of the *Nineteenth Century and After*, entitled "The Newest Fetish," is distinctly pessimistic in regard to modern democracy. For the most part the animus of the writer is against Socialism, which he sees to be the natural goal of democracy. Mr. Lilly is anxious to point out what he considers to be the neglected factors of modern democracy. That all men have natural rights is true—that all men have equal rights is false. "Modern democracy rests upon the doctrine of the absolute equality of political right." It is a false doctrine. Yet there is a true sense in the proposition, "all men are equal." All men are equal as *persons*. Hence their equality before the law. Hence

too the necessity of having the consent of the governed to assure the justice of a law. But voting is only one out of many channels in which consent may be given. To talk of the inherent right of a majority of voters to command is an absurdity. "We may reasonably prefer the ballot-box to the shillelah: to count heads is a more pacific process than to break them, although it is in itself an equally irrational process." While wise men will not pin their faith to majorities, yet it is possible to admit that universal suffrage is an expression of the equality of all men as persons and therefore a recognition of their title to some share of political power. Moreover it ought to engender patriotism and intelligent interest in the affairs of the country. But after admitting these things there remains the fact that human society is essentially hierarchical. The state is not a fortuitous congeries of unrelated human units, all alike; it is an organism and an ethical organism—"a true person, absolutely subject, like the persons composing it, to the moral law." As an organism it consists of parts not uniform but diverse, representing various degrees of individuality, fulfilling distinct functions graduated in importance and all co-operant to the end of the common weal: elements in the body politic far more important than numbers and not to be set aside without grievous loss. These elements modern democracy ignores, making a mere preponderance of votes, quite apart from right reason, the first and last law. The author's view is an apotheosis of brute force than which nothing can be more unethical. While postulating the rights of all it confiscates the rights of the minority.

But, we ask in rebuttal, is this a fair view of democracy?

We believe it is not.

Problems of Reconstruction

Mr. L. P. Jacks has written an article which will give rise to much serious objection

in the October number of the *Hibbert Journal*. He feels that the elimination of war from the world would be a peril fully as great as any in which war has ever involved the human race. While it may be wise to take the great risk, it ought to be taken with our eyes open to the facts. This article is intended to point out the social changes the abolition of war would involve—that it would be nothing less than a break-up of the form of human society represented by the existing great empires of the world. In interfering with war we would interfere with the functions of existing governments, with the political systems behind them, with a complex of social conditions, with the aims, character, and temper of vast populations, all of which have grown to be what they are now under the need of making war. If war is abolished, with it will go a multitude of forces now active in government, in industrial economy, and in human character; a multitude of other forces will be liberated, good and bad, which are now under restraint, and the result will certainly be radical and may be revolutionary. The whole fabric of western civilization has been built for other purposes than sustaining a life of universal peace and would have to undergo profound structural changes.

Mr. Jacks shows that all the great states of the modern world have been war-made and throughout their history have been war-maintained. "Remembering this it is not difficult to understand the genius for war and the readiness for adjusting their state machinery to war which the nations are now displaying." This necessity of maintaining their existence by the sword has left its mark in every social and political institution. It has penetrated into every fiber of social organization and colored the whole character of development. Mr. Jacks cites as instances the system of taxation which is based on the needs of war in the form of past debts and future contingencies; and the entire industrial system, which,

when carefully surveyed, shows that the development of production and distribution is now what it is because of the war menace. There has been the constant necessity of adjusting the process of democratic growth to a multitude of strains and pressures which have their origin in the war aims and war relations of war-made empires.

If war has made the empires of the world, who made the wars? It was never the people. They accepted war but the war itself was always the work of dynasties, governments, ruling classes, statesmen, and chancellors who never represented the people at this point but who were the agents or tools of the system which was not subject to popular control. The great empires of the world are not the creations of the popular will. Moreover it requires almost no thought to see that the popular will has never controlled them.

If war were abolished by the establishment of a League of Nations to maintain a general peace, what would be the fate of the war-made empires of the western world? The Germany of "blood and iron" would disappear. There would be no military necessity for maintaining the British Empire. Regarding India, for example, Britain has always maintained that she must hold it in order to guard against internal warfare and foreign attack. But in the new era the League of Nations would take care of that and there would be no logical reason for maintaining control. All through the empire, centrifugal tendencies would gain in power.

A strange problem in international ethics would develop. Young and ambitious nations would seek to expand and would either find the way blocked or resort to force as did the present world-nations. The League of Nations would be compelled to enforce the rule, "no development through war." The war-made empires would forbid to others the very means they used them-

selves. How could a system of international right or morality rest on that basis? The only logical thing would be for the Great Powers to relinquish their possessions. Now they are held intact as fighting units. With release from the danger of war there would be a general landslide of social and economic conditions which could only be described as a break-up of the present form of society.

There are psychological factors to consider also. With the spirit of combativeness would go a vast array of human characteristics. This spirit is registered in every department of life—in politics, commerce, theology, and even philosophy.

Abolish war and nothing would be left as it was. "Abolish war, and we pull out the linchpin of empire, we alter the basis of all national groupings, we give a new goal to industrial endeavor, we deny a field of exercise to one of the most active of the acquired characteristics of mankind." Such changes, Mr. Jacks thinks, should not be incurred blindly.

The *Union Theological Seminary Bulletin* gives the address of President A. C. McGiffert delivered at the opening of the Seminary. He emphasizes the need of strong leadership in the midst of the anxiety and sorrow of war, and the need of guidance as the war influences the most cherished faiths and highest ideals. "A war like this leaves unscathed only those who have no faiths and no ideals." "While some are fighting to make the world safe for democracy, others must labor to keep democracy safe for the world." We must beware lest we lose our life in trying to save it.

Some of the demoralizing effects of war are evident—the nervous fear that sees enemies everywhere; the intolerance which would suppress all differences of opinion; the hatred that is overcoming charity; the blindness that values physical power above moral character; the greed that would make personal profit out of the war.

These are our foes. The nation must be lifted to a higher level than that of force fighting in blind anger or even in self-defense. America must battle with her enemies in the spirit of devotion to the world's good. This guidance and vision the minister must give. But the task of reconstruction after the war is the most important problem of all. "No world could pass through such an experience as our world is passing through without tremendous cost, material, intellectual, spiritual, and recovery will be possible only as men everywhere give themselves to the labor of restoration and building." The task of religious reconstruction is especially arduous. Christianity has fallen into widespread disrepute. Men need religion more than ever, yet Christianity seems to have lost its grip. It could not prevent the war. Worse still, claiming to be the religion of brotherhood and a universal religion, it nevertheless has become the creature of the various warring nations, supporting the purposes and opposite ideals of each group of combatants. Multitudes are thinking of Christianity as either a half-hearted thing or else a curse to the world. Christianity must be shown to be good. It must be set forth in its true light in order to restore the world's confidence. This means a new Christianity. It will not do to read Christianity in the old terms. The world must be given a better faith. God can never be a nation's God alone. To believe in divine fatherhood must be understood not as a doctrine but as a world-program. The indolent and selfish doctrine of forgiveness must be rebuilt so

as to make it impossible for Christians to tolerate injuries which crush other people. "To reinterpret the Christian faith in the light of the experiences of these terrible years, that it may do its part in helping to build a better world when peace comes, is the Christian minister's peculiar task."

There are two great public needs: one is democracy and the other internationalism. Democracy gives every man his chance; Christianity helps him to improve it. Democracy by itself is only negative. It is Christianity's task to give it positive content and transform it into true brotherhood. The second task is to make internationalism a part of the Christian ideal and to put behind it the driving power of Christian devotion and consecration; to back with the Christian power, not the internationalism of Socialism with its class-consciousness, nor the internationalism of Ecclesiasticism which puts loyalty to church before loyalty to country, nor any form of internationalism which undermines or destroys patriotism, but an internationalism in which every nation, made just and generous by the patriotic devotion of its citizens, shall live righteously and brotherly with all the family of nations.

The church has been too narrow in the vision of its task—to save men out of the world instead of saving the world; to stop war instead of christianizing all the relations of nation with nation. "The world needs, not a conscience that declares war wrong, but a conscience that leads men so to live that war becomes unnecessary."

THE CHURCH AND THE WORLD

MISSIONS

A Missionary Survey of the Year 1917

The leading article, fifty-eight pages, of the *International Review of Missions*, January, is under the caption above. It is the work of J. H. Oldham, editor, and G. A. Gollock. The study is too extensive to be outlined here, but it is so illuminating and instructive that attention is directed to it in order that those who seek such information may know where to find it. It is refreshing to find such a mine of missionary information so free from guesswork and superficiality. The survey included the examination of hundreds of magazines and reports, and numberless personal letters written especially for the survey from many of the most experienced workers on the mission field. These workers belonged to many different nationalities—American, Australasian, British, Canadian, Chinese, Danish, Dutch, Finnish, French, Indian, Japanese, South African, Swedish, Swiss, etc. The study is intended to be simply "a record of the facts which have most strongly impressed themselves on the minds of competent observers in direct touch with missionary conditions, and of those who have filled a prominent place in the discussions and published records of the year." In the light of these facts, records, and opinions, it is attempted "to see as a whole and in some kind of proportion the progress of the gospel of Christ in a non-Christian world." The great divisions of this survey are: "The Japanese Empire," "China," "The Dutch East Indies," "British India and Ceylon," "The Near and Middle East," "Africa," "Other Mission Fields," "The Jews."

As one reviews this entire study, several big things stand out. Some of these a

well recounted by the writers in their conclusion. "As the war progresses, the mighty forces it has unchained are more clearly seen. The reverberations of the revolution in Russia are making themselves felt throughout the world. Not only a new Europe but a new Asia, and in many respects a new Africa, will emerge from the war. In India a new national consciousness is awake and large political changes are imminent; China is searching for the ideas and the men that are to shape its future destiny; Japan has gained a new position as a world-power, and is experiencing within its own life the throb of the world unrest; in the Near and Middle East the war is bringing about far-reaching changes in the political and economic life of the people, and in the influence and prospects of Islam; the Jews have won a new freedom and have been deeply stirred by the hope of regaining after two millenniums an independent national existence in their ancient home. Throughout the world tides are in motion too powerful for human wisdom and strength to direct and control." War conditions have recalled many workers and prevented the sending out of necessary reinforcements. This brings to the front as the central issue and most urgent problem of missionary policy the effective development of native leadership. Evangelism has been direct and widespread in the principal mission fields of Asia, demonstrating that the gospel is essentially something to be preached. It is noticeable also that there is a growing tendency to concentrate on doing at one center some one thing as well as it can be done. The whole survey bears witness to the steady growth of co-operation in missionary work. "The number of things which the missions and churches are doing together, while it seems

entirely natural, is astonishing when compared with what had been achieved a few years ago. The change is God's good gift to the church to enable it to meet the crisis with which it is confronted. Only in fellowship can the need of the world as we now see it be met."

The Christian Campaign for the Evangelization of China

A forward movement in evangelism by the Christian forces in China has been at work for the past four years. It is intended that it shall be a permanent and continuous effort. It is therefore not surprising that growth and fruitfulness have characterized it. From the editor of *Missions*, January, we learn that a special campaign is on this winter designed to reach the gentry and educated classes. It should be recalled that within the past year or two many thousands of the Chinese of these classes have expressed an interest in the Christian religion and desired to be instructed in its teachings. The missionary force on the field was not adequate in numbers or ability for this new opportunity. Under these circumstances those who professed a desire to know more of the Christian religion were advised and many of them pledged to study the gospel and, as far as they could comprehend its meaning, obey its teachings. In every Chinese city there are now such groups. They have never definitely accepted Christ or allied themselves with the church. The present campaign is not to increase the number of inquirers. Its purpose is to deal with the inquirers already instructed in the Christian religion, to lead them to a profession of faith in Christ, into membership in the churches, and finally into Christian service. The importance of this campaign is apparent when we consider the strategic value to Christianity of the allegiance of these classes heretofore inaccessible to the appeal of the gospel.

This campaign centers in about fifteen of the largest Chinese cities. All of the

denominations are united in the work. "Admission will be by tickets which will be carefully distributed to the men whom it is aimed to reach in this campaign." By this means only those will be admitted who have had previous instruction in the Christian religion. By way of preparation great effort has been put forth in conferences, organization, and instruction. Much care has also been applied in the selection of the leaders for this signal evangelistic campaign. "We should thank God that the time has come when it is possible to reach effectively with the gospel message the men of the educated and influential classes of China. For a whole century they have successfully resisted all Christian missionary efforts."

Missionary Retrenchment or Enlargement?

Home and Foreign Fields, February, reports the substance of an address delivered by Robert E. Speer at the Northfield Young Woman's Conference. The great question under consideration was whether in the light of world-conditions there should be retrenchment or enlargement in missionary plans and efforts. Four fundamental reasons were pointed out indicating why there should be no retrenchment.

1. Because it has not been necessary in the past in times of great international strain and crisis: the great British foreign missionary movement had its origin in one of the darkest periods of English history; the first American missionaries went out to the foreign field during the War of 1812; the foreign missionary activities of all the churches of the Southern States were begun in the dark hours just before and after the Civil War.

2. The British and Canadian churches have not found it necessary to curtail their missionary contributions; in spite of stupendous sacrifice all the missionary boards report larger income than they have ever received in any preceding year of their entire missionary history.

3. The amount formerly given by us has been so small as to make the thought of curtailment absolutely preposterous: members of

evangelical Protestant churches in the United States gave during 1916 \$24,688,000, an average of less than one dollar from each member.

4. War conditions have not affected in the slightest degree any principle or any fact underlying the foreign missionary undertaking; the Great Commission was not given in days of ease and peace, nor on the supposition that it would not cost anybody anything to carry it out. "There is absolutely nothing," Mr. Speer urges, "that you and I could allege to our own moral judgment, much less to our Lord Jesus Christ, as a valid reason why now, because there is a great war going on, we should abridge our contributions to the great work of making Christ known to the non-Christian world."

The Result of Missionary Strategy

During one week of last November workers of the Young Men's Christian Association in the United States secured pledges for a fund of over \$50,000,000 to be applied to the welfare of soldiers and sailors before next June 1st. The editor of the *Missionary Review of the World*, January, sees in this a valuable illustration of missionary strategy which should be used to great advantage among the churches in their missionary work.

In this campaign in one week there was obtained a sum nearly twice as great as that contributed for foreign work annually by all the Protestant missionary forces of America. This was achieved along with other great campaigns such as the hundred million dollar Red Cross drive, two Liberty Loan campaigns, Belgian Relief, and Armenian Relief. There were reasons for the success of this campaign. "First, they presented a great cause with an unusual appeal; second, they had a thorough organization for every state, city, town, and village; third, they secured the co-operation of men of large affairs; and fourth, they

used effective methods in the presentation of facts and to create enthusiasm among the solicitors and the givers." The great lesson is "the value of co-operation and unity in a sacrificial effort to carry forward a great campaign to save men." A united campaign is being conducted by the associations throughout the Allied world. No place is made for differences, personal, denominational, or international. All points are considered on the basis of both positive and comparative need. Overlapping and waste of all kinds are reduced to a minimum. Everywhere the armies go, there go the workers, buildings, and whatever the needs may demand. No time is wasted over the nonessentials of creed. All kinds of evangelical Christians work together on the basis only of Christian character and readiness and ability to serve in the name of Christ. Ministries are bestowed alike on men of all faith and of no faith. The Red Triangle is welcomed everywhere because it has made Christianity attractive.

What might not be done if the forces of Christendom should unite to study the needs of the world; should readjust their organizations, their home expenses, their workers on the field, their plans of campaign—not with a narrow view but from the standpoint of the whole? What would happen if China and Africa and India and South America were studied and occupied in this way? Would not this Christian statesmanship appeal to multitudes so that there would be an unprecedented response in workers and money? Overlapping and rivalry would cease, money and men would be saved, and Christianity would make an impression on the world such as has never been possible with a divided church. Past excuses for failure would be forgotten. The united prayer that would follow would mean new power—for no amount of men, money or organization would avail for bringing new life to men without the direction and the power of the spirit of God.

RELIGIOUS EDUCATION

Women Church Assistants

Among the new significant movements in the realm of the church is that which is calling for trained women leaders. An important aspect of this movement is the standardization of preparation. This is the subject of a contribution in *Religious Education*, December, by Miss Agnes Mabel Taylor, Dean of the Congregational Training School for Women, Chicago, and the President of the Congregational League of Church Assistants. She bases her study upon extensive recent correspondence and personal conference with assistants, ministers, board representatives, and training-school heads of various denominations. Also she made a study of the data recorded in the catalogues and other literature issued by thirty-four training schools in the United States and Canada, in which preparation is offered for home missionaries, deaconesses, and salaried workers in local churches. It is observed that women assistants are serving an increasing number of churches. This appears to be true certainly in the Congregational, Baptist, Methodist, and Presbyterian churches. In the Congregational church there is an organization with established headquarters for the promotion of the interests relating to the service rendered by salaried women workers. Baptist churches also are asking for trained women assistants. "The President of the Baptist Missionary Training School of Chicago received from Baptist ministers recently during four months eighteen letters asking that trained women be recommended for positions as church assistants." There is in Chicago a Presbyterian training school. In recent months it has had many calls for pastors' assistants and church secretaries. The deaconess movement in the Methodist, Episcopal, and Presbyterian churches is credited with contributing much of the recognition of the place of religiously

trained women as church workers, teachers, nurses, institutional directors, evangelists, and community friends.

Quite a variety of titles is found among women church assistants: director of religious education, director of young people's work, church secretary, church visitor, church missionary, deaconess, social worker, pastor's assistant or church assistant. With these should go also various denominational and interdenominational officials. The activities of such workers vary greatly both in the different positions and in the different churches. Qualifications and preparation have not yet been standardized. Many of those who are already in the work feel that they did not have sufficient preparation. Reports from thirty-eight college, normal, and high-school graduates of the Baptist Missionary Training School, Chicago, most of whom are now pastors' wives or home missionaries, show that in the light of their experience they now wish they had had training in such courses as: organization and methods of church work; young people's work; mission study; social service, such as the church's relation to the poor, sick, insane, criminal, industrial problems, social groupings in a community; bookkeeping, typewriting, church finances; music; public speaking; history and principles of modern denominations, comparative religions, and non-Christian faiths in America.

It is concluded that the preparation of such workers should be "thorough, broad, practical, and deeply spiritual." It must have what it has not, that is, standard admission, graduation, method, and curriculum. The following standards are proposed for discussion and consideration:

(1) For admission, Christian character, good health, age at least twenty, and graduation from high school are indispensable. Additional training or experience in business or teaching is

desirable. Four years of college work affords the best foundation. (2) For graduation the standard should be satisfactory completion of a two- or three-year course for high-school graduates, and a one- or two-year course for college graduates, the school year being from thirty to forty weeks, with fourteen to eighteen sixty-minute hours of recitations, lectures, and practice work, and the basis of reckoning credit four hours a week of recitations in each subject. (3) The standard curriculum should include departments of Bible, religious education, the church, community service, missions, business, practical work.

Religious Education Ideals for a Local Church

The Sunday School Worker, Vol. I, No. 1, came from the press in January. The leading article is by the editor, W. Edward Raffety, Ph.D. It is entitled, "Religious Education Ideals for a Local Church." The writer specifies twelve of the ideals which he regards as fundamental in any adequate program of religious education in a modern local church. The importance of each of these ideals is reinforced by striking facts and arguments. The ideals are stated as follows: (1) The standardization of all educational work of the local church. (2) The responsibility of the local church as a whole for the religious education of the whole church. (3) The unification of all religious educational forces within the local church. (4) The adoption by each church of a definite educational policy and program. (5) Every member of every

church "lined up" for some kind of religious education. (6) A director of religious education in each church. (7) A committee or commission on religious education in every church. (8) A church school, that is, all educational forces (Sunday schools, young people's societies, clubs, etc.) considered as departments of the centralized educational organization known as the church school or school of the church. (9) A good religious education library (even though small) owned by every church. (10) The possession, by every pastor, of a standard teacher-training diploma, and within five years the possession of the same diploma by every teacher within the school of the church. (11) A twofold goal of religious education, namely: (a) Individual culture; (b) Social service. (12) In every church a feeling of responsibility for the religious education, not only of its own members, but of the whole community, and together with other churches a vital interest in religious instruction throughout the nation and the entire world.

The following is the closing paragraph of the discussion: Public school education is the foundation of present-day democracy. Religious education guarantees finish and permanency to this foundation. The world will never be made safe for democracy until democracy itself is undergirded by religious education. Each church makes its contribution to world democracy as it religiously educates its entire community, and then pushes on to regions beyond. Nothing less is the full meaning of the Great Commission of our Lord, and nothing less is a worthy ideal.

CHURCH EFFICIENCY

The New World-Consciousness

In *Men and Missions*, January, Nolan R. Best, editor of *The Continent*, has a pertinent contribution under the title above. At the outset he raises the question, "Is 'the new world consciousness' something that is or something that ought to be? Partly both, no doubt." Geographically speaking there

is certainly a world-consciousness today. Heretofore this has been the possession of the studious and the traveled, now it is a common possession. "It is nothing less than a world which this generation dwells in." We are fast losing our provincialisms. The entrance of the United States into the war supplemented the geographical with

an element that is beginning to have moral meaning. There has come into our consciousness certainly this: "The world has become too crowded and too compressed to offer any longer a clear space where two belligerents may have it out in private controversy without concern to their neighbors." Furthermore, "Even confirmed observers of the maxim 'mind your own business' are obliged in such circumstances to concede that their business extends further than they had suspected."

When we inquire into the cause of the present tumults, "the new world-consciousness" comes without question into the realm of moralities. "Everybody alike admits that the existing war has been made by something, somewhere in the world, that is desperately immoral." A certain type of philosophy has insisted that such struggles result from economic and political complications for which nothing but the nature of things is to blame. It would hold that this war is everybody's misfortune and nobody's fault. But such a philosophy "has proved too thin an opiate to lull the conscience of humanity." Such a horrible state of things could not be without some gross wickedness to set it going. Somehow "an abominable devilry has run amuck—incarnate devilry at that." But letting this pass, let us look to the point of it all. "The world consciousness now prevailing is a consciousness that the world is in trouble because it has been bad—because it has not seen straight the principles of righteousness—because in many places false thoughts about what is most important in life have got the mastery. . . . The terms in which the average citizen senses world conditions include quite clearly the fact that the world's worst fault lies in the depraved and distorted relations it has permitted between man and man." Undoubtedly the present war came about through a wicked way of thinking about men and other nations. In the future above all else the world has got to have a far

more controlling and inclusive conviction of the actual brotherhood of man. If the terrible situation of today has come because men were doubtful about their being brothers, then the supreme task upon us is to achieve faith in the doctrine of the brotherhood of man. This faith must have behind it such a conscience as will endure when apparent self-interest pulls the other way. Such a faith must come, and with conscience and power attached. Where may it be found? Who was it that brought to the world the best thought and ideal that it has ever had of human brotherhood? Brotherhood is the superlative necessity of the world, and Jesus is the hope of the world. "Just work Jesus and his first thought for the other man into the life habit of the nation, and peace treaties can be signed without a fear of their ever being broken again." The permanent peace-making task is intrinsically a missionary task. But the new world-consciousness presses upon us two things of deep meaning. There must be first "a greater breadth in the missionary motive than either friends of missions or enemies of missions have commonly credited to it, and the second is a more urgent call for missionary intensification than most friends of missions have yet heard." If we accept these considerations we should give ourselves unreservedly to two purposes, namely "to put more practical drive into organized missionary extension for the church, and to put more missionary spirit into all forms of patriotic, civic, national, and international influence." These thoughts are urged upon the attention of all Christians, but especially upon the Laymen's Missionary Movement.

Safeguarding the Sabbath

The tense world-situation carries with it the danger that we may lose sight of some of the factors of greatest value among us. While new values are evolving in this mighty ongoing, that does not justify us in throwing

away the things of value that we already possess. In our restlessness, anxiety, and enthusiasm, we are inclined to disregard traditions and customs heretofore observed on the ground that the present situation calls for the extraordinary. A recent order of President Wilson may serve to steady us to some extent. It has to do with the maintenance of the customary observance of the Sabbath. The order runs:

The President, commander in chief of the army and navy, following the reverent example of his predecessors, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service of the United States. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the divine will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity. Such an observance of Sunday is dictated by the best traditions of our people, and by the convictions of all who look to divine Providence for guidance and protection. And, in repeating in this order the language of President Lincoln, the President is confident that he is speaking alike to the hearts and to the consciences of those under his authority. (*Signed*) Woodrow Wilson.

Looking to Revision of Theological Curricula

The representatives of Baptist theological seminaries in this country have been invited by the president and faculty of Newton Theological Institution to a conference for the purpose of considering plans for a thorough revision of the curricula of theological institutions. This conference is to be held at Newton in March. The call is the outgrowth of the conviction that the world-changes that will follow the war will make necessary a new method of preaching and a new order of preachers and pastors. It is already realized that courses in the seminaries must be so adjusted as to prepare men to live and to lead successfully in religious thinking and activities in the midst of these new conditions. The particular changes that are contemplated have not yet been made known. In fact it appears that the conference has been called for the purpose of discovering just what changes should be made. Commenting on this, the *Watchman-Examiner*, January 3, says: "As the full seminary course covers a period of three years, it is none too early to begin to forecast future conditions and to prepare to meet them."

BOOK NOTICES

An Old Wine in a New Bottle. By N. O. Ruggles. Boston: The Gorham Press, 1917. Pp. 50. \$0.50.

The record of two visions by a young man, in which there is a curious blend of pantheism and Christian Science. One tires of the ceaseless capitalization of It as the proper personal pronoun for the Infinite. The bottle is rather attractive for its novelty; the wine was spoiled long ago and would burst nothing.

The Prodigal Son Ten Years Later. By John Andrew Holmes. Boston: Pilgrim Press, 1917. Pp. ix+29. \$0.50.

The writer has been a pastor at the University of Illinois and now is at Lincoln, Nebraska. This wholesome and illuminating study grows out of his experience with young men and women. Dr. Holmes finds the prodigal son ten years after his return from the far country, forgiven and happy, but still bearing the marks of his misspent years. This stern fact is emphasized in the little book. It is a sobering truth that we face here, as it ought to be. The imaginative elements are well managed and the style is pleasant.

The Best Man I Know. By William DeWitt Hyde. New York: Macmillan, 1917. Pp. xii+95.

In forty-five crisp sketches of about 150 words each the late President Hyde has furnished an outline of the man whom he sees developing out of the "will for the good of all." This character is all the more attractive when we are told that Rev. Chauncey W. Goodrich was the living person who unconsciously posed for this portrait. This is an exceptional book by which to check up one's own attainment in the admirable art of Christian living.

A Companion to Biblical Studies. Being a revised and rewritten edition of *The Cambridge Companion to the Bible*. Edited by W. Emery Barnes. New York: James Pott & Co., 1916. Pp. xii+678. \$4.00.

We get in this volume *multum in parvo*. There are twenty-one chapters treating more than twenty-one phases of Bible-study, three sets of elaborate indexes, an excellent glossary of Bible words, a note on the pronunciation of Hebrew names, and nearly a hundred pages of concordance, in addition to ten maps and eight pages of half-tone illustrations. All this represents the labors of twenty-six contributors work-

ing under the close supervision of a competent editor. The scope of the book is indicated by the wide range of topics treated, e.g., the structure, limits, and growth of the Bible, the text, the translations, the geography, the antiquities, the chronology, the archaeology, zoölogy, and botany, the history of the Jews and of the Apostolic Age, brief introductions to biblical and apocryphal books, the theology of the New Testament, and the sacred literature of the Gentiles. The volume is really a small dictionary of the Bible.

The name of the editor insures a high degree of accuracy for the work and a genuinely historical approach to the various subjects discussed. Critical problems are not persistently put to the fore so as to obscure the reader's view of all else, but are kept in the background where they belong in a would-be popular work of this sort. In the hands of the average Sunday-school teacher, whose biblical library is very limited or even non-existent, this book should prove very helpful.

The Religions of the World. By George A. Barton. Chicago: The University of Chicago Press, 1917. Pp. xi+349. \$1.50.

The demand for brief statements outlining great subjects is wide and growing. It is of supreme importance that such outlines be made by competent scholars whose intuitions usually guide them in their selections. With the advice of specialists in the several phases of the subject they come very near truth in presentation and interpretation.

This book is the most satisfactory one on this subject that we have seen. It begins with a general view of primitive religions, mentioning their peculiarities, and then gives the outstanding features of all the organized non-Christian religions, and closes with a short chapter on Christianity. Among the faiths treated are the religions of India, China, and Japan.

The author is always sympathetic, fully recognizing the undoubted merits in all these religions, but also showing that despite the sad, inexcusable facts that stain its history Christianity, because of its conception of God, the ethical standards of Jesus, the consequent conception of the universal brotherhood of man, meets most fully the spiritual needs of mankind.

The reader of average intelligence will have no difficulty in understanding the book. It will give him a larger charity for the religions of the world if he is a Christian, and so fit him to be a more effective promoter of his own religion. If he is not a Christian he can hardly fail to have a deeper appreciation of *religion*, and he will be almost sure to want to read

further. To this end selected bibliographies are given in connection with each chapter, also additional books for the use of the teacher, and an outline of a book to be written by the student. An excellent index makes reference easy.

Forefathers' Day Sermons. By Charles E. Jefferson. Boston: Pilgrim Press, 1917. Pp. 290. \$1.60.

If one were seeking a volume of "occasional sermons" which conform to the highest type of such discourses, no better recent volume than this could be found. For years Dr. Jefferson has preached in Broadway Tabernacle, New York, a sermon appropriate to the anniversary of the landing of the Pilgrim Fathers at Plymouth. This volume contains fifteen of these discourses, all on subjects connected with the Pilgrim and Puritan foundation of New England. Dr. Jefferson is a most enthusiastic, as well as discriminating, son of the Pilgrim faith. His sermons are marked by deep loyalty to that which was permanent and noble in the faith and life of the colonists and he does not shrink from declaring the full message of their faith and practice to a generation that has set its hand to make the world safe for democracy. These sermons are therefore most timely for the present hour.

Franklin Spencer Spalding. By John Howard Melish. New York: Macmillan, 1917. Pp. viii+297. \$2.25.

Bishop Spalding of Utah finds a sympathetic and successful biographer in Dr. Melish. The tragic death of this young bishop of the Protestant Episcopal church in 1914 struck a chord of mourning through groups of men widely separated in interest but united in their appreciation of the gallant spirit of this broad churchman. The story is told with directness and charm. The growth of Bishop Spalding's mind and sympathy is sketched with due sense of progress and proportion. There are generous extracts from his letters, and we feel the fine sense of reserve with which the biographer has held himself in the background, suffering the letters to reveal the outlines of the writer's thought better than they could have been described. One of the most commendable methods of Dr. Melish is the manner in which he makes his narrative concrete by the citing of personal experiences of Bishop Spalding; for example, the way in which he was denied a pass by the officials of the railroad because he had spoken sympathetically concerning a strike of employees, while at his death the same railroad furnished the private car in which the body of the bishop was carried to Denver, is worth pages of reflections on the character of the man. The

book is one that ought to be read widely by ministers and laymen of all communions in America. It points the character of the true American clergyman. A space slips awkwardly on page 41, line 4. Such a book ought to carry an index. The page is legible and beautiful.

Why I Believe the Bible. By David James Burrell. New York: Revell, 1917. Pp. 199. \$1.00.

Dr. Burrell, known widely as the pastor of the Marble Collegiate Church in New York City, here states fully the most conservative view of the inerrancy of the Christian Scriptures. He apparently writes in the spirit of the one man who "hangs" a jury, about whom he says: "This stubborn fellow holds out. . . . I sing the praises of that stubborn man." In this temper, therefore, Dr. Burrell defends his claims for the Bible. The writers of the Bible books "were so 'borne onward' by the Holy Spirit as to be safeguarded, on the one hand, against all possible error and directed, on the other, into a clear statement of truth precisely as God would have it" (p. 19). He evidently regards II Tim. 3:16 as applying to the canonical books of the Bible of Protestant Christianity. He affirms that Christ "adventured the integrity and success of his redemptive work upon its veracity; stood particularly for its record of creation, of the destruction of the Cities of the Plain, of Jonah's adventures on the way to Nineveh, and of such other portions as are most frequently called in question" (p. 123). He maintains that the Bible is inerrant in matters of science and history as well as in ethics and religion: "If they are not veracious in respect to science and history, what ground have we for committing ourselves to their spiritual guidance? *Falsus in uno, falsus in omnibus*" (p. 178). Dr. Burrell asserts that "not a single record of the slightest importance in the Pentateuch or other historical books of Scripture has ever been successfully impugned; while on the contrary the researches of archaeologists are constantly verifying them" (p. 187). The witness of Christ to the Scriptures, which of course means only the Old Testament, is used as the master-argument for the defense of the writer's positions. He says: "He believed the Bible, knew it by heart, preached it . . . and never once in all his ministry spoke a word or syllable against its absolute truth or trustworthiness" (p. 192). Just what the author does with Matt. 19:3-9, where Jesus clashes with Moses on the subject of divorce, or with Matt. 6:43 in comparison with Ps. 137:7-9, would be interesting. The title of the book is obscure and unfortunate; it should have been "Why I Believe What I Do about the Bible."

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STUDY V

THE CITY PARISH

Required Books

Hodges and Reichert, *The Administration of an Institutional Church.*

In approaching the study of the city parish many problems must be confronted. Here life in its most intense and complex phases offers the supreme challenge to organized Christianity. In this study we shall have in mind what is ordinarily termed the down-town church. The suburban church and that in the well-to-do residential quarter of the city will receive little or no attention in the present study. This fact is not to be taken as meaning that such churches do not perform a great and important service or that they are at all exempt from responsibility for the full evangelization of every part of the great industrial organism which supports them and grants to their members sufficient means and leisure for the upkeep of their local organization. In fact they must be kept in mind since the problem of the struggling church in the congested and depressed district cannot usually be solved without hearty and sacrificial support from the churches on easy street.

It is a common observation relative to religious and social agencies in the city that the areas of greatest need are those which are at the same time pitifully lacking in local ability to meet that need. Those who most need the physician can least afford to pay him, and those who most need the social and spiritual comfort and inspiration of organized religion are usually least able to secure such ministry. It is evident therefore that some method whereby the strong may help bear the burden of the weak must be evolved if the down-town church is to perform its task.

No doubt most pastors who are following these studies will feel that the elaborate methods of St. George's parish described by Hodges and Reichert are quite beyond the possibilities of the ordinary church. However, while institutional work is always expensive and ideal equipment is rarely found, still familiarity with a wide range of helpful service may often enable one to try out modified

forms suited to the particular situation. The conclusion that any given experiment in church work may, in exact bulk and form, be successfully applied to another or to all other situations is by no means warranted. The laborious development and sure success of Olivet Institute, Chicago, shows with what humble equipment an institutional church may largely serve its community.

The reader will do well to study all four of the introductions to the book; for it is only by some understanding of the dominant personality, the spiritual dynamo of the enterprise, that one comes to a central faith in the open, ministering church and to a just discount of machinery as such. If only the church could lay her hands on the right kind of leaders for these hard posts all else in organization, finance, and method would be forthcoming.

In trying to formulate a definition of the institutional church one should recall the fact that it is not an "irregular" church, nor an innovation in Christian ministry. It is the kind of church that conforms most closely to the actual work of the Master while on earth. Its methods are not only his but are the very methods which the church inevitably follows on mission fields and in all untoward situations. With an alien and needy populace the credentials of Christianity must always be service rendered. Needs in health, education, sociability, and relief take precedence of all else in their call for those redeeming bonds of love which interpret Christianity and bind the people to God. Any so-called spirituality which, being in the midst of such needs, does not function in this way is spurious.

Perhaps one of the most striking elements in the study before us is the division of labor resulting in team work and the rotation of duty that saves every member of the team from becoming a mere flunky. The down-town situation is not going to yield to individual effort, it demands a staff. In most protestant undertakings of this sort the corps is inadequate or the "assistant" is too obviously and permanently such. So great an emphasis is placed upon the pulpiteer that solid community work and intimate service of the people is quite overshadowed or neglected with the result that when the spellbinder goes the church collapses like a balloon.

A second matter very worthy of note is that of records. It would be hard to find another example of such care and thoroughness in this respect. The hit-and-miss methods of most church establishments, the disorder and neglect as to all parish data, the lack of ecclesiastical and vital statistics and the failure of intelligent "follow-up" methods are usually such as would ruin any other enterprise. The time has come when not only such data as are covered in this plan should go into record but careful descriptions of experiments in church work should be written up, and both successes and failures should be closely analyzed and explained. At present there is practically no reliable body of testimony upon which anything approaching a science of church work might be constructed. It is to be hoped that the present generation of pastors will begin to lay this foundation.

A third factor to arrest the attention is the weekly program. A manifold ministry and an everyday ministry is the ideal. Take the matter of morning prayer. May not many a church in the congested centers put a touch of beauty and a sense of God into the common life by following this custom? In one instance that I know such a service is timed to accommodate the children on

their way to school. They have come to allow time for it and it is succeeding well. With a study of one's community and in keeping with the deepening seriousness of our people may it not be possible to get more of this rich distribution of worship?

In passing let us note also the confirmation class. There can be no doubt of the soundness of this methodical preparation for church membership. It has the sanction of ancient usage and is quite as necessary in the evangelical as in the liturgical churches. A strong and intelligent church membership rests largely upon pastoral fidelity at this point.

Again, the lecture possibilities of the down-town church are but little developed. There are many subjects of vital and pressing interest to the average citizen which are not as yet readily admitted to sermonic treatment. A more detailed and critical method seems more appropriate. The minister who is living fully and intelligently in his own time will be a student of current issues and will qualify to speak on some of them at least. For the treatment of others he can often secure speakers of recognized authority and so bring great benefit to his people and also attract the man of the street.

The recent rapid development of the Forum movement is proof of the desire of a large part of the populace to have current issues frankly discussed under the auspices of religious bodies. For the profound adjustments and reconciliations which must be realized in order to make democracy vital for the whole sweep of American life what could be more promising or desirable than frank debate in the atmosphere of brotherly love and in the light of Christ's teaching? Agreement may not always be immediately possible, but the serious and collective quest of a solution is clearly a Christian duty. *Democracy in the Making* by George W. Coleman gives a good account of the Ford Hall Open Forum of Boston, and *The Community Forum* (the magazine of the movement, published at 26 Pemberton Square, Boston) will prove very valuable to any minister undertaking this kind of work.

As to "the religious instruction of youth" (pp. 101-165), there is needed, in addition to the well-organized Sunday school, a program of classes and courses throughout the week. The regular ministers of the church are doing all too little teaching. Sunday is at present so congested as to force children and young people to choose between the Sunday school and public worship, and this at the peril of failing to form the habit of public worship. The policy of the church school must be so worked out as to make larger use of the teaching ministry during the week. Biblical, missionary, sociological, and ethical courses have met with great success at the hands of competent pastors.

In doing this work full announcement and explanation of the courses proposed should be made and a system of careful registration followed. They must be working courses with constant use of the notebook and collateral reading. When given by a well-equipped teacher they fill an educational need that the Sunday school as yet cannot meet. Closely allied to this is the training of the whole corps of teachers in the church school. Here the most successful method seems to be that of the Community Training School in Religious Education. Such a method aims to bring together the entire teaching forces, actual and prospective, of the several denominations of a district. It is best that some layman of educational standing in the community be selected as dean of the school, that registration

be upon a fee basis, and that the courses be in the hands of paid instructors of recognized ability. This movement promises much for the educational leadership of the church and is also a happy proof of the merit of federated effort in this field.

The reference to boys' work (p. 166) describes very well how not to do it, and the pages following make interesting reading in the discovery and mastery of better methods. The trade possibilities are gradually being met by evening and continuation schools, so that any similar endeavor by the church must be undertaken with a full knowledge of the community need and its supply together with the purpose to supplement other agencies. The value of the church group, whether of this or any other type consists in the flexibility and personalness of the method as compared with that of civil and secular organizations. It should be noted that in addition to this advantage St. George's accurate record system prevented slipshod work and guaranteed intelligent personal attention in every exigency of the class member. Whatever the church equipment there is no substitute for personal kindness.

One feels that all that was good in the Battalion Club has been taken over, improved, and richly complemented in the Boy Scouts of America. The degree of military system is the minimum sufficient for morale and *esprit de corps*, while the wide range of craftsmanship, pioneering features, camping, "good turns," and patriotism together make the best boys' organization so far devised. Perhaps the pastor's chief problem will be in securing and training an adequate staff of scout masters. This, however, should not be difficult at the present time when all citizens are desirous of performing some patriotic duty. Here also interdenominational classes should be formed and trained and cleared through the Y.M.C.A. preferably.

The theory back of this intensive group and personal work is that in order to secure solid and enduring results from the efforts of the city church it is necessary to trust less to the haphazard contacts of public occasions and to build up as many properly officered and loyal units as possible. The family as such is not the reliable patron, as in residential districts, and individuals will not remain in contact with the church except they be bound into some satisfactory, personalized group. In case the church lacks facilities for class and athletic work during the winter it is well to maintain the groups and to have them use in corporate fashion the Y.M.C.A. equipment. The wise leader regards the Y.M.C.A. as being the church in one of her many manifestations and accepts at face value and for practical use every form of aid and co-operation proffered.

I have set forth the substance of my experience in boys' work in a little book entitled *The Minister and the Boy*. Most of the suggestions therein offered were tried out when I was pastor of a down-town church in Detroit, Michigan. In reaching and holding the homeless young men of the city I found the Young Men's Guild, briefly mentioned in that book, very valuable. The Girls' Friendly Society as described by Hodges and Reichert is to my knowledge one of the best church organizations for city working girls, but I have always entertained the hope that the church might have a house for women similar to the Young Men's Guild.

With the passing of the saloon there is going to be an increased demand for social conveniences for men. One of the most successful of such organizations

is the men's club of the Fourth Presbyterian Church of Chicago. When one considers the hosts of men who have no "club" or "hang out" and who will have only the poolroom left when the saloon goes, it ought to be possible for the church to maintain social quarters that will be actually used. The standards enforced, however, must be somewhat liberal and democratic. The use of reading, games, music, and refreshments should be liberal and a specialist should be in charge of the undertaking.

Space does not permit any extended treatment of the relief work of the city church. Possibly the most effective avenue is that of the visiting church nurse. The sickness and the sorrows of the people make a continual appeal for that kind of ministry which will restore the reputation of God in the human heart. Every experience of the church as the ministrant of loving deeds is a final argument for her professed religion. This does not mean that the church will go about relief blindly or at variance with the specialized relief agencies, but it does mean that she will after due conference accept specific responsibility for her allotted district and cases and that she will put more than the ordinary amount of wisdom and love into such service.

Furthermore, the church will be a publicity house and clearing station for all the welfare agencies. Every branch, whether of the public library, or of the infant welfare organization, or of the united charities, that she can house or assist to operate will prove another living bond with the common life. The church that is to survive will co-operate with every agency of the Kingdom, and that not for her own glory, but in order to render the maximum service.

Some realignment of co-operative protestantism may be necessary to the effective maintenance of the down-town church, some of our separatism may have to go, but in the process the spirit of the Master will be freed for that greater service which alone can save the congested quarters of our great cities.

Questions for Discussion

1. What were the "institutional" features of Christ's ministry?
2. What are the advantages of the Open Forum?
3. Discuss the reasons for having a preparatory class.
4. Is the unifying of the women's organizations into one body with departments practicable?
5. What would be a reasonable equipment and program for a men's club?
6. What changes in organization and administration have been suggested to you by the assigned reading?

THE REALITIES OF THE CHRISTIAN RELIGION

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STUDY III

THE MEANING OF GOD IN EXPERIENCE

The word "God" stands for two quite different ideas.

In the first place "God" is a philosophical term to designate the ultimate reality upon which everything depends. God, so conceived, is the "First Cause," the "Absolute," mysterious, vast, incomprehensible, always hidden from us by the world, accessible only by long and elaborate arguments.

But there is a second meaning to the word "God" which is characteristic of religious experience. Here God is a spiritual companion, speaking directly to man's heart, strengthening and comforting and inspiring. We reason about the philosopher's God. We *pray* to the God of religious experience.

In this study we are concerned to see what God means in religious experience. When the mysterious and vast power which orders and sustains the universe is felt as a spiritual presence in one's inner life wonderful things occur. The religious man finds a glory and a moral purpose in the world. Dark places are illumined. Instead of feeling dismayed and oppressed by the vastness of the universe, man comes to know that it is his spiritual home where loving companionship may be found, and life takes on new dignity. The movements of history are seen to be pointing to great moral ends. To know God gives a new kind of confidence and joy.

For convenience' sake we shall consider three general aspects of the realization of God in experience: (1) God as the Lord of the universe; (2) God as the Providence guiding human history; (3) God as the companion of the inner life.

GOD AS THE LORD OF THE UNIVERSE

First day.—§ 31. Forget for a moment all that you know about astronomy, geology, and biology. Imagine yourself living in a time when men thought the

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world a flat disk a few hundred miles in diameter with water all about it. They thought also that many gods had produced the various elements and forms of life. In that state of mind read Gen. 1:1—2:4. What does it make you think about God? Consider how you would feel in a universe thus wonderfully formed. What then was the experience of God that produced this chapter?

Second day.—§ 32. Read Job, chap. 38. The book of Job represents the struggle of a soul with the awful problem of suffering. In the preceding chapters Job's friends have told him that he is being punished for sin and he has rejected the theory with indignation. He grows angry as his friends offer their little commonplace explanations. At last in this chapter the Lord speaks to Job out of the storm. He explains nothing, but reveals the wonders of the universe, asking Job if he can understand them. The poor sufferer is calmed and repents that he ever doubted the great Providence that cares for all things (42:5, 6). He gained comfort, courage, patience from his experience of God in meditating upon the meaning of the universe. Is there anything like this in your own contemplation of nature?

Third day.—§ 33. Read Ps. 8. Think of the Psalmist as looking up to the starry heavens. What thought of God comes to him? Read Ps. 19:1-6. What does the contemplation of the wonder of the sun do for the singer? Read Addison's hymn, "The Spacious Firmament on High." (Consult any good hymn book.) What experience does this bring to you?

Fourth day.—Read Ps. 147. The Psalmist is happy to think that the wonderful God who is administering the universe is also guiding the destinies of his people. How safe this made him feel! Can we think of the orderly processes of nature with something of the same feeling? Do you have any religious experience in your contemplation of nature?

Fifth day.—§ 34. Read Matt. 6:25-34. What message came to Jesus from the flowers and birds? Think of the whole passage as reflecting his own experience of triumph over anxiety and confidence in God who knows all about our needs. The translation "take no thought" is unfortunate; it should be "do not worry." Turn to St. Francis' beautiful utterance in Study I, sec. 7, and compare it with this utterance of Jesus.

Sixth day.—§ 35. Did you ever think what life would be like if we could not depend upon the faithfulness of Nature's laws? if we could not be sure of recurring seasons, of rain and sunshine, of growth of crops, of the regularity of the operation of the laws of gravitation. This orderliness of nature is one aspect of God's control. It is especially evident in the majestic, silent sweep of the stars. The astronomer, Kepler, overcome by the significance of the invariable laws which he had discovered guiding the motion of the stars, exclaimed, "I do think God's thoughts after him." The following utterance of his shows what it means to realize that the universe is God's creation: "The Wisdom of the Lord is infinite, as are also his glory and his power. Ye heavens, sing his praises: Sun, moon and planets, glorify him in your ineffable language! Praise him, celestial harmonies, and all ye who can comprehend them! And thou, my soul, praise thy creator! It is by him, and in him that all exist."

Have you ever experienced the overwhelming sense of awe which comes from realization of the immensity of the universe in a starlit night? Would Kepler's utterance give one a sense of companionship with the stars? Compare it with

Ps. 8 and with Ps. 148 as well as with the great hymn, "The Spacious Firmament on High."

Seventh day.—§ 36. Tennyson's poem, "The Higher Pantheism," is an eloquent portrayal of the alternating moods which the world creates in us. We feel that there must be a heavenly glory, radiant and wonderful; but it is hard always to be sure of it. A portion of the poem is given here. Read the entire poem if you can.

The sun, the moon, the stars, the seas, the hills, and the plains—
 Are not these, O Soul, the vision of him who reigns?
 Dark is the world to thee: Thyself is the reason why;
 For is He not all but thou, that hast power to feel "I am I"?
 Glory about thee, without thee; and thou fulfillest thy doom,
 Making him broken gleams, and a stifled splendor and gloom.
 Speak to him thou, for he hears, and spirit with spirit can meet.
 Closer is he than breathing, and nearer than hands and feet.

If there is a divine spirit moving in nature would you be able to know that fact without some longing for companionship? Is the faith which leads one to this quest a necessary means of realizing the presence of God? In the last couplet quoted, notice how near God is when one ventures in faith to try to talk with God.

Eighth day.—Not only the immensity of nature but also the marvel of delicate beauty suggests the presence of God. Study Tennyson's exquisite lines:

Flower in the crannied wall
 I pluck you out of the crannies;—
 Hold you here, root and all in my hand
 Little flower;—but if I could understand
 What you are, root and all, and all in all,
 I should know what God and man is.

Compare with this Wordsworth's:

To me the meanest flower that blows can give
 Thoughts that too often lie too deep for tears.

When you think of the wonderful process by which a flower blooms, are you not very close to the divine presence? Would our experience of God be richer if we gave more attention to the beauties of nature? Notice that Tennyson says "if." Recall by way of contrast the clear certainty of Jesus in Matt. 6:25-34.

Ninth day.—Review the work of the previous eight days and make a list of ways in which men may find God in nature. We are inclined to limit our religious experience to what we find in church or in conventional ways of worship. The great religious spirits of the Bible lived much out of doors. Jesus taught in the open air. Would not our experience of God be greatly deepened if we were to cultivate a spiritual acquaintance with nature?

GOD AS THE PROVIDENCE GUIDING HUMAN HISTORY

Tenth day.—§ 37. One of the most important aspects of religious experience is a faith that God is guiding the events of history. Even in war and distress the religious man may thus be filled with glowing ardor.

Read Isa. 10:5-23. This oration was spoken in Jerusalem when the invading Assyrians were sweeping down upon the land. Isaiah believes that he can see God's intention to punish Judah for her sins. But he condemns the cruel enemy who has forgotten that he is the instrument of God. We may not feel able to speak so definitely as did the prophet of the meaning of these historic events, but we do feel that the march of human history shows the working of a great righteousness; so the destruction of the Assyrians was interpreted (Isa. 37:36). The incident seems to have inspired Ps. 46, and that in turn Luther's hymn *Ein' feste Burg*. Read these poems and consider the experience of God reflected in them.

Eleventh day.—§ 38. Read Deut. 28:1-25. This solemn message is an effort to make an ethical interpretation of history—the performance of national duty brings national blessing. We today should not put the matter so definitely perhaps. But does not our faith in the divine justice in human affairs give us comfort and courage and the basis for a genuine optimism?

Twelfth day.—§ 39. Read Dan. 2:31-45. The image is intended to represent in its different metals the great empires down to the time when Antiochus, the king of Syria, was trying to destroy the Jews. The writer who lived in this latter time tells the striking story of the past in order to comfort his people with the faith that the climax of the great human drama is at hand. God is about to inaugurate a new and righteous kingdom. A little persecuted people might well believe that only God could save them. But we with our blessed opportunities of making the world better should not slavishly adopt their thought. We exhibit our faith, not by indulging in speculations about the "end of the world," but in honest effort to work with God for an ever better world.

God did not intervene in history in exactly the way in which this prophet expected; but his faith is a noble inspiration to all who are eager for a better kind of world.

Thirteenth day.—§ 40. Read Heb., chap. 11, the roll of honor of the Hebrew heroes. How did these men live thus heroically? By their faith in God; note vs. 27. The mightiest influence to keep men true, courageous, ready to consecrate themselves and to die for a future which they will not live to see is the faith that God has a great enterprise on hand in which they are participants. Note Heb. 11:40 and 12:1 which express the uplifting power of feeling that one is an active participant in the providential making of history.

Fourteenth day.—§ 41. It is entirely possible for men to be profound believers in the guidance of God in history and yet to be mistaken in their conception of God's actual purposes. Read Jer., chaps. 27, 28. Hananiah is sure that God will deliver his people from foreign dominion within two years. Jeremiah is equally sure that God purposes national disaster. Hananiah's confidence seems at first sight to be a glorious faith. To doubt his prophecy seemed like distrusting God's power. But to provide an exact program for God is precarious. If God acts otherwise, what becomes of one's faith?

Fifteenth day.—Ever since the time of Hananiah there have been zealous men who have thought to make God's guidance of history perfectly clear and definite by assigning precise ways and dates for the divine providence. Read Dan. 9:24-27 for an example of such precision. Events never occurred as here predicted. Fanciful "interpretations" of this passage at the hands of visionary idealists

abound in Christian history. But curious calculations of numbers and dates may be made by one who has no deep experience of God. The truly humble man will acknowledge ignorance where he does not know and seek to learn God's ways by closer communion with him. Read Mark 13:28-32, noting especially vs. 32.

Sixteenth day.—§ 42. Another way in which men often misinterpret God's purposes in history is the assumption that those purposes are to be wrought exclusively through one nation or one institution. Patriotism at such times may express itself in God's name but may breathe a spirit of narrow pride. An example of this is found in Zech. 14:9-21. Read this carefully and ask yourself whether the spirit of vs. 17 is in accord with Jesus' teaching in Matt. 5:43-45. By way of contrast read the wonderful prophecy of international fellowship in Isa. 19:23-25. If Zechariah's conception were to prevail, could there be any recognition of God's leadership among Christians who do not go to Jerusalem to worship? A German educator in July, 1917, said: "The whole history of the world is neither more nor less than a preparation for the time when it shall please God to allow the affairs of the universe to be in German hands." How would you criticize this utterance? Would the criticism be equally valid if for the word "German" were substituted the word "Jewish," or "American," or "Catholic," or "Protestant"?

Seventeenth day.—§ 43. In the days of Queen Mary of England there was great confusion of religious ideals. Should England return to Catholicism or should it remain Protestant? If the latter, what kind of Protestantism should be adopted? Bishop Hugh Latimer was one of the noble leaders who believed that a better spiritual apprehension of God's word was more important than political scheming. He was burned at the stake in Oxford, October 16, 1555, in company with Ridley. As the fire was kindled he called out: "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England as I trust shall never be put out." If one is conscious of living close to God, suffering and even martyrdom may be seen as a way in which God achieves great purposes in human history. Can you name any other martyrs who thus found significance in their death? Read Heb. 12:2, and put in your own words the meaning of Jesus' suffering and death.

Eighteenth day.—§ 44. Study Leonard Bacon's well-known hymn, the first two stanzas of which read:

O God, beneath whose guiding hand
Our exiled fathers crossed the sea;
And when they trod the wintry strand,
With prayer and praise they worshipped thee.

Thou heardst, well pleased, the song, the prayer.
Thy blessing came; and still its power
Shall onward, through all ages, bear
The memory of that holy hour.

In what ways was the consciousness of God's guidance a religious force in the lives of the Pilgrims? Does our knowledge of their faith help us today to realize God's presence in our national life? Put in your own words the religious meaning of the story of the Pilgrim fathers.

Nineteenth day.—Review the work of the last nine days and notice how the presence of God in human history is necessarily conceived in terms of a particular crisis. An *experience* of God is quite different from a general philosophy of providential guidance. Try to imagine the experience of Isaiah, of the author of Deuteronomy, of the author of the Book of Daniel, of the writer of the letter to the Hebrews, of Hananiah, of Zechariah, of a modern German, of Latimer, of an American today. Does such a survey help you to an experience of your own? What does it suggest as to the magnitude of God's purposes?

GOD AS THE COMPANION OF THE INNER LIFE

Twentieth day.—§ 45. Read Ps. 139. Note how intimate is the sense of God. The Psalmist feels an awe in the august universal presence yet he rejoices in it (vss. 23, 24). This song comes out of a deep experience of divine companionship. Read it as a personal expression of your own feeling. Perhaps if we knew the facts some black iniquity would account for vss. 19-22.

Twenty-first day.—Read Pss. 42, 43. It seems to be an exile's song. He is in trouble, taunted by his enemies. He remembers the happy days when he could worship without hindrance. Still he is sure of God, and full of hope. Consider how greatly the experience of God has to do with comfort. Do we know what it is to "thirst for God" (42:1, 2)?

Twenty-second day.—§ 46. Read Jer. 15:15-21. Perhaps of all the prophets Jeremiah had the hardest task. He had to preach a message to people who hated him for his warning words. Often in his intensely personal book he tells us how he prayed, and how his prayer was answered. Note his complaint (vss. 17, 18), his stern joy in his duty (vs. 16), his confidence that God will be with him in the work (vs. 20).

Twenty-third day.—§ 47. In connection with our first study in this series you read the story of the temptation of Jesus. Read again Matt. 4:1-11, a parable of Jesus' struggle over the difficulties of his mission. Note his certainty that he could trust in God, his clear-cut decisions, his ability to see through specious excuses, his complete victory. Temptation came to an end, for it was no longer possible to a soul living in unbroken fellowship with God. What is your own experience of the relation of communion with God to moral victory?

Twenty-fourth day.—§ 48. Read John, chap. 17. Try to appreciate the experience which this prayer expresses. The sense of oneness with God (vss. 11, 21, 23, 25, 26), the sense of mission from God (vss. 4, 8, 18, 25), and the whole prayer, as the most intimate communion. How far is your own prayer a communion resulting in comfort, inner courage, peace, hope?

Twenty-fifth day.—§ 49. Read Rom. 8:26-39. Note the strong tone of confidence rising at last to exaltation. Here is a man perfectly sure of God. All circumstances are helpful (vs. 28), none of the things that dismay men can overcome him (vs. 35), spiritual victory is an abiding experience (vss. 37-39). This letter was written when many perils were about the apostle, but he is united with God and nothing can separate him from that supreme experience.

Twenty-sixth day.—§ 50. The most blessed experience of God is in a sense of personal companionship. Study these sentences from St. Augustine: "O God, thou hast made us for thyself; and our souls are restless until they find rest in

thee. . . . I sought thee at a distance, and did not know that thou wast near. I sought thee abroad, and behold thou wast within me." An experience of God must be found by realizing the presence of God *within*. How would Augustine's words help one to this experience? Would prayer be better than speculation as a means of attaining it?

Twenty-seventh day.—§ 51. Study this prayer of James Martineau:

O God, thou only refuge of thy children, who remainest true, though all else should fail, and livest, though all else die, cover us now when we fly to thee, rebuke within us all immoderate desires, all unquiet temper, all presumptuous expectations, all ignoble self-indulgence, and feeling on us the embrace of thy fatherly hand, may we meekly, and with courage go into the darkest ways of our pilgrimage, anxious not to change thy perfect will, but only to do and bear it bravely.

See if there is anything in your experience suggested by the words "refuge," "cover," "rebuke," "feeling," "do and bear." Does such a prayer as this tell us more or less about God than a theological argument?

Twenty-eighth day.—§ 52. Study the hymn beginning, "Abide with me: fast falls the eventide." It is in every good hymn book. Put in your own words the experience of God suggested by the words, "help," "changest not," "guide and star," "abide with me." How would life be strengthened by the sense of such companionship?

Twenty-ninth day.—Study Watt's great hymn: "O God, Our Help in Ages Past." Make a list of the important affirmations concerning God. Notice how the hymn transforms the meaning of the world and of human life by setting it against the background of the eternal power and love of God. Think what would be lost if one could not make these affirmations. In the light of this hymn does the meaning of God seem to be something which can be lightly passed over?

Thirtieth day.—Review the month's work, and from these studies and from your own experience write your own personal statement of what God means to you. If you will form the habit of putting these meanings into definite form in your prayers, you will find that it deepens your sense of the presence of God.

Thirty-first day.—An interesting testimony comes from the novelist, Mr. H. G. Wells, who is violently hostile to the Christianity of the churches, but who in his book, *God, the Invisible King*, has portrayed an intimate experience of God's presence. Says he:

It is the attainment of an absolute certainty that one is not alone in one's self. It is as if one was touched at every point by a being akin to one's self, sympathetic, beyond measure wiser, steadfast and pure in aim. It is completer and more intimate, but it is like standing side by side with and touching some one that we love very dearly and trust completely. . . . Thereafter one goes about the world like one who was lonely, and has found a lover, like one who was perplexed, and has found a solution. One is assured that there is a power that fights with us against the confusion and evil within us and without. There comes into the heart an essential and enduring happiness and courage.

Mr. Wells's profound experience of God occurred outside the circle of church members. Does a Christian who is exclusive or narrow-minded realize the "wideness of God's mercy"?

QUESTIONS FOR REVIEW

1. Through what three channels may man experience God?
2. Describe Job's experience of God in the universe.
3. What besides its immensity suggests God in the universe?
4. Does the study of astronomy diminish or increase one's sense of God?
5. Name three psalms other than those in the study which show an experience of God through nature.
6. What part does faith play in our ability to respond to God in nature?
7. Give some references which show how closely Jesus associated God with nature.
8. How did Isaiah interpret God in the events of his times?
9. Do you agree or disagree with the writer of the book of Deuteronomy in his theory that the performance of national duty always brings national prosperity?
10. What is the meaning of Dan. 2:31-35?
11. If we agree with Paul that we may participate with God in the making of history, what opportunity can we see in the present?
12. Name several men outside the Bible whom you think have so participated with God.
13. Against what tendencies should we guard in the interpretation of God in history?
14. Put in your own words the religious meaning of the Pilgrim Fathers.
15. In what qualities of personal communion does the writer of Pss. 139, 42, 43 find satisfaction?
16. What upheld Jeremiah in the hard tasks which he believed that God had given him to do?
17. Why did temptation have no power over Jesus?
18. What persuades us that the God of Jesus and of Paul is as close to us and as responsive to our needs as he was to theirs?
19. Of what value is it to study the religious experiences of men of the past?
20. What does God mean to you?

SUGGESTIONS TO LEADERS OF CLASSES

The old-fashioned experience meeting has become a thing of the past. Even the pledge of the young people's societies, that each member contribute to every meeting, is no longer interpreted as an opportunity to talk of one's experience. Yet there were certain aspects of these which we miss from our religious life today. Can we by interchange of experience in connection with a *study course* help to enhance the reality of religion and promote a better mutual understanding between Christians? Many experiences of God are not interpreted as such to those who pass through them. To talk over these experiences might help to their right interpretation. We would suggest therefore that the two meetings of this month be particularly informal and that members of the group be encouraged to express themselves freely. The first meeting will probably be more impersonal than the second, since the study proceeds from the God of the universe to the God of the inner life.

PROGRAM I

A program for the first meeting may present the following topics:

1. Reading of Gen. 1:1—2:4. The leader of the group may read the chapter, asking the members to respond in unison with the closing words of each section, "And there was evening, and there was morning," etc.

2. Some astronomical facts which make God seem more wonderful to us than to the writer of Genesis.

3. Examples from the Bible and elsewhere of men who have come into touch with God in the contemplation of nature.

4. God in the life of nations: examples of historical events leading to great changes for good in the life of a nation or nations.

Question for discussion: (1) What in nature gives us the keenest sense of God? or (2) What in the history of our own nation suggests most clearly the hand of God in history?

PROGRAM II

Each member as well as the leader may bring in writing a statement of "The Time When I First Became Conscious of God." The statements should be unsigned. They may be read by the leader and discussed at his pleasure.

Further discussions may be:

1. How early in life may one experience inner communion with God?

2. How much has been accomplished by men or women who talked about God and their experience of him?

3. Can one discuss his religious experiences and talk freely about religious matters without being "pious" in the objectionable sense?

4. The hymn which I like best and why.

5. What prayer means to me.

Reference Reading

Clarke: *Can I Believe in God the Father?*

Jones: *Social Law in the Spiritual World.*

Faunce: *What Does Christianity Mean?* (especially Lecture II, "The Meaning of God").

Hocking: *The Meaning of God in Human Experience.*

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IN MOMENTS OF ANXIETY

In that far-away time when there was peace we had our days of sorrow and apprehension, but now that war has come upon us they cease to be days, and become time itself. Individually and as a nation we live in anxious thought of the morrow. Once we never expected to fear bulletins of battles, and war seemed an anachronism. Now we increasingly know war as other nations know it—an infection of intimate misery, a relentless arbiter of national futures.

How shall fathers and mothers endure the silence that closes in on their sons' fortunes? How shall patriots endure delays in the victory of human rights?

The Christian must answer now, or forever keep his peace.



Shall we tell men to find peace of soul in their own helplessness when in the grip of fate?

Shall we tell men that the justice of our cause and the God we worship always give victories to the armies who fight for righteousness?

Shall we tell them to forget the realities and quiet their souls by erecting desires into religious faith?



As honest men we cannot utter such messages.

We are not helpless in the midst of fate, or why should we need struggle for righteousness?

Success does not always immediately attend the struggle for right. Remember Calvary.

Prayer is no magical protection against bullets. If it were, there would be few deaths in battle.

Intensity of desire, faith in God himself, no more guarantees immunity from suffering to champions of righteousness today than in the days of the prophets.

Our first duty is to see straight and think straight; to accustom ourselves to realities even though they be stern; to tear optimism as well as pessimism from our souls.

Self-deception whether in individuals or nations is fatal to reasonable faith. God is not the God of a dream world or of a world that ought to be but is not. He is a God of a world that really is and really is in the making. We trust Him to give not what we want but what social evolution under his guidance makes possible. We live today as seeing that which is invisible.



For truth and immediate victory are not inevitably connected. The ultimate victory of love and righteousness, justice and democracy, is beyond question. Let us lean upon that truth. The projection of the tendencies of history into the future, which is only another way of saying God's will, makes it beyond question.

Justification of faith in God and Christian hope does not lie in the immediate achievement of our righteous desires, but in our power to contribute to the doing of God's will on earth.

The ideals of Jesus are worth standing for, even though their champions meet defeat. And therefore the message of the Christian is not one of hasty optimism or of weak despair. Whatever be the sorrow or the rejoicing of the moment, it is the uncompromising proclamation that the ultimate outcome will be, not the defeat, but the triumph, of forces which further human justice and brotherhood. What matters the present if with courage strengthened by our faith in a present God we help shape the future? What happens to individuals in the process of this triumph is secondary. What they *do* matters much both to their character and to their successors. For though they fail, they will have imbedded their influence and service in the God-directed forces of social evolution. Their labor is not in vain, because there is a God of justice and love. We who in confidence and patience labor to make a world more worthy of its God, will have helped make the Kingdom of God possible.

JESUS' ATTITUDE TOWARD HIS MIRACLES

REV. ALBERT THOMAS STEELE
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In a generation like ours, when physical science has made such enviable progress in the investigation of physical forces and laws, there is an a priori feeling against miracles. Some are inclined to dismiss miracles as things of the past which might have served a purpose in a prescientific age, but which are of little value now and hardly credible. Others, while loyally accepting facts once regarded as supernatural, call in question their miraculousness, and suggest various hypotheses by which they may be "explained." On all sides there is a tendency to naturalize the miraculous. It is difficult, therefore, to extricate one's self from a biased attitude. Then, too, miracles are no longer the ground of faith to the extent in which they formerly were. And yet sooner or later we must at least give thought and consideration to the miracles of the Gospels.

Necessity of Criticism of the Record

It is the purpose of this paper to differentiate Jesus' own attitude toward his miracles, to gain his point of view or conception of them. A method suggests itself at once which is natural, simple, and direct, and that is to exhibit that attitude by a historical examination of his wonder-works as reported in the Gospels. We shall attempt no definition of miracle, but simply investigate the phenomena of miracles, for we do not propose a defense, but seek a conclusion. However, as a working hypothesis we

assume that it is fair and probable, from the date of the composition of the Gospels and the internal evidence, that the attitude of Jesus toward some of the events of his life differed from that which is represented by the evangelists. It is hardly possible but that some element of legend should be added. Then there are doctrinal reasons and motives that crop out which go to show a subjective interpretation or allegorical application of facts, revealing an a priori method of dealing with the experience of Jesus. For a proper historical appreciation of his life no such method is tenable. The nature or character of Jesus must not be assumed and the events of his life interpreted in the light of that assumption. The true historical method is to examine the facts and from them reach a logical and undeniable conclusion.

The Fourth Gospel and the Synoptics

The Fourth Gospel and the Synoptics present an entirely different view of the supernatural, and for the purposes of this discussion we shall neglect the former and confine our investigation to the latter. And here the current two-document theory—that our Mark and the Logia of Matthew are the principal sources of Matthew and Luke—may be assumed as permanently established as giving, and in outline only, the ultimate solution of the synoptic problem.

Independently the critic arrives at the following explanation of the literary

phenomena: (a) a compilation of Logia by the apostle Matthew, early current in many forms, and (b) the biography of Mark constitute the foundation of the Gospel tradition of later times and two of the most important sources of Luke.

These facts will naturally limit the work of our investigation to the eleven miracles of Mark, which we shall consider with their parallels.

The Narrative of Jesus

From the historical account of his life, Jesus grew, developing in body and mind, and we can believe also in spirituality, as others do. He shared the current opinions and traditions of his time and hence, though possibly to a less degree than others, the limitations, for he was human in the truest sense or not at all. In fact his divinity has its most practical evidence and clearest manifestation in his perfect humanity. The life of Jesus among men is that of a normally unfolding experience, in the highest sense human. The messianic consciousness was not out of causal relation, but rather culminated from or in his character as a result of the life he lived. We can believe this messianic consciousness had its beginning at his baptism and was deepened by the wilderness experience. But his conception of the messiahship, as gathered from the temptation story, is a lofty conception worthy of the spirituality and wisdom of the Son of God. It is from this point of view of a normal life, naturally related to its environment, that we wish to differentiate as far as possible the attitude of Jesus toward his miracles. For we believe that seeing his miracles as he saw them—looking at them through

his eyes—is not only the most rational way, but it is also of the highest critical and practical value.

The Effect of His First Miracles upon Jesus

We have been accustomed to look at the objective manifestation of power and to being too anxious to jump to conclusions concerning the nature of Jesus in the light of his wonder-working power to give calmer consideration to the reported facts connected with these wonder-works. We should constantly bear in mind the fact that we have no first-hand reports of what Jesus did, and what light we have has to some degree been colored by the medium of a later development of thought. Doctrinal influences, more or less consciously, have left their impress on our records, so that we are obliged to "rescue" Jesus' attitude toward his miracles from his friends.

After the first day spent in Capernaum, which was occupied chiefly with the healing of the man in the synagogue, the cure of Peter's mother-in-law, and the healing of the many sick and possessed who were gathered in the evening about the home of Peter, Jesus departed early in the morning, "a great while before day." When his disciples found him it was doubtless in the attitude of prayer, or at a familiar haunt of prayer. He protested against their urgent appeals to return that he came forth to depart and preach elsewhere. Peter and those with him had been delighted with the results of Jesus' first day's ministry. They told him, "All men seek thee." They pressed him to return to take advantage of his popularity. The very thing which Jesus was apparently anxious

to avoid, that of being known as a wonder-worker, appealed to his disciples as most opportune. This immediate popularity intoxicated them, but Jesus had a deeper spiritual insight and a more profound knowledge of his mission. He strenuously sought to escape the fame of a wonder-worker. Gould in his commentary on the Second Gospel considers the position of Mark 1:35-39 of first-rate importance. This passage serves a double purpose: while doing works of benevolence it also shows how unwilling Jesus was to resort to supernaturalism, which lent itself to false outward conceptions of himself and his work.

The disciples think that when he knows how much he is wanted he can do nothing but go back with them at once to take up the scene of the previous evening. But his thoughts are quite different from theirs. His prayers, if they had reference to the situation in which he had found himself at Capernaum, had only confirmed the decision which had prompted his early flight.¹

Luke's account (4:42, 43) is hardly to be preferred here, for it is incredible that if Jesus went out simply to preach throughout Galilee he should be so anxious to leave eager listeners at the close of one day's ministry! The wisdom of Jesus is evinced by the consequences of the leper's disobedience.

The Miracles of Jesus

We may for convenience group his miracles into: (1) his works of healing, (2) his works upon nature, (3) his power over demons.

1. *His work of healing.*—(a) After leaving the synagogue at Capernaum Jesus proceeded to the house of Simon,

where he found Simon's mother-in-law sick of a fever, and taking her by the hand he raised her and the fever straightway left her, so that she was able to minister unto them.

b) The leper was healed by Jesus' "I will, be thou clean or whole." Some have tried to rationalize this miracle by interpreting *kathartsai*, "to pronounce clean." However, *katharisthatei* must then be translated, "be thou pronounced clean," yet Jesus sends him to the priest for that. But as Plummer points out it cannot be thus rationalized. The leper was healed, not pronounced clean. Lepers were excluded from social privileges because they were ceremonially unclean, not on account of contagion. *Lepra* in the Old Testament was curable. It was a skin disease. Simon the leper, for instance, was not an unclean person, but one who had evidently been healed. It is to be admitted, however, that the disease which was the subject of this miracle was the reputedly incurable *elephantiasis*. It is in point here to observe that among the miraculous cures reported at Treves in 1891, where the holy coat was displayed, a case of *lepus* was noted.

c) Healing of the paralytic. Four men bear one on a stretcher who is palsied on one side. But in order to be able to get near Jesus they are compelled to let him down through the roof. Holtzmann conjectures that the probable theme of Jesus' discourse at the time he was interrupted was the coming judgment and the need for amendment. And in his interruption he turns to the helpless sufferer and comforts him by telling him he need not fear the coming Messiah

¹ Menzies.

and saying: "My son, thy sins be forgiven thee." Jesus is animated by the same motive as in his parable of Lazarus (see Luke 16:19-31; cf. also John 11:23). But Jesus' words, explicable by the circumstances, give offense to some in the crowd. His forgiveness of sins, without imposing conditions or restrictions, seemed to the scribes to overstep all permissible bounds. It seems an easy thing to pronounce forgiveness. Then Jesus declares that the cure, which he now proceeds to effect on the paralytic, is a proof, granted by God, that he has a right to pronounce forgiveness of sins. "But that ye may know that the Son of Man hath authority on earth to forgive sins, I say, Arise." (See Dan. 7:13-14.) It is again interesting to note that of the thirty-eight "cures" at Treves about one-third were of paralysis. And paralysis is especially susceptible to psychological healing.

d) The woman with the flux. On his way to the ruler of the synagogue's house, Jesus felt a hand upon his mantle. There were doubtless many in the crowd who touched him by accident, for he was thronged, but here he felt the earnestness of an intentional act, and he calls for an explanation. The woman comes trembling with fear. She had thought within herself that could she only touch his garment she would be healed, and lo! the wonderful has happened! Mark and Luke give a peculiar turn to the story by the statement that Jesus recognized power going out of him. Matthew treats it as an ordinary miracle. The former, according to Holtzmann, seem bent on rescuing this from a miracle without the intervention of Jesus. Here as in many places we must distinguish

between the fact which the evangelist preserves to us and the explanation of the fact arising from reflection. Holtzmann attributes this element of the account to the evangelist's inclination to see wonders everywhere. He suggests that this is a case of cure by autosuggestion, due to the effect produced upon the bodily condition of the sufferer by an idea which had grown up and become a force within her. He thinks that Jesus' answer implies that Jesus himself thought so and that hence he shows his interest in the case. "Daughter, thy faith hath saved thee."

e) Healing of Bartimaeus. Holtzmann feels tempted to regard the healing of Bartimaeus as a symbolical representation of the conversion of Zacchaeus. In that case it would stand related to the latter as Peter's avowal does to the account of the transfiguration. It is evidently not in chronological order here, but rather belongs to the group of wonder-works. Matthew relates it in a different connection, while Mark makes the cry of the blind man, "Thou Son of David," the first note in the messianic acclamation.

The point to be emphasized in all these healings is that faith is a condition precedent; wonder-working power is conditioned and dependent on wonder-working faith.

2. *His works upon nature.*—(a) Stilling the tempest. After addressing the multitude, being wearied, Jesus seeks quietness and rest, and so the disciples push off to cross Galilee. As he lay asleep in the after part of the boat one of those storms so proverbial for suddenness on the lake arose, and his disciples in fear arouse the Master. Possessed with composure and steadfastness he cries with a

mighty voice to the wind, "Peace! Be still!" "And the wind as if weary of a fruitless struggle, 'sank to rest' and the result was 'a great calm.'" These are the same words that he used to rebuke demons. Holtzmann classes this among wonderful coincidences. Coincidence is not impossible and is even made more probable by the order in Matthew (8: 26). This evangelist represents Christ rebuking first the disciples for their lack of faith and then the wind. The wind is here personified, but in fact there could be no motive in Jesus' command for it to act upon. Jesus' courageous words occupied the mind of the disciples as well as the words of reproach for their cowardice and lack of confidence. The latter is that upon which Jesus' attention especially rested, while at bottom it was the character of Jesus which was the source of their amazement—a character which makes him at once sure of himself while independent of nature. The religious point of view might easily take what was seemingly a chance coincidence to be a specially planned divine arrangement. This tendency toward the wonderful is an element which we must constantly take into account. There is nothing unusual in the manner and attitude of Jesus here.

It was in God, not in him, that the disciples should have faith as he himself had. Menzies says:

He was not afraid because he believed God was taking care of him. He knew no harm could befall him without God's leave, and that God did not choose that he should come to harm; and this he felt so strongly and so constantly that he never thought of danger, even when in a small boat on a rough

sea. . . . In any account this lesson ought to have place.

Weiss and Beyschlag both rationalize this miracle in the following manner: The rebuke of the disciples grows into a rebuke of the elements and the confidence of Jesus in his Father's deliverance into an assertion of his own power to still the waves. Holtzmann finds Old Testament material in the building up of the narrative. *Weiss contends only against the notion that Jesus performs the miracles himself, instead of the Father.* In the last analysis the power resident in nature is spiritual and Jesus is the agent of that power.¹

b) Feeding the multitude. Doubtless the six accounts of feeding multitudes, of the five thousand common to all four Gospels and of the four thousand recorded by Matthew and Mark, had their source in a single incident. To appreciate the meaning and details of this miracle we should view it from the standpoint of the agape as an institution of the early church. It was at such a time that it was related, together with the symbolical narrative of Jesus walking on the sea. Jesus gives command, when they ask how provision is to be made for so many in the face of such apparently inadequate supply, to take from the common treasury, which is in accord with the custom of the agape, which was observed in the evening as a *deipnon*. What is emphasized is a *modus operandi* and is intended to show the foundation and manner in which the agape was to be carried out.

What did Jesus intend? The increase of the loaves was effected according to

¹ Gould.

the account while they passed through Jesus' hands, which makes this power equal a work of creation, a most remarkable interference with nature for a relatively slight purpose. Jesus simply desired to help, and he had made up his mind long ago that he would not evoke belief in himself personally by the performance of miracles. According to Professor B. W. Bacon a miracle here, in the sense in which it is implied on the face of the narrative, would be to deny the principle laid down in the temptation experience, of not expecting the unnatural of God. It is true that something did take place which created a profound impression. It became an institution of the church. It illustrated the principle that it is more blessed to give than to receive. Christ simply made himself the host and commanded his disciples to give what little they had, relying on the natural supply present with the multitude. What he did with the disciples he hoped the rest would do with one another. There are some positive evidences of such supply, some of which Jesus would naturally be aware of. It was at the Passover season and the crowds going up to the feast would of course make provision for food by the way. The mere mention of haversacks indicates the custom of Jesus and his disciples of carrying food for the journey, and doubtless this was a common practice. Then there was the presence of the lad, prepared to sell, or else in line with the example of parents or neighbors. The fact that the multitude had lingered already three days indicates provision of some kind. The multitude simply united their resources, each shared with his neighbors that none should go empty. The result surprised

the disciples, while the multitude was amazed and sought to make him king. The example set by the Master was afterward followed by the church in breaking bread to the poor.

Much emphasis is laid on the orderly arrangement of the groups and the liturgical formula followed by Christ in looking up to heaven while blessing the loaves as lending a religious significance to the whole. Weiss holds that the natural supply was providential. The miracle here wrought, then, was of a moral nature. It is significant, too, that the enthusiasm and messianic agitation rest, not on such miracles as this, but on Jesus' works of healing (John 6:14).

3. *His power over demons.*—There are four cases recorded in Mark. In the case of the man in the synagogue it is clear that Jesus had to do with one shaken to the most profound depths of his spiritual nature. His passionate interruption is traced back to a diseased condition of mind.

In the case of the Gerasene demoniac we have a sick man whom it is impossible to bind, who is driven to and fro, shouting and beating himself with stones and believing himself possessed with demons.

The symptoms of the Syro-Phoenician woman's daughter are not so clear. The healing seems to consist of soothing and quieting the mother of the patient. Moderns would ask the question: Whence and how came the report of improvement in the patient? The other case was that of the epileptic boy who was healed after the transfiguration scene.

"On the whole, therefore, it is anomalous conditions of mind that are attributed to possession of mind; and these may of course be associated with symp-

toms of bodily disease." Violent convulsions in nervous disorders especially seem to have been explained as due to the pulling backward and forward of the muscles by evil spirits. It is a very well-known fact that a calm, decided, serene temperament is capable of exercising the most highly beneficial effects upon people of an excitable and unstable disposition. And assurance and serenity were main characteristics of the mental constitution of Jesus. Hence it is easy to understand that he should have possessed a power over the demoniacs. In one of the sayings of Jesus we have evidence of a demoniac who had been healed lapsing into his former condition. The saying may have been uttered upon Jesus' hearing that one of his "cures" had thus lapsed.

The evangelists uniformly represent these evil spirits as having acquaintance with Jesus and hence his power over them. But such an explanation belongs rather to the superstition of the time. The charge is brought against him that he is in league with evil spirits, and by the prince of devils he is able to cast them out. But in the case of the Gerasene demoniac it is incompatible with the conception of the character of Jesus to think of him parleying with an evil spirit. Mark in that instance, according to Menzies, enhances the statements of the sources. The cry of the evil spirits, "Thou Son of David," has no metaphysical import. Jesus no doubt shared the popular "superstition" of his time in regard to demoniacal possession and at the same time realized his power over them as he must have done with regard to his "healing touch." "The unclean

spirit in man goes to Jesus as the moth to the candle. . . . The spirit that dwelt in him (the Gerasene demoniac) was a specially violent and misanthropical disposition." And we may add that the phenomena connected with this healing can be explained upon this basis. Professor Stevens says it was the ravings of a madman that stampeded the swine. The conduct of the demoniac, then, can be relied on for the stampede of the swine and the personality of Jesus for the restoration of the demoniac's right mind. There are many instances of conjuring evil spirits.

The Healing of the Little Daughter of Jairus

This miracle falls in a class by itself, since it is termed "a raising from the dead." Holtzmann points out that there is lacking a description of any medical value; it is only a form of disease—"apparent death and return to life." In a similar case today no physician would admit afterward that death had already taken place. So, when Jesus says the child sleepeth, not the ultimate condition called death is meant, but if the spirit is not departed faith may still avail. Jesus' words here bear a remarkable resemblance to Paul's in Acts 20:10, "Make ye no noise, for his life is in him." Here the young man "was taken up dead," *kai orthanekrós*, not *hos nekrós*. So also here the happy parents and disciples, inspired as they were by the belief in the greatness of Jesus, were certainly ready to believe that he performed the greatest of miracles. Medical records in our day have numerous cases as startling as this incident.

* Menzies.

Then there is a significant difference in the parallels here. Matthew says the maid was already dead. This coloring may have its explanation in the natural tendency after the time of Jesus to heighten the effect of his miracles. Psychologically the situation represented by Matthew seems improbable, for we can hardly suppose that the man credited Jesus with power to restore life and hence would not have sought him for that purpose.

When one came announcing the death, according to Mark, Jesus replied, "Do not fear, only believe." It was a proper frame of mind to exhort him to, no matter what the issue might be. Jesus probably realized, too, that he would be a *persona non grata* with those whom the ruler left at his home, and hence he could be skeptical of the content of this announcement.

The Jews have a curious saying that the spirit hovers over the one dying for three days before taking its final flight. The evangelist in the case of Lazarus is careful to specify that he had been buried *four* days. In this case Jesus could at least say the spirit is not departed.

Inferences

The distinctive feature of Jesus' miracles is not, as some have held,¹ that whilst others succeeded in a few, Jesus never failed, but it consists in this, that he ascribed God as the source and himself the means. Others need magic or art. He by the finger of God cast out demons. It would be unwise to attempt to maintain that he never failed, for it is expressly stated that he could do no

mighty works at Nazareth. Then, too, his miracles were conditioned on faith. On the other hand, we have seen how faith wrought without the apparent intervention of Jesus in the healing of the woman with a flux. The essential condition with her, and the same which is present in and common to all, was faith, the outgoing of the whole inner being toward God. This, as did all his miracles, confirmed the opinion always maintained by him that an unflinching confidence is able to accomplish even the most difficult things on earth. *His attitude, in short, was a religious attitude*, and he was not concerned with explanation beyond seeing in the phenomena the finger of God. Jesus shared in general the beliefs common to his time and doubtless accepted the doctrine that some forms of disease are due to possession. And he also recognized that his touch was sovereign, that he performed miracles, *but his explanation was God, and the condition faith*. And early Christian apologists would have saved much reproach to Christianity and at the same time put faith on a sounder basis had they from the first taken Jesus' own point of view and confined themselves to the religious explanation and value of his miracles. We are not required to account for everything in order to have faith. "Jesus says practically, 'I believe in God and will ask Him for what I do not see he has decided.'"² Whatever is asked must be in accordance with his will. The help of God is unlimited and will be given according to his will. James says we ask amiss. "Jesus taught faith, while others looked at handkerchiefs."

¹ See Buckley's *Mental Healing and Kindred Phenomena*.

² Professor Bacon.

Conclusion

There are both a scientific explanation and a religious value for the miracles of Jesus, and the latter is illustrated in the attitude he took toward them. A full and comprehensive understanding and explanation must await a wider and more detailed investigation of the phenomena of what is yet obscure. We have now many parallels to the phenomena of some of Jesus' works and

the future doubtless has still further explanations. The tendency in modern definition of miracle is to make it harmonize with the operation of more or less obscure laws. But if ever miracle be adjusted to philosophical thought we shall still need faith, for mystery is involved in the very idea of religion, and hence the value of the attitude of the miracle-worker himself toward his miracles.

PREACHING AND EVANGELISM

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Preaching is the act or practice of delivering public discourses or addresses on moral and religious subjects, the delivery of sermons.

Evangelism is the telling of the "good news" or the promulgation of the gospel.

By definition, preaching may include evangelism; it does include much more. Why are these two words linked together in a subject for discussion? Do we not know that the promulgation of the gospel is a religious enterprise? Do we not know that one of the greatest of the moral and religious subjects man has been discussing for nineteen hundred years is evangelism? We may find argument for linking preaching and evangelism in the Scriptures; in the life and example of each of three New Testament workers, Christ, Paul, and

Peter; in the charter of the church. Let us take up these three sources seriatim.

In the Scriptures.—After making a fundamental statement Paul raised a series of pertinent, consecutive questions. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"¹ And the author of the Acts says, "Through this man is preached the forgiveness of sins,"² and "They believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus."³

Peter and John "preached the gospel to many villages of the Samaritans."⁴ Philip preached Christ and his gospel

¹ Rom. 10: 13-15.

² Acts 13: 38.

³ Acts 8: 12.

⁴ Acts 8: 25.

"in all the cities till he came to Caesarea."¹ Christ said, "The poor have the good tidings preached to them,"² and again, "Go thou and preach the Kingdom of God."³ Jesus said, "As ye go, preach, saying the Kingdom of Heaven is at hand,"⁴ and the twelve "went out and preached that men should repent."⁵ Luke writes, "The Law and the Prophets were until John; from that time the Gospel of the Kingdom of God is preached."⁶ Paul said, "The gospel which was preached in all creation under Heaven."⁷

Thus we have ample scripture, and in it abundant testimony to the fact that the gospel was preached, that preaching and the promulgation of the good news were more or less synonymous in the days of the early church. I am not an old man, but I would like to hear some of the good old sermons in which the *gospel* was preached, in which men were told the story of the life, sacrifice, and gift of the Christ and were asked to repent and follow him.

Three shining Scripture examples.—Then if we need further Scripture we have the examples of Christ, Paul, and Peter, and many more. The main, and so far as the record goes, the only theme of John the Baptist, was, "Repent ye, for the Kingdom of Heaven is at hand."⁸ Later John adds "Behold the Lamb of God." And Jesus began with exactly the same theme, "Repent ye, for the Kingdom of Heaven is at hand."⁹ In the same chapter it is recorded that "Jesus went about in all Galilee preaching the gospel of the kingdom."¹⁰ In his

Sermon on the Mount, so full of exposition and of contrasts between the old and the new, the gospel and its methods and truth stand out in every paragraph. Some of his preaching apparently was not strongly evangelistic; some was doctrinal, some prophetic, but the recorded preaching seems to be much more than half keenly evangelistic.

This man went up and down through the land giving parables to illustrate the nature of the Kingdom, the nature of the Word, workings of the Spirit, the response of men to the invitation, and the spirit of prayer, and he everywhere taught men and women the life he desired them to live. His heart was warm and sympathetic, full of love for those who were in sin, and he continually called to the finer part of man to come and enter his service, taste his joys and sorrows, espouse his cause, take up his work, in the words of our fathers, "be converted" from their old ways and into his new ways of living. The spirit of evangelism was all through his preaching, it permeated his teaching and dominated his life. A large part of his acceptance came because of the power of his good news preached.

And of Paul it is said, "He reasoned with them from the Scriptures, opening and alleging that it behooved the Christ to suffer and to rise again from the dead; and that this Jesus whom, said he, I proclaim unto you, is the Christ."¹¹ He said himself, "We preach Christ crucified, . . . Christ the power of God";¹² and he adds, "For I determined to know nothing among you save Jesus Christ

¹ Acts 8:40.⁴ Matt. 10:7.⁷ Col. 1:23.¹⁰ Matt. 4:23.² Matt. 11:5.⁵ Mark 6:12.⁸ Matt. 3:2.¹¹ Acts 17:2, 3.³ Luke 9:2.⁶ Luke 16:16.⁹ Matt. 4:17.¹² I Cor. 1:23, 24.

and him crucified";² and further, "Woe is me if I preach not the gospel";³ and again, "For we preach not ourselves, but Christ Jesus as Lord."⁴

In Galatians he says, "God . . . who called me through his grace, to reveal his Son unto me, that I might preach him among the Gentiles";⁵ and in Philippians, "Christ is preached and I therein do rejoice," then adds, "For to me to live is Christ and to die is gain."⁶ Even his enemies recognized his message and said of him, "He preached Christ and the resurrection."⁷ And Barnabas bore this testimony in the council at Jerusalem, "How at Damascus he had preached boldly in the name of Jesus."⁸ And when Paul directed others in the same profession he wrote to Timothy, "Preach the Word,"⁹ and then lest the pupil should misunderstand and preach something else too much, he adds, "Do the work of an evangelist, fill up thy ministry."¹⁰

Where did Paul ever speak after his conversion that he did not find a place somewhere in the address to promulgate his gospel? Even when on trial for his life every time he opens his mouth it is the same story, how Christ lived, died, rose again, ascended on high, called him, Paul, to preach the gospel, and commissioned him in particular to reach the Gentiles. On the castle steps, before the Sanhedrin, before Felix, Festus, and Agrippa; and when he gets to Rome, has a soldier chained to him and has to change soldiers daily, he preaches the same gospel and still with marvelous success, so that, according to tradition at least,

many a soldier was converted as a result of his being linked up with the gospel preacher. Paul seems to have had convictions as to what sort of preaching was most effective and never lacked the courage to stand by those convictions.

Our beloved and most human Peter, on that memorable Pentecostal day, stood up with the eleven and said, "Ye men of Israel, hear these words, Jesus of Nazareth . . . ye . . . did crucify and slay, whom God raised up . . . whereof we all are witnesses, being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this which ye see and hear. . . . And they said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye and be baptized, every one of you in the name of Jesus Christ, unto the remission of your sins. . . . And there were added unto them in that day about three thousand souls."¹¹

On the next occasion he preached in Solomon's porch, telling the same story full of its good news, Christ's life, sacrifice, death, resurrection. "Repent and turn again that your sins may be blotted out." "And many of them that heard the word believed and the number of the men came to be about five thousand."¹² Do you suppose the simple gospel story earnestly and honestly told by men who lived as if they believed it would bring such results today? Would you like to have it tried in every church in this our land?

¹ I Cor. 2:2.

⁴ Gal. 1:15, 16.

⁷ Acts 9:27.

² I Cor. 9:16.

⁵ Phil. 1:18, 21.

⁸ II Tim. 4:2.

¹⁰ Acts 2:22-41.

³ II Cor. 4:5.

⁶ Acts 17:18.

⁹ II Tim. 4:5.

¹² Acts 3:11-4:4.

These three speakers of New Testament times, Jesus, Paul, and Peter, are only the leaders. Many others preached the gospel as their main theme. Paul's fellow missionaries, the apostles, the evangelists from among the seven deacons, and "they that were scattered abroad, went about preaching the word."¹ The apostles, we are told, "every day in the temple and at home ceased not to teach and preach Jesus as the Christ."² It was the daily practice (not on Sunday alone) to preach Christ; and not only in the temple, the church, but in the homes the gospel was preached.

In the charter of the church.—It is perfectly obvious that the mission of the church is to evangelize the world by teaching, prayer, personal work, and preaching. Christ so commissioned us when he left. That great charter, Matt. 28:19, 20; Mark 16:15; Luke 24:44-49, is very explicit. The early church so interpreted their instructions; and any modern church that is counted successful is evangelistic, is winning souls for the Master.

The ministers of our churches are recognized as the leaders of the people. As a class they are the most godly, consecrated men we have. They can and no doubt do spend more time in Bible study and prayer than any other equally numerous group of men. In both thought and action they set an example for the members of the church. They are looked up to as the chief officers and are relied upon as the directors of the work in the churches.

Here then are our two premises. (1) The mission of the church is evangelism, a continuous evangelistic program

or campaign. (2) The ministry is the leadership of the church and preaching its chief public function. The logical conclusion to be drawn is reasonably plain. Let me state it. The preaching should be evangelistic; the ministers should preach Christ crucified and raised from the dead, Christ the author and finisher of our faith, Christ the intercessor, mediator, and redeemer for mankind.

The minister's work is not all preaching and preaching is not all evangelism, but in the light of the above syllogism, the promulgation of the gospel should take a large place in the work of the minister in a Christian church. The conclusion is strongly reinforced both by precept and by example from the New Testament literature and times. Christ our example was among men in many capacities as a teacher, as a comforter, as a ministering servant to the sick and distressed, until he was called the "great physician," but above all he was an evangelist.

Let me raise, too, at this point, another question. How is the numerical strength of the church to be maintained? Where will the church be in one hundred years if it be not maintained and augmented? Must not new souls be born into the kingdom to take the places of those who have grown up in the service and are passing over to their rewards? Must not the church make an effort that such births take place? Is not the evangelistic method the best way to encourage such births? Evangelism and its results are as vital to our church as the bearing and rearing of children is to our race. We speak anxiously of

¹ Acts 8:4.

² Acts 5:42.

France since her birth-rate has fallen below her death-rate. On the same grounds we can well despair of many of our churches, for were it not for new members by letter they would soon die out as some families do. The church

and its ministry must make evangelistic effort, or not only miss its calling but also soon completely perish from off the earth. For selfish as well as altruistic reasons such effort must be made.

A PLEA FOR RELIGIOUS MONISM

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Modern religion is an inheritance. If our religion had not been handed down to us we would have created instinctively some form of religion for ourselves, but our religion has a well-recognized continuity with antiquity. It has its roots in the remote past. Christianity is founded upon Judaism; Judaism upon Yahwehism; Yahwehism upon the animism of the primitive Semites. Historically the Arabian religion is the source of our present-day ethical monotheism. Of course during each transition new elements were added and obsolete elements eliminated, so that the form of the final development differs greatly from the original rudimentary conceptions of the desert nomads; but, nevertheless, there are also the persistent strands which reach from the beginning to the end, certain universals which remain constant throughout the whole process of growth and change—else our modern religion could not be said to belong to this particular family of religion, namely, the Semitic animism.

I propose to challenge the validity of one of these ancient survivals, and

that is the differentiation of matter and spirit. This distinction, persisting today under the common dualism of the material and the spiritual, which is synchronous with the whole process of development and progress, may be said in fact to constitute the initial source of our own system, or family, of religion. Today we popularly think in terms of body and soul, by which we assume the mutual exclusiveness of body and spirit, and this numerical differentiation dominates in the length and breadth of theology. We plainly think and speak as though matter and spirit represented two co-ordinate realities, and, consequently, this dualism remains the basic assumption in religious thought.

Such, in fact, is the animistic heritage of Christian monotheism. In the pre-Canaanite days of Israel the primitive Semites conceived religion under this distinction; they separated consciousness from the body as a distinct ethereal entity in itself. The naïve-thinking Semite, looking upon the world at large from the standpoint of his own dual conception of the self, perceived the

whole world of natural phenomena as like himself, i.e., a duality of matter and spirit. Things, material objects, tangible reals, like his own nature, were subject to the inflation and possession of spirit being. Originating in the experience of swoon, trance, dream, fever, ecstasy, and similar nervous excitements in which the body seemed to be either inflated or deflated by the inward or outward rush of the ethereal being, invisible and yet perceptible like the wind, the person becoming either exalted and excited or quite the opposite through this extreme emotional influence, being tossed about in a frenzy of madness or delirium or, on the other hand, collapsing like a balloon when the air is violently expelled, the Semite became endued with the notion of spirit substance independent of, and more powerful than, material and tangible things. Interpreting thus their own emotional experience as states of spirit possession, they analogously attributed this view of the person to all natural phenomena that manifested life and, accordingly, nature at large in innumerable ways became animated by, and subject to, spirit. This transcendental being they named "spirit," or "wind," after the likeness of the actual wind. Their understanding was aided by the mystery of breath. As a result the heavenly bodies, the clouds, the storm, the mountains, rivers, springs, trees, stones, particularly fertile spots, animals, men, all things in fact which excited curiosity concerning their movement or life, or their influence, were subject to the residence or possession of a spirit, and this possession or abiding constituted the sacredness ("holiness") of the thing or place. So much is too

well known to need amplification here. My point, however, is this: If this rudimentary notion of spirit is the direct source of our present system of religious dualism, should not this corrupting taint of animism be removed entirely from our developed theology wherever its survival still persists? In other words, such a false notion of spirit cannot supply the proper foundation for any true understanding of the religion we possess today.

It is not difficult to see how animism grew into henotheism or monolatry, as the spirits became naturally classified or graded according to their respective powers, or became exclusively associated with particular clans or tribes or nations; how polytheism developed to monotheism according to a systematic hierarchy of deities, relative to the conquering cities; how, at length, moral universals refined the ideal of God to the dominating ethical monotheism of today. But unfortunately the ultimate form of religion never relinquished the primitive dualism of the earliest Semitic conception. It was matter and spirit still, although under a refined and purified conception of the spiritual. One dualism, therefore, persisted to the end.

It is this religious dualism which ought to be challenged today on the ground that in perpetuating an outworn religious notion it obscures the truth and makes increasingly difficult all modern attempts to restate theology in terms of present-day thought. This crude notion of ethereal spirit, independent of material bodies, has no foundation in fact; and consequently the dualism of spirit and matter is false to

reality. For we today have long surrendered the idea that consciousness is a thing in itself which rushes into or out of us; nor can this animistic view of ourselves be adjusted to the facts of our inner life which have been ascertained. It is not true that consciousness is a spirit which inhabits us, soothing or exciting the body at will. Consciousness cannot claim a separate entity from the physical. Whatever our notion of the inner life may be, we no longer hypos-tatize it apart from the body, i.e., we no longer believe in ghosts. When we soar away in thought or wander in dreams we realize clearly enough not to take such ideas literally. We are able to limit our mental aberrations. In brief our conception of consciousness is monistic. The old dual notion of soul and body may hold as a logical distinction, but not in reality. The identity of matter and spirit is mystery, but their oneness is the reality. This is what makes modern psychology materialistic. But the material is not the antithesis of the spiritual; both coalesce when the plane of life is pure and high. When the material lies at a low level, we reckon it as less spiritual; when high, the spiritual and material are one. The spiritual is a matter of value simply.

Why, then, since we must insist today upon the essential unity of matter and spirit as one reality, should we not, following the Semitic line of logic, look upon life and the world at large as monistic like ourselves? Why should we not deliberately free our mode of thought from the elementary error of religious dualism and restate and reconstruct our logic of God and religion in

monistic terms? Unless we do so we shall continue to graft our better and truer ideas upon a parent stem which is no longer worthy of cultivation. We must refuse to think longer in dualistic terms, but subscribe thoroughly to a religious monism.

There are, to be sure, great difficulties to be overcome in doing this because almost all our traditional forms of religious thought have been shaped and hardened in the dualistic opposition of matter and spirit, but the time is ripe for departure, and religion only needs the quickening touch of fresh truth to be kindled once more in all its sacred power. This new approach to religious reality must be through monism, through a clear insight into the truth that the spiritual and the material are not two divided and separate entities but, on the contrary, constitute one reality. This unity is the supreme truth in religion.

The point of departure for a thorough-going religious monism will be from the absolute view of the soul: not matter and spirit in relation simply, but one reality, rather than two, in which the identification of the material and the spiritual is the essential thing. We shall no longer think of that as "holy" by virtue of its separation from the material, but the material which is full of spiritual value will constitute our maturer conception of what holiness is. Such a fresh beginning will necessarily revolutionize most of the present theology which hitherto has been derived from, and has extended, the false dualistic principle.

Let me briefly enumerate some of the more important changes that will take

place in the logic of religion under the monistic conception of matter-spirit reality. Nothing more than a suggestive outline is here attempted.

In the first place the emphasis will be laid upon divine immanence rather than upon transcendence. The latter will naturally be relative to the former, not parallel or antithetical to it; that is to say, the divine transcendence will simply qualify the immanence—the reverse, however, is not proportionately true. The monistic view must put the immanence first as the essential idea, and yet at the same time qualify this identity of God with creation by the notion of transcendence, to escape the confusion of pantheism. These two truths will no longer be dualistically conceived as though on the same plane, but will be so closely drawn together that their point of unity will receive the emphasis. God's immanence in the universe is the fundamental truth, while His transcendence is relegated to the sphere of spiritual value.

Second, the monistic theology will accent the numerical absoluteness of human nature. God and man will no longer be placed side by side and religion defined as their relation, but this dualistic conception must give way to the inwardization of the divine in man. The picture of human nature drawn in Gen. 2:7, although naïvely described in terms of the primitive dualism, presents, nevertheless, the true notion of the absolute man, namely, as a "living soul," i.e., an absolute of matter and spirit in unity. God is thus an integral part of man. Opposed to this identity of matter and spirit is the traditional dualism of God on one side and man on the other which

falls short of the more correct monistic truth.

The monistic view conceives God as in the universe and essentially one with it, but not of it in the sense that God is not always logically prior to creation. In the Christian doctrine of the incarnation the unity of the divine and human is presented in its most absolute form. The point, however, is that general human imperfection in the moral realm does not necessitate a dualistic position. Whatever difficulties this primary oneness of God and man creates for theology constitute the peculiar problem of the atonement.

But, then, we are always beset with the logical difficulties of sin. Our theological troubles are not alleviated by the dualistic conception; they are rather increased thereby. The nice problem of sin proceeds from the fundamental unity of God and man. The answer to this must proceed from the monistic standpoint however great the difficulties of the problem may be. We cannot begin with sin and work backward with any degree of success—that is one of the old ways; we must start with a correct view of human nature, a material-spiritual absolute, and think forward toward the mystery of sin. Whatever the final definition of sin becomes through this process of reasoning, it has the advantage of being subsequent to a proper realization of the nature of the self. By placing facts always before theories we guarantee at least a measure of truth to the theory.

This thought leads to the sacramental system of the church. This has been the very citadel of dualism. But I venture to suggest that the ancient

dualistic defenses of the reality of grace have become more a weakness than a strength in our day. The power of spiritual life will be the better revived and generated on a monistic basis than on the double ground of a divorced terminology of spirit and matter. Much of the "hardness" of the truth of real communion with God and belief in a life-giving nourishment of divine grace is due to misconceptions inherent in the traditional dualism. Once this view is forsaken for the more natural and simpler one of monism the way becomes clear for a more practical realization of the truth that man cannot live by bread alone, i.e., the solely material food, but only through the nourishment of the material-spiritual food can true life be generated within his being. Materialism exclusive of spiritual significance and value and likewise spirituality exclusive of practical material connection and application are both fatal limitations to the eternal life. The synthesis is the important thing.

Under the dualistic system this spiritual supply of new life is received from a source wholly without human nature and essentially separate from it; which amounts to saying that a man may live upon pure spirituality, upon the extra material, upon the altogether supernatural. The insoluble difficulty with this view is the plain fact that there is no absolutely spiritual substance, no extra-material reality, no spiritual values unattached to, and independent of, the actual tangible and living reals. God himself is not exclusive of creation in any sort of deistic fashion. Grace, then, can only be obtained through the material itself—a conclusion inevitable

under the monistic system of thought. To understand grace as something apart from material reality is a relic of the outworn animism. Consequently we are obliged to proceed along this line of definition though the heavens fall. Grace cannot be wholly distinct in essence from human nature, and accordingly must be specifically a material-spiritual real. That is to say, grace is exactly the material on the very highest spiritual plane, or, as we may put it, the most godly human nature. However, grace does come to us from without in the sense that spiritual values are transcendently without until generated within. The function of faith in this regard is to assist rather than create grace in the process of the sacramental entelechy.

Another change inevitable under the monistic premise is the close identity of morality and religion. These two spheres of life have been more or less exclusive in most of the systems of religion and ethics that have been constructed, and in practical life they have been at best only indifferently related. One of the striking features of modern activity is the social service uninspired by distinctive religion and, on the other hand, the sanctuary religion too far abstracted from actual social application. Such results are outcomes of uncritical and unreal differentiations between moral and spiritual life. Monism alone can remedy this. True morality, or right willing, is wholly identical with religion and, likewise, religion that does not know right from wrong in the most minute details of conscience cannot longer be held to be valid religion. The full truth is apprehended only

through the ever-increasing realization of the identity of religion and morals. It may be that religion is the larger sphere and inclusive of morality so that all moral life must be religious. At any rate we need to understand more perfectly that wherever true moral life is exhibited in the world there exactly is manifested a vital religious power. We must draw then more closely together these two spheres of life so that in their perfect union the most abundant life may be achieved.

I have thus tried to do justice to Christian fundamentals upon a monistic basis. One cannot foresee to what end this course of thinking may lead or what the general outcome may be. But there would seem to be hope for modern

thought here. Religion must be brought more conspicuously to the front in these days than is possible under the handicap of animistic survivals. It may be that a general overhauling of our time-honored but hard-pressed conceptions of matter and spirit is needed and, when accomplished, will tend to line up more harmoniously traditional religious thought with the more recent scientific attitude. The foregoing suggestions have been made in a spirit of reconstruction rather than from an unsympathetic or hostile attitude toward the substantial verities of the Christian faith; and if by emphasizing the unity of material and spiritual life we can generate a larger stock of spiritual values in the world, then in God's name let us try.

THE PROPHETS AS INTERNATIONALISTS

ISAIAH. I

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In his stern call for justice Amos had broken the barriers of a merely national religion. The sovereign mind of Isaiah carried the universalizing process still farther. At the outset of his ministry he had seen the vision of Yahweh as a great King seated on His throne high and lifted up, the radiance of His glory filling the whole earth, and angelic beings surrounding the throne, floating before His presence on the wings

of reverence and purity, while with other twain they sped on His divine commissions "o'er land and ocean without rest." And he was led by the logic of history to unfold the vision to its fullest possible extent.

The earlier prophecies of Isaiah are confined to Judah. For his immediate task was to convert the nation into a true Kingdom of the Holy One. But Judah was soon involved in the sweep of inter-

national politics, and it rested with Isaiah to interpret the wider movement of events by the light of his own faith in Yahweh. This he did by boldly asserting His sovereignty over both friend and foe.

His first opportunity came through the Syro-Ephraimitic war of 734 B.C. To ward off the Assyrian peril, Rezin, king of Damascus, had formed an alliance with Pekah, the usurping king of Israel; and finding in Judah an obstacle to their plans, the two confederates joined arms for a frontal attack on Jerusalem. The news of their approach struck terror into the heart of King Ahaz and his court. While he made an appearance of inspecting the defenses of Jerusalem, the king had already decided to shirk the path of duty, and even sent an embassy to Tiglath-Pileser, king of Assyria, praying him to come and save him, signing himself, "Thy servant and thy son." Against this craven policy Isaiah stood up in resolute opposition. Going to meet the king "at the end of the conduit from the upper reservoir," the critical point in the defenses of Jerusalem, he confronted him with these great words of faith and hope, "Take heed, and keep quiet; fear not, neither let thy heart be faint, for these two stumps of smoking firebrands!" They may hiss out their fury against Jerusalem; but thus saith Yahweh, "Their counsel shall not stand, neither shall it come to pass," for behind them is nothing but upstart vanity. "The head of Syria is Damascus, and the head of Damascus is Rezin; and the head of Ephraim is Samaria, and the head of Samaria is the son of Remaliah." On the other side (the implication is) the

head of Judah is Jerusalem, and the head of Jerusalem is Yahweh of hosts. If Ahaz and his people will only put their trust in Him, they shall never be put to confusion. But "if ye will not believe, ye shall not be established" (7:8 ff.).

In thus emphasizing faith as the staying principle of life, Isaiah has risen to the thought of Yahweh as no longer the God of two petty states like Israel and Judah, but the almighty King of every man and nation. Even the dominant Assyrian is but an instrument in the carrying out of His purpose. He is summoning him now to free Judah from the pressing danger. But should His people persist in their unbelief, He must use the Assyrian king as a razor to shave them bare (7:20), or an overwhelming flood to submerge them to the neck (8:6-8); by the "gibbering lips and foreign tongue" of that ruthless conqueror He must persistently drill them in the rudiments of knowledge—the A B C of faith and morals—that they may learn that in quiet confidence is their only ground of security (28:11 f.). If on his part the Assyrian should attempt to lord it over the nations—to rule by might instead of right—Yahweh will put forth His hand and bring down his false pride in ruins about him. For He has laid in Zion "a stone that is tried," and means to raise on that sure foundation a building that shall endure, the line of which is justice and the plummet righteousness (28:16).

The issues were at last clearly defined in the crisis under Sennacherib (711 B.C.). Hezekiah had leagued himself with Egypt and Babylonia in a desperate effort to rid himself of the Assyrian

yoke; and Sennacherib was in full march toward Jerusalem. Isaiah had done his best to restrain Hezekiah from impulsive action. The alliance with Egypt—"a people which cannot profit, and bring neither help nor gain, but only shame and reproach"—he denounced as sheer rebellion against Yahweh, that must lead to irretrievable ruin (30:1-3). Sennacherib he now greets as "the rod of Yahweh's anger, the staff of His fury," to chastise the "godless nation" that would not rest quietly under His protection (10:5). The triumphal march southward and Hezekiah's humiliating surrender he watched in silence. But when Sennacherib broke faith with Hezekiah and demanded the keys of Jerusalem, he rose in heroic resistance. Yahweh had other designs for Jerusalem. In opposing these, Sennacherib was presumptuously defying Yahweh himself. It was as though the ax were to vaunt itself over the hewer or the saw to lord it over the man that plied it, as though a rod should attempt to swing the user of it or a staff to wield what was not wood like itself (10:15)! And like weaker men Sennacherib must pay the penalty of his presumption.

Therefore shall Yahweh of hosts send leanness
into his fat,

And under his glory shall kindling be kindled
like kindling of fire;

And it shall devour his thorns and briars,

And the glory of his forest and garden on the
self-same day;

And the remnant of his forest trees shall be few,

That even a child might number them [10:16-19].

In this sublime chapter Isaiah enunciates a real philosophy of history. The movements of the nations are no

vain chasing of shadows, but a great world-drama, directed by the One Supreme Ruler of all. In this drama strange actors play their part. Since Sennacherib swept over the scene, other "scourges of God"—conquerors like Attila, Genghis, Frederick the Great, and Napoleon—have laid rough hands upon the nations. And now the most devastating "scourge" of all has descended upon a world at peace. Looking back over the centuries, we can see how former scourges cleansed the currents of history and prepared the channels for a purer life, while the scourges themselves were flung away when their purpose was accomplished, and they set out, like Sennacherib, with destruction in their heart, "to cut off nations not a few." If there be a God in heaven, we cannot doubt that such will be the issue of the present overwhelming catastrophe. From the anguish of the world there must be born a better human state, where righteousness shall reign, while to the nation that has exalted might against right, and is now set merely on destruction, that other majestic picture of Isaiah's may well be applied:

Lo! the Lord Yahweh of hosts

Shall lop off his bows with terrible crash;

And down shall be hewn the lofty of statute;

And the tall ones shall bend and fall:

With His iron shall He strike down the groves
of the forest,

And Lebanon shall fall in its majesty [10:33 ff.].

Behind the present distress Isaiah sees the dawn of a new age of peace, based on justice. A child shall be born unto Judah, who shall rule the people with wisdom greater even than Solomon's, a godlike hero, who shall defend them against all their enemies, but

essentially a prince of peace, who shall prove to them a true Father as long as he reigns (9:1-6). With him shall be associated princes likewise ruling with justice, each of them "as a refuge from the storm and a covert from the tempest, as streams of waters in parched ground, as the shadow of a great rock in a weary land." Then the people shall come to its own—in modern terms, democracy shall be established—for men shall be honored no more by virtue of rank, but of personal character and service. And they shall dwell thenceforth "in abodes of peace, in sure habitations and quiet resting-places." For

The work of righteousness is peace,
And the fruit of justice eternal security [32:
31 ff.].

The radiant prophecy of Zion's future glory in chapter 2 is no doubt a post-exilic addition to Isaiah, but it is the fitting climax to his hopes. The renewed Zion cannot remain isolated from other nations. Exalted above the hills, she must become the center of a universal empire of God, to which the nations shall stream for instruction in the ways of Yahweh. And when they receive His teaching, and look to Him as the undisputed judge of life and its issues, war shall pass away, and His peace extend to all the peoples. "They shall beat their swords into ploughshares, and

their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (2:2-4).

Even this vision has its limitations. The noblest prophetic foresight could not yet contemplate a kingdom in which all nations should worship the Father in spirit and in truth. But the great ideal enwrapped in the vision is one that still gleams before us, with an attractive power enhanced by the horrors that meanwhile surround us. While war may have its place in the unrolling of the world-drama, man achieves his proper destiny only in peace. And this, we believe, must be the final goal. But the prophet has not merely set before us an ideal; he has pointed us to the true means of winning it. The nations shall cease to learn the art of war when they recognize their common brotherhood, and seek to do justice by one another. And the purest inspiration to justice is caught in the flames of loyal devotion to God, the universal Lord and Father of men. A broad and humanitarian religion is the solvent of the world's troubles. "Seek ye first the Kingdom of God and His righteousness, and all these things"—all that makes for the prosperity of nations as well as individuals—"shall be added unto you" (Matt. 6:33).

THE RELIGION OF CHILDHOOD. VI

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IX. Play and the Religion of Childhood

Play is an instinctive activity, an activity which finds its end in itself. It is not a mere safety valve for the discharge of surplus energy; it has a forward look toward preparation for mature life, but it also has a backward look, for the things which the child instinctively does in play and which he most enjoys are those which represent activities old in racial history, as running, throwing, constructing, tussling, hunting, and the like. Karl Groos rightly holds that the child does not play merely because it is young, but that every sort of infancy has its significance as a playtime especially provided by nature in view of the demands of mature life.

If this is true, play becomes, as Gates suggests, "the serious business of child life."¹ It is not accidental and dispensable; it is inherent and indispensable. Now can religion be divorced from the "serious business" of any stage in life? What would it be worth if it were? The query becomes particularly pertinent when we realize just what this "serious business" is doing for the children. Does religion depend at all upon health? Play secures to the growing child health, grace, and joy of being. Does religion depend at all upon intellect, upon ability to make practical

judgments? Play is perhaps the chief discipline in forming the ability to make practical judgments. Does morality have anything to do with religion? The child is a free agent in play, and, when directed toward correct ideals, his will is developed and he is provided with a set of right, habitual, moral reactions. Has religion any bearing on the life of the individual in relation to society? The play-world is the most democratic place imaginable; here boys and girls actually learn to live together, to know and to observe the rules of the game, and to do team work.

To be sure, play is surest to realize all these values when under adequate inspiration and direction. Yet children are not going to stop playing because such direction and inspiration are wanting. It is therefore both the duty and the privilege of the church to help inspire this "serious business of childhood," infusing it with a growing spirit of good-will and helpfulness and rendering it in so far religious. But the church alone cannot overtake the need; it can be adequately met only as the home circle sets about it actively. The play-life is from the first a social discipline of some sort or other, but even with playmates the child may grow into a very selfish and disingenuous person. An active corrective is needed that the sheer individualism of childhood shall

¹ *Recreation and the Church*, p. 11.

not become permanent habit, a triumph of the more assertive and self-regarding impulses. Home, school, and church together may be able to work out the salvation of childhood's playtime.

It is exceedingly important that the ideal standards of conduct which a well-ordered home sets up—standards of courtesy, of honesty, of co-operation, and helpfulness—should not be nullified by the play-life. The chief reason lies in the fact that the play-life most unreservedly represents that free, creative activity of childhood by which habit is most certainly fixed. But the home itself cannot guarantee this result, for the reason that the center of the play-life so often in later childhood passes beyond its bounds. Even when the child starts to school there develops a new field of play which the mother cannot closely supervise. And just as soon as the group interest becomes dominant and the child—more particularly the boy—comes under its spell, the center of the play-life is often far afield. If at this time play can pass under the care and inspiration of a religious institution, there is great gain, for the outcome of childhood's "serious business" is thereby given a degree of certainty.

Children are certain to play, and, for the reason that play is establishing character, it is an inevitable concern of religion. The fact that life is a serious business is deeply ingrained in all our inherited tendencies. Even play, which, superficially viewed, seems least related to life's higher ends, gives evidence of this constraint. When the child plays he is actively engaged in trying to do some definite thing, and as he grows older play more and more discriminates

this definite objective. This means simply that play always tends to pass over into work—work being defined as an activity whose ends are more or less remote, an activity, therefore, which has its explanation in some goal beyond. In time the distinction seems to be little more than that in play the child does what he wishes, while in work he does what someone else wishes. Yet he has always a keen sense of the difference and does not too readily take to what he construes as work. At the same time the discipline of the work involved in play is preparing him for the drudgery of pure work.

But the danger which always confronts uninspired and undirected play is that of losing this active character and degenerating into what has been aptly termed "fooling," continued indulgence in which is demoralizing. Especially is there danger that the play of city children, whose range and inspirations are limited, shall undergo this sort of degeneration; but the same risk confronts any parent whose child finds time hanging heavy upon his hands. The maxim "Work while you work and play while you play" applies; but if the child needs to be directed to "work while he works," he no less needs to be inspired to "play while he plays."

Not only does the play-life make ready for maturity's worktime, but it is one of the most effective means by which a constant, conscientious, self-controlled personality is developed in the child. If he lacks these qualities in his play, he can scarcely attain them in relation to the religious practices and institutions with which he has to do. In fact, the character which he achieves through his

play will represent the real child; it is what comes to light there that is either our hope or our despair. The practical application of religious ideals will lie, to a great extent, in this field. Living with one's playmates cheerfully, sharing with them, helping the younger to have a good time, being willing to forgive, paying regard to their rights and possessions—all these are matters which closely condition the child's religion. It is inconceivable that there should be a worthwhile religious experience, a growing religious life, in utter disregard of these matters.

If we do not succeed in inspiring this attitude in the play-life, we cannot hope to work out the problem by some added bit of religious instruction or by some participation in the ritual of religion. If the playground reveals a moral defect, the playground must correct it. Just because the child's play is so determinative we cannot afford to be indifferent to what happens at playtime. "Inspiration" is the word we must use, for no mere aggregation of apparatus or formulation of rules can ever enable home, school, or church to solve this problem. The solution comes by inspiration through the fellowship of play, those a bit older revealing as an active social force that mighty factor of experience which we call religion.

It is just in this connection that we meet the "prodigal father," the man who has forgotten that he was a boy and who has no time to be a boy again with his own children. What an influence that father has who does not forget! A friend writes:

I can remember the pleasure with which we children looked forward to the coming of

Saturday night and Sunday because Saturday night was the night when Father came home, after being on the road all week as a traveling salesman. . . . The presence of Father made our home seem brighter and happier on Sunday than on any other morning. . . . When quite small, we were allowed to bring out some of our toys on Sunday, but in later childhood Father would read stories to us. Sometimes we went for a walk in the woods, or to an uncle's. . . . I also remember what enjoyable times we had at the close of the day, singing hymns, patriotic songs, and negro melodies. . . . I remember how loath we were to go to bed, for with the morning Father would be gone.

In Gibson's *Boyology* (chap. x) there is a list of things which boys esteem most highly in their fathers. Among them are these, which the author italicizes:

He is such a good comrade.

He is my best friend and chum.

He treats me as a brother.

He is a home-loving man.

The kind of "parental delinquency" which Gibson has in mind runs all the way back through childhood. The father or mother who enters heartily into the "serious business" of childhood wins an influence incalculable. It is not alone that the opportunity to implant religious ideas and to further religious decisions effectively is won, but much more that religion is brought near to life and can never seem so far away and other-worldly as it does to the child who lacks this fellowship. Just in so far as the parent is a radiant religious personality, the playtime fellowship insures a humanizing of the child's view and experience of religion.

We should recognize that the loyalty of the child to the rules of the game, his

insistence upon their observance by all who play, his experiences when he himself goes counter to them, are all fundamental lessons in social morality. But their full values are conserved only when certain other principles, as truthfulness, courtesy, the recognition of rights not involved in the rules of the game, are given their due weight. Whether this shall be or not depends greatly upon what the home and school have set up as ideals, and, where play is under supervision, upon the standards of the director.

As the child grows older, the play-time problem becomes more perplexing; indeed, it becomes one of the pressing problems of parenthood. Shall the children be turned loose upon the streets to roam the neighborhood, or can the home be made so attractive a place to play that the children will center their interest there and prefer their own backyard to any other playground? Often the home cannot be made so attractive, and inevitably that which is a home problem becomes a community problem. But how much better is a group of children playing in a backyard than a flawless lawn with shrubbery and flowers! Of how much more worth to the community is a park playground under sympathetic and intelligent direction than a botanical garden with forbidding notices, "Do not touch"! How much more of the spirit of Jesus is there in a well-directed church gymnasium or play-room than in the dim, religious light of some Gothic cathedral!

X. Instruction

However far we may be from holding that instruction in religion is the sum of parental religious duty toward childhood, we cannot fail to see its impor-

tance. As soon as the little child has somewhat mastered the instrument of social intercourse, language, his questions multiply. From the age of three to six the ordinary child is an insatiable inquirer. Sometimes his questions seem to be in response to no interest but that of putting questions; but fundamentally they represent a very much more profound interest. What is the meaning of his questions? The deepest meaning of his questions lies in the relation of their answers to his life-needs. He is a little explorer in God's great universe, and he is going to make use of every resource to extend his acquaintance with it. Many of his questions seem to have no relation to his present needs, but they all have this ultimate relation.

He begins with objects, for he must have the aid of language in standardizing his imagery, but he soon passes on to inquiry about relations and causes and uses. The range of his inquiry depends somewhat upon circumstance, but almost inevitably "God" comes early into his vocabulary—perhaps only in response to some question of origins which he puts, perhaps because he notices that term as in recurring use father or mother talk to God. He has no profound interest from the start in exploring his parents' knowledge of God. His questioning is quite sure to run upon other themes. But now and then he turns to inquire about this great Being, what he looks like, where he lives, who made him, etc.

A little boy of five one day had a discussion with his father upon the subject of Jesus' relation to God which ran about as follows:

"Papa, to whom was Jesus praying?"
(The father had been reading at family

worship about Jesus in the Garden of Gethsemane.)

"To his Father in Heaven."

"But Jesus is God. How can there be two Gods?"

"My son, there is one God, and Jesus was praying to his Father in Heaven."

As between two adults, here were infinite possibilities of discussion, but the little boy showed no further interest in the matter. He asked the question because the family custom of daily worship happened to suggest it. At the same time, though his interest was sporadic, he would be almost certain to go back to the father's answer if any further question arose in his mind as to the relation of Jesus to God.

Furnished with a few standard notions about God, or Jesus, the childish imagination will often go far with the process of elaboration, weaving in notions from the story-world, from fairyland, and from every available source. Mrs. Mumford tells of a little girl whose notions of God as the Great King were both beautiful and practical. In a hollow tree in the garden was a spot which this little four-year-old's fancy made the "House of the Great King God." She admonished those who visited it to "speak in whispers"; she would explain the meal of nuts and sweets she spread by saying, "I keep his house tidy, and sing to him while he eats his food"; and she answered a query thus: "My great King God is very big, with a lovely face like Mother's, with large, lovely blue eyes. . . . He is dressed in all the colors of the flowers, and that is why I never see him."²

²*The Dawn of Religion*, p. 30.

²See Sneath and Hodges, *Moral Training in the School and Home*, p. 205.

Just because the questions are, in ordinary circumstances, inevitable and the elaboration of ideas gained thereby certain, some instruction is needed to save the child from forming wrong notions about the unseen world. It would be a true service to childhood to save it from the intrusion of needless and ungrounded fears. But the great reason for positive and helpful instruction is just that it makes an immediate contribution to childish need. To be sure, such instruction ought not to be elaborate, it ought not to attempt to present a whole system of belief—an endeavor which, aside from the invalidity of this or that statement, was the mistake of the standard catechism. We acknowledge that in adult life the religious sanctions operate powerfully to reinforce the morality of Christians, but the same sanctions operate to direct the trend of life from early childhood. Where the child understands something of God the loving Father, childish reverence and love toward him become the foundation of all reverence and love; and when, a bit later, the child learns of obedience as a thing which God expects of us, duty finds its ultimate sanction.

There is no standard list of the active elements in the religion of childhood, though various analyses have been made. Yet one would certainly include in any such survey, as factors in the individual religious life of childhood, faith, obedience, gratitude, love, reverence, and prayer.³ All such elements should be conceived in their most general and simplest forms, and not at all as involv-

ing an elaborated theology. Defined thus simply, they will have some such significance as follows:

By faith is not meant the subscription to creed or dogma, but simple belief and trust in God and in His goodness. Obedience is conformity to His will as the practical measure of moral obligation. Gratitude is thankful recognition of God's kindness as manifested in His provision for all our wants—physical, mental, and spiritual. Love involves desire to hold fellowship with, as well as desire to serve, the Heavenly Father. Reverence is a fitting emotional attitude toward God's greatness and goodness. Prayer is recognition of our dependence on God which seeks expression in asking the divine assistance, and in thankful acknowledgment of the same.²

The little child is interested in getting the groundwork of a general view of things, but when once these general notions are established he is little likely to press the matter. Later childhood usually carries forward that which earlier childhood has accepted and seldom or never attempts a broader generalization. That attempt does not come until adolescence is well on. Hence the notions which are established in the mind of the little child are operative over a considerable period in practically unaltered form, and the core of his religion is regulated thereby. As a matter of fact large numbers of people have carried their naive notions of religion, formed in early childhood, quite over into adult life.

It is aside from the purpose of this discussion to give a detailed plan for the instruction of childhood in religion. From the point of view of the Sunday school a number of fruitful experiments

have been made—all of them based upon the ideals of the graded school. It would be idle to assert that the graded Sunday school has passed beyond the experimental stage so far as the embodiment of its ideals in adequate curricula is concerned. The curriculum of the modern Sunday school is still in the making, but even so the graded materials mark an epochal advance over the materials offered by the uniform plan. We need to bear in mind that we are still using the first, or practically the first, form of graded lessons. It is to be expected that succeeding attempts to meet the needs of each grade accurately and adequately will improve upon this first attempt. And the problem is also partly one of method. If, for example, the story method must predominate in early childhood, that fact of itself imposes a limitation upon the materials. There must be a more accurate determination of method also. However, we can afford to be patient with the agencies at work upon this problem.

It is more and more acknowledged that, whether at home or in school, the process of instruction must be closely related to expression, for "we learn to do by doing." As related to the home, this is but another way of saying that religion must find customary or "institutional" expression. If children are to recognize religion as integral to the life of the home, religion must be more than an atmosphere. Religion as at heart the recognition of relation to an unseen order expresses itself most naturally in prayer. The notion that little children should be taught to pray is not novel; they have been taught to pray from time out of

² *Ibid.*, p. 206.

mind. Yet no one doubts that we can improve upon past practice. The familiar "Now I lay me down to sleep" has made some contribution toward the desired end, but there is need, not only of an enrichment, but of a variation, of materials. Among the prayers for childhood which the writer has had occasion to frame is the following:

As upon my pillow soft my sleepy head I lay,
I would thank Thee, Heavenly Father, for
this busy day.

Through the darkness keep me, Father; I
am safe with Thee.

Make me happy, kind and helpful, as I
ought to be.

For Jesus' sake. Amen.

And a little grace for the evening meal
was put into these words:

Father, bless the food before us;
Keep Thy watchcare always o'er us;
Bless our dear ones, far away,
Give us rest tonight, we pray.

For Jesus' sake. Amen.

President Davis has rendered good service by collecting a little volume of such prayers, the collection being entitled *At Mother's Knee*.

Participation in some simple form in the daily worship will serve to bring home to the child the reality of his own relationship to the unseen order. It is unfortunate that any child reared in a Christian home should be merely a spectator or auditor and not a sharer in what is done in the name of religion. Some small bit of participation, adapted to his age, may serve to change his whole development in religion, and we should so plan our formal home observances as to hold this in view.

So far as instruction in the Bible is concerned, there are two considerations to be

borne in mind: the first is that the needs of the child, his immediate needs at any given stage, are the primary determinant of the use which shall be made of the Bible; the second is the fact that ultimately he will need to be brought into possession of the whole religious inheritance of his generation, a very considerable, and indeed a normative, portion of which is the book itself. In view of the second consideration, and the fact that later childhood is a period when memory is very efficient, instruction will not be gauged and directed merely by immediate needs, but will be shaping toward a general acquaintance with the Bible. Even so there is much that must wait for a period subsequent to childhood to have any particular meaning.

It is just as essential that nothing shall be taught about the Bible, its nature and function, which must be unlearned at some future time as that the child shall from the first be provided with a sufficient set of notions about the unseen world. The fact that we have in the Old Testament much that is essentially folklore will fall right in with his appreciation of the whole realm of story and give him no trouble at all unless someone endeavors to make accurate history out of its legends. The wonder element will relate itself directly to the wonder element in nature as well as in the story-world outside the Bible and occasion no difficulty unless an effort is made to draw an arbitrary distinction.

The only way to present the Bible to childhood is to present it as a book of action, a record of lives in which the facts of religion and its great controlling motives and inspirations were at work.

To present it primarily as a book of laws, rules, and requirements is both to misrepresent it and to fail of making it concrete and effective with childhood. And yet the Bible will, if happily utilized, be a valuable aid in the child's mastery of that code of living which makes the Christian home what it is. If, however, it is used merely as an authority for certain precepts, its use may become the basis for a complete misunderstanding of the essential nature of the book as a transcript of the life of a religious people rather than a religious code.

XI. Children and Public Worship

The ordinary church service is conducted as if there were no children present. In many instances, to be sure, the children are almost, if not quite, wanting. It is not to be imagined that children especially enjoy attendance upon a service which ignores their presence. There is abundant testimony to the contrary. One of my friends says: "I liked going to Sunday school among children of my own age, but I disliked going to church where a minister preached who never seemed to touch the lives of boys or girls in the least." Another, who had also to attend the midweek service, writes: "Church and Sunday-school attendance was an obligatory duty. . . . I was often called from playing ball or from a game of marbles or some other delightful sport to attend a prayer-meeting that meant little or nothing to me. Sometimes I fairly hated the church and often wished that there never had been such a thing." A third remarks: ". . . long before I realized any religious experience I realized what it meant to be a boy

in a religious home. Sunday was the day when I must black my shoes and mother must scrub my ears, and I must walk down the aisle in a procession formed by my father, my mother, and their four children. . . . " But another sees something more in the requirement of church attendance: "As a child I would argue that church did me no good, for I could not understand the sermon. But I nearly always went to church, sitting next to my mother in the 'pastor's pew,' and drawing pictures, playing with my mother's muff, or going to sleep during the sermon. I always cried at times of baptism and wondered why I couldn't have some of the bread and wine at Communion. *The habit of church-attendance was thus fixed early in my life*" (italics mine). One further citation may be given, as showing that, even where no attempt is made to accommodate the service to the presence of the children, church attendance is not always irksome to children: "I cannot remember the time when I began to attend Sunday school and church, since I was but three or four years of age; nor can I remember the time when they were not enjoyed." At the same time church attendance under such circumstances is a difficult requirement for the child of motor type, whose abounding physical energy is continually urging him to some sort of activity not consistent with the dignity of worship. Where the other factors in the total situation are in happy adjustment, the habit of church attendance may be formed never to be discontinued, yet it not seldom happens that, with the larger freedom of adolescence, the custom of regular church attendance falls into disuse.

In spite of the fact that a probable majority of mature Christian people would express gratitude that they were required by their parents to go regularly to church, it is a fair question whether conditions cannot be improved. Indeed, endeavors in this direction have been frequent in the last few years. The children's sermon is an established feature in many an order of service, the children under twelve being dismissed at its conclusion, with the hymn just preceding the regular morning sermon. With hymns and responses well chosen, and prayers framed with a view, both as to subject-matter and length, to the fact that children are participants in the service, the children's sermon may bring to a climax a truly effective and helpful service. If so, it must be a real sermon, though a children's sermon. Too many so-called sermons to children make use of the very same grown-up vocabulary as the ordinary sermon, while others quite fail of being sermons, or in any sense helpfully religious talks, but are rather poorly told stories. It is safe to say that if the minister can preach a real sermon to children he will have no trouble keeping the grown-up portion of his congregation awake, for his preaching will be concrete, simple, and full of movement.

Another way of meeting the difficulty is that of the junior congregation, which meets at the hour of morning service, in charge of another than the minister, and conducts a service of worship, with hymns, responses, common prayers, and talk adapted to the interests and needs of the group. It is fair to say that, where it is under competent leadership, such a service elicits a more uniform

response than does the former plan. A difficulty which presents itself is that great numbers of churches lack either the facilities or the leadership requisite to success in such a service. Another consideration is that, where it is well done, it duplicates most of the features which the Sunday-school service of worship ought to contain. And a final consideration is that where children are brought up under the discipline of the junior congregation there is likely to arise a hiatus between this type of worship and the regular worship of the church service, to which they pass with their entrance upon adolescence. Does such a service prepare them any better for the habit of regular attendance upon the preaching services and worship of the church? To be sure, if well done, its ministry makes it worth while independently of this question.

In the judgment of many, a combination which brings the children to Sunday school before the hour of morning worship, offering them there the brief introductory service of worship and the stated period of instruction and drill; which then introduces them to the morning worship and children's sermon; and which ends by allowing them a period of expressional work lasting until the conclusion of the morning service, or dismisses them altogether, is to be preferred. Here again lack of facilities and want of competent leadership are hampering conditions; and if the period of expressional activity is not provided, children may be obliged to linger until the close of the sermon hour because there is no one at home to receive them.

Another solution of the problem is to refer the whole matter to the Sunday

school, substituting a considerably elaborated and strictly graded service of worship in each department for all requirements of church attendance upon the part of pupils under twelve. There can be no question that such an arrangement permits a better adaptation to the actual needs of a particular group than any other, but there still remains the problem of adjusting the matter of church attendance after the age of twelve is reached. Does such a plan secure as good results in the end as a plan whereby all children above the kindergarten age attend the morning worship for at least a part of the time?

Leaving children of kindergarten age out of account, there is much to be said for the old custom of sitting in church by families. A sense of family solidarity in religion has its very decided influence upon the child's attitude thereto, and the attitude of reverence in worship tends to become common under this discipline. Close observation will show that many a junior child, as he grows a bit older, assumes of his own accord the attitude of reverence which his elders take during prayer, begins to take part in the responses as his mastery of the art of reading grows, participates in common prayer, etc. The effect of such participation in company with the older people is very great, as it has a somewhat different total result from that secured by the worship fellowship of a group of his own age.

If, then, it is well to have the children present for a part of the morning service, it should be the duty of the minister so to order that service that it shall make its appeal, in part at least, to childhood. If circumstances are such that the small

children are present for the whole service, the minister ought to bear that fact in mind as he prepares his sermon. Passages sufficiently simple and concrete to attract the attention and stimulate the interest of the junior child will not often be found to fail of interesting the older folk; but simplicity must not be confounded with triteness.

XII. Childhood and Church Membership

The ideal situation is one in which the child is from the first within the ministries and fellowship of the church in so far as his needs and capacity permit; beyond such actual membership in the Christian community there could be no significance in formal membership in the church. Just in so far as we agree that the values of religion are not secured to the individual by any rite or series of rites, so far shall we feel free to postpone participation in them until a time when they can have real significance to the individual's own consciousness.

But the chief reason for postponing actual membership in the church does not lie in any relation to religious rites whatsoever; it lies in the fact that childhood's ideals are evanescent and fragmentary—that, as a matter of fact, the child forms no generalized notion of Christianity, or Christian duty and relationships, while the very inner meaning of church membership is dedication to those ideals. The ideals of the church do have significance for him, but chiefly as their energy is released through the society which nurtures him. There is every reason to believe that the inclusion of the child within the ministries of the church does all for him that can

be done, for it assures him the presentation of the Christian idea of God, the inculcation of reverence, the practice of prayer, and the moralization and socialization of conduct.

The whole argument of this series of studies is that religion is one of the rights of the child from the very beginning; nothing is to be postponed which can have significance. If formal church membership could minister in any significant way to the life of the child, then it should not be denied him; but it cannot. Just because the inner meaning of formal induction into church membership is that of commitment to a standard of life, to the Christian ideal, the act ought to be postponed until it can truly have something of this meaning. But, on the other hand, it ought not to be postponed beyond the time when it first assumes this potentiality.

If the child who becomes a candidate for church membership at twelve to fourteen has been happily reared within the ministries of the church and has made response thereto, there need be no experience of radical change at the time of joining the church. What takes place there is simply that the individual, having now come to a stature which permits him somewhat to grasp the ideals of the

church, of his own free choice commits himself thereto. In other words, he affirms for himself what his immediate social group had chosen for him. As a matter of fact, an increasing number of indubitably Christian people have come into the formal fellowship of the church within the last generation at about this age without being at all able to date any sudden experience of transformation. And this is as it should be, for it is not desirable that a child of twelve or fourteen, reared amid the ministries of the church and actually participant in its religious values, should approximate the abrupt adult type of conversion as a prerequisite to church membership. We should be forever done with the notion that God can work in the human heart only at a single stroke, in instantaneous, cataclysmic fashion. For the truth is that the ordinary method of his working is that of growth and nurture through the slow, silent, and yet confessedly formative years. In such a happy instance it is nurture which has done the work; and the child or youth, confronted by the challenge and privilege of church membership, has but to affirm what the years of nurture have done for him, and to commit himself for the years to come to the ideal of Christianity.

CURRENT OPINION

Defining the Aims of the War

Many voices in England are being raised to commend the explicit statements of President Wilson regarding the war aims of the Allies. There is also a steady insistence that the issue be not lost in fog. H. G. Wells, writing in the *London Daily Mail*, insists that there is a definitely clear purpose in view—that the aim is undoubtedly the separation of the German people from the control of the Hohenzollerns and the military group. In plain language we want a revolution in Germany. He urges therefore that all reactionary sections in England be branded for what they are and that England's clear meaning and purpose be set forth so that it cannot be mistaken by the German people.

If the German populace feel that the Allies will give them no mercy when militarism is crushed they will naturally prefer, even at great cost of suffering, to stand behind their autocracy, so as to be better able to bargain at the end. If the Allies would assure them of certain liberty and full opportunity in the coming world of peace the overthrow of Prussian militarism would be easier to accomplish. "A plain statement of our war aims that did no more than set out honestly and convincingly the terms the Allies would make with a democratic, republican Germany . . . would absolutely revolutionize the internal psychology of Germany."

This note is struck also in the *Athenaeum Supplement* for December, 1917. The writer fears that the high idealism of the early days of the war is being lost and men seem to have forgotten the object of the struggle and to have transferred their loyalty to the war itself. He calls for a clear and definite statement—a statement that will conquer the soul of the German people—"mercilessly explicit and ruthlessly intelli-

gible." It is blundering insanity to expect that Germany will accept a new form of government dictated by foreigners. But a call to a new era, the proposal of a League of Nations, which is the antithesis of Prussian statecraft, will rally the allegiance of mankind. Germany is not a solid block. The people of Germany alone can prevent the recurrence of this crime of their rulers. Hence the necessity of reaching them with an appeal which they can understand. This program of a glorious new world would be a sword of the spirit fighting the battle of democracy. "By repudiating plans of nationalist aggression it would convince the enemy that he is fighting, not against nations who seek to destroy him, but against a future in which, until he has been converted, he will find no room."

The most incisive word in this article is the demand made in the name of the soldiers who die that they be assured that their death is not useless. Fine writing about their heroism is not enough. "In the front line, from which men can see their friends of yesterday hanging, poor remnants, on the German wire, it is read with a bitter smile. What encourages soldiers is one thing and one thing alone—the thought that, if they must still endure, they endure for the sake of a just and lasting peace."

Either a war is a crusade or it is a crime; there is no half-way house. If right is the Allies' goal then right must be the Allies' limit. For that they are bound to fight; they are free to fight for nothing more. And if it would be treason to the dead to lay down arms before Germany consents to the principles of a just settlement, to continue the war for motives of economic advantage or nationalist ambition after her consent is obtainable would be treason to the dead, and to the living, and to the unborn. Therefore it is necessary, by a clear statement of aims, to close the door on those motives. Therefore it is necessary to seek her consent, if

not with hope, at least with frankness and sincerity.

Arthur Henderson writes also in the *Athenaeum* for December, taking his text from President Wilson. He points out some elements which must be secured if the coming peace is to "make the world safe for democracy." The desire is not for an unsatisfactory or premature peace, but neither is it for a peace which will secure the political, economic, and social enslavement of Germany. The real enemy is German militarism—the faith that brute force is an ideal instrument for attaining national ambitions. This must be destroyed. It will be attained when Germany's military machine is discredited in the eyes of her own people. It is a national, spiritual change which is desired—a new conception of national and international responsibility.

If the world is to be made safe for democracy the peace with Germany must give all safeguards essential to the future life and natural development of free democracy. Peace will be futile if the Allies intend to withhold the conditions of freedom from a real German democracy. "It is clear, therefore, that the Allies in their fight against German military and economic domination ought to declare openly and categorically that they pursue no similar ambitions of their own." "It will be a matter of little concern to the German people whether they live under an autocratic or democratic government if they know the Allies intend to strangle them commercially after the termination of this war." It is useless to call on the German people to democratize their government if we intend to withhold the conditions of absolute freedom.

The Allies have a right to insist on continuation of the war until an honorable and desirable settlement of the issues is reached, but they have no right to continue it when the German people show a real disposition to share in the establishment of a stable peace founded on democratic principles.

"German militarism has already been defeated; it is now in process of being discredited and a free German democracy will know how to deal with the shattered remnants."

In the *Asiatic Review* for November, Platon E. Drakoules, delegate of the Greek Labor League to the London Conference of August, enumerates the conditions of peace desired by the Greek Labor League and the Greek Socialist Party, as follows:

First: Kaiserism must be abolished. Second: Militarism must be destroyed. Individuals and companies to be forbidden to manufacture weapons. Third: International treaties to be sacred and inviolable. Fourth: No state to be allowed to keep a permanent army under pain of being excluded from the economic union of those states which accept disarmament. Five: The freedom of each nationality to be guaranteed. Six: No province or island to be annexed if the population of it objects to such a change. Indemnities to be paid unless it is decided to establish a United States of Europe. There should also be in all the nations an organized endeavor to create an ideal of international ethics and international rectitude and to dispel the Prussian superstition about the sanctity of the state; a council of nations looking towards the United States of Europe; and a supreme court of nations representative of the international will.

We want the war to be continued until the triumph of truth is achieved, that is, until the Entente is victorious. . . . A peoples' peace as distinct from a plutocratic peace must be insisted upon. We need organized freedom all over Europe, organized equality and organized fraternity and we want the abolition of *all* forms of cruelty seeing that human progress is effected in proportion as human cruelty is diminished.

More Bible Light from the East

In connection with a recent though minor service of archaeology to science one recalls the classic instance of the assistance the literal spade can render to scholars' metaphorical "digging." A few years ago the excavations at Zenjirti, in North Syria, un-

earthed an inscription of Bar-Rekub, king of that city, in which there occurred the phrase "beth Kalamu." This proved an enigma. Semitic scholars, ignorant of any Kalamu in the Aramaic dialects, were driven for elucidation to the cognate Assyrian word, and concluded—with hesitation, it is true—that "beth Kalamu" must mean "house of totality," that is, "single house" or "a house for everything." Still more daring was the proposal that "Kalamu" stood, by metathesis, for "Malkuth," and so the phrase must mean simply "royal palace."

The excavations proceeded. With rare good fortune another royal inscription was discovered which dovetailed in a remarkable way into the previous one and dissipated its difficulty at a touch. The very first line ran, "I am Kalamu, son of Haya"—"Kalamu" in the "beth-Kalamu" puzzle was a proper name!

And now the situation repeats itself; a gratifying feature of the present incident is that it is a biblical difficulty that is solved—one of long standing.

In Obad., vs. 20b, we read, "The captivity of Jerusalem which is in Sepharad shall possess the cities of the south." Where was "Sepharad"? Some scholars have sought to identify it with "Ç parda" of the Persian inscriptions, a region somewhere in eastern Asia Minor; others have contended for "Shaparda" mentioned in Sargon's records, and located in Southwest Media. Again the attempt has been made to cut the Gordian knot at one drastic stroke—there was no such place at all; "Sepharad" was merely a corrupt dittography of "Zarephath" in the line above. Or still bolder has been the assumption of the Targum of Onkelos. With that fine scorn of scientific subtleties so characteristic of rabbinical thought, it has rendered the word "Aspamyā" (i.e., Spain), an identification indorsed by all succeeding Judaism in their distinction of the Hebrews of Spain as "Sephardic," in opposition to the "Askena-

zic" of Germany. In the absence of determining evidence, however, one guess was probably as legitimate as another. Now we know.

In the June number of the *Journal of Hellenic Studies*, Stanley A. Cook reviews Professor Eno Littman's recently published *Lydian Inscriptions* (Vol. VI of "Publications of the American Society for the Excavation of Sardis"), specially discussing a Lydian-Aramaic bilingual inscription found at Sardis. It is a brief funerary tablet stating that a certain cave, with its appurtenances, belongs to the individual named, and concludes in the usual style, calling down divine vengeance upon any desecrators. The inscription is dated in the tenth year of Artaxerxes; which Artaxerxes is not stated, but Cook thinks, on paleographic grounds, the second or third.

The special interest for Old Testament scholars is that it definitely identifies Sardis as the biblical Sepharad, describing the cave as located "in Sepharad."

So much is clear gain. But, too, the inscription gives us one more concrete evidence of the wide diffusion of the Aramaic language throughout the Persian Empire. Evidently it also points to an actual settlement of Aramaeans in Sardis. Professor Cook cogently argues that it is highly probable there was at least a nucleus of Aramaean traders in the city. But, with the very natural impulse to extract all the advantage possible from every gain, he goes on to question whether the inscription may not be evidence of the presence even of Jews. Isa. 49:12 refers to the Jews in Sinim, "read Syene, i.e., Elephantine," and the Assouan papyri show that their language was Aramaic. This lends some probability to the supposition that the Aramaic-speaking inhabitants of Sardis were the Jewish "captivity which is in Sepharad" (Obad., vs. 20). It is an interesting speculation. We can agree that it is "tempting to conjecture" that such was the situation—

highly tempting: it might throw light on the disputed date of Obad., vss. 15-21, and, too, perhaps, have bearing on the none too well-established record of a deportation of Jews to Asia Minor in the reign of Artaxerxes Ochus. But it is pure conjecture. Cook's analogy on the Aramaic of the Assouan Jews is of no value, for this was the colloquial language of all post-exilic Judaism. The personal names in the inscription, M-n-y and K-l-m-y, while they *might* be Semitic, can scarcely be Jewish. The imprecation by Artemis, too, though not in itself surprising, yet uncoupled with the name of Yahweh, as in the Elephantine papyri, has weight as evidence against Jewish authorship.

On the whole, we can but be content with the identification established by the inscription and hope that further developments may sustain Professor Cook's "tempting conjecture"; at present it lacks corroborative evidence.

The Struggle for Existence and Mutual Aid

The *Hibbert Journal* for January has translated from the Dutch an article by Dr. J. Macleod. He shows that the "struggle for existence" of the older scientists has been greatly misunderstood. It is not a warfare with other organisms so much as a battle with the forces of nature—a struggle for self-preservation in which not a single other living individual is harmed. Plants, birds, animals, adapt themselves to meet natural conditions. To be sure there is also much mutual destruction in the animate kingdom; but as we know plants and animals better we see that the principle of mutual aid is everywhere evident. Underneath these two main laws of nature—destructive strife and mutual aid—lies the one principle, *work for existence*. No living being may neglect this work with impunity. Here is now the true scientific meaning of the struggle for existence. "The beast of

prey that pursues another to obtain food—the bull that uses its horns to ward off attack—the tree that protects its tender buds from the rough wintry weather . . . the bee that builds honeycombs in the hollow of the tree and collects honey for its offspring—they all *work* for self-preservation or for the preservation of their young."

Man also is under the law. He obeys the compulsion to carry out this work. Nature teaches him a hundred different ways. Which example shall he follow? Strife is a fact. Mutual aid is also a fact. But a study of the higher living beings, all many-celled animals and plants, shows that they are societies of one-celled beings which are so closely bound together by mutual aid that they grow into a whole which appears as a living unity. A many-celled being is unthinkable without mutual aid. Mankind is such a society. Every human being is a member. The society has come to be what it is by mutual aid among its members, otherwise it would be only a crowd. As soon as one member of society wages war on its fellow-members the society itself is brought into confusion and the disorder is harmful to all. Members of society strive to get wealth by unsocial means and excuse themselves by the slogan "the struggle for existence." But science refuses to defend the principle of ruthless struggle. Hence war and political strife are condemned by the scientific view of the principle of mutual aid, of work for existence.

Science urges us on to a glorious future. The ideals of science agree with the longing for something higher which has risen for centuries from the hearts of mankind. "May we hope that science will teach us the art of attaining the ideal of humanity. It can overcome all difficulties by untiring labor."

The Indictment against Christianity

A long article which is worthy of careful reading appears from the pen of Professor W. R. Inger in the *Quarterly Review* of

January under the foregoing title. It is a serious attempt to defend Christianity in the face of modern attacks. The war has certainly stained the reputation of Europe. There has been something fundamentally wrong with European civilization and the disease seems to be a moral one. It is natural therefore that the custodians of religion and morals should be accused of failure; that Christianity should be considered bankrupt and incapable of exerting a saving influence on human character and action. Christianity must answer the arraignment.

It ought to be clearly pointed out that there is no evidence that the historical Christ ever intended to found a new institutional religion. Moreover that Christ never expected nor taught his disciples to expect that his teaching would meet with wide acceptance and exercise political influence. The method of Christianity is alien to all externalism and machinery. Still further, when we speak of Christianity as a factor in human life we must not identify it with the opinions and actions of the multitude who are nominally Christian. Probably the pure principles of the gospel were expressed in time only in the era of the persecutions.

Over against the genius of Christianity stands the historical Catholicism of institutional and essentially political character. Its policy has been always directed to self-preservation and aggrandizement. Institutional religion does not represent the gospel of Christ but the opinions of a mass of nominal Christians. The real gospel would pull up by the roots not only militarism but its analogue in civil life, the desire to exploit other people for private gain. But the founder of Christianity had no illusions as to the reception his message would receive. It may be, however, that it is not too optimistic to hope that the accumulated experience of humanity and a slow modification for the better of human nature itself may

at last eliminate the wickedest and most insane of our maleficent institutions. The human race has probably hundreds of thousands of years to live while civilization is yet young.

Whatever forms reconstruction may take Christianity will have its part in the rebuilding of Europe. It may point to the misery and ruin that have followed the neglect of its values and precepts. It is not Christianity which is condemned at the bar of civilization but civilization which has destroyed itself because it has not followed Christ. But a spiritual religion can promise no catalogue of blessings or cursings to those who obey or disobey its principles. Social happiness and peace would certainly follow a whole-hearted acceptance of Christian principles, but they would not certainly bring wealth or empire. Nevertheless the future does not belong to lawless violence.

Preaching after the War

"What kind of preaching will be effective in the new conditions of the new world after the war?" asks Rev. Joseph Wood in the January *Hibbert Journal*. When fault is found with the church today it is chiefly the sermon that is criticized. How will the methods and message of the pulpit be changed by the terrible experiences of the war?

Though some argue that the world will go back again to its old ways and ideals we must not believe it, for "unless we enter upon a different civilization, a different social order, a different idea of the values of life, the war will have been fought in vain, its agony and bloody sweat prove a sheer waste." Others argue that we can only drift until the guns cease, for who can tell what conditions will be after the war? This is the great folly of the church. When laymen, serious and level-headed, are busy with schemes of reconstruction, financial, political, industrial, educational, and social, it would be unpardonable neglect on the

part of the church to refrain from considering its future program until the new time arrives.

More than ever before the preacher will have to know the hearts of his hearers, their point of view, their experience, the limits and possibilities of their minds. This is the great lesson of the battle front. No preacher can face the men who are facing death and influence them without knowing the men. The war has shown us three divine things as unexpected features in the mentality of common men. First, the divine compulsion of duty, duty to country, to the call of honor, to freedom and justice, to wronged and oppressed humanity. Secondly, the power and glory of self-sacrifice in every heart. Men gave their life-blood gladly because it was the only way to save country and humanity. In the third place there is the clear realization that spiritual values are higher than material. The truth shines clear to all ages that not in things but in souls is a nation's true life, that its destiny is controlled not by wealth or armies or extent of territory but by the heroic temper of its people. In the rediscovery of these three great things lies the hope of the churches and of future religion. These are religion. They should be the stuff and fiber of preaching. Spiritual values, great ethical topics, practical issues, must take the place of intellectual controversy. The man in the Y.M.C.A. hut doesn't care about the Trinity. "Discourses on the fall of man or the flames of hell sound to him like the rattling of dried peas in a bladder." There must be the accent of invitation, the warmth of concern, the compelling persuasion men feel when the preacher himself

thrills to the sense of God and himself bears and carries the sorrows of his people, "sharing the burden the Master bears in bringing many sons to glory."

Religion for Children

This is an appeal from the pen of Stanley B. Hazzard in the February number of *Education*. War times are times of anguish but they also yield good fruit. To the educator there stands out clearly the thought that if the men of tomorrow are not to make the mistakes of the men of today then the children must be trained by a severe and rigid discipline. "With sin, on such a gigantic scale as we witness it today, staring us in the face on the one hand and the empirical knowledge that no experience so permeates all life's activities and interests as does the religious experience on the other, what conviction could be more profound and wholesome than this: that the most legitimate venture in the training of a child is the creating of an atmosphere in which the child may have a genuine religious experience?" This is the profoundest conviction of the philosophy of education. The conservation of character depends upon the severe religious discipline of our children. The average Sunday school does not meet the demand. It is but a means of acquainting the child with the facts recorded in the Bible rather than helping him to find God in nature, in history, in daily experience and thus preparing him to take his place in the world as a Christian man or woman. All the activities of the child should be lit up by religion. Religion is not something added to life but the crowning influence upon life in all its many and varied aspects.

THE CHURCH AND THE WORLD

MISSIONS

Chinese College Students as Christian Inquirers

The *Congregationalist and Advance*, January 24, says, "The most encouraging fact in connection with missionary work in China today is the attitude of the young men in process of education." Evidence of this is seen in teaching, in which alone there are 1,600 students returned from their student life and experience in America, Europe, and Japan. There are also thousands of other young men in native colleges and universities who have never left the country. Another evangelistic campaign in China was begun recently by Sherwood Eddy. He will deal with scores of Bible classes composed of men who have been studying the Bible since his campaign in China three years ago. The Peking College Club has connected with it a dozen such classes made up from non-Christian government schools. For the purpose of studying the Bible they meet every Saturday evening in the American Board Compound. Some of these collegian members of Bible classes have already identified themselves with the church. Many of them teach in night schools for poor boys. As these educated men become Christianized and are scattered throughout China they will exert a great influence. "The young manhood of China is ready for the type of message which this man, so acceptable to college groups the world over, is qualified to give."

While Sherwood Eddy had to leave the firing lines in France and the bases of supplies in England to go to this campaign, it was necessary for him to do so in order that important plans might be carried out, plans made months ago, and whose arrest would have disappointed hosts of missionaries, Y.M.C.A. workers, and native Christians. The campaign will not be

limited to Peking, but that will be the first point of attack and headquarters for the far-reaching operations. Mr. Eddy will visit the dozen or more of Chinese cities that are of most importance from an educational point of view. As a missionary center, Peking's importance is heightened by the fact that from it go forth edicts which affect a quarter of the population of the globe. To this capitol of his country almost every student or office seeker in the empire eventually makes his way. From here thousands go out to every part of the nation to serve in positions of importance. The forces already on the ground are working in the finest harmony, representing the Y.M.C.A., Anglicans of England, and the Congregationalists and Methodists of America. In the interest of more effective co-operation the city has been partitioned among these forces. This co-operation is further manifested in that the different denominations combine in the support of colleges and of medical and theological schools. Such conditions justify the expectation of great progress in Christian missions in China.

Missions and the Empire

In the midst of the agitations of war we are not to lose sight of the value of missions. The *Canadian Baptist*, January 10, discusses "Missions and the Empire." Attention is called to an enlightening pamphlet on *The Character of the British Empire*, in which Mr. Ramsay Muir, the author of an important book on *The Expansion of Europe*, pays a strong tribute to the work of the missionary in the undeveloped regions of the world. He says, "British missionaries who were extraordinarily active during the nineteenth century planted themselves everywhere and played an immensely

important part in civilizing their simple flocks. Wherever the missionary went, he undertook the defense of the primitive people to whom he preached, against the sometimes unscrupulous exploitation of the trader. It was the constant cry of the missionaries that the British government ought to assume control, in order to keep the traders in order. They, and the powerful religious bodies at home which supported them, did much to establish the principle that it was the duty of the government to protect the rights of native races, while at the same time putting an end to such barbarous usages as cannibalism, slavery, and human sacrifice, where they survived." Such recognition of the social service of Christian missionaries is not at all new, but such facts should be kept in mind now. The Christian missionary, everywhere he has gone, has been a force for righteousness and has promoted loyalty to the ideals of justice and liberty. The opinion quoted herein is simply one of the recent illustrations of the verdict of distinguished and impartial publicists who have spoken not emotionally or unadvisedly, but in face of facts as they are.

Missionary Opportunities

Some types of ecclesiastical mind seem to be unable to refrain from caustic criticism; so thinks the editor of the *Continent*, January 3. The occasion for his remarks was a recent opportunity of the Y.M.C.A. to serve a war-burdened people. In this article the question is raised, why refuse any opportunity? This great serving agency is doing a work that divided Protestantism cannot touch the fringe of. In its splendid unity, it seems to be pursued by a ritual-spirited jealousy. Instead of this "Christians ought everywhere to be giving thanks that in the Young Men's Christian Association the religion of our Lord Jesus Christ is organized under forms and with efficiencies so suitable to the present spiritual need of army camps." Recently the Asso-

ciation consented to work in the Italian army without conducting formal religious worship. As a result we have a great outcry. The fact that this organization emphasizes a direct evangelistic message on so wide a scope should relieve it of any suspicion when it extends other forms of ministry to fields in which its preaching, for perfectly obvious reasons, is disallowed. With its Roman Catholic domination Italy could not invite a Protestant organization to preach to its soldiers. Is preaching the only thing that can be done in the name of Christ? Has the brotherly spirit of Protestantism no ministry of helpfulness except preaching? Cannot religious men among the Association workers show forth all the compassion of Jesus to the men there who suffer so? Cannot a great missionary work be done by exemplifying Christian principles and Christian virtues among that suffering people? After all will not the essence of the gospel and the reality of the friendship of Jesus find their way into the hearts of the soldiers through the personal word from man to man? Experienced workers believe there is no surer way. The Young Men's Christian Association ought not to have declined its Italian opportunity. Had it done so there would be many more to accuse it of delinquency than now accuse it of compromise.

Missionary Preaching

From the pulpit we hear much argument in support of missions. The editor of *The Churchman*, February 9, expresses some views on missionary sermons. He holds that in our missionary preaching we need less argument and more instruction. If a man does not believe in missions, arguing abstract principles will not convert him. The work that counts and that wins support for the cause of missions is the persistent instruction by the pastor. The people's minds must be filled with missionary facts. If a man knows the facts, even though he

be a hard-headed Philistine, he cannot resist the appeal of missions when the special call is made. The most eloquent messages of the gospel are simple, plain, unadorned, missionary, facts. The men who deliver the great missionary messages begin with facts and end with facts. They do not

suffer their messages to be obstructed with philosophical deductions or conclusions. Missionary facts have in them a great human interest appeal, such an appeal as will win men and women. Missionary facts should be trusted and used more in our missionary messages.

RELIGIOUS EDUCATION

Malden Council of Religious Education, Program for 1917-18

This Council is the incorporated body of representative citizens which has the general direction of the entire system of community religious education in the town of Malden, Massachusetts. For some time much has been said of the need of a community religious education program, but there is general confusion as to just what should constitute such a program. There are many programs appearing in the literature relating to this subject. They are good to look at and to read, but will they work out successfully when applied? Again, it is very difficult to formulate a religious education program for an entire community and at the same time see that it has the proper proportion and balance. The following shows a balanced program in actual operation at Malden, as given in the *Pilgrim Magazine of Religious Education*, February:

I. Popular Lecture Course on Religious Education. Each lecture is given by an acknowledged specialist. No admission fee, but a silver offering is received to apply on the budget of the Council. The following are some of the subjects which have been presented: Building Character through Children's Choirs (illustrated), by Professor H. Augustine Smith; The Bible and Community Life, by Bishop Edwin H. Hughes; Architecture and Religion (illustrated), by Mr. W. L. Mowll.

II. Public Programs of Malden Festival Chorus. This chorus meets weekly for rehearsal at the parish house of the First Baptist Church at the hours: grammar-grade girls, four to five o'clock, and grammar-grade boys, five to six

o'clock, Tuesday. Sunday: high-school girls and mixed adult chorus, three-thirty to four-thirty o'clock. Two public programs will be given in Boston during the year and two in Malden.

III. Meetings of Council for Study of Specific Problems. The Council meets four or five times each year for open forum discussion and for definite study of special topics which are of immediate interest. Four special commissions have been appointed for the study of important community problems, as follows: (1) community music, festivals, and pageants; (2) week-day religious schools; (3) co-ordination of Malden's community-welfare agencies; (4) relationship of public, church, parochial, and synagogue schools. Special meetings are held during the year, the program for which is furnished and directed by these different commissions.

IV. Conference Meetings of Special Groups. From time to time during the year the Council calls together special groups of teachers, and other groups of moral and religious agencies, to discuss the professional and technical problems involved in a community program of religious education.

V. The Malden School of Religious Education. This meets every Tuesday night and works upon a very definite and significant program.

A Primary Sunday-School Program for Easter

For many of the Sunday-school children Easter has no very significant meaning. From the emphasis placed upon certain things they get the idea that it is at least a day to be celebrated with colored eggs and Easter rabbits. Just why so it is not very clear. If special programs are arranged they

are often composed of a meaningless collection of petty things, they are too long, and they prove very tiresome for the primary children. The *Westminster Teacher*, February, discusses this subject and gives a program which was carried out very successfully in Broadway Presbyterian Sunday School, Rock Island, Illinois. The primary department had its own special Easter service. To this the parents were invited. The program was as follows:

1. Opening song ("Songs for Little People").
2. Lord's Prayer and Bible verses.
3. Missionary offering, with brief explanation of where the money was to go and what was to be done with it. Then the "offering hymn" was sung ("Songs for Little People").
4. Kindergarten game, "The Little Worm," was given by several of the very small children, illustrating how the worm goes to sleep in winter and awakes in springtime as a beautiful butter-

fly. The other children held up their hands to make flower cups, and the butterfly flew here and there and sipped the honey.

5. Easter story told by the superintendent.

6. Superintendent held up a packet of flower seeds, and recited two short verses, "The Seeds' Story." A similar packet was given to each child, and children and teachers repeated the verses together. "Nature's Easter Story" was the closing song, participated in by all the children ("Song Stories for the Sunday School").

The program lasted for less than thirty-five minutes. There were no individual recitations or songs and nobody was self-conscious or embarrassed. There were no distractions and attention was held to the sweet Easter story. The mothers did not even talk among themselves, for they were too much interested. The little children were very happy in carrying out such a program.

CHURCH EFFICIENCY

Emergency War Measures

A national crisis is upon us and heavy responsibilities are upon all the people. The time has come for universal diligence and co-operation. There are certain deciding human factors in this war. Among these are: "the condition of the men at the front, the resources of the nation, an adequate food supply, a spirit of unity in plan and action, and a sacrificial loyalty to democracy." In the midst of the responsibilities involved very heavy demands are made upon the churches for competent leadership, for war relief, and for multiplied forms of service. To call attention to the things that are now most urgent, the Social Service Committee of the American Baptist Publication Society, through its secretary, Samuel Zane Batten, D.D., submits a statement in the *Sunday School World*, January, based upon a declaration adopted by the Federal Council of Churches of Christ in America in a special meeting held in Washington, D.C.

In the first place the churches are in chief measure responsible for the moral and spiritual welfare of the army and navy. For this reason they should cultivate close relationship with the chaplains and the Y.M.C.A., an especially equipped and tested arm of the church for ministering to men in the camps. Also sympathetic support should be given to the plan of the American Bible Society to make the Scriptures available to all soldiers and sailors.

Economic, moral, and religious considerations alike demand national prohibition as a war measure. In the liquor traffic we have an enormous waste of food, labor, and other material resources, not to mention the heavy draft on health, life, and morality. The nation can no longer afford such waste. The churches must lay hold of this task with renewed earnestness.

Our sex standards must be upheld. Lust and its deadly consequences are increased by war. Excitement and strain and the

removal of the customary restraints open the way for the spread of the social evil. The government in co-operation with the Federal Council and the Y.M.C.A. is trying to protect the mobilization camps. But the need requires the co-operation of all agencies that promote morality. Vice and liquor must be repressed in our communities, and wholesome social and recreational activities must be provided for the men.

War times increase human suffering and make necessary a great volume of relief work. Gifts must be increased to foreign war relief and to the European religious bodies which we have already been assisting. There must be co-operation with the American Red Cross, and there must be friendly and generous care of all the needs of the families of the men who are in national service.

The vitality of the rising generation must be conserved and developed. "It is more important than ever for the churches to aid in removing the community conditions that make for defective lives and in securing sound measures of health and sanitation, of housing and nourishing, of recreation and education." Furthermore, to increase our food supply is a national duty. The world is short of food. We can and we must arouse our people to a realization of this fact. Just here both suburban and rural churches have a great opportunity. Extravagance and luxury are now criminal. Productive business must be maintained at its fullest possible capacity. The women of the churches can do much by insisting upon sound economies in food and clothing. Industrial standards set up by the churches must be maintained. There can be no increase in production unless the labor power of our nation is conserved. England's experience should be enough to convince us. We must at the same time stand against seven-day work, lengthened working day, the employment of children and young people under sixteen or of women in the new

hazardous industries. There should be the heartiest co-operation with government action to stimulate community conscience for the suppression of all speculation in the necessities of life, the making of unjust profits, or the hoarding of foodstuffs. The principle of universal service should be applied to wealth and service, just as in the raising of troops. Democracy must be exemplified in both industry and government. "One of the patriotic duties of the Christian pulpit is continuously to develop in the people the determination that this war shall end in nothing less than such a constructive peace as shall be the beginning of a world democracy." For suggestions, methods, means, literature, etc., all denominational agencies will find hearty co-operation by calling upon this Society Service Committee.

The Unification of Methodism

The commissions representing the two great branches of Methodism in the United States seem to be making satisfactory progress with their task. They have held three meetings, namely, at Baltimore, December, 1916; Traverse City, Michigan, June, 1917; Savannah, Georgia, February, 1918. Many of the details for reorganization have already been worked out in a way that it is believed will be, with minor alterations, satisfactory to the constituencies. Many difficult problems have been dealt with, for most of which a solution has been found. To adjust and organize the interests of these bodies on a world-wide basis, and involving a membership of some seven millions, is a great undertaking. But it is believed that "only a thin line now divides the two great branches of Methodism." It is said "the meeting of Savannah was most important and successful. The commissions left feeling that the solution of all problems involved in unification was near." Another meeting is to be held in St. Louis, April 10, for the purpose of adopting proposals already

agreed upon and for completing the work of the commissions. Unless some unexpected disagreement should arise at this meeting, their recommendations will go to the General Conference of the Methodist Episcopal Church, South, at its quadrennial meeting in Atlanta, Georgia, next May. It will be necessary also for these recommendations to be ratified by the Methodist Episcopal church, whose General Conference does not convene again in regular order until 1920. However, looking to the completion of unification, that body at its last convening empowered its bishops to call a meeting of the General Conference in the interim if the interests of unification required it. It is felt that unification is to be a fact, and that within four to six years everything will be in smooth working order.

American Church History in 1917

Many interesting facts appear in Dr. H. K. Carroll's annual report, 1917, of the work of the American churches. The aggregate of church members for the hundred and sixty-seven denominations is 40,575,126. Some of the larger denominational groups are: Baptist (15 bodies), 6,442,393; Catholics (3 bodies), 14,663,342; Disciples of Christ (2 bodies), 1,396,466; Lutherans (18 bodies), 2,460,937; Methodists (16 bodies), 7,782,018; Presbyterians (11 bodies), 2,225,879; Protestant Episcopal (2 bodies), 1,083,366. There are 181,808 ministers, an increase of 1,244, and 226,609 churches, an increase of 1,006 over the year 1916. The net increase of church members was only 573,295. This is less than in 1916 by 183,329. It is also less than the average for the last five years. Under the present war conditions a few churches may have prospered more than usual, but churches with a large element of foreign-speaking population have had a lean year.

The Hungarian Reformed Church reports the loss of one-fourth of its entire membership. The editor of *The Official Catholic Directory* estimates that their increase of communicants is something like 241,000 less than in 1916. Some of the gains in membership were as follows: The Roman Catholic Church, with 14,618,000 communicants, added 148,750; the Methodist Episcopal, 3,887,000, gained 144,000; Northern Presbyterian, with 1,581,443, gained 38,416; Baptists, Northern, Southern, and Colored, with 6,106,604, added nearly 77,000; all bodies of Methodists gained 173,734.

The year brought upon the churches a heavy tax for contributions to the Y.M.C.A., the Y.W.C.A., the Knights of Columbus, the Red Cross, and many other similar organizations for the care of our own soldiers and sailors and for those of our allies, and for the relief of war-devastated populations. But these contributions did not prevent a generous support of their own churches and benevolent institutions. The leading churches show even a large increase in the amounts contributed for home and foreign missions and for other denominational enterprise. All in all the period has been a great one for the churches. There has been a strong tendency to increase in co-operation and federation. Notwithstanding differences of creed and church government much common ground has been found for harmonious effort in caring for our country's armed forces and in assisting our government in furthering the purposes of the war in every way possible. Many weak, struggling churches in small communities, even when of different denominations, have bridged their differences and come together to save their resources, increase their efficiency, and give the very best service.

BOOK NOTICES

The Washington Manuscript of the Psalms (The Old Testament Manuscripts in the Freer Collection, Part II.) By Henry A. Sanders. New York: Macmillan, 1917. Pp. viii+244. \$2.00.

This is a Greek text of the Psalter and was obtained by Mr. Charles L. Freer of Detroit from an Arab dealer at Gizeh, near Cairo. The manuscript was in a very bad state of decay. As Professor Sanders describes it, "this deterioration had progressed so far that over half of each leaf was affected, and at the beginning of the codex the decay covered some entire leaves. . . . In decay the parchment became a hard, glue-like substance, which kept approximately the original shape of the manuscript, but with the exception of a few leaves at the back, all had joined into a solid mass." It was only by the most minutely painstaking and tedious endeavor that the leaves could be separated at all, and scholars will be correspondingly grateful to Professor Sanders. The condition of the manuscript rendered a large part of the text wholly illegible; in such places the blanks are supplied by insertion of the necessary material from Swete's text. Professor Sanders dates the manuscript from the fifth century A.D., preferably the first half. A large part of the Introduction gives us the paleographical details of the manuscript; a brief discussion of the text problem is also furnished. Professor Sanders decides that it belongs to the Psalter text as distinguished from the Complete Bible text and that it is the oldest representative of that text. This text, which is to be known by the symbol A, is printed so as to reproduce the lines of the manuscript, and a collation of the new text with Swete's text is appended in footnotes. The paleographical study of the manuscript is facilitated by the addition of six photographs, one being of the manuscript as a whole in its original lunplike form, the other five being folding plates giving typical pages of the text. The work will be indispensable to all students of the text of the Psalms. The original manuscript is ultimately to be deposited in the gallery to be erected by Mr. Freer in Washington, D.C., and placed under the auspices of the Smithsonian Institution.

The Bible in English Literature. By Edgar Whitaker Work. New York: Revell, 1917. Pp. 287. \$1.25.

Dr. Work has here brought together the results of an enormous amount of reading in the field of English literature. His book is the product of a mind that is saturated with biblical phraseology and is deeply devoted to the study

of the sacred literature. It makes no pretensions toward critical or scholarly appreciation of the literature in the light of the circumstances amid which it arose. It is for the most part a catalogue of citations from the great English writers who have found their inspiration in the Bible. It is an enjoyable book to read, and it sets forth admirably one aspect of the profound impression which the English Bible has made upon English life. It is well worth a place in the library of every student of either English or biblical literature, not as directly contributing to an understanding of the latter, but as setting forth clearly and attractively the influence of the latter upon the former so far as it is revealed by the borrowing of phraseology.

The Origin and Growth of the Hebrew Religion.

By Henry Thatcher Fowler. Chicago: The University of Chicago Press, 1916. Pp. xv+190. \$1.00.

This new volume of the "Constructive Studies" is from an experienced teacher of college students. Dr. Fowler is likewise at home in the critical interpretation of the Old Testament literature. The book represents what is probably the best presentation of the religion of the Old Testament to the mind of the college student. It naturally does not formulate new hypotheses nor strike out in new paths. It is cautious and reverent in its utterances, but at the same time it presents the biblical literature from a genuinely historical point of view. In the hands of a skillful teacher the book ought to serve as an admirable introduction to the study of a great subject.

The Human Element in the Making of a Christian. By Bertha Condé. New York: Scribner, 1917. x+161 pages. \$1.00.

The subtitle of this book reads, "Studies in Personal Evangelism." It is good to have the word "evangelism" rescued from its rather narrow, stereotyped significance and broadened so as to include in all its complexity the problem of making the gospel persuasively potent in life. The author writes out of a rich experience. She has in mind the needs of persons like Y.W.C.A. secretaries or directors of religious work in schools, and the book abounds in suggestive hints and comments. It would make an edifying textbook for any adult Sunday-school class, and could be read with profit by pastors. Nineteen chapters deal with various subjects after the pedagogical method made familiar by the textbooks prepared by the Y.M.C.A. and Y.W.C.A., and a well-selected reading list is furnished at the end of the volume.

The Prophecy of Micah. By Arthur J. Tait.
New York: Scribner, 1917. Pp. vii+127.
\$0.75.

Dr. Tait's book is a homiletical and theological interpretation of the prophecies contained in the Book of Micah. It is not historical or critical in any sense of the word. The material contained in it is sane and practical, but little of it has anything to do with the text of Micah. The reader who wishes moral and spiritual stimulus will profit from a reading of the book, but let him not think that he is getting an interpretation of Micah.

The Psychology of Religion. By George Albert Coe. Chicago: University of Chicago Press, 1916. Pp. xvii+365. \$1.50.

One of the most valuable of the series of *Handbooks of Ethics and Religion*, published by the University of Chicago Press, is Professor George A. Coe's new *Psychology of Religion*. It does much toward increasing both the practical value of the subject and its capacity to contribute to a philosophical world-view; and these results are reached simply by the use of a thoroughly scientific method.

In the Preface he sets forth his own personal religious attitude. He puts aside all dogmatic authority, but holds that in the Christian religion we have the greatest of all stimuli, and one which proceeds from and points to reality. So he gets his inspiration from the Christian faith in the divine fatherhood and in human brotherhood, and works frankly with the Christian church. He seeks to be as free from mysticism as from dogmatism and finds the center of gravity of religion in the moral will. He holds to the rational possibility of faith in God and life after death, and conceives the ethical in social terms.

The author's method is that of functional psychology, but he interprets mental functions, not simply from the biological standpoint, but on the basis of the whole life of values. The definition of religion at which he arrives is that it is "the effort at completion, unification, and conservation of values." Religion so understood he distinguishes from ethics by saying: "When ethical value attempts its own ideal completion in union with all other values similarly ideal and complete, what we have is religion."

Three chapters of great importance are "The Religious Revaluation of Values," "Religion as Discovery," and "Religion as Social Immediacy." In these chapters special development is given to the view which runs through the whole book, namely, that religion is becoming more and more a constructive, progressive factor in social evolution. It is further brought out that religion, since its most comprehensive values are those of "personal-social self-realization," is

tending toward the establishment of "a democracy of God." And at the close of this section the author arrives at a conclusion that is of great significance for Christian theism: "In and through the choice of others' good as our own, which may also be called the identification of our will with theirs, the real existence of a common will, and even the personality of it, become convictions."

The chapter on "Prayer" is a remarkable combination of careful scientific analysis and helpful insight. The spirit of social democracy runs through all the author's interpretation of values. Taken as a whole this book will be recognized as one of scientific thoroughness, and of originality, and as a valuable contribution to the capacity of religion to serve social progress.

The Lure of Africa. By Cornelius H. Patton.
New York: Missionary Education Movement, 1917. Pp. xiv+205.

While disavowing "for the book any claim to erudition or completeness," Dr. Patton has given us the best introduction to missions in Africa that we have seen. It shows on every page full first-hand knowledge, and also for a volume of 205 pages its completeness is remarkable. Instead, too, of being a dry epitome its style "lures" the reader on until he comes to the closing optimistic words, "Forward now in God's name." He is a trained up-to-date missionary strategist; so we get the lay of the land all made clear by maps, illustrations, bibliographies, and index. After a personal word Dr. Patton gives a chapter showing why Africa is alluring. Then follow two chapters on Mohammedanism—its strongholds and its aggressiveness; another on strongholds of Christianity; still others on Africa's debit and credit account with civilization, the heart of paganism, and Africa the laboratory of Christianity.

All mission study classes in our churches should include this book.

But is not "lure" a rather overused word nowadays?

The Hebrew-Christian Messiah; or, The Presentation of the Messiah to the Jews in the Gospel according to St. Matthew. By A. Lukyn Williams. New York: Macmillan, 1916. Pp. xxii+425. \$3.50.

Vicar of an English parish, Hon. Canon of Ely Cathedral, and Warburton Lecturer in 1911-15, Dr. Williams here publishes his studies in the Gospel of Matthew, especially the christological teaching of the book. He undertakes: (1) to interpret the words of Matthew in the sense in which he desired the contemporary believers of his own race to apprehend them; (2) to expound the teaching of Matthew in relation to ourselves; (3) to present Christ

for acceptance by the Jews of today. Dr. Williams holds that this Gospel dates from immediately after 70 A.D. Its author was not the apostle Matthew, but some later Christian of the same race and mind. His purpose was to build up Jewish-Christians in the fear and love of the Lord Jesus Christ, explaining accurately his relation in person and teaching to the Old Testament and to the current Judaism; also to win Jews who had not yet become Christians to a faith in Jesus as their Messiah. The Gospel is based throughout on Jewish modes of thought and of interpretation.

Dr. Williams' exposition of the Gospel of Matthew proceeds as follows: Chapter 1 deals with the infancy, the forerunner, the baptism and temptation of Jesus. Chapter 2 interprets Jesus' relation to the Jewish parties of his day, especially the Pharisees, who are said to have lacked the one all-important quality of depth in spiritual religion. Chapter 3 discusses the miracles of Jesus, in all of which the author professes belief as supernatural events as described and understood by the evangelist, and as supplying evidence to the truth of his claim to be the Messiah sent by God. Chapters 4-6 present Jesus' teaching in relation to the Law of Moses and the traditional teaching of the scribes. Jesus used and assimilated what was best in the current ideas of his nation, yet no other man has spoken with so much originality of thought. He insisted on the permanence of the Law in its true meaning, and put forward ideal ethical demands. Chapters 7-9 expound the doctrinal meaning of the messianic titles "Son of David," "Son of Man," and "Son of God." Jesus fulfilled these Jewish conceptions of the person and work of the Messiah in a way that transformed by transcending them—he was and did all that they anticipated, only in a higher and larger way. Chapter 10 shows Jesus' attitude toward the current apocalyptic beliefs, chapter 11 presents the theological significance of Jesus' death as an expiatory atonement for the sins of men, and chapter 12 is on the resurrection faith of the disciples.

The attitude and the thought of the author of this exposition of the Gospel of Matthew are from first to last confessional. He holds that this Gospel "as it stands represents the truth about both the person and the teaching of the Messiah." He writes to confirm and increase "our knowledge of the Lord Jesus Christ, our blessed Savior and Redeemer." The historical Jesus was "the Christ of prophecy, the great Physician, the famous Teacher of the principles of the Law, the Davidic King, the perfect Man, Very God of Very God, the Inaugurator of the Divine rule, the willing Ransom, the Conqueror of the grave, who claims the obedience of the nations and is ever present with his people. Such are the lineaments of the portrait of the Hebrew-Christian Messiah."

Renaissant Latin America. By Harlan P. Beach. New York: Missionary Education Movement of the United States and Canada, 1916. Pp. vi+258. \$1.00.

In February, 1916, there assembled at Panama the most notable congress of men interested in evangelical Christianity in Latin America ever held in the western world. This volume presents in brief the problems, discussions, and conclusions of this significant assembly. The personnel of the gathering constituted 304 delegated representatives from 21 nations. During the nine-day session eight commissions presented carefully digested reports covering every phase of the missionary problem in these lands. That problem concerns 80,000,000 people, traditionally Catholic, a large percentage of whom, however, are steadily drifting from the church into indifference or infidelity. Protestantism includes some 250,000 communicants, with from two to three times as many adherents. There is today approximately one Protestant missionary to 40,000, and one Evangelical Christian to 311, of the population. Seventeen million Indians remain practically untouched by Christianity. Thus South America may be called the "neglected continent."

The needs of Latin America as outlined by the Congress include:

1. Increased facilities for Christian education to counteract an illiteracy embracing from 40 to 80 per cent of the population: more and better schools of every grade; Christian universities; a higher type of teachers fitted to cope with the materialism and skepticism of the age.
2. A Christian literature of high order.
3. Territorial readjustment to avoid overlapping.
4. The consolidation of denominational educational and evangelizing agencies.
5. The raising up of an adequate national leadership, and the establishment, ultimately, of a national church.
6. The unification of missionary agencies at the home base, and the mobilizing of larger missionary forces, both men and money.

Before adjourning, the Congress took steps to put into operation these and other recommendations.

The volume is a valuable contribution to a field too little known.

Roger Williams. By May Emery Hall. Boston: Pilgrim Press, 1917. Pp. xviii+212. \$1.25 net.

This interesting and well-illustrated little volume tells again the story of the life and work of Roger Williams, the first "apostle of soul liberty" upon this continent. The meager facts of his early life are narrated: his difficulties with

the authorities of Massachusetts Bay Colony concerning civil interference in matters of religion, and for his defense of Indian rights over royal grants; his enforced departure from Salem in 1636 and his establishment of Providence plantation. The story of his many cares and labors is narrated with considerable detail down to his death in 1683. Stress is rightly laid on his friendship for and his just and humane treatment of the Indians, a fact which contributed much to the well-being of the united colonies, but which was too often repaid by a spirit of narrowness, bigotry, and petty persecution.

While recognizing the angularity of Roger Williams' personality, the author's treatment is most sympathetic. His mistakes were rather of method than of motive. His character and ideals were altogether noble. As a herald of liberty of conscience he was far in advance of his age.

Some Turning Points in Church History. By Ambrose White Vernon. Boston: Pilgrim Press, 1917. Pp. 153. \$0.75 net.

This stimulating little volume contains the five Southworth Lectures delivered in Andover Seminary in 1915 by the author. The thesis of the first lecture on "The Founding of the Church" is that the church was, in reality, not *founded* at all, either at Caesarea Philippi, or at the return of the disciples to Jerusalem, or at Pentecost, or at the appointment of the "Seven." Rather was it "an outgrowth of historical development, and came into being through the opposition of the foes of Jesus to the claim of his friends to a place in the church of the Jews. . . . Stephen and those who stoned him must be regarded as the most likely founders of the Christian church."

From this historical point of view the author discusses the distinction between clergy and laity. Of the three avenues leading from the democracy of Corinth to the episcopacy of Philippi, viz., administration of finance (Hatch), of ecclesiastical assemblies (Lüttger), and of the eucharist (Sohm), the author emphasizes the last as unquestionably the most important for the development of a clerical consciousness. The conception of the eucharist which led to this development grew out of the mystery-religions. While indicating, succinctly, the missteps by which Roman Catholicism sacrificed its spiritual leadership of mankind, Dr. Vernon is concerned to point out the supreme blunder of Protestantism in making religion "the arm of the State" rather than "the mistress of the world." The price Protestantism "paid for the freedom of the mind was the

secularization not only of the State but of the Church." Luther, beginning as the defender of the "Liberty of the Christian Man," ended as a devotee of state control of religion.

Other chapters deal with the rise of the free churches, especially as illustrated in Anabaptism and Congregationalism. Anabaptism is here presented in its primary rather than in its secondary aspects. Fundamentally it was a groping after spiritual freedom. Its adherents, differing widely on many questions, agreed that "over the consciences to which God had spoken no man nor state nor church had any power." The very beginning of the movement, in 1523, concerned itself with a separate church. Not till 1524 did the question of baptism come to the front. "Separation from the State Church was their primary object." The rock on which they split was an ultra-conformity to "the life and customs of the early church. Through them the idea of a free church became familiar to Europe."

The volume is the product of a vigorous mind dealing with vital religious issues, and is most stimulating and suggestive.

The Mexican Problem. By C. W. Barron. New York: Houghton Mifflin Co., 1917. Pp. xxv+136. \$1.00 net.

This suggestive but ill-arranged and inconclusive volume, while purporting to deal with the Mexican problem, appears to have had as its primary purpose the stimulation of faith among present or prospective investors in the Mexican Petroleum and the Pan-American Petroleum and Transport Companies, whose head, Mr. Doheny, is given the sobriquet "the Lord of Oil."

The proverbial chaos of Mexican politics is dwelt upon at considerable length and contrasted with the peace and prosperity of the Tampico district, where English and American capital has developed vast oil resources, the greatest on this continent. American "interests" are lamely defended from the charge of exploitation in Mexico. Our own policies with regard to Mexico are roundly condemned. The author fails, however, to outline any definite, statesmanlike course which the United States should pursue. One leaves the book with the general impression that in the author's mind the oil fields of Mexico, with their daily flow of a million barrels, hold the solution of the world's problem of production and transportation; also that the man who has stock in these enterprises should hold on to it, and that he who has none should hasten to acquire it.

The book is well illustrated.

THE AMERICAN INSTITUTE OF SACRED LITERATURE

CHURCH AND COMMUNITY A PROFESSIONAL READING COURSE

Conducted by
ALLAN HOBEN
University of Chicago

STUDY VI RECONSTRUCTION

Required Books

- Cutting, *The Church and Society.*
- Strayer, *The Reconstruction of the Church.*

Because the church believes herself divinely established and regards her organization and practices as determined once for all in New Testament Scripture she has great difficulty in giving fair consideration to the current and growing demand for reconstruction. The autocratic idea of divine right has never been friendly to progressive democracy. The limitation of God's valid commerce with mankind to canonical writings and the assumption that the Divine Spirit must use only Bible or church for the utterance of saving truth and for the building of the Kingdom of God make an ecclesiastical fortress which may in turn become a prison.

In fact the boundaries of the church make a poor map of the Kingdom of God. The flowers of white faith and crimson heroism are found in other gardens also and some grow wild by stream and woodland. This is a hard lesson to learn. The first Christian church had to learn it at the hands of Paul, and time and again the very sons of the church have risen up here and there, and always with sacrifice, to break the bonds of ecclesiasticism that true religion might find freedom and larger service.

In the present world-crisis the church will either make fundamental adjustments or remain largely apart from the forces which will create the world's tomorrow. Underneath the Great War and quite distinct from the contending nations as such is the mighty upward urge of struggling classes seeking justice and fulness of life. Industrialism as heretofore conducted has ceased to satisfy them. Nationalism does not suffice. They demand life. In the very degree in which they become free and conscious of power, in that degree will they need to deal justly, to love mercy, and to walk humbly with God. The withdrawal of external restraints will make an unprecedented demand upon inward religion.

The church is in no shape to hold this new wine in the old bottles of creedal and sacramental control. Her fundamental step in reconstruction is to place her fellowship on a clearly ethical basis. The ethics of Jesus translated into the vernacular and applied to the issues of modern life will alone answer. The world will be saved by his way of brotherly love or it will be lost in that broad road of unmitigated self-interest that leadeth to destruction. It is a well-known fact that the present basis of church membership is not highly ethical when examined in the light of social morality. The traditional gospel message which musters people out of life's fray and fixes their hope on a future felicity purchased for them by another is below the present moral level of the average parent or soldier and is a libel on Christ's own message.

He was on a great mission and enlisted recruits who must count all else but loss for its accomplishment. Whoever took up that cross and came after him was by that very act in the process of personal salvation by virtue of seeking to save others. The church that seeks fundamental reconstruction will gladly embrace within her fellowship all who subordinate business, position, and every human ambition to the realization of his world-order of brotherly love; and it will by the same token not include those who, whatever their profession or obedience to ritual, exploit their fellowman and thereby deny human brotherhood and libel God.

As the church gets rebuilt on the ethical foundation of Jesus certain social results will follow. Her appeal will begin to be commensurate with the heroic possibilities of humanity. For a long time she has insulted these by proffering exemption, ease, and "safety first." To belong to such a company will mean something. Also the corpses of dead issues now constituting the bulk of sectarianism will be given decent burial in order that the unified company may best work among and for the living.

The reconstructed church will have a community consciousness. No single interest making for fulness of life will be foreign to it. Denominational exploitation and the present sinful waste of means and effort resulting therefrom will pass. The one article of purpose to live supremely and always for Christ's Kingdom being the real covenant of fellowship, all else by way of theological variety will be not only tolerated but respected as within the realm of individual conscience and religious freedom. What has been so often the major concern of the church to keep herself alive will give place to such concern for others as will banish individualism in robust and self-forgetful effort with its attendant growth.

It must be noted, however, that the community church based on Christ's ideal will by virtue of denominational disfavor run the risk of getting shut off from the imperial vision and task of world-wide redemption. To become provincial and merely local, to cease to be debtor to the last and least of the retarded peoples of the earth would be to fail proportionately in Christian brotherhood. Here eventually some agency of united protestantism must serve to clear the local altruism to the ends of the earth. One cannot prophesy what agency this will be; but the efficiency and power of the Y.M.C.A., which is already a joint agent of the churches in missions and in unprecedented ministry to the war-scourged world, may in time offer the common channel needed. Or if the time should come when the Federal Council of the Churches of Christ in America were in a

position to essay this executive task, it might be that the community church, now recommended and fostered by the Council, would by it be served in this important capacity. It might also follow that this brand of essential and undenominationalized Christianity would find a better market abroad than the confusing varieties now offered.

At any rate the work so far undertaken by the Y.M.C.A. proves that Christian laymen of various sects can and will co-operate in one effective organization when once a real and great task is clearly defined. The differences within protestantism are technical, inherited, and superficial, while the task confronting protestantism in the new era is real and crucial. Inter-church methods of attacking the problem are well outlined in *The Manual of Inter-Church Work*, published by the Federal Council of the Churches of Christ in America, 105 East Twenty-second Street, New York City.

One must not suppose that the degree of integration and efficiency above outlined will speedily be realized. The time element and human prejudices will play their part. But on the whole the intelligent laymen of all churches are ready to march in that direction. Professional leadership is as yet a bit timid while the paid guardians of denominationalism are often obstructive. In the meantime those churches that accept the full gospel of Jesus and so enter into travail for the whole community life in all its ranges will be pressed closer and closer to a working unity which will give an organization and specialized staff able for the undertaking.

Now the best book descriptive of actual experiments in this kind of church work is the first assignment in this study. While Cutting approaches the problem with the large and sure movement of the fundamental thinker you will notice that he never rests with generalities. What the church means for civilization is quickly translated by specific example into her active relation to school, police, health, public opinion, etc. If the reader desires to augment this pragmatic treatment by a fresh statement of doctrine for the reconstructed church he should read also Walter Rauschenbusch's recent book, *A Theology for the Social Gospel*. The two will bring home an inspired certainty as to the worth of Christianity in motivating a thoroughgoing democracy and also some of the methods by which the leaven works. Now is the time of ferment. It is now that the whole social mass is sick of autocratic sins and longing for deliverance. To chatter shibboleths and to be content with the motions of ecclesiastical religion is to betray our Master in his own house.

Turning to Strayer's book you will be impressed with his deliberate, thoroughgoing diagnosis. He is measured, reflective, non-hysterical, conservative. His presentation of the need of a social gospel will not be wholly new but will serve as a review of that element in the entire reading course. You may not fully share his optimism as to the spiritual possibilities of business life. Perhaps its possibilities of repentance and better ways are greater than its spiritual value as ordinarily conducted. The Christian business man has no license to be actuated by any motives other than those impelling the minister or missionary to service. For all Christians the code is one. We are worth as much as we can do for others.

When we come to the consideration of the church and the group of toil we feel at once the lack of that hearty comradeship which would insure to the struggling classes the finer fruit of their upward urge. Will they merely ape the rich,

will they copy the tyranny of their masters, will the struggle for rights long denied blind them to that duty and service which alone can hallow power? If the whole quarrel is only over the division of the spoils and is not lifted to a plane of Christian values and to a spiritual inheritance, quite as necessary as the material, how flat and dreary will the plateau of the new economic order remain. The church is challenged to infuse the movement with the best upreaches of individual and collective humanity.

The chapter on "How to Christianize a Competitive World" is rather perplexing. Can it be done except by making it a co-operative world? Do many people still seriously believe in the operation of the law of supply and demand? A few fine acts by captains of industry (see page 97) do not amount to much in the light of the whole system as viewed by the new democracy. I have a circular stating that \$500 invested in the company here cited became worth \$300,000. Who caused the increment of six hundred times this cash investment and who produced the wealth to pay dividends on this increased valuation? Can the system be reconciled with Christ's teaching of brotherhood?

The title of Part II, *The Church at the Parting of the Ways*, at once arrests attention and introduces the reader to the second element under diagnosis. It would be well to list or diagram all the items which together show the function of the church in modern society. This chapter may not be sufficiently explicit in that regard. The earnest, active pastor will also canvass his own local charge in order to ascertain whether the failures of the church and the reasons for her retardation are to be found in his own field. The direction and degree of reconstruction necessary may be gauged by this intensive, local study. Is it necessary to get outside the sacred, silent building rather more and to come to grips with the rank and file? Do the present plant and the traditional routine make for free democratic contact with the masses?

Part III proceeds to the constructive treatment. Necessarily this is more difficult. Many can tell us that we are wrong, some can tell in what respects, but few can offer sure remedies. There is no schematic panacea. Neither is there a solution of the problems of any social body which long remains a solution. To suppose static solutions for a static society is only wordplay. Everything moves on. Nothing stays fixed. There is no stopping-place for the church since she is part and parcel of the ongoing stream of life. Devices, bribes, bonuses, contests, and the like for the purpose of bolstering up church attendance are poor makeshifts and solve nothing. In fact they often leave the situation worse. The only guaranty of efficiency is to help and to illumine the real issues that immediately concern the individual and society. If the church does not or cannot grapple with these she fails to function.

This does not imply that there should be any neglect of exact care and business-like method in building up good organization and developing the best leadership, but it does mean that in the large, revolutionary demands now upon us that sort of efficiency will prove a failure if the church shies at the grave problems which now engage the thought and life of mankind. The minister who takes refuge in the mere exegesis of antiquities so that the hearer goes away saying "Well, what of it?" is no efficient thought-leader of a church. And he who through ignorance or timidity threads a careful way that avoids all issues, always trying to stroke the

for the right way and never demanding that the cat be turned about, will surely forfeit leadership value even with those whom he weakly seeks to please.

Our business is not to avoid issues but to be on the righteous side in each issue and to clarify it in the light of Jesus' teaching. There is no warrant for the supposition that hardship and even persecution have no place in the life of one who will champion the Kingdom of God. Efficiency must always be considered with respect to objectives and for certain objectives some even dare to die. Spiritual efficiency comes that way, so that without prophetic power, sure knowledge (which does not come by faith), and full devotion to the Kingdom ideal for the immediate community and the whole world all the mechanisms of the church will get her nowhere.

Efficient leadership in the church must also rest on deeds. Much talk or even a great message will not suffice. The danger of many a preacher who has espoused the social gospel is that he will not dig deep into the local soil and lay in a solid emplacement for this big gun which when in action has strong recoil. The eloquence of the truth conservatively spoken in love is in direct proportion to actual service rendered. He who goes about doing good is free to speak unpalatable truth and even when overthrown has no concern except that the overthrow is that of a good man.

Turning to Strayer's discussion (pages 189 ff.), church night may prove to be a valuable modification of the prayer meeting. The decadence of the latter may be due to cant, self-conscious piety, and a narrow, personal view of religion. Church night on the other hand can only be saved from a like fate by the introduction of rich material from the whole range of community life and the clear conception of the church as a means for Christianizing the entire environment rather than as an organic end to which the surrounding life contributes. Thus considered, church night might be made more inclusive, pragmatic, and soundly devotional than the former type of midweek meeting which had power to attract chiefly the pietist.

As to revival effort, while the old individualistic type still flourishes under shrewdly organized, highwrought, and commercialized methods, the time is ripe for social repentance. No doubt it is as necessary as ever to bring each soul into that personal God-consciousness which will cleanse and endue with power. The main criticism of this kind of revival as now handled is its superficiality. It uses a worn-out hell, which provokes merriment rather than the certain and withering scientific hell of reality, and "penitents" "hitting the trail" *en masse* may get through with the pleasant experience of shaking hands and telling where they live.

The efficient convert for the reconstructed church must have a deeper work of grace. He may be making a social hell for others and must face about to the mighty task of making a sin-free society. One fancies that evangelistic vehemence in the denunciation of private sins would be less popular with high finance but more useful to the Kingdom of God should it address itself in prophetic fashion to the monstrous social sins of contemporary wealth-making processes and those hard practices by which poverty, ignorance, sickness, and vice are fastened upon humanity. There is imperative need of showing just what is the social significance of being a Christian. The real challenge is "Dare we be Christian?"

Questions for Discussion

1. What makes you think that the church needs reconstruction?
2. Can you get from the teachings of Jesus a brief ethical statement that would serve as the basis of Christian fellowship?
3. What tasks confronting the modern church should make for federation and unity?
4. Is the New Testament a book of rules governing church organization and method?
5. What steps toward federation have been taken in your community?
6. What further steps could be taken?

THE REALITIES OF THE CHRISTIAN RELIGION

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STUDY IV

THE MEANING OF SALVATION

We cannot too often remind ourselves that the realities of religion must be found in *experience*. This is especially true of that aspect of religion which is called "salvation." It is to be feared that many persons are needlessly perplexed because they think that they must inwardly appropriate some intricate explanation of salvation. In this study we shall not be speculating about election, or sanctification, or "theories" of atonement. We shall try to appreciate what actually occurs in the life of one who experiences salvation.

Men need salvation because there is something wrong with them which needs to be set right. But unless a person knows just what is wrong he will be groping in the dark for relief. No two persons need to be saved from exactly the same evil. One man may be generously inclined, kind to others, but perfectly willing

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to steal or to lie. Another man may be scrupulously honest, but cold and harsh toward others. To talk about sin in general may prevent one from seeing the particular sins which need attention. To strive for salvation in general may mean the neglect of special phases of religious experience. The student is urged to observe the suggestive aspects which will appear in the incidents and utterances of this study, so as to make his own conception of salvation more vital and real.

For convenience four aspects of the experience of salvation are here treated: (1) salvation from distress due to powerful human enemies; (2) salvation from personal sins and defects; (3) salvation from distress due to the heartlessness of nature; (4) social salvation.

SALVATION FROM DISTRESS DUE TO POWERFUL HUMAN ENEMIES

First day.—§ 53. Read Exod. 15:1-18. Note that this is a song of triumph intended to represent the exultation of the escaping Israelites whose enemies have been overwhelmed in the sea. The foe was cruel (vs. 9), but God was greater than the foe, and delivered his people. The sense of national salvation appears often in the Old Testament. It is not wanting in a certain self-satisfied monopoly of Jehovah's benefits, and it often has a spirit of vengeful joy. Read vs. 4, 5, 10, and 16. Yet there is also a noble realization of the vindication of justice. If some great calamity had fallen upon the German army of occupation in Belgium in 1914, how naturally such a song as that of Miriam's would be sung by the emancipated people. The deliverance of France by Joan of Arc has always been celebrated as such a divine salvation. The Armenians who have been rescued from the Turkish massacres have given praise to God. For another striking instance read Isaiah, chaps. 36 and 37, and the songs which seem to celebrate that great deliverance, Pss. 46 and 47.

Second day.—§ 54. Read Dan., chap. 3. This is one of the very late Old Testament writings. It is a story with a religious purpose. The little book was circulated among the Jews when the Greek king of Syria was trying to destroy their religion and nationality. The miracle is a picturesque method of illustrating God's saving care of his people. How confident are the faithful that they will be saved (vs. 17), and yet how loyal, even though the salvation might not come (vs. 18). Read the whole story as a parable of loyalty in extremest peril and deliverance from overwhelming human tyranny. How applicable in the invaded lands of Europe during the Great War.

Third day.—§ 55. Read Isa. 11:1-9. The prophet is picturing a redeemed land after the foreign invader has been expelled. Note that he looks for a wise government, inspired by religious faith (vs. 2); that he expects justice for the poor and punishment for the oppressor (vs. 4); that righteousness holds the social order as a belt girds a man (vs. 5). Then the strong and the weak, the great and the small, are able to dwell together in peace (vss. 6-9). Here is a highly poetic picture of social salvation. It is the kind of salvation for which men are looking in the days that shall be after the war.

Fourth day.—§ 56. Read Isa. 42:1-9; 49:1-6. The prophet has promised to Israel, Jehovah's servant, a national deliverance from the power of Babylon. Then he indicates that only the faithful in Israel are really the servant. These by their loyalty shall be the means of saving their own people and also the Gentiles.

Note how universal is the expectation of a salvation that shall preserve the feeblest and most needy (42:37), and shall extend to the ends of the earth (42:4, 6; 49:6). The salvation is social and political, founded in a new sense of justice, but it is distinctly the result of religious faith.

Fifth day.—§ 57. Read Isa. 52:13—53:12. In this wonderful passage the prophet symbolizes in a martyr figure all the sacrificial efforts that had been made by God's servants for the redemption of Israel. How Amos had been despised! How Jeremiah had been persecuted! How Ezekiel had been misunderstood! But all the loyalty would have its reward, for the stricken servant of Jehovah was to be exalted (52:13-15). Here is the classic expression of the way in which social salvation is achieved. Who believes the message (53:1, 2)? How easily the failure of the servant of God is regarded as his own fault (vs. 4). But later we find our mistake. Wendell Phillips is exalted today, but in his own day he was assaulted by a Boston mob. Nurse Edith Cavell was murdered, but her memory will live forever. Of course the early Christians applied the prophet's wonderful picture to Jesus, for he met the hatred of the rulers, and went to death in dependence upon God, and robbed the cross forever of its shame.

SALVATION FROM PERSONAL SINS AND DEFECTS

Sixth day.—§ 58. In order to realize how various religious needs are, let us look at Mark's brief summary of typical saving acts in the ministry of Jesus. Read Mark 1:29—2:15. Notice how Jesus in each case dealt with a specific kind of trouble: sickness (1:29 ff.), possession by demons (1:32 ff.), need of hearing the gospel (vss. 35 ff.), need of forgiveness (2:5), social ostracism (vss. 15 ff.), religious conventionality (vss. 18 ff.). Jesus did not spend his time in constructing elaborate theological doctrines, as the scribes did. He dealt with people according to their actual needs. Do you think that it would be possible to define these needs in one stereotyped conception?

Seventh day.—§ 59. Read II Sam. 12:1-15. David had deliberately planned to get an officer of his army slain in battle so that he might marry the officer's beautiful wife. Notice how Nathan aroused David's moral sense by a parable. From what did David need to be saved? Did his repentance and forgiveness blot out all the consequences of his evil deed?

Eighth day.—§ 60. Read Isa. 1:10-20. The prophet is addressing men who are religious in conventional ways, worshiping and offering sacrifices. Do these religious men need salvation? If so, from what? How may they be saved? Which is more important, an outer transaction like a sacrifice, or an inward attitude of mind? Read vss. 13, 14, 16, 17. What kind of an experience would one have if he were saved as Isaiah suggests?

Ninth day.—§ 61. The book of Jonah furnishes a wonderfully suggestive study of the spiritual needs of a religious leader. Read it carefully. Jonah was called to be a foreign missionary. Nineveh was a heathen land. But he did not want these Gentiles to be put on an equality with his own people. Why was Jonah angry when God was merciful to the repentant Ninevites? Was he more concerned with his own reputation than with God's purpose? If so, from what did he need to be saved? Can you name some spiritual defects to which religious leaders are peculiarly liable?

Tenth day.—§ 62. Read Rom. 7:7-24. Paul is perhaps giving us a glimpse of his own experience in this passage. Notice that when he was trying to keep the commandments he found that coveting was forbidden. But coveting is an inner state of mind rather than an outer deed. Paul discovered that bad suggestions came to him involuntarily. So overwhelmed was he that he uttered the despairing cry in vs. 17-25. Compare with this passage Matt. 5:21 ff. If you measure yourself by this test do you realize a profound need of salvation?

Eleventh day.—Read Rom. 8:1-11. It is the sequel to the preceding utterance. Notice what occurs in experience because of trust in Christ: forgiveness (vs. 1), a sense of spiritual freedom (vs. 2), a consciousness of the presence of God's spirit in one's inner life (vs. 9), and a certainty of possessing eternal life (vs. 11). Might one have such experiences without being able to understand all of Paul's doctrine of atonement in vs. 3?

Twelfth day.—§ 63. In order to realize one's need of salvation one must become conscious of his defects. Read Luke 18:9-14. Did the Pharisee need salvation? If so, from what? Could he be saved unless he was aware of his defects? Why did Jesus approve the publican rather than the Pharisee? Review the past five lessons and see if you can tell what kind of experience makes one ready for salvation.

Thirteenth day.—It is only when we come face to face with God's standard of judgment that we realize our sinfulness. Read Matt. 5:43-48. Make a list of the practical ways in which men become conscious of their sinfulness. What is the effect on you of knowing a consecrated Christian? Consider what it means by way of self-judgment to become acquainted with Jesus. Charles Dudley Warner tells us how when a boy he tried to induce in himself a profound sense of sin and could not succeed. Suppose instead of trying to feel sinful he had simply let the life and ideals of Jesus speak to him. A revelation of the good is more potent than a theory of sin in inducing a wholesome experience of religious need.

Fourteenth day.—§ 64. Repentance is the first active step in the experience of salvation. It means literally a change of purpose. Read Luke 15:11-32. What was more important in the prodigal's experience, remorse or the new purpose? May a person repent without going through an emotional crisis? F. W. Robertson said, "To grieve over sin is one thing; to repent is another." Have you ever known what it is to feel remorse, but to remain unrepentant? St. Ambrose said, "True repentance is to cease from sin." To be inspired by the summons of some noble ideal or some heroic life is the best way in which to repent in this sense. Do you think that people sometimes dwell too much on their own failures and too little on the power of God? Put in your own words what is involved in the experience of repentance?

Fifteenth day.—§ 65. A man is saved by faith. This means practically that he trusts himself to some revelation of God's power and love. This revelation comes usually in some fact or ideal which calls forth trust. Read Luke 11:9-13. Jesus calls attention to the children's trust in a father's love, and suggests that God is at least as good as an earthly parent. Read John 14:1-11. Here the argument is that God is as good as Jesus. If you were in trouble or were conscious of sin could you trust a person like Jesus and confess to him? Why? Would it

be hard to have faith in him? When supreme goodness appears, faith is the most simple and honest attitude.

Sixteenth day.—§ 66. There are many ways in which faith is aroused. Sometimes it comes by reading great utterances of faith such as are found in the Bible. Sometimes one reasons out the grounds for trust. In Browning's *Saul* we find such an argument: "Do I find love so full in my nature, God's ultimate gift, that I doubt his own love can compete with it?" Read this wonderful poem with this idea in mind. Compare Jesus' statement in Luke 11:13, "how much more." Martin Luther found the character of Jesus the surest ground for faith. Said he, "I let go utterly all thoughts and speculations concerning the divine majesty and glory, and hang and cling to the humanity of Christ; there is no fear there, but only friendliness and joy, and I learn thus through him to know the Father."

Seventeenth day.—Trying to believe a doctrine is not faith. There must be something in the doctrine which kindles one's vision and arouses love and aspiration. Far better than a doctrine as an object of faith is a life glowing with the consciousness of God, which compels us to acknowledge the existence of great spiritual realities. Why is the faith which Jesus arouses more complete than that coming from any other source? Put in your own words the results in experience of trusting Jesus.

Eighteenth day.—§ 67. Read I John 3:1-3. To be called children of God means a new sense of dignity. When Lord Nelson said, "England expects every man to do his duty," he appealed to the best in men. This appeal saved them from yielding to fear. Notice in vs. 3 how the consciousness of belonging to the family of God stirs one to purity of life. In vs. 2 the victorious joy of present experience is promise of a greater experience as a more intimate presence of God is realized.

SALVATION FROM DISTRESS DUE TO THE APPARENT HEARTLESSNESS OF NATURE

Nineteenth day.—§ 68. Read Job 23:1-9. Recall the disasters that had befallen Job, loss of property, death of his children, a loathsome disease which had afflicted him. Job is desperate. He wants to know the meaning of this dreadful experience. But he cannot find God. What would salvation mean for Job? Read chap. 27 and note that to Job the misfortune of the wicked would mean the justice of God.

Twentieth day.—§ 69. Read Eccles. 9:2-6. This strange book reflects the musings of one who finds that Nature seems to care nothing for moral distinctions. What difference does it make whether a man is good or bad, since both good and bad meet precisely the same fate? Compare with this utterance the teaching of Jesus in Matt. 5:43-45. Jesus states the same fact as the author of Ecclesiastes. What is the difference between the two interpretations?

Twenty-first day.—§ 70. Tennyson in his great poem *In Memoriam* has given eloquent expression to the overwhelming sense of loneliness which comes when one must face hopeless disaster:

I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar stairs
That slope through darkness up to God,

I stretch lame hands of faith, and grope
 And gather dust and chaff, and call
 To what I feel is Lord of all
 And faintly trust the larger hope.

Notice that here is a real need which is not sin. Is the attitude in the last stanza a step toward saving faith?

Twenty-second day.—§ 71. In the opening lines of *In Memoriam* Tennyson voices the faith that saves from despair:

Strong son of God, immortal Love,
 Whom we that have not seen thy face,
 By faith, and faith alone, embrace,
 Believing where we cannot prove,

 Thou wilt not leave us in the dust,
 Thou madest man, he knows not why:
 He thinks he was not made to die,
 And Thou hast made him. Thou art just.

In John 14:1-11, § 65, we saw how Jesus reassured the doubting disciples. Compare Tennyson's argument here. The "immortal love" seen in Jesus reinforces the natural conviction that there must be a moral meaning in the world. Indicate in your own way how faith in Jesus saves one from the kind of despair which we have been considering.

SOCIAL SALVATION

Twenty-third day.—§ 72. Read Isa. 65:17-25. Bear in mind what the people of Israel had suffered both from enemy invasion and from social injustice. God's reign cannot come to pass unless society is such as to help rather than to hinder spiritual life. Notice in vs. 21-23 how honest toil is to receive its just reward. By way of contrast with this ideal picture read Amos 3:12-15. A phrase which is common today is "the Social Gospel." What does it mean, and why is it needed as well as the gospel of individual salvation?

Twenty-fourth day.—§ 73. The idea of the Kingdom of God was prominent in the preaching of John the Baptist and of Jesus. Read Luke 3:3-14. Men are here exhorted to get ready for the coming Kingdom. Notice carefully what is involved: generous care for those in need (vs. 11), elimination of "graft" in politics (vs. 13), getting rid of military arrogance (vs. 14).

Twenty-fifth day.—§ 74. Read Mark 10:35-45. The disciples were asking for appointment to positions where they could give orders to others. Jesus tells them that in the Kingdom of God only those had a right to rule who rendered largest service. What kind of a city would result if all the officials had the spirit suggested by this passage? To secure that kind of government is essential if all men are to be saved from graft and incompetency and injustice. President Cleveland said, "Public office is a public trust." Is this a religious interpretation of government?

Twenty-sixth day.—§ 75. The full realization of Christian brotherhood is impossible in a society where slavery exists. Thomas Jefferson said with reference to slavery in the United States, "I tremble for my country when I reflect that God

is just." Harriet Beecher Stowe felt that she was obeying an inspired call when she wrote *Uncle Tom's Cabin*. To free this land from slavery was essential to the realization of all that Christianity means. Was the Emancipation Proclamation a part of the gospel of salvation? Read it with this idea in mind. Abraham Lincoln is called the "savior of his country." Why?

Twenty-seventh day.—Intemperance is another foe of the higher life. What do you think Jesus would say of a city which has saloons making drinking and debauchery as alluring as possible? Is the full gospel of salvation being preached if we pass by the social and political ideals which permit saloons legally to exist? Why do decent people prefer to live where there are no saloons? What do you know of conditions in your own town? Learn what you can of them today.

Twenty-eighth day.—At the present time the whole world is in the agony of an awful war (1918). Christian men who would be glad to practice the gospel of brotherly love are finding it necessary to train themselves for the slaughter of their fellow-men. Said one soldier in a training camp, "What kind of a Christian will I be after I have run a bayonet through a man?" Does this war make plain the need of a salvation for nations as well as for individuals? If slavery has gone and the traffic in alcohol is going, may we hope for the ultimate salvation of men from war?

Twenty-ninth day.—§ 76. The prophets of Israel looked forward to a righteous nation. The early Christians with their Jewish brethren pictured the fulfilment of salvation in the Kingdom of God. In our day we are giving new emphasis to this aspect of faith. Read Felix Adler's hymn beginning,

Sing we of the Golden City
Mentioned in the legends old,
Everlasting light shines o'er it,
Wondrous tales of it are told.

Only righteous men and women
Dwell within its gleaming wall;
Wrong is banished from its borders
Justice reigns supreme o'er all.

Do some men need to be saved from indifference to social and political conditions more than from personal sins? What of church members who did not work for the abolition of slavery, who did not fight the liquor traffic, who shout more loudly for big armies than for international justice?

Thirtieth day.—Review the studies of this month, and then write a brief statement telling what salvation means in its broadest aspects. Is there danger that we may be satisfied with a partial salvation, and so may miss a portion of the blessing which may be ours?

One of the results of this study should be the realization that salvation is a far greater and more varied experience than that of a dramatic rescue from the power of sin. Indeed, some of the most consecrated Christians are too busy about deeds of love and justice to give much thought to their own selfish salvation. One may have his life transformed by Jesus through active service no less than through a more passive trust in him. In Matt. 22:44 ff. Jesus pictures

some men who are surprised to learn of their complete identification with him. To love what Jesus loved, and to do what Jesus would have done, is the surest test of salvation. In comparison all else is incidental.

QUESTIONS FOR REVIEW

1. Why is it better to get our conception of salvation through the experience of people than from the theories of religious philosophers?
2. Give some examples from Old Testament history of what might be called national salvation.
3. What is there about all these examples that makes them evidences of religious experience?
4. What part did the personal attitude of those saved play in the process of salvation?
5. What was Jesus' method of saving the people about him, as illustrated in Mark, chapters 1 and 2?
6. Give Old Testament examples of people who were saved from themselves.
7. What relation does Isaiah declare between repentance and salvation?
8. Name some spiritual defects to which religious leaders are peculiarly liable.
9. How did Paul express his feeling of his own need of salvation?
10. What must precede repentance, and therefore salvation?
11. How do men become conscious of their sinfulness?
12. Put in your own words what is involved in an experience of repentance.
13. What does salvation by faith mean?
14. Why should it not be difficult to have faith in God?
15. Why is the faith that Jesus inspires more complete than that coming from any other source?
16. What effect upon us has the consciousness of belonging to the family of God?
17. How does faith in Jesus save one from the despair which comes from fruitless struggle with disease or misfortune?
18. What is meant by "social salvation"? What is its importance compared with individual salvation?
19. Make a list of ten things from which it seems to you that society needs to be saved.

SUGGESTIONS TO LEADERS OF CLASSES

To free the word salvation from mystery and show it as an actual religious experience about which theological dogmas have been formulated in every age is the task of this month's work. The leader should first of all read through the entire study in order that he may appreciate fully its method of procedure and may not himself fall into habits of dogmatic and stereotyped forms of expression.

It will be recognized at once that the subject of social salvation is the climax of the study, and that personal salvation is discussed as an experience which is frequently acquired in those efforts which are exerted by individuals toward the larger aim of social salvation, but without which social salvation cannot be fully achieved. For the sake of clearness it seems proper to direct the attention

of the members of a group at the first meeting to the discussion of the personal aspects of salvation, and the second to its social aspects. Programs for the meetings may be as follows:

PROGRAM I

1. Stories from world-history of great national deliverances from external enemies.
2. The reading of a song of national triumph to be selected by the reader.
3. Story of John B. Gough.
4. The story of Paul's salvation.
5. Great men and women who have set for us standards by which we might judge ourselves.

Question for discussion: Is salvation from personal sin a continual or an occasional experience? That is, can one be "saved" once for all, so that he is never in danger of sinning again?

PROGRAM II

1. Definition of social salvation.
2. The needs of social salvation in our country.
3. The needs of social salvation in our city or town.
4. The needs of social salvation in our church.

Question for discussion: Can we see as we observe men and women who have rendered great service to society that they themselves experience salvation in the process? Give reasons for your opinion in specific cases.

Reference Reading

Herrmann: *The Christian's Communion with God.*
 Stevens: *The Christian Doctrine of Salvation.*
 Rauschenbusch: *A Theology for the Social Gospel.*

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HISTORICAL CRITICISM AND THE WAR

The expected has happened. Every champion of reaction and obscurantism declares that the war is the outcome of German higher criticism. Germans, they say, first undertook to break down faith in the Bible in order that they might break down the peace of the world. The only hope that is left to the church of Christ is a return to the theories of verbal inspiration, a belief in the end of the world and the speedy coming of Christ.

Nothing could be more absurd. The theology of the Kaiser is not the theology of the modern theological world. It is the theology of orthodoxy and of confessionalism. The God he sets forth is the same God that the theological reactionary presents. He is not the God of Jesus; he is not the God of the prophets. He is the God of the persecutor. He is the God to whom Luther appealed when he justified the slaughter of the peasants; the God summoned to justify the imprisonment of Grotius, the persecution of Crypto-Calvinists, the execution of John of Barneveldt.

The war is an outstanding evidence of the bankruptcy of orthodoxy as a moral force among nations. The theology which is preached by these reactionaries is the same theology which has justified every war which has been fought since the days of Christ. It is born of a misuse of the Scripture, an unwillingness to face the moral demands of Jesus, and a denial of the supremacy in history of a God of love and justice.

Literalism is the court of appeal of men who refuse to pray for the triumph of American arms, and who prefer a Messiah of the Jews to the Christ who himself refused to be called the Son of David.

Historical criticism has not given rise to German worship of force. It has opened the way to a true understanding of how to do

justice, to love mercy, and to walk humbly before a God who is the God of Amos and Hosea, of Isaiah and Jesus.

The effort to identify the historical study of the Bible with German *Kultur* elevates a theory of inspiration above a faith in the God of law and love, and limits the moral power of Jesus to the rescue of individuals from vulgar sins.

Such religious teaching as is now organizing prophetic conferences and damning an honest and intelligent use of the Scripture is ruining the church and hindering the spread of a genuinely Christian civilization.

Such propaganda so misuses the Bible as to make it a menace to genuinely religious faith. To identify it with piety is to make piety pre-Christian. To demand that the doctrines which it draws from its perversions of inspiration shall become the dominant rule of the church is to make it certain that the church will become composed of groups of men and women who are a hindrance to the spread of the gospel of Jesus. Literalism threatens the very heart, not only of the Christian religion, but of civilization. A theology under which the present war was possible holds out no promise of lasting peace.

Only he who approaches the Scripture in sympathy with the historical method is capable of intelligently applying its revelation of God to the world in which we live.

The call is coming from all the world for a new recognition and a proper understanding of the Bible. The world can never be saved by the theology of the past. The church cannot be saved unless it faces the future with a conviction that it has a God as big as its ethical task, and a Bible with an inspiration that refuses to be curtailed by a theory that was born in the Dark Ages and organized in the years of brutality and international injustice.

SOME RESULTS OF RECENT ARCHAEOLOGICAL STUDIES BEARING UPON THE NEW TESTAMENT AND THE PRIMITIVE CHURCH

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We are apt to overlook the fact that the New Testament literature has an archaeological background. We understand Paul better when we remember that he lived in a real world and that it is possible to know something about that world by the study of its actual survivals. Not to understand this world of the New Testament is so far to fail in getting the full force of the New Testament. Through archaeology we enter history.

Was it not Oliver Wendell Holmes who some fifty years ago in a brilliant article defended the eccentric thesis that the spade had proved itself greater than the sword, and might soon prove itself even a rival of the pen?

If one had the wit of the Autocrat, such a thesis ought not now to be so difficult to sustain. The sword destroys, the spade reveals; the pen can only describe, the spade resurrects.

Too much, however, cannot be expected from a new science. Certainly the claims sometimes made that the spade has dug a grave for higher criticism is contrary to both rational conjecture and established fact. It is contrary to established fact, since otherwise it would have been known by the greatest archaeologists; it is contrary to rational conjecture, since it imagines that a well-established science can be overthrown by studies in another science occupying a very different field.

Yet while modern archaeology has not been a gravedigger for any sister-science, it has been an explorer which

has brought a new viewpoint to those interested in biblical study. Certainly this is undoubted as far as the Old Testament is concerned. It would be hard to name any modern Assyriologist or Egyptologist of fair fame who has not written something on the Old Testament connections with archaeology. A score of valuable and popularly written books, in large part overlapping each other, have appeared since the present century opened, elaborating these connections.

On the other hand, New Testament archaeology, as far as the more recent discoveries are concerned, has been almost wholly neglected except by specialists who for the most part have hidden their works in learned foreign reviews or ponderous monographs. With the exception of one rather widely read book by Deissmann, and a few others by such scholars as Ramsay, Lanciani, Marucchi, Moulton, etc., which have popularized certain limited fields of exploration, the ordinary English or American theologian has not had much reason to suppose that

archaeology has done anything very important during the last half-century in the illumination or corroboration of the New Testament.

Hogarth in his valuable summary of archaeological discovery¹ only gives a few pages to discoveries connected with the New Testament, and Barton in his stately treatise² gives but little more space to this subject. Even Kaufmann's *Handbuch* and Leclercq's *Manuel*, the two latest and greatest foreign works exclusively devoted to Christian archaeology,³ are entirely inadequate in their treatment of the more recent discoveries.

Kaufmann mentions only one single inscription discovered by Sir William M. Ramsay, and Leclercq relegates all the modern researches of this celebrated archaeologist to a few isolated footnotes, while neither of these scholars even so much as mentions Deissmann or Grenfell and Hunt, nor makes any use of the vast treasures recently uncovered at Oxyrhynchus, Socnopaei Nesos, and other Egyptian towns. These works are almost appalling in their minute knowledge of every smallest bit of literature coming from the last and previous centuries which touch the architecture and art of early Christianity; yet it is probably safe to say that three-fourths of all the material utilized comes from Italy, and nine-tenths of it from researches made previous to the modern archaeological renaissance.

This may sound like criticism, but it is not so intended. The traditional

method followed for centuries by classical and Christian archaeologists almost necessarily excluded much of the new material. Leclercq definitely ruled out of consideration all epigraphic texts, and both Kaufmann and Leclercq excluded the papyri—which have proved so brilliantly illuminating—as not fitting into their plans. This was entirely in accordance with classical precedent⁴ and has certain good arguments behind it; exhaustive technical treatises must be necessarily limited in scope. Yet the works of such learned and patient scholars are invaluable. Without such thorough monographs the more recent discoveries would have been almost valueless. All modern archaeological interpretations rest upon these most assured results, and cannot, except in a very limited way, claim equality, much less pre-eminence, in importance. All recent researches rest upon these conclusions as the final story in the Woolworth building rests upon those which underlie it, and when measured either by voluminousness or by artistic value the modern discoveries look pitifully few and poor as compared with the old.

The new discoveries have added next to nothing to our knowledge of ancient Christian art or architecture. Not even one fine church has been added to the list long known, nor has it added much to our collection of statues and bas-reliefs and mosaics, and nothing whatever worthy of mention to the store of jewels and silver caskets, gilded glasses,

¹ D. G. Hogarth, *Authority and Archaeology*, 1899.

² George A. Barton, *Archaeology and the Bible*, 1916.

³ Carl Maria Kaufmann, *Handbuch der christlichen Archäologie*, 1905; Dom. H. Leclercq, *Manuel d'archéologie chrétienne* (two vols.), 1907.

⁴ Cf. R. Cagnat et V. Chapot, *Manuel d'archéologie romaine*, Paris, 1906.

medallions, and second-, third-, or fourth-century Christian portraits. With the one single exception of the Chalice of Antioch, nothing has been found comparable to the Cup of Nero or the Chalice of Cologne, and the other rich gold and silver work from the early centuries, and only in one locality have any silks or tapestries been found at all comparable with the wonderful palls and ecclesiastical vestments already known. No marvelous ivory carvings such as those found at Ravenna, or sepulchral inscriptions such as have been known for centuries in the catacombs, or wonderful Christian tombs such as De Vogüé found nearly a century ago in Syria, have come to light in recent times; while the gravestones of Asia Minor and the pathetically ugly churches and pictures and Christian relics revealed in Egypt look cheap indeed as contrasted with the noble basilicas and splendid sarcophagi of Italy.

Must we acknowledge, therefore, that the boasted new discoveries are few and unimportant? Yes, they are both few and unimportant as far as artistic or architectural technique is concerned, but neither few nor unimportant in their uncovering of the common life of the common people, and in the novel and unexpected epistolary and business revelations autographically offered to us from the first and later Christian centuries.

In the present article we shall try briefly to epitomize some of the more valuable results of recent archaeological research so far as the New Testament and the early church are concerned, thus bringing into the sun the importance of this too long-neglected branch of ministerial study.

1. *New light upon the grammar of the New Testament.*—New Testament archaeology has brought to view many Greek manuscripts from the first century, throwing a blazing light upon the grammatical forms common to the New Testament, thus giving a new impulse to New Testament criticism.

Nearly a dozen new Greek grammars have been published since the beginning of the twentieth century, each one of them showing the influence of the papyri. These thousands of newly discovered manuscripts, scores of which date from the first century, give us the vernacular of that period. Although it has been one hundred and forty years since the first written papyrus was brought to Europe, it has been less than twenty-five years since the connection between these documents and the New Testament has been demonstrated. It was Adolf Deissmann, a young candidate for the ministry at Marburg, who first recognized this connection—perhaps the most important single discovery of the last hundred years so far as the New Testament is concerned. Deissmann recognized that the New Testament was full of colloquialisms peculiar to the common people in or near the Apostolic age, and pointed out exhaustively in his two earlier books, written in 1895 and 1897, that the grammar of the papyri was the grammar of the New Testament.

Every Greek scholar from the days of Erasmus had known that the New Testament language differed in a marked degree from the classical Greek in its word-formation and in accidence, as well as in vocabulary. The strange ascendancy of the accusative, the blending of conjugations, the multiplication

of suffixes and prepositions, had clashed decisively with classical usage. Many of these new forms had been explained either as errors of copyists and "Semitisms" due to the fact that the New Testament writers were Hebrews, or as divinely inspired variations from pagan forms; but the discovery of the papyrus documents proved that such an explanation could no longer be counted sufficient.

The same double negatives and the same loose connections between subject and predicate which had been so confidently laid to the door of careless scribes were now found to be the ordinary language of the peasantry in the Apostolic age. The supposed Hebraic idioms were found, almost all of them, to be used freely in the papyri by non-Jews—men who were worshipping heathen gods and displaying the most heathenish characteristics.

The broken connections, variations in orthography, interchange of cases and the use of a great variety of prepositions—each of which had been supposed to teach some special spiritual lesson to believers—were now found to be merely the ordinary colloquial devices of the shopkeepers and middle-class letter writers of the era in which the New Testament literature had arisen.

This may seem to be a matter of comparatively small importance, but when we think of the tons of theological logomachy wasted on these grammatical variations the matter takes on a new value. The papyri show that through these discoveries the freer and less turbulent theology has been given its credentials by the holy oracles. The old confidence in esoteric and heavenly meanings to be drawn from certain

grammatical constructions has been broken, and many of the arguments which have formed the bases of controversies which have convulsed Christianity may now be thrown into the wastebasket. Greek grammar has become the modern irenicon between denominations.

We have not intended to defend Deissmann's original proposition that the New Testament documents were in every respect similar to the papyri. Wellhausen long ago keenly observed that the New Testament was written, not in the common vernacular but in the "vernacular lifted to literature." As I have elsewhere noted, the Greek of the New Testament compares in style and vocabulary with the papyri as the modern magazines of the better class compare in style and vocabulary with the spoken language. This permits in the Bible writers a beautiful simplicity and an occasional sublimity of expression never found in other papyri, while excluding the artificiality so often present in first-century classics.

Admitting such differences and also admitting certain Semitic influences, chiefly due to the Septuagint and to the Jewish origin of most New Testament writers, Greek experts acknowledge almost universally that the Synoptic Gospels and Paul's letters are more closely related in grammar and style to the papyri of the first and second centuries than either to the classical Greek or to the LXX. Many of Paul's "jumbled phrases" and the piling up of negatives and other non-classical idioms by other New Testament writers must be ascribed no longer to Hebrew influence, but to the uncouth, unrevised

vernacular which was commonly used by the common people of that era. Luke, though a Gentile, used these supposed Semitisms as freely as Matthew.

In at least one other direction the grammatical forms of the papyri have assisted New Testament criticism. They have proved that many of these supposed mistakes of the manuscripts or copyists—once a tantalizing thorn in the flesh of conservative expositors—are merely common constructions of the first-century vernacular offering an incidental and wholly unexpected mark of antiquity. Such, at any rate, is the decision of papyrological experts such as Moulton, Milligan, Sir F. G. Kenyon, etc., who feel themselves compelled, because of such peculiarities, to date all the New Testament documents, with a very few exceptions, back into the first century. In any case, whatever the final conclusion may be so far as John's Gospel, and the Pastoral Epistles are concerned, it is perfectly plain that the papyri have brought to us a new external, contemporaneous standard by which results may be reached, which is much more impersonal and reliable than that offered by the formerly popular Tübingen method.

2. *New light upon the literary habits of the first century.*—Many papyri are now available which discover to us the kind of pens and ink and the sizes of papyrus sheets used by the evangelists and other New Testament writers. The loss of the last page of Mark's Gospel in all ancient manuscripts is now seen to be probably due to the natural wear and tear which came upon the closing leaves of all ancient books. The mixing of paragraphs and sections in an

ancient writing, or the consolidation of two writings dealing with the same subject—noticeable in various places in the New Testament—may now be very naturally explained as we learn the size of the ordinary papyrus sheets and the habits of the scribes in the first and second centuries.

The common practice of writing by dictation may also explain certain marked variations in style in letters ascribed by tradition to the same author. It is easy to see that great stylistic differences might naturally result if the dictation were interrupted, or if the letter were dictated word for word, or only written or dictated in a rough draft to be elaborated and approved by the author later.

What would naturally happen in the latter case may probably be seen from Luke's report of Paul's speeches, and certainly from a number of autograph letters of the first century—as well as from some twentieth-century newspaper reports of modern sermons! That it was not uncommon to have letters of special interest copied more or less freely and sent on to other groups of friends—as some of Paul's letters are supposed to have been circularized—is shown by several interesting examples from early Christian centuries.

The lack of punctuation in ordinary letter-writing, few if any separations of words, many abbreviations, and no quotation marks in the non-literary papyri of the first century may also explain various marks previously regarded with suspicion when found in the New Testament documents.

In this connection it may be well to state that the general style of the

papyrus letters resembles in a marked way that of the New Testament letters. St. Paul is now proved to have been intimately familiar with the polite forms of epistolary correspondence. While Pliny, for example, was incomparably more brilliant in phrase and possessed a delicate sense of word-color almost wholly lacking in the works of the Tarsian writer, he was no more considerate of the forms of social intercourse than was the Apostle to the Gentiles.

Paul, as we now know, was an aristocrat legally endowed with certain rights and privileges (*πολίτης*) which the common resident of the city did not possess. If Ramsay is to be trusted when he declares that Tarsus was the only city at that period governed by its university, then Paul naturally from his earliest boyhood would have been accustomed to the classical style. That he could use this style he proved on various occasions. That he does not generally use an academic style in his intercourse with middle- or low-class correspondents is simply a proof that he had learned the art of sermonizing, and that he had better sense than some of his modern successors. There seem to be no very clear indications that Deissmann is correct in his supposition that the apostle had clumsy fingers unaccustomed to the use of the pen, or that his letters are stylistically or grammatically below those of the average middle-class citizen. Most of the available evidence seems to the writer opposed to this view.

3. *New light upon the New Testament text.*—We are not here concerned chiefly with the paleographic argument, although it may be well to state that the shape of the letters, character of abbreviations,

autographic peculiarities, and other marks found in New Testament manuscripts have induced several leading papyrologists to conclude that such manuscripts represent unrevised copies of first-century originals. This is a totally new argument for the antiquity of the New Testament documents, and possibly rests on insufficient data, since the first-century papyri are comparatively few. Yet this decision must be allowed to hold the field tentatively until contradictory evidence is produced.

Much more important than the foregoing is the light thrown by the new discoveries upon early forms of the New Testament Scripture. The writer has recently reported in detail upon portions of some sixty ancient New Testaments recently discovered. While most of these come from the sixth century and are therefore comparatively unimportant, there are on the whole a surprisingly large number of fragments from the third and fourth centuries, while some of the other manuscripts show the antiquity of their originals by their many variations from the Eastern and Western "standard" text.

Most of these texts are well written, many of them representing large church Bibles carefully prepared by well-educated scribes. By far the most valuable of these is the Washington Codex purchased in Egypt by Mr. C. L. Freer, of Detroit, in 1906, edited efficiently by Professor Henry A. Sanders, of the University of Michigan in 1908-9, and collated with the W and H text in a remarkably thorough manner by Professor E. J. Goodspeed, of the University of Chicago. This manuscript dates from either the fifth or the fourth

century—the judgment of experts perhaps inclining recently toward the later date—and in both size and textual importance is to be ranked with the three or four best-preserved uncials previously known.

In addition to these well-written Bibles made from carefully preserved originals and almost necessarily under scrupulous ecclesiastical supervision, we possess a considerable number of fragments from at least a dozen private New Testaments. At any rate this is the contention which the present writer has elaborated at length. Many of these are small books written on poor papyrus by poor penmen who either copied carelessly or had a poorly written original to copy.

The special importance of these ill-looking texts has never previously been recognized so far as the writer knows. Yet are they not supremely important? They came, all of them, from country towns in rather poverty-stricken districts far from the ecclesiastical capitals, and were evidently free from the priestly censorship which would naturally have been exerted on church manuscripts prepared in Alexandria, Antioch, Caesarea, or Rome.

If my contention is allowed we not only possess here some fragments of New Testaments a hundred years older than any Bible fragments ever before examined, but for the first time are now able to look upon leaves fallen from the New Testament which the common, ordinary Christians were using in their private devotions a century before Constantine. Even if it should be allowed that some of these little, poorly written books were used in the churches,

not by private owners, this would only emphasize the poverty of these small Egyptian towns far from Alexandria, and the small likelihood that such texts had been ecclesiastically constructed from some “authorized” type of text. Indeed the differences between these “poor men’s Bibles” also precludes any such supposition.

One thing that forces itself upon the student of these earliest fragments is this, that there seems to have been no adoration of the “letter” in those most ancient days now open to us. The text which we have here discovered is remarkably free, having evidently been written before what von Soden well calls the “mechanical Jewish dogma of inspiration” had been introduced. There is no counting of words or letters, and no settled or stiff form of text, such as seemed a little later so necessary to orthodoxy.

Another thing that is most surprising is the lack of startling text variations and contradictions. What had previously been proved true of the classics is now proved true of the New Testament, that the supposed text changes (other than merely local changes) due to personal prepossessions or heretical controversies are remarkably few. Indeed modern text critics are now saying that the changes made by ancient scribes are not much more marked than those made by modern text critics. It is now proved that half a century or more before Constantine began to use his royal influence toward text standardization and before either the Alexandrian or Antiochan “types” had come into general acceptance, these poor Egyptian Christians were using in every essential

exactly the same Gospels which we accept now. The many newly discovered Coptic New Testaments from the fourth century on confirm this conclusion.

4. *New light on the New Testament vocabulary.*—We have no space in which to develop these new meanings which must now be given to many of the old, well-known words. Those who have not followed the new discoveries may, however, be offered a taste from this feast of good things. Paul never said, "I have kept the faith" (in the sense of being doctrinally steadfast), but did say, "I have loyally guarded the trust." Peter spoke not of "spiritual" milk, but of unadulterated milk. James did not say that "the proving of your faith worketh patience," but that "genuine proved" faith worketh patience. The author of the Hebrews did not declare that faith is the "substance" of things hoped for, but that it is the "title deed" of things hoped for. Paul in his declaration that the "ends of the world are come unto us" (I Cor. 10:10) was not making a prophetic declaration that the apostles were living in the closing era of the world's history, but was uttering a joyous declaration that the apostles were heirs of all the "spiritual revenues" of the ages which had preceded them. Jesus is called, not the "captain" of our salvation, but the founder or originator of that salvation. God is not an "austere," but an "exacting," employer. Our calling and election are made, not merely "sure," but "legally secure."

One of the most interesting discoveries to many may be the fact that the phrase "If thou art the Son of God" (Matt. 4:3, 6) does not in any degree convey doubt as is convincingly proved from the

papyri—to the confusion of many sermonizers!

5. *The theology of the early church.*—In this direction the returns are not so brilliant and varied as might have been expected. When one thinks of the vast quantities of Christian texts and inscriptions which have recently come to light from the first to the fourth century, it would seem only reasonable to hope that at least a few extended references might be found to early discussions concerning the change of the weekly rest day, mode of baptism, and character and limitations of New Testament inspiration, or at least some echoes of the debates connected with the rise of the episcopacy and papacy. Unfortunately, however, these early records are generally as bald of theological novelty as those coming from the pilgrims to the Holy Land two centuries later.

Just one startling new point stands out from the papyri of the first century: the titles given to Jesus in the New Testament are exactly the same as those given to deified Roman emperors at this same period. It is now for the first time seen that when these Bible writers declared Jesus to be "the Lord," in their baptismal service, they were affirming him to be more than human. He, not the emperor, was "great God and Savior." He, not Caesar, was the imperial Lord to whom every knee must bow. This new discovery does not, of course, prove the deity of Christ, but it adds dignity and strength to the modern argument for his deity since there need be no further urgency of isolated and widely separated texts—many of which are of disputed inter-

pretation—in order to prove that the church of the first century unequivocally accepted the deity of Jesus Christ in full measure.

The theology of the church at the opening of the second century has been shown to us in a very unexpected way by the discovery in 1909 of a Syriac document (*Odes of Solomon*) dating from this era and representing, as scholars now generally acknowledge, the earliest Christian hymn book. These hymns or odes are full of mystic references such as meet us in John's Gospel, and as Dr. E. A. Abbott has clearly proved (*Diatessarica*, IX) contain explicit teachings of Christ's deity, pre-existence, virgin birth, etc., as well as references to the doctrine of the Trinity. The daringly picturesque and unorthodox symbolism used by the primitive Christians is displayed in a marked way in a reference to the Trinity in Ode XIX.

The Son is the cup and he who was milked is the Father; and the Holy Spirit milked him; because his breasts were full and it did not seem good to him that his milk should be spilt for naught. . . . The womb of the Virgin caught it and received conception and brought forth, etc.¹

The interaction between Eastern and Western art, including theological symbolism, was first prominently brought out by Strzygowski, but has received much illustration in recent years. The discoveries at Achmim-Panapolis have also shown the close relation between the worship of early Christianity and the ancient Egyptians. Especially in their

doctrine of the future life these early believers came into close connection with the priests and devotees who taught in the sacred colleges of Memphis and Thebes.²

6. *The environment of the early church.*

—This represents perhaps the most fascinating new knowledge which has been revealed to us by the papyri. It is not chiefly valuable because we here get some definite outside information as to many New Testament characters, such as Sergius Paulus, Caiaphas, Quirinius, etc.; nor because we are enabled to fix with complete certainty the birth of Jesus in 9-6 B.C.; nor because we have been able to clear up certain disputed questions concerning social and political customs; but because we have thus been introduced to the home life of the common people, and have received a new vision of the real conditions under which the disciples of Jesus lived and under which they fought a victorious battle for the new faith. The wages of day laborers, the ordinary price of sparrows in bunches of ten, the cost of vegetables and oil in the open market as contrasted with the cost at private sale, the monopoly on wheat, alum, perfume, and eggs, the branch laundries, branch banks, and municipal bakeries whose records have been unearthed, the mortgages and wills and private letters showing in detail the life of the poorer classes, the accounts of rich banquets given by the "freedmen" and the unspeakable revelations from the theatrical plays and police courts

¹ For a translation of the entire ode and many others of these Christian hymns see Cobern, *New Archeological Discoveries and Their Bearing upon the New Testament and upon the Life and Times of the Primitive Church* (1917), pp. 300-320.

² Cf., Al. Gayet, *Gazette des Beaux-Arts* (1908), pp. 121-34.

have given to us a series of moving pictures showing the Bible narratives and the early Christian missionaries in a new and unexpected framework.

7. *Growth and development of early Christianity.*—Though comparatively few Christian records date from the second or third century, not only the environment of the Christian church, but its inward movements during this era can now be rather clearly visualized. The small, cheap chapel with its rough altar—probably representing the stone on which a martyr was killed—such as was found by Howard Crosby Butler at Sardis; the ordinary, cheap grave-stones with their simple epitaphs such as are found in Asia Minor; the inscriptions in the catacombs with their undeveloped symbolism and undeveloped creed; the poor burial places in Egypt, showing the beginning of ascetic customs and the influence of rival religions: all of these give the impression of poverty, simplicity, earnestness, and spiritual vigor.

But as we pass to the fourth and later centuries, we get a glaring display of the sudden growth in wealth and influence of these Christian believers, and an inside view of the process by which ecclesiastical domination fastened itself upon the entire social and political structure. By the end of the third, or the middle of the fourth, century Christianity had so permeated Phrygia and certain parts of Syria, and entire towns had become so fully Christian, that all the city officers and shopkeepers were of this faith, and all the social and business life was controlled by them. Soon we find the Christians living in palaces which almost rivaled those of

the Roman nobles, while their churches built in honor of King Jesus had become rivals and in some respects imitations of the imperial palaces of Rome.

Such are a few of the directions in which recent archaeological study has thrown light upon the New Testament and the early church. If space permitted it would be easy to indicate other social, educational, economic, political, and moral connections. It would also be easy to devote an entire article to the new proof which has been given of the accuracy of the New Testament records.

It is clearly evident that even the most vulgarly inartistic of the new discoveries may be of priceless value. The rude drawings scrawled on the walls of Nero's palace, or the poorest oil portraits found at Antinoë, thrill one more than the most elaborate pictures of St. Peter or St. Hippolytus. The little tag about the neck of the Christian mummy shipped down the Nile to the "Land of Osiris" is theologically more significant than the most magnificent baptistry preserved at Constantinople or Rome. The letter of Hilarion (1 B.C.) unconcernedly suggesting to his wife that his grandchild, if a girl, should be thrown out on the road to die; the jagged ostrakon, dating from the time of Domitian, containing the tax record of "Jesus, son of Papias"; or the worm-eaten papyri or pieces of a broken pot on which some poor Christians of the third and fourth centuries painfully transcribed the precious words of a Gospel which they were too poor to buy—these are worth more as archaeological discoveries than the ivory throne of Maximian or the sarcophagus of Pope Damasus.

THE PROPHETS AS INTERNATIONALISTS

ISAIAH. II. THE PROPHET OF THE EXILE

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The high note struck by Isaiah is repeated, with characteristic variations, in Jeremiah and Ezekiel; but the richest chord is sounded in the great prophecy of redemption, Isaiah, chapters 40-55.

The people lay in exile, depressed, and driven almost to despair by the continued triumph of the oppressor. Suddenly Cyrus shot like a meteor through the political heavens. While the nations watched his progress with mingled hope and dread, the prophet hailed him as Yahweh's minister—his Anointed or Messiah—for the restoration of Judah and the redemption of the world. For what meant that amazing career of conquest—the storming of impregnable fortresses and the toppling down of mighty nations, the shattering of kings to the dust and the pursuit of their beaten armies so swift that the victor seemed hardly to tread the ground with his feet—save that Yahweh was marching in the van, breaking in pieces the doors of brass and hewing asunder the bars of iron, not for Cyrus' personal glory, but "for my servant Jacob's sake and Israel my chosen one," that they might be delivered from their bondage and thus become the heralds of salvation to the farthest corners of the earth? Already he has blotted out their transgressions "as a thick cloud" that no longer obscures the grace of his counte-

nance; now he has given commandment that Babylon shall fall and the exiles be released, that Jerusalem shall be rebuilt and the waste places of Judah inhabited; and his will is that all nations shall see his salvation, turn unto him and live.

Truth is gone out of my mouth,
A word that shall not return—
That to me shall bend every knee,
And every tongue shall swear.
"In Yahweh alone," shall they say,
"I have victory and strength."
And to Him shall come abashed
All that were wroth with Him,
While in Yahweh shall all the seed of Israel
Find their triumph and glory [45: 23-25].

A marvelous drama of world-history is here unrolled before us. The Kingdom is Yahweh's, and his Kingdom is universal. His purpose is that all nations shall acknowledge him as God, and shall fulfil his righteous ends. In the working out of the drama each nation and individual has his part to play, for each has something to contribute to the divine plan. Cyrus has been intrusted with the sublime rôle of inaugurating the Kingdom, and accordingly Yahweh has "surnamed him"—given him a new name symbolical of his task—though he knew not Yahweh. But the real hero of the piece is Israel—the dramatis persona through whose sufferings and restoration the Kingdom is to come.

While Cyrus seemed to fill the stage, Yahweh's "poor maggot" Israel, crushed and trampled upon, "all of them snared in holes and hidden in dungeons," was yet the seed of Abraham his friend, whom he had "fetched from the ends of the earth," and would uphold with his "right hand of victory," till the light of redemption had broken from East to West.

For an everlasting covenant will I make with you,
Even the faithful kindness I promised to David.

As once I made him a witness to nations,
A prince and commander of peoples,
Lo! thou too shalt call unto people thou knowest not,
And people that know thee not shall run unto thee,
For the sake of Yahweh, thy God,
The Holy One of Israel, because He hath glorified thee [55:4 f.].

This purpose of universal salvation, which runs like a shaft of light through the prophecy, is focused in the four Servant Songs, which form the real heart of the drama.

In the first of these Songs (42:1-4) the ideal calling of Israel is set in strong relief. If other peoples were chosen to enrich the world with the principles of law and order, beauty, wisdom, and knowledge, Israel's task was to "bring forth judgment to the nations," to instruct them in the practice of true religion. These others pursued their ends by loud and aggressive means—the splendor of their armaments, the magnificence of their temples and palaces, the brilliance of their gifts of reason and imagination—but the Servant of Yahweh was neither to "cry nor lift up, nor make his voice heard in the streets"—he was simply to live his life in that

obscure corner in which Yahweh had placed him, letting his light shine amid all darkness, malice, and pain, never discouraged when his work seemed all in vain, and never losing patience with the broken reeds and flickering wicks of faith, but working and waiting with unflagging hope, till he had brought judgment to victory, and the distant coastlands came reverently forward to receive his teaching.

The same ideal is upheld in the second Song (49:1-6) where the Servant directly addresses the nations. Yahweh has called him from the womb to be his servant, has shaped and whetted him into a sharp sword or polished arrow concealed in his quiver, has strengthened him in times of despondency and despair, and is now about to use him for the saving of the world.

Too light a thing it is for me to upraise the tribes of Jacob,
And the preserved of Israel to restore;
So I make thee a light of the nations,
That my salvation may reach to the end of the earth [49:5].

It is a sinister commentary on human nature that the word martyr, "witness-bearer," should have acquired the universal sense of innocent sufferer. Yet this corresponds to the plainest facts of life. The man or nation that stands forth as the prophet of righteousness can hardly hope to escape calumny and persecution even to the death. This is the aspect of the Servant's work brought out in the third Song (50:4-9). He has been a faithful witness, listening "morning by morning" for the word of Yahweh, and then sending it out either as a pointed arrow piercing the heart and conscience or as a message of comfort

and encouragement for the weary, but the only apparent result is to bring upon his own head insult, shame, and sorrow. At times he is tempted to relinquish his trust; but faith sustains him, and he finds in his very sufferings the bridge to a closer intimacy with God, and thus to the strengthening of heart and will.

The Lord Yahweh doth help me,
Thus am I not confounded;
I have set my face like a flint,
And I know I shall not be ashamed
[50:7].

To reach a full solution, however, the problem must be viewed in its larger issues. "None of us liveth to himself, and no man dieth to himself." We are so closely bound together in social relationships that the innocent suffer for the sins of the wicked, and on the other hand the wicked share in the blessings purchased by the toil and sufferings of the good. This principle of vicarious suffering and redemption is nowhere seen so clearly at work as in the history of moral and religious progress. All through the ages advance in the knowledge and service of God has been won through the blood and tears of the martyrs. So it was conspicuously in the case of Israel. The sufferings of the centuries, culminating in the death agony of the Exile, were the price of the world's salvation. This is the gospel unfolded in the fourth and most sacred of the Songs—that of the Suffering Servant (52:13-53, 12). Israel had grown up before the nations like a weak sapling, or "a root from parched ground," with no promise of fruitfulness, "a man of sufferings and acquainted with sickness," a leper "from whom men hide their faces." But in the light of Yahweh's redeeming grace their

eyes are opened, and they see that he has been bearing the burden of their transgressions, smitten to death for their sins—their guilt laid on him that they may be healed.

Yea, he was wounded for our transgressions,
He was crushed for our iniquities;
The chastisement of our well-being was on
him,
And by his stripes healing was brought us
[53:5].

With this great revelation of Yahweh's purpose the prophecy attains its climax. There is no meaningless suffering in a universe ruled by love. If it be true of Nature, as Tennyson has sung, "that not a worm is cloven in vain," that the death of these humblest forms of existence but liberates the germs of higher life, it is still more true of nations and individuals that "the blood of the martyrs is the seed of the Church," that the suffering of the best is the vital principle of progress and the hope of the final victory of good. Reading history in this light we shall be able to interpret, to some extent at least, the tragedy of our age. The unspeakable agony of Belgium, Serbia, Russia, Poland, and Armenia, the endurance unto death of our bravest sons on the battlefields of France and Flanders, and the patient anguish of loving hearts in all the warring nations are no malicious sports of a superhuman ogre that delights in blood—though men have often painted the Father of Jesus Christ in this character—but the birththroes of a better world in which mutual trust shall take the place of suspicion and jealousy, the spirit of brotherhood shall triumph over self, and universal democracy shall come to its own, in the measure in which God's will is done on earth as it is done in heaven.

THE END OF THE WORLD

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The issue between a sane and fanatical use of the Scripture grows daily more pronounced and less merely theological. Prophetic conferences are being held all over the nation to set forth the signs of the coming of Christ and the end of the world. In some of its forms this teaching cuts the nerve of patriotism and prevents its followers from heartily supporting the government. For instance, one pastor of a Baptist church is reported to have never prayed for victory for the American troops. But the danger to the church is not limited to any one particular sect or group. All over the country this teaching is threatening the health of our churches. Fundamentally it rests upon a use of the Scripture, and is now flourishing among those who refuse to accept the facts furnished by a historical approach to the Scripture.

[After these sentences were written we received a letter, among many others, on this subject, from an active Christian worker in the Northwest. A portion of the letter we here reproduce. It speaks for itself.

"In your leaflet 'Will Christ Come Again?' you state the movement is heavily financed. I should like to inquire if you know the source of the financing.

"This movement in the Northwest is having an effect in the religious circles very much like the I.W.W. movement in the labor circles. As Germany is guided by the wisdom of five of the world's greatest war leaders, and it was the policy of Caesar to first divide his enemy, I have wondered if there is any ground for Germany being under suspicion in this field as well as in the I.W.W. movement.

"I have been speaking for the Third Liberty Loan two and three times each day for the past ten days, and have not been in a single community that some evangelist, so called, has not been there recently preaching 'the last days' idea.

"The presentation seems to me to be a great disaster to communities where people accept it. Here is about the idea advanced. 'It has been divinely determined that this war would come. There is one escape for Christian people, and that is His coming. It may be any moment. The times are as prophesied, and these events are the completion of the fulfilment. The kaiser is the Anti-Christ, and he will scourge the world for a thousand years, etc.'

"This certainly has the effect of dividing the sentiment, if not the turning of the many who accept it from the activity needed now in the prosecution of this war. I have been dealing with it some from that standpoint. I shall be very glad indeed to have your advice in regard to the matter."]

Ever since the apostles of the early church preached the immediate return of Christ no age or land of the Christian era or world seems to have lacked those who have taught and expected the speedy reappearance of Christ on earth

in physical form. And though time has proved this ever-recurring expectation of mankind to be a sheer delusion, men credulously continue, in the presence of abnormal and distressing happenings, to accept its teaching. It is one of the paradoxes of human life that men will eagerly accept as true that which history has repeatedly proved to be false. Nor are men any more willing to accept as true the story of science. If the science of our own age has emphasized one fact more than another it is that

things move, and they move in one direction; from the simple to the complex; from the low to the high; from the impalpable ether to the thickening we call matter; from matter's rough quarry of the inorganic to the artistry of organic life; from vegetable to animal; from the amoeba to man; from savagery to civilization.

But the lesson of neither history nor science has proved of any avail in the presence of that false hope which finds expression in the belief that Christ is soon to make his reappearance on earth, which event, it is said, will denote the end of the world.

To these who mistrust the lessons of history and the voice of science there is one message, however, regarding which they have no misgivings. What the Bible teaches let no man question. No voice must be hearkened unto that evidently conflicts with the teaching of Scripture. "Thus saith the Lord" must be held to be the final word on all questions. And does not the Bible tell us that Christ will return to earth in physical form, at which time the heavens and the earth will pass away and a new heaven and a new earth will take their place? And are not the conditions

immediately preceding that event clearly and in detail depicted for us in Holy Writ? And what is more, do not similar conditions exist today as those which Scripture declares will exist immediately preceding the end of the world? God has revealed in his Word the signs by which he intends to announce the return of Christ to earth. Those signs are everywhere in evidence today for those who have eyes to see. Let that suffice us; the end is near.

But the trouble with the evidence adduced from the Bible in support of this theory is: (1) it constitutes a negligible proportion of that larger revelation, and is so severed from the message of Scripture as a whole as to make its isolated statements a mere half-truth, which, in many instances, is equal to the worst falsehood; and (2) in the interpretations given by these theorists an utter disregard is shown to the historic and symbolic significance of the passages chosen; their interpreters refuse to admit that

. . . . men may construe things after
their fashion,
Clean from the purpose of the things
themselves.

This has been the fundamental error of that vast host of false theorists, known to every age, who have first formulated their beliefs and then turned to Scripture for such passages as they imagine will give weight and authority to the doctrines which they wish to promulgate. Surely in an age when almost every known "ism" (and their number is legion) is presented to us as true on the grounds of the Scripture that can be cited in its favor and as warranting its

genuineness; in an age when war, slavery, and beer have been supported on the authority of the Bible—one would naturally expect that men would assure themselves of the true meaning of the biblical passages quoted in demonstration of the truth of any new theory or doctrine offered to them for acceptance, or at least would accept with almost distrustful caution the testimony of scriptural citations before identifying themselves with any new presentation of religious thought which is claimed to be, if not God's latest revelation to man, at least the latest discovery of that revelation.

What then are the facts regarding the scriptural source from which the theory of the end of the world is drawn? The material is drawn almost exclusively from two sources, viz., apocalyptic literature and a few isolated eschatological passages. Let us make this clear. The theological ideas and religious hopes of the Old Testament are inseparably associated with the history of the Jewish people. The finest expressions of religious thought found in the Old Testament came from the lips of Jewish prophets. These prophets were the dauntless preachers of social justice and of an exacting righteousness. Moreover, they warned their auditors that evil-doing carried with it its own retribution, and ventured to proclaim the downfall of the nation, provided the people did not cease their iniquitous practices and turn unto God. But despite these warnings corruption continued to infect and weaken their national life, till at length they found themselves subjected to, and the captives of, an alien people. Instead of their national calamities

broadening their outlook and sympathies, they returned from exile narrower, filled with the spirit of vengeance, and extremely bigoted in their attitude toward the heathen world. The glory of their nation lay in the remote past. They were ever and anon subjected to bitter humiliations. The voice of their prophets had been silenced. The final will of God had found expression in religious legalism. It was inevitable that in the atmosphere of the new legalism prophecy should dwindle away, and in so far as it survived should undergo transformation. "The book had superseded the living voice; the will of God was once and for all made known in His law." But the legalism of postexilic times did not express their deepest aspirations and hopes. Ground under the heels of foreign oppressors and subjected to repeated humiliations, their hopes came to center in a Messiah who would liberate them from the tyranny of all their enemies. They still believed themselves to be the chosen people of God, destined to rule over all the nations of the world. When their Messiah appeared and their oppressors had been subdued and punished, then the kingdom of the saints would be established. Nor did they dream that their conquest of the world was to be a thing gradually accomplished. Their emancipation and glorification, on the one hand, along with the subjection and punishment of their enemies on the other, would be a sudden achievement. In their dream of that event "the future is cut loose from the present; not a gradual development, but sudden catastrophe effects the transition from one to the other." This was the conception

held and taught by apocalyptic writers. And to express that conception they adopted a singular literary form.

It was usual for them to select some ancient seer to whom the vision of the future, often expressed in a dark and strange symbolism, was unfolded. The history down to the writer's own time is given in the form of detailed prediction. The vision passes into generalities when it leaves the assumed for the actual future.

At the beginning of the Christian Era, that is, at the time of Jesus' sojourn on earth, apocalyptic writings found a very pronounced place in Jewish literature. Many of those apocalypses, among others the Book of Enoch, the Assumption of Moses, the Apocalypse of Baruch, etc., are still extant. Only one of them, however, was granted a place in our Protestant Bible, viz., the Book of Daniel. The purpose of the book is evident. It was undoubtedly written to encourage the Jews of Palestine in their resistance to an attempt of a Syrian king to extirpate the Jewish religion.

The author enforces his lesson of unflinching loyalty to God and unswerving obedience to His law by the example of Daniel and his companions. Their refusal to defile themselves with the ceremonial, unclean food of the heathen king was rewarded by promotion. Daniel's three friends refuse to worship the golden image and walked free and unharmed in the fiery furnace. Daniel himself refuses to cease from prayer and is untouched by the lions into whose den he is cast. The pride of Nebuchadnezzar is humbled by mania; the profanity of Belshazzar is visited with defeat and death. Such history is shown to teach that God rewards the fidelity of His servants while disaster awaits the godless oppressor. The visions also, in which

the Book abounds, are similarly intended to steady the Jews under the terrible temptation of apostasy by the assurance that domination will soon pass from the brutal powers of heathenism to the saints of the Most High.

Apocalypses, which taught (1) that the Jewish people were the chosen race of God, (2) that God would in his own time send forth a Messiah who would crush the enemies of Israel and establish the rule of the Jewish people over all the world, and (3) that not a gradual development but sudden catastrophe would reverse the fortunes of the Jewish people, were the writings which best expressed the common Jewish hope of Jesus' time. It was this teaching which Jesus himself would receive as a child and be accustomed to hear throughout the whole of his life in Palestine. To what extent Jesus shared this generally accepted hope of his people remains to be determined. Probably the consciousness that he had failed to meet this common expectation of his age and people led him to promise that he would come again. But that he uttered all that he is said by the recorders of his life and teaching to have taught regarding the end of the world (admitting for the moment that the world and not merely Jerusalem was originally intended) is very doubtful. Be these things as they may, one thing is certain. After the crucifixion of Jesus, when the early church had identified him with the long-hoped-for Jewish Messiah and had undertaken to convince the world that he was such, they found themselves confronted with a very serious difficulty. The Jewish conception of messiahship involved national emancipation and the

utter subjection and unmerciful punishment of all Israel's enemies. This Jesus had failed to accomplish. There was but one way by which to meet that objection, namely, to declare the immediate return of Jesus to earth, when the primary details of the Jewish expectation would be fulfilled. Of course, as the early church grew and became more than a national movement, the program of Christ's return had to be modified and broadened sufficiently to do justice to the whole body of Christian adherents, whether Jewish or Gentile. A new emphasis was made. It was no longer the Jews who were to be emancipated from the oppression of their enemies and privileged with the world's government; this was to be the reward of all those, of whatever nationality they were, who believed in Jesus as the Messiah. But the expectation itself remained the same. Emancipation, revenge, and exaltation were its chief characteristics. Nor did the apostles of the early church fail to stimulate this hope. It became one of the most commonly believed tenets of the new faith. Though in some instances it proved a menace, the teaching was far from useless. At a time when the faith of the early Christians was being severely tested by cruel persecutions the doctrine proved most helpful. It became a source of vital strength to those called upon to suffer for the faith that Jesus was the fulfilment of the messianic hope. They were able to endure because they believed Christ would soon return to earth, at which time his enemies and the enemies of his church would be subdued, and the faithful would take possession of the new Kingdom Christ would establish, in

which Kingdom they would tranquilly reign, free from all fear of molestation. It is not surprising, therefore, to find apocalyptic writing continuing to make a popular appeal to those suffering under the wrongs and tyrannies of ruthless oppressors. New apocalypses made their appearances, their purposes being similar to those of an earlier date, viz., to encourage those persecuted and oppressed with the assurance that "domination will soon pass from the brutal powers of heathenism to the saints of the Most High." The vital difference between the apocalypses of Old Testament times and those of the Christian Era is this: that whereas the oppressed of the Maccabean period centered their hope in a coming Messiah, the hope of the early church found its expression in the belief that Jesus would speedily return to earth, revenge himself of his enemies, and establish his Kingdom among men, rewarding those who had been faithful to him by participation in the new order of things over which he, himself, would be King. Nor was the fate of the apocalypses of the first centuries dissimilar to that of the apocalypses of Old Testament times; for whereas several apocalypses of the Christian Era are still extant, only one found its way into our Protestant Bible, to wit, the Book of Revelation.

It is from these two sources that the advocates of the belief that the world is fast approaching its end draw their scriptural evidence in justification of the views they hold and teach. As compared with the whole Bible and its message considered as a whole, the proportion used for this purpose is indeed small. To say the least, a gross

injustice is done to the message of the Bible in its entirety by this method of isolating a small portion from the rest and using it as though it were the whole message. Nor is that all. Even with regard to that small section appropriated there is no attempt on the part of those using it to arrive at any clear understanding of the historical significance of the passages selected as proof texts, while the strange, dark symbolism so profusely used by apocalyptic writers is twisted and perverted to harmonize with, and to give authority to, the theory taught. Figures of speech and numbers, which can with the greatest ease be made to prove almost any theory, are manipulated with unscrupulous ingenuity. Truth is at a discount; for the quest is not for truth, but for that biblical testimony which is needed to give weight and authority to the theories believed and advocated.

What are the facts, then, regarding those portions of Scripture on which the propagandists of the second coming of Christ and the end of the world doctrines base their evidence, and from which they presume to receive divine sanction for the things that they teach? We have already seen how the apocalypses of the Bible, at least, were attempts on the part of the authors to meet the exigencies of acute situations, when the faith of those involved was being put to the severest tests. The Jewish nation and the early church, respectively, were suffering at the hands of pagan tyrants. In the extremity of their oppression and persecutions, one thing preserved their faith, enabled them to stand true to their convictions, and saved them from utter desperation. It was that hope

which no suffering or oppression could crush or destroy that apocalyptic writers sought to express in a distinctive and singular literary form. These authors bade their readers neither to falter in their purposes nor to allow the brutal wrongs under which they suffered to weaken their religious convictions. For their fortunes were soon and suddenly to be reversed. A Messiah was about to appear in their midst (in the case of the early church, Jesus was to reappear), when the existing order of things would be utterly destroyed and a new order established. In that day all their enemies would be subdued and severely punished for the wrongs they had inflicted, while the righteous would be exalted to places of rulership in the new and glorious Kingdom established. And it was this message that proved the secret of fidelity and endurance of a people humiliated, persecuted, and oppressed by ruthless tyrants who possessed irresponsible power over the lives of their victims.

Unfortunately the message of these authors was written in a language little understood by our own age, and one which lends itself to all manner of absurd interpretations. Unceasing efforts have been made during recent years to disperse the mystery surrounding the symbolism of apocalyptic literature, and to arrive at the meaning which the author intended to convey, and which was attached to those figures of speech by those receiving the message. And while a great deal still remains dark and obscure, scholarship has done much toward arriving at a truer interpretation of apocalyptic symbolism than that which is so frequently given and so

readily accepted. If biblical research and criticism have done nothing more, they have revealed the absurdity of taking literally that which was intended to possess a strictly symbolic significance. For example, there was no attempt on the part of these writers to provide a system of chronology by which men might arrive at the date of Christ's second coming or the end of the world. Those numbers which have lent themselves so readily to the formulation of chronological systems, calculated by those presenting them to convince men of the nearness of the end of the world, are now generally admitted by reputable scholars to be of purely symbolic significance and value. And even if scholarship had not reached that conclusion, one should have imagined, after so many ingenious calculations have been tabulated from these numbers which time has proved false, that mankind would have grown distrustful of any chronology that rests upon such a basis. And what is true of numbers is similarly true of certain figures of speech found in apocalyptic literature. "The Beast" or "Anti-Christ" of the Book of Revelation, for instance, has been identified, at different times, with certain men whose names were associated with events of far-reaching consequences for which they were held responsible. The author who first made use of these figures of speech undoubtedly intended that they should represent the then existing Roman emperor. But since that original use of the terms, "the Beast," or "Anti-Christ," has been identified in men's minds with the embodiment, in a single man or movement, of the world's worst elements.

In this way there were those of the sixteenth century who imagined that they beheld in the Protestant Reformation the presence of "the Beast of Revelation," whose presence was supposed to presage the world's last days. On the other hand, there were others who saw in the Pope of Reformation times the "Anti-Christ" of John's vision. At a later period Napoleon likewise received a similar notoriety, while many, in these days of cataclysmal happenings, imagine that they see in the Kaiser of Germany (he being held by them to be the author of the world's present sorrow and distress) that diabolical monster of the Book of Revelation, whose presence, we are told, is indicative of the immediate end of the world. But surely the fact bespeaks man's incurable credulity when, after so many false identifications of "the Beast" or "Anti-Christ" of the Book of Revelation have been made, there are still those who place implicit trust in such teachings.

If we desire to know the truth regarding the symbolism of apocalyptic literature, it will be well for us to acquaint ourselves with the findings of historical research and biblical scholarship. For considerable gains have been made during recent years toward a clearer understanding of the inner meaning of much of the symbolic language used by apocalyptic writers. In numerous instances there has been found in the figurative language of these writings a very significant message for the people for whom it was written, and incidentally one which may with advantage be readily applied to the conditions of our own modern life. Passages which to the casual reader of today would be

meaningless have been discovered to contain references of a highly historical nature and value; while the meaning of many symbols, dark and obscure to those unenlightened in matters of biblical research, is now known to, and made known by, those who have devoted their lives to a study of these questions. And if one thing more than another has been disclosed by the tireless efforts of the past century to arrive at the truth regarding apocalyptic writings, it is this: We have discovered that we must find in the history, customs, and theological ideas of the period in which apocalypses flourished the meaning of that symbolism by which these writers sought to clothe and to convey their thought. Until we know what was the message the writer wished his symbol to convey, and what interpretation was commonly given to that symbol by those receiving the message, we are not in a position to pronounce any verdict on the question. To give a literal interpretation to that which was intended to be taken symbolically, or to appropriate Scripture for the sole purpose of vindicating one's own theories, regardless of its historical setting or significance, is to misuse the Bible. And until we have learned the thought which the writer of any given passage intended to convey to his readers we have no moral right to give to it an interpretation of our own fancy, and then try to pass it off as the author's. At least let us be honest. We have a right to our own interpretation, provided we give it as our own; for the original meaning of much of our Bible will perhaps forever remain doubtful. It is when we give to Scripture a meaning which is not true to the known facts, and

declare it to be the author's intended message, that we are guilty of dishonesty. And had these precautions been taken in the use of Scripture we should not be hearing as much as we are today concerning the end of the world. For while the propagandists of this teaching claim for their absurd theories the warrant of Scripture, it is only by a misrepresentation of facts and a misuse of the Bible that an argument for their belief can be put forth and maintained.

Moreover, apart from the interpretations given to certain isolated passages or portions of Scripture, some account must be taken of the revelation of the Bible as a whole; and immediately one undertakes a candid and unbiased study of the subject, seeking to trace the history of the whole development of religious thought from its earliest and crudest conceptions to its finest and most ethical teachings as recorded in Scripture, an interesting discovery is made, to wit, that the Bible is a very human book. It is discovered that it is not so much a revelation of God's word to man as a record of man's word to God. In some of these words of human origin we have an attempt to articulate the deepest emotions of human nature; while in these efforts at articulation we have pronounced evidence of the writer's limitations. And it is precisely this evidence of limitation that marks the Bible for what it is, viz., the record of a progressive unfolding of religious consciousness. For the message of the Bible is inseparably associated with the growing consciousness and checkered fortunes of a particular people. Its revelation is a process in history covering a space of several centuries. From the

crudest beginnings the Jewish people eventually arrived at the highest moral and religious conceptions known to any age or race. But the fact that we need most to grasp is that their finest thought was not theirs from the earliest dawn of their national life; it took centuries to evolve. Nor must we take those cruder ideas and treat them as though they were on a par with the best in Jewish revelation. Just because the revelation of the Bible was a process in Jewish history, we are false to the facts and unfair to those who, from time to time, sought to express that revelation as it dawned upon their religious consciousness, if we dissect its message for the purpose of proving certain theories which we may chance to hold. For the message of the Bible is an inseparable whole; and to do full justice to the individualistic message of any particular portion of that larger revelation, its place in, and relation to, the whole must be taken into consideration. The justice of this method of procedure is at once made clear when we turn to some of those cruder conceptions of God and morals belonging to the earliest stages of Jewish religious development. Many of those religious ideas and practices fail to rise far above the level of those taught and practiced by heathen tribes. There is every reason for believing, for example, that the Israelites, at an early date in their history, practiced barbarous sacrificial rites and held, in common with the pagan tribes surrounding them, the sacredness of particular objects such as certain stones and trees. And these conceptions were put on record and are part of the revelation of the Bible. But no sane person would reason that

because these customs are found in the Bible God has inflicted upon humanity the present European war because the nations of the Christian world have ceased to practice that which he revealed through his word to be a religious obligation for all time. And yet, why not? It is in the Bible, and what is in the Bible is God's will concerning men. Would it be any more unreasonable than to take any other section of that Book and insist that it is the final revelation of God to men? Is not this the method used by those seeking to prove from Scripture that the signs of the times presage the end of the world? The message of a comparatively small section of Scripture is chosen, severed from the revelation as a whole, and then presented as the entire and final word of God to mankind. As a matter of fact, it is neither the central nor the primary fact of divine revelation; indeed, it is very much inferior to the highest religious and ethical conceptions of the Jewish prophets of Old Testament time. For the outstanding teaching of the books of Daniel and Revelation bears evidence of extreme vanity, narrowness, and the spirit of revenge—traits which find no place in the spirit and teaching of Jesus. What, in effect, these writers say is,

You are the chosen of God, the elect from the foundations of the world. The rest of mankind partake of the nature of Satan and belong to him. Today you suffer at the hands of your foes; but rejoice, for the time is not far distant when you shall trample them beneath your feet. And then, for all the wrongs you have suffered, your God shall torture and torment unmercifully these your oppressors. Woe betide your enemies in that day when God shall under-

take to vindicate you to the whole world as his own elect. Let this thought encourage you—the day of your exaltation, and the vengeance of your enemies, is at hand.

And it is from this message of Scripture that the promulgators of the doctrine that the end of the world is near draw their evidence, and when questioned protest that the Word of God warrants the beliefs that they teach.

How does this message of the apocalypses harmonize with the revelation of the Bible as a whole? Needless to say, it is false to the spirit of its highest ethical teaching and far removed from the fundamental principles of Jesus' life and message. The consummation of Jewish revelation is to be found in Jesus. The great central fact of the Bible is perhaps best expressed in Paul's words, "God was in Christ, reconciling the world unto Himself." That is at once the central fact and final word of divine revelation, as it is the summary of Christ's mission and message. The highest conception that the Bible gives us of God is that which represents him as a Father. Nor is that all. He is represented as a Father whose very essence is love, and whose love extends to all. Jesus taught that it was this fatherly love which had sent him forth into the world to seek and to save the lost, the least, and the last. The world was full of wayward children, men and women who were living out of harmony with God. It was the purpose of his mission on earth to reconcile these to God. For as Dr. Glover points out (*The Jesus of History*), the teaching of Jesus emphasizes God's need of his children being reconciled to him as much as men's need of their being reconciled to

God. And it was to accomplish this task that Jesus was sent forth from, and by, the Father: "God was in Christ, reconciling the world unto Himself." The revelation of the Bible is this, that God's purpose is not the destruction of the world, but the salvation of mankind from sin unto Himself.

If it is true, therefore, that this is the central, the primary, fact of God's revelation to man as recorded by Scripture, how are we to harmonize the essential purpose of God with the teaching of his intended destruction of the world before that purpose is accomplished? Only one logical conclusion can be reached, namely, that God has failed to reconcile the world to himself through Christ. If it be true that the end of the world is fast approaching, then it follows that the work of Jesus must be pronounced a failure. What he purposed and attempted to do by his mission to earth has come to naught. His dreams of world-conquest have proved a delusion, his teaching a jest, his endeavors an irony of fate, and his sufferings a cruel mockery. And what is more, we must admit the bankruptcy of all spiritual and moral forces. For if God must revert to physical force to accomplish what spiritual influences and moral means have failed to achieve, then we must acknowledge, in the failure of God to work out his purposes by the power of moral promptings and suasion, that might is right and physical stronger than spiritual forces. As Dean Mathews has pointed out in his little leaflet "Will Christ Come Again?" to teach that the world is quickly to be destroyed is to admit that God "cannot save the world by spiritual means. In

order to succeed he has to revert to physical brutality. He abandons morality and uses miraculous militarism. . . . Thus force is the final method by which God reigns."

But allowing for the moment that God should revert to physical force as a last resort in seeking to bring men unto himself, would such a method prove any more potent than the means abandoned? I think it will be readily conceded that physical brutalism would prove even less potent for reconciling the world unto God. For if history teaches us one lesson more than another it is that the indomitable spirit of man can never be coerced for aye by physical force. If spiritual means have failed, physical compulsion would be discovered to be even more impotent. Nothing could possibly be gained in the economy of God by his destruction of the universe. The hearts of men would remain unchanged, and the reconciliation of the world to God would still remain a task unaccomplished.

It is truer to the facts to believe that the date of the millennium rests with man, himself, to decide. Through the ages God has been seeking to reconcile the world to himself. And while he has not completely succeeded in accomplishing his divine purpose, neither has he utterly failed. Beginning with the individual and gradually leavening the whole of human society, the spirit and teaching of Jesus has been at work through the centuries. The whole movement of life has been in one direction: from the low to the high; from savagery to civilization; from civilization to a higher civilization; "a continuous action, never lasting, never

resting, the sublimest, the most convincing revelation that we know." And the inner, vital impulse of this evolving process has been the spirit of Christ, ever impelling the individual and the Christian world to higher stages of life and conduct. And despite the dismal, discouraging facts of the hour spiritual forces are neither dead nor bankrupt. For Christ still lives:

. . . . above the smoke
Of crashing arms, and bloody thrust;
In sodden trenches, breaking hearts,
And in the homes all desolate,
Where soldier son and patriot sire
Have left but memories, sweet and
sore—

Yes, He still lives!

And He will live—when war is done,
When war of nations, wars of men
Have ceased to take their fearsome toll
Of snuffed-out lives and broken hearts;
In grime-dimmed tenements and slum,
In mills where molten iron streams,
In quiet fields where humble toil
Goes hand in hand with bounteous
God—

He yet will live!

Christ has not come, but he is coming. He is coming every day in larger, richer, fuller measure. He is coming in cleaner politics, better industrial conditions, purer recreations, a fairer distribution of wealth, a more wholesome social life, in greater kindness and kindly consideration for each other, in the abolition of vice, in a permanent and universal peace, and best of all in a deeper, richer, growing religious consciousness. The millennium is ours the minute we are ready for it. The present order of society will end, and a new heaven and a new earth will be established when the world is

willing, not only to profess, but to practice, the teaching of Jesus and to be actuated by his spirit and principles in

all things. "When ye shall see all these things, know that it is near, even at the doors."

RELIGION AND CEREMONY

MAX KAUFMAN

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Religion has always been associated with ceremony. It is through a study of the ceremonies of a people that we are informed concerning many of their religious beliefs. The *menorah* was an integral part of the temple service of the Hebrews; the cross has figured prominently in the service of the Catholic church; the crescent has been the revered symbol of the religion of the Turks. As closely connected, however, as are religion and ceremony they are essentially different and distinct one from the other. While ceremonies come and go, are substituted for others, and change form in their endless flux, religion always remains the same.

What is religion? Religion is an impulse imbedded in the heart of man which compels him to strive upward toward perfection. It is a yearning of the soul in man to transcend its own narrow limits and to soar to the heights of supreme excellence, where it may become identified with the noble, the lofty, the divine.

Every impulse seeks to express itself in action. Religion like the rest of man's impulses must express itself in some act, in some form, in some cere-

mony. Ceremony is the garb but not the essence of religion. It is an external garment which clothes, adorns, makes visible and palpable the unseen spirit, the inner feeling, religion. Religion, so lofty an ideal, must be kept fresh, clean, and pure. But ceremony, the garb of religion, becomes dirtied and sullied with the dust of ages and threatens to smother and bury that noble ideal which it was intended to beautify, and to adorn. If religion is to be kept unfaded its garments must be immaculate; and if these lose their saintly whiteness and their charm-bestowing powers they must be discarded, for fortunately, or unfortunately, people are in the habit of judging things by externals. Seeing the robe of religion soiled and sullied they are apt to lose their regard for religion itself.

Too much caution cannot be exercised when religion is made to take off its old mantle and don the new. Religion must never be violently stripped of its former vestments, nor should the latter be contemptuously flung aside as one would discard old rubbish. That which was once closely bound up with the sacred light of religion has itself become permeated with a holy glow that is

saintly, and worthy of respect. When the need draws nigh for religion to assume more living ceremonies, the old ones must be cautiously, tactfully, and gradually removed, and gently laid aside. The noble feelings which they once called forth must now be respected and delicately treated. But when must a particular ceremony be considered a cloak which religion has outworn and as such give way to another?

First we must be clear as to the purpose and function of ceremony. Ceremony is the handmaid, the servant of religion. It is but a means to an end. Ceremony is designed to fan into a blaze the slumbering spark of religious fire within the bosom of man. Its efficacy lies in the response that it is able to produce either in the feelings of a multitude or in those of but a single individual. It is not a rite to be observed for its own sake, nor for the occult and mysterious power that is inherent in it; for none of that exists. The ceremony in itself is of no value. It is neither good nor bad, neither holy nor profane, neither prosaic nor religious; but is so judged only with regard to the influence that it exerts upon the human heart.

The moment its stimulating power declines, when it fails to light up man's heart with a religious glow and stir him to acts of nobility and worth, when it becomes monotonous, sordid, formal, rigid, cold, then it is time to lay it aside. Religion is a vital force and must not be allowed to stagnate due to the congealed rigidity of a lifeless ceremony. Man is so constituted that a thing which at one time filled him with awe would if unchanged and constantly before his

eyes leave him indifferent and cold. This fact universally experienced is most often sadly disregarded. The ceremonies of religion effective in one age would be without religious vitality in another. The *tzitzit* on the arm and forehead of the ghetto Jew would make him feel a oneness with the Divine, but when worn by a liberal Jew of the twentieth century they would leave him unaffected and without emotion. When primitive man sacrificed his child to the god that he worshiped, he was filled with religious ecstasy; it was the highest form of self-surrender that he was capable of. Such a sacrifice offered today would fill us with horror.

It is the end and aim of religion's institutions to bring about an attitude in man which would make him strive to attain the noblest in all fields of endeavor. The spheres of business, labor, the arts, the crafts, the sciences, and all the minutiae of everyday life must reveal man's religious attitude. But how is this state of mind in man to be brought about?

It is to help to achieve that end that ceremony lays its claim. Ceremony may be made a vital part of religion. It should be the outward expression of the religious feeling within. There hardly can be any religion without ceremony. Every people, no matter how primitive or how advanced, must have its ceremonies. Social life necessitates their existence. They are the only means whereby a people can express its feelings. The removal of the hat gives the sign of respect. A bow is the symbol of courtesy. The raising of the flag stirs within the heart the feeling of patriotism.

Religion above all must have its

ceremonies to bring into the foreground the better emotions in man. A handshake sincerely given may change an entire life-career. It may serve as a check upon the downward course of a man's existence. A sympathetic sparkle in the eye or a gentle nod of encouragement may stimulate one to the elevation of one's self. A humble bow of the head, done in response to a sincere longing within to set one's self in harmony with the profound mystery that surrounds us all, may more than all else attune the soul of man to work in unison with right. The pleading strains of music may melt the hardness of one's heart. The glowing colors of a painting may make one's spirit soar aloft.

The ideal ceremony would be that which would succeed in making man feel, not as an isolated, selfish, lonely creature in a desert of emptiness, but as a being which is a part of the Great Unknown that fills all that is. A ceremony that would make man fuse in sympathy and feel a oneness with the sublime All, which would bring him into communion with God—that ceremony is the goal to which the institutions of religion are to strive.

Such a ceremony, however, could not be constant but must ever change as man changes. Just what ceremonies will accomplish this end must depend wholly upon our knowledge of man's instincts and emotions as well as our conception of the way in which they may be called forth. It is with these facts that psychology deals. The church and the synagogue in order to stimulate in man the desire for religiosity and higher achievement must make the science of the mind their friend and ally.

Psychology, or the study of consciousness, deals with the effects of things upon man's mind. It seeks to determine the quality of the changes that certain things under given circumstances have wrought upon the mind of man. Psychology and the institutions of religion have therefore a great problem in common.

The church and the synagogue have heretofore not officially recognized the possibilities that the application of the results of psychological research would afford of increasing their attractive powers. It is a new step that religion is now forced to take, urged on by its desire to fill the constantly increasing number of empty pews. Empty pews do not necessarily show irreligious people but rather the failure of religion's institutions to provide the means whereby to stimulate in people their religious feelings. Religion must now look to the science which deals with the nature of the people's mind, in order to recharge its energies of attraction and stimulation.

To those who would deny the partnership of psychology and religion let it be said that it would be unwise to refuse to accept the hand of help in time of trouble. This is an age of mutual helpfulness in which no one is sufficient unto himself. It is an age of give and take; we live in the great world of exchange. Co-operation is the noble watchword of the times. We no longer regard religion as opposed to any of the truth-seeking processes in the world. We humbly acknowledge that we are all seeking in our limited spheres to unravel the great mystery that confronts us in a million and one different ways of our ever-struggling lives.

Let it no longer be the cry of religious leaders when they behold the growing army of irreligionists: "They possess not that noble sense which is a part of us. They are God-forsaken. They are the accursed. We are the elect. We belong to the chosen people. They are the outcasts of the Almighty."

If religion has value for some it has value for all. If it be of worth at all everyone must share in it. For religious leaders to declare that they and their flocks alone are privileged to enjoy the fruit and be happy beneath the protecting wings of religion is to maintain that religion favors aristocracy. Religion, if it be of the true sort, must shelter all of humankind, whether it be rich or poor, old or young, strong or weak. It must be a religion of democracy.

It must never be understood that the application of the mechanics obtained through the aid of psychological research for the purpose of arousing religious sentiment will suffice for the service of worship and religious devotion. Hollow indeed would such a worship be if it be worship at all. It is the spirit of reverence and awe that must permeate the

institutions of religion. Psychology, in giving us an insight into man's mind and its workings, would but help us to facilitate the expression of man's noblest emotions. It would but serve as a means to the desired end, to stimulate religious feeling for the purpose of noble living.

The wheels of progress are moving slowly and heavily. In a similar manner does religion journey. Most often when everything is way on the march it is religion that ponderously lags behind. The time has come to lubricate the wheels to make its movements more easy. Viewed in this light there are wonderful opportunities for the active and energetic ministers of religion. Religion must have as its aim to saturate all mankind with religious fervor and enthusiasm. It can do a great deal to accomplish this end through ceremony—ceremony that ennobles, that stirs, that touches the heart. Religion is a universal fire by which every human being can warm. No one is to be denied the blessing of its soothing and healing rays. The great responsibility upon the shoulders of the ministers of religion is to furnish the means.

THE MIRACULOUS ELEMENT IN MARK'S GOSPEL

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For a while Mark's Gospel had quite a vogue with certain critics who hoped by means of it to get rid of the Johannine Christ and the Pauline Christ. In Mark we have the "Historical Jesus" instead of the "Theological Christ."¹ But the issue is now seen to be quite otherwise. Pfeiderer confesses it:

On the other hand, it must not be overlooked that even this oldest Gospel-writer is guided by a decided apologetic purpose in the selection and manipulation of his material. He wrote for Heathen-Christians and wished to awaken or confirm the conviction that despite the rejection by the Jews, Jesus of Nazareth was proven to be the Christ and the Son of God by wonders and signs of every kind, especially by the wonders of baptism, transfiguration, and resurrection, that his victorious struggle against the Jewish priestly and liturgical service erected a new Temple beyond the senses in the congregation of Christ-believers in the place of the old one of the senses, and that by the blood which he had shed for many, he established a new covenant to take the place of the old covenant of the law.²

Here Pfeiderer has correctly presented the purpose and method of Mark's Gospel, though he himself has no sympathy with that purpose.

"Mark represents an earlier stage of apologetic authorship, and hence a comparatively clearer and more naïve presentation of tradition."³ He notes that Mark is free from the stories of the birth of Jesus found in Matthew and Luke, "religious legends of no historical value,"⁴ but even Mark gives "the miraculous event of the messianic sanctification of Jesus by a celestial voice and the descent of the Spirit in the shape of a dove" which "is self-evidently not history, but legend."⁵

It is clear, therefore, that we have not reached solid ground with critics like Pfeiderer when we get back of John and Paul, back of Luke and Matthew, to Mark and Q (the Logia of Jesus). These two earliest sources of our knowledge of Jesus are vitiated for them by the presence of the miraculous element in the life of Jesus. The only way to get at the facts about Jesus, according to Pfeiderer and Schmiedel, is to drop all the supernatural and the miraculous and to construct our picture of Jesus out of the remnant. Schmiedel curtly dismisses the deity of Christ as impossible, since he was man, and such a union in one person is impossible.⁶ Weinel says, "From the Gospels we

¹ Cf. J. Estlin Carpenter, *The Historical Jesus and the Theological Christ*.

² *Christian Origins* (trans., 1906), p. 219.

³ *Ibid.*, p. 217.

⁴ *Ibid.*, p. 83.

⁵ *Ibid.*

⁶ "Gospels," *Encyclopaedia Biblica*.

must seek the human being." Bousset in his *Jesus* holds that Jesus never transcends the purely human and never presents himself as the object of faith. M. Jones files this complaint against the liberal Christology that "it draws a portrait of Jesus which does not overstep the limits of the human, and yet claims for this conception of the ideal man the very extremes of religious value, and sets him up as an object of religious worship."¹ That is profoundly true. Jones adds this pregnant sentence: "It has frankly broken with orthodoxy and its miraculous Christ, and yet retains for him a central and unique position in relation to humanity."

The first and foremost miraculous element in the Gospel of Mark is Jesus himself. The very headline of the Gospel is "The Beginning of the Gospel of Jesus Christ, the Son of God" (1:1). Some manuscripts omit "the Son of God," but Pfeiderer is quite right in his contention that this Gospel means to prove Jesus to be the Son of God as truly as the Fourth Gospel does. Jesus is received thus and makes this claim. "Of the supernatural, other-worldly claims of Jesus of Nazareth there can be no question, and there would have been none, but for a small circle of pedants who were anxious to retain the name and privilege of Christian while rejecting every element that gave the Faith its power."² This supernatural Christ is in Mark's Gospel. The Spirit comes upon him as a dove at his baptism (1:10), the Father addresses him as his Son (1:11), the angels minister to him in his temptation (1:13), he is trans-

figured on the mountain and talks with Moses and Elijah, and the Father again addresses him as his Son (9:2-7), he affirms to the High Priest that he is the Son of the Blessed (14:61 f.), he rises from the grave in proof of his claims to be the Son of God (16:6), and in the disputed close of the Gospel (16:9-20) there is additional proof of Christ's resurrection and ascension.

The miracles wrought by Jesus come in this atmosphere and have to be considered as natural expressions of the divine energy possessed by Jesus. It is idle to strip away the miracles and retain the teachings. The two are so interwoven in Mark's Gospel that nothing of real value would remain. We have to face therefore in this earliest of our Gospels precisely the same problem that confronts us in John's Gospel, the credibility of the narratives with the miraculous element in them. It will not do to say that the age was credulous and that men were predisposed to accept Jesus as divine. The Gospels themselves reveal precisely the opposite situation. Jesus wrought and taught in the midst of a keenly critical atmosphere with all the ecclesiastical leaders hostile to him, and with his own disciples utterly unable to grasp the spiritual aspect of his mission and the promise of his own resurrection. They were so skeptical on this point that it required repeated manifestations to convince them of the reality of his resurrection. This is the great miracle of the Gospels, then, Jesus himself. Once credit the fact of his deity, the rest follows natu-

¹ *The New Testament in the Twentieth Century* (1914), p. 21.

² Figgis, *Civilization at the Cross-Roads*, p. 146.

rally. And there is no other way to take Mark's Gospel.

It comes back at last to our idea of God. J. Wendland¹ argues that without a belief in miracles we cannot conceive of a real, living God. We may think of an absentee God, or of a pantheistic universe, but not of a personal God who reigns in his world. The scientific objection to miracle has lost much of its force. The world is now seen to be, not static, but in a constant state of change. Theistic evolution "is not less but more favourable to the belief in miracles. It is not a finished machine, but a growing organism, that the world appears."² One may or may not accept the theory of theistic evolution. Atheistic evolution, of course, denies the existence of God and tries to explain everything in terms of materialism. But outside of Haeckel's *Riddle of the Universe* few modern scientists go to that extreme. Matthew Arnold's dictum that miracles do not happen fails to satisfy scientists like Sir Oliver Lodge,³ who finds that life transcends while combining with and controlling physical forces. Even Huxley with his agnosticism refused to deny the possibility of miracles.⁴ "The root question or outstanding controversy between science and faith rests upon two distinct conceptions of the universe."⁵ The one is that of a material universe absolutely sufficient in itself, and completely furnished for its origination and career. The other is that of a physical universe, open to and dominated by a

spiritual universe. We must make our choice, therefore, between these two conceptions before we come to the study of Mark's Gospel. No one today talks about violation of the laws of nature by miracle. We ourselves overcome the law of gravity by climbing, and now by flying in the air, but the law of gravity operates all the time. We overcome it by force of will. Surely God has his own personal will at all times, and is himself superior to all the laws that he has laid down for his universe.

Without further apology, therefore, we can come to Mark's Gospel and note the miracles wrought by Jesus. They are usually given as eighteen, but it all depends on what we consider a miracle. We note the demoniac in the synagogue in Capernaum (1:23-27), Peter's mother-in-law (1:30), the leper (1:40-45), the paralytic (2:1-12), the man with a withered hand (3:1-6), stilling the tempest (4:35-41), the Gadarene demoniac (5:1-20), the woman with an issue of blood (5:25-34), raising of Jairus' daughter (5:21-24, 35-43), feeding the five thousand (6:31-44), walking on the sea (4:45-52), the daughter of the Syro-Phoenician woman (7:24-30), the deaf and dumb man (7:31-37), feeding the four thousand (8:1-9), the blind man at Bethsaida Julius (8:22-26), the deaf and dumb demoniac and epileptic (9:14-29), blind Bartimaeus (10:46-52), the withering of the fig tree (11:12-14, 20-25), and the cleansing of the temple (11:15-18). There are nineteen in this

¹ *Miracles and Christianity*.

² Garvie, "Miracles," Hastings' *One Volume Bible Dictionary*.

³ *Life and Matter*, p. 198.

⁴ *Science and Christian Tradition*.

⁵ Sir Oliver Lodge, *Hibbert Journal*, October, 1902.

list, which counts the cleansing of the temple as a miracle, as T. H. Wright does in *Hastings' Dictionary of Christ and the Gospels* (article "Miracles"). Leaving that out we have eighteen.

But this list is by no means complete, for in Mark we have a number of general descriptions of a great many miracles wrought by Jesus. There is absolutely no means of telling how many miracles were performed by Jesus. They probably ran up into many thousands. "And he healed many that were sick with divers diseases, and cast out many demons" (1:34). "And he went into their synagogues throughout all Galilee, preaching and casting out demons" (1:39). "Lest they should throng him: for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him" (3:9 f.). "And the scribes that came down from Jerusalem said, He hath Beelzebub, and, By the prince of the demons casteth he out the demons" (3:22). "And he could do there no mighty work, save that he laid his hands upon a few sick folk and healed them" (6:5). "And ran about that whole region and began to carry about on their beds those that were sick, where they heard he was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the market-places, and besought him that they might touch if it were but the border of his garment: and as many as touched were made whole" (6:55 f.). One has only to let his imagination work a little to see the vast scale of this work of healing on the part of Jesus. One may note in passing also the work done

by the apostles on this tour of Galilee: "And they cast out many demons and anointed with oil many that were sick and healed them" (6:13). If one will take out of Mark's Gospel all the miracles wrought by Jesus and every mention of the miraculous or the supernatural, he will have only a mutilated fragment. Wright tries it for the first three chapters of Mark just to show what a bare skeleton is left. "In most of the reports the action of Jesus is so interwoven with unmistakably authentic words that the two elements cannot be separated." It is clear, therefore, that in Mark's as in John's Gospel (20:30 f.) a selection has been made of representative miracles without any idea of exhaustiveness.

The common division of Christ's miracles is into miracles on nature, miracles on man, and miracles on the spirit world. But there is no sharp line of cleavage. "Nature" with Christ covers all realms. He is at home everywhere. Human nature is a part of nature. The spirit world is also a part of God's world. Jesus is as much at home in his mastery of wind and wave as in healing a blind man. He expels the demons with the same ease with which he makes the loaves and fishes multiply for the five thousand and then for the four thousand. He walks on the sea and withers the fig tree at a word. He raises the dead and attacks with uniform success all sorts of diseases. We get a very little way in understanding Christ's power by any analysis of the kind of miracles wrought. Some were miracles of creative power, some of Providence. Some were miracles of

¹ Bruce, "Jesus," *Encyclopaedia Biblica*.

personal faith, some of intercession, some of compassion, as those on the sabbath day and raising the dead.

It is easier for modern men to understand some of Christ's cures than others. The cases of nervous disorder are now better understood because we know more about the influence of the mind on the body than we once did. But if these cures seem to us more credible than was once the case, we are not logically justified in repudiating the rest, as Harnack does, who will not believe that "a stormy sea was stilled by a word." The rather we should be constrained to believe what we cannot explain, since so much has become plainer. The Duke of Argyll¹ pertinently suggests that God has laws unknown to us. They operate regardless of our ignorance of them. Instance electricity, the atom, radium, and other discoveries that are revolutionary to us.

We must always remember that the miracles of Jesus did not seem miraculous or unusual to him. The most real thing in his earthly life was his fellowship with his Father. The Fourth Gospel makes this perfectly plain (cf. John, chap. 5), but it comes out in Mark's Gospel also (1:1, 35; 9:7; 13:32). Jesus is here seen as a citizen of two worlds. He is the Son of man and the Son of God. He approaches human sin and sickness with the heart of the Beloved Physician that he is, but with the skill and power of the Father whose Son he is. He is thus able to make an unerring diagnosis and to touch the springs of life to drive away the germs of disease. We are fearfully

and wonderfully made, and Jesus releases in men the forces of life that win the victory in the wonderful fight going on in all of us for life or death. The miracles of Jesus are consonant with his loving heart of pity and tenderness. "If it be a revelation of grace, the miracles also must be gracious."²

So then we must not draw a line between miracle and fact. A hundred years ago the aeroplane would have seemed a miracle. A railroad train in Gaul would have frightened Julius Caesar and his legions. "A miracle is on one side of it not a fact of this world, but of the invisible world."³ But it becomes a part of this world when it has taken place. A fact is a fact whether we comprehend it or not. Hume thought that he had disposed of miracles by saying that they could not be proved. But men do the most astounding things. An engineer proved conclusively that a steamship could never cross the Atlantic Ocean, because it could not carry coal enough to get across. But the steamship went on across all the same. Nothing is impossible with God, nothing that is worth while, that is good, that appeals to God's heart. He has the power to do what he wills to do. That is the end of the whole matter.

Sanday⁴ considers it proved "that miracles were really performed by Christ," but holds that our problem today is "the difficulty of exactly correlating and harmonizing the ideas of the twentieth century with those of the first." That is undoubtedly true, but the solution may not be quite what

¹ *Reign of Law*, p. 16.

² Bruce, *The Miraculous Element in the Gospels*, p. 290.

³ Mozley, *Miracles*, p. 102.

⁴ "Miracles," *Standard Bible Dictionary*.

Sanday suggests. "We may lay it down as most probable that there is somewhere in the nature of things a possible adjustment of the facts historically verified with a reasonably interpreted philosophy of nature." Possibly so, for this is a cautious statement according to Sanday's habit. But we maintain that the credibility of the miracles of Jesus does not depend upon our being able to square them with the current philosophy of nature which we may hold, a constantly changing theory. But Sanday is wholly correct in his view that "the key to miracle" lies in the personality of God. If there are latent possibilities in man, who can say what God can or cannot do? If Christ is both God and man, we cannot properly deny to him the power of God.

The miracles of Jesus will continue to be attacked, as by Thompson,¹ but there are modern defenders, like Illing-

worth² and Ballard,³ who know how to interpret modern thought in harmony with the law and will of God. It is true that today more emphasis is laid upon the spiritual and ethical content of the Gospels than upon the miracles and the supernatural attestation of the message.⁴ But it is not true that we can give up the miraculous element in Mark or any of the Gospels and have anything left that is worth while. We should have mere scraps of narrative with disjointed sayings, and a purely human Jesus who was one of the most mistaken of men; a teacher full of hallucinations about himself; a miracle-monger like Simon Magus, not the Wonder-Worker of Mark's Gospel; a disappointed and misguided leader of a forlorn hope, not the Savior of the world who gave his life a ransom for many (Mark 10:45); a teacher out of touch with modern life, not the star of hope for a sin-stricken race.

¹ *Miracles in the New Testament*, 1911.

² *Gospel Miracles*, 1915.

³ *Miracles of Unbelief*, 1904.

⁴ G. A. Gordon, *Religion and Miracle*, 1909.

CURRENT OPINION

Has the Clergy Failed in Leadership?

A remarkable article from the pen of Rev. J. H. Odell, which appeared in the February number of the *Atlantic Monthly* under the title "Peter Sat by the Fire and Warmed Himself," has caused considerable stir among the churchmen of America. Mr. Odell asks, Where was the spiritual leadership of America during the thirty-two months when Europe and Asia were passing through the early Gehenna of war? What prelate or bishop or ecclesiastical dignitary undertook the work of spiritual interpretation? What convocation, or conference, or assembly spoke convincingly to the national conscience? Altar and pulpit were silent. Such silence cannot be excused on the basis of the President's plea for neutrality. Since when and on whose authority have prophets and apostles surrendered their spiritual function of interpretation into the keeping of rulers and cabinets? The case for the clergy is made worse when one realizes that the conscience of America has been educated to the real meaning of the world-tragedy by laymen—novelists, artists, soldiers—while the ordained leaders stood idly aside. Still worse, the clergy knew the facts with regard to the German mind; knew where German thought had placed the old sacred things of Christianity; knew the attitude of the German spiritual leaders to the state and to mankind; yet they were silent. The very fact that the clergy of Germany had capitulated as slaves of the Kaiser and had given up the old glory of spiritual heroism in the name of righteousness should have stirred America's spiritual leaders. "The preachers of America who had all the facts on their library shelves and in current periodic literature never uttered an indictment loud enough to cause the male members of their churches to fuzzle a drive

in their Sunday morning foursome at the Country Club."

Jesus Christ was of a different stamp. One wonders whether the ministry has ever studied the life of Jesus of Nazareth. He took, in the teeth of his people's hopes, the path which led to death. He struck the pride of his people in the face and cut the underpinning from beneath their popular philosophy. No one has outranked him in manhood, heroism, fortitude. Confronted with anything which destroyed human rights the kindly smile died from his face and the cloud of awful anger gathered on his brow.

Would Jesus of Nazareth have been neutral in word and thought while Germany was raping Belgium, distributing typhus germs throughout Siberia, instigating and guiding Turkey in the slaughter of the Armenians, tearing up treaties and rending international law, assassinating Edith Cavell and Captain Fryatt, shielding its soldiers during the Piave fighting with the bodies of Italian women, sinking hospital ships, and acting generally on all the highways of the world like a carefully organized band of demented fiends?

If not, then why was the modern ministry so scrupulously neutral, so benignly dumb? In spite of a few scattered voices it must be solemnly stated that the vastest of the world's tragedies came and the church was not its interpreter.

When America did awake, it was not the church, but the Young Men's Christian Association which came forward to serve as the social, moral, and spiritual guide and guardian of the soldiers. In spite of all, there are ministers everywhere still building denominational fences as though the war had not changed everything. "Though the whole world be in the crucible and every institution on the earth be in the melting-pot, yet the Christian church must be permitted

to jog along, doing as it has always done, feeling as it has always felt, and enjoying the dignity and reverence it has always claimed." But laymen are awake. They see now that only essentials count. They are demanding an immediate spiritual interpretation of the present awful world-drama. Spiritual meanings throb in modern world-events. Cannot the clergy read them for the people? Spiritual opportunities such as those of today come but rarely in the life of the race. If the ministry cannot lead now, what place can it expect to hold in the new world that will follow the war?

Out of a flood of replies, some bitter, but many enthusiastic in approval, the April number of the *Atlantic Monthly* carries the reply of Reverend George Parkin Atwater under the title, "Peter Stood and Warned Himself." He feels that neutrality, pacifism, complacency, denominationalism, and the German theories in theology and statecraft deserve the castigation given them. But a defense may be made of the modern American clergy. Theirs is no easy task amid the feverish soap-box oratory and the popular turmoil of today. These men are not fiery-tongued orators saturated with the wisdom of the ages and commanding vast assemblages; neither are they luxurious and isolated devotees of idle reflection. They are hard-working, underpaid, long-suffering plodders living lives of sacrifice in every corner of the land. They do their duty humbly and quietly. They have no adequate way of reaching the public, for people will not come to their churches and the newspapers prefer a prize fight to religion. Yet they are a vast influence. As a matter of fact it is the church, not the home, which gives the rising generation what moral education it has. It has not been the example of the worldlings which has inspired the flower of the nation to offer itself for service overseas; that was the work of the churches and the clergy. "The church boys went to war at the call. It

was not our Christian young manhood that was lashed into war with the draft."

The church has spoken in deeds. The Young Men's Christian Association and the Red Cross are really the church at work. If they did not exist they would have to be created as the instruments by which a united church might serve its soldiers. Moreover, the complete representative of the American church in France is the United States Army overseas. Our Army is preaching the sermon of the American church to Germany. If the church had opposed war or had sat by the fire warming itself, the nation could not have put an army overseas without draft riots. The church prepared the people. No power on earth could have silenced the thousands of voices that arose from Christian pulpits. "The clergy and the church of our nation spoke and spoke with power. Hot, flaying, excoriating, scaring words of righteous indignation and anger have been poured out from our pulpits." The clergy spoke plainly. No one man, however pre-eminent, could have produced the smallest fraction of the result that the thousands of clergy produced in so interpreting the deeper issues of the war. Conventions also have spoken. Both in deeds and words the church has shown that she stands on the side of right against wrong and in a war to victory.

After his defense Dr. Atwater strikes a new note of deep seriousness:

Today the duty of the church is slowly getting a different emphasis. The church must and will set its face against the moral iniquity, the utterly unpardonable desertion of its cause, of concluding a peace based on any other consideration than the complete mastery and dissipation of every evil organization or movement of government which has shown itself to be the cruel and heartless foe of humanity. Better that every man in America should go to the plains and farms to wrest a living from the soil, better that every woman should turn again the spinning-wheel and churn, better that every vestige of our material civilization be swept

away than that we should compromise the issue between righteousness and evil. Now is the time for the church to awaken to its new peril of bankruptcy and demolition unless it begins at once to speak, as it has spoken for war, for the complete and final and overwhelming victory for righteousness which alone will save mankind from a moral decay more fatal than death.

The Christian Doctrine of War

The foregoing theme is the subject of a lengthy essay in the January number of the *Princeton Theological Review* by Professor William Brenton Greene, Jr. Over against the contention that the continuance of war proves the failure of Christian ethics he argues that Christianity makes no claim as to the cessation of war. Christianity and war are not necessarily mutually exclusive. The powerlessness of Christian ethics has not been established by the war, for Christianity makes no claim for her ethics apart from the supernatural religion of the divine Christ from which the ethics have been divorced.

Moreover, war has in itself a moral effect when carried on as a means of obtaining or maintaining justice. Defensive war emphasizes the unique worth of the spiritual. It teaches us to sacrifice wealth, health, comfort, family, even life, for the right. Hence they misconceive the attitude of Christian ethics who teach that it is never right to go to war.

Individual and National Ethics

The *New Republic* for March 23 has an article from the pen of Professor John Dewey entitled "Morals and the Conduct of States," in which he sets forth the cause of the separation of private and public morals and points out the consequences of an assimilation of national and private codes to each other. The lamentation over the gulf which separates the morality of the good individual and the ethics of nations overlooks the fact that morals are relative to social

organization. Individuals have to be moral because they can. They can be because they are partakers in modes of associated life which confer powers and impose responsibilities. States are non-moral in their activities because of the absence of an inclusive society which defines and establishes rights.

Until nations are bound together by the law of a social order there cannot be any truly moral obligations existing among them. It might be a source of weakness to any one nation which should attempt to order its relations to others in genuinely moral terms before the higher social order was achieved. All protests, all sentimental vituperations of the wickedness of war, all demands for higher national morality are empty unless one is willing to fight for the establishment of a social organization which will make moral responsibilities and regulations a fact.

We are still incredibly subjectivistic in our moral ideas. If only there were a general recognition of the dependence of moral control upon social order all of the sentiment and well-wishing opinion that is now wasted would be utilized to establish a definitely organized federation of nations, not merely that certain moral obligations might be enforced, but also that a variety of new obligations might come into existence. The task of the league of nations is, not merely to make war more difficult, but to care for the economic and social needs which are now at the mercy of chance and at the ambition of individual states. Warlikeness is not the cause of war; a clash of interests due to the lack of organization is the cause. A supernational organization which over-sees, obviates, and adjusts the clashes will focus moral energies now scattered and make operative moral ideas now futile. It will align the moral code of state behavior with the best which obtains as to personal conduct. More than that, it will generalize that secularization or humanization of

morals which is now so halting and vagrant that it leads many persons to escape supernaturalism only to land in a half-suppressed skepticism as to the possibility of any intelligent and objective morals, anything beyond social convention or personal taste.

But it must be fought for. In just the degree in which the American conception of the war gains force and this war becomes a war for a new type of social organization it will be a war of compelling moral import.

A Retrospect and an Anticipation

Under the above title, Richard Roberts makes a survey of the period, 1517-1917, in the January *Hibbert Journal*. The Protestant Reformation was pre-eminently a revival of religion—it affirmed a spiritual principle which reached the springs of life and which has since determined the course of human affairs in other spheres than the religious. First appearing as a religious fact and a religious power it grew into a fact and a power over the whole life of man. The essential history of the modern world is the history of the fortunes of this principle of individualism in its application to human affairs.

In his lectures on the Turks, Newman argued that civilization passes through three stages—the age of faith, the age of analysis and scepticism, the age of materialism. Edward Carpenter has pointed out that no civilization has passed through the last stage; when this stage is reached dissolution and relapse to barbarism follow. "Where there is no vision the people perish." Mr. Roberts sees these stages in the post-Reformation world. First came the enthusiasm of the age of the new freedom. Then the criticism of English Deists, German Rationalists, and French Encyclopedists so discredited the religious synthesis that even the eighteenth-century evangelical revival could not stop the passage from skepticism to the age of materialism. "It is the tritest of commonplaces to call the nineteenth

century the age of materialism." So the modern world has run through Newman's three stages—may the present inferno of desolation and anguish be the tragic finale of a civilization?

Mr. Roberts feels that hope lies in another strand of the Reformation principle. With the Puritan resistance to the state-imposed religious practices began the struggle for modern political freedom. The struggle for religious liberty thus became a struggle for political liberty—so at length entered the era of democracy. "The reformation abolished the vested interests of the religious caste; the French revolution abolished the vested interests of the political caste; the next step will be the abolition of the vested interests of an economic caste—the plutocracy, the money power." The coming revolution is the affirmation of liberty as against privilege resting upon property. The age that is passing has been great and memorable in the achievement of freedom; perhaps its death-agonies are the birth-pangs of another principle of life without which freedom never can be perfect. The banner of the old order bore the word "Freedom"; the banner of the new will have the legend "Freedom and Fellowship." "And perhaps the church may be redeemed by the gift of a new prophetic word—a new evangelism which will call men to bind their brethren to themselves in a living comradeship."

Efficient Democracy

The demand is becoming insistent that we shall understand the meaning of democracy. In the March number of the *Scientific Monthly* Professor A. H. Wright has an article entitled "Scientific Criteria for Efficient Democratic Institutions" in which he answers the questions: What is the aim of democratic government? How may it escape the dangers due to conditions bred of its chiefest virtues? How may it, in a social order as yet imperfectly understood, find

the knowledge and method necessary for the formulation and prosecution of social policies vital to its continued existence?

For America the first question is answered by saying that the maximum possible of personal liberty and individual opportunity constitutes the aim and justification of our political life. Hence the material and social resources must be developed to the full. Our present political institutions do not satisfy this ideal requirement. Can the social scientist show the way? He is not yet sure of his standards; but for him a more difficult problem is that he is faced by the power of the professional politician. Accompanying the remarkable material progress of the last fifty years there has been a steady deterioration of government in quality and in power. A political stock-taking would show the national government restricted in power as is no other great government because based on a constitutional system constructed in apprehension of rather than in confidence in democratic institutions. The entire system is managed by party leaders who must placate supporting interests and who rarely venture upon disinterested public service. Legislation and administration reflect class demands. Governments thus become mere prizes of power and their results, spoils, concessions, or compromises.

What can be done? How can a democracy be persuaded to change its habits? Mr. Wright suggests: Since the professional politician finds the ease with which the franchise may be secured to be his mainstay, the franchise ought to be limited to those who undergo a preliminary training, who pass a psychological test and who, at registration, show a knowledge of issues and platforms involved. Furthermore, leaders should be trained in universities with the express purpose of entering local politics. The method of introducing bills in the legislature should be changed so as to give the program of the executive right of way.

Finally, constitutional changes should be made in a different way. Periodically the whole social and economic structure of the governmental area should be examined and then a governmental organization framed in the light of this information for the realization of democratic aims without regard to the framework of the past. "If throughout our operation of political institutions we advance patiently to the acceptance of the experimental attitude and the method of social diagnosis as our basis of action democracy may presently be safe for scientific standards."

The League of Nations

That the League of Nations idea is being taken seriously is evidenced by the amount of discussion given to it in the leading journals. The *Contemporary Review* for January carries an article from Lord Parmoor on the subject. He thinks the time has come when the whole question involved in the phrase "the League of Nations" should be carefully studied in a sympathetic spirit. The main argument of its advocates is that it will give permanency to the coming peace, at any rate that it will be a substantial safeguard against the outbreak of aggressive warfare and protect the innocent party against the wrongdoer. It is necessary to insist however that the central powers be included in the league and that an effective sanction be established against war. An effective sanction implies the possibility of an ultimate resort to force. Hence a preliminary should be disarmament, for the power of each member of the league should not be so constituted as to menace the power of the whole co-partnership or to make necessary the maintenance of an excessively large league force. In addition to disarmament there must be established, not an arbitration tribunal, but a permanent international court, judicial in character, and free from all suspicion of partiality. The Supreme

Court of the United States or the Judicial Committee of the Privy Council in England suggests the type.

The decision of the international court would have to be backed by an adequate sanction. A court whose orders could not be enforced would lose its authority and sink into insignificance. Two methods of sanction have been suggested—the sanction of industrial boycott and the sanction of armed force. In the Conference of the League of Nations held in 1916 in the United States the order of procedure against a sinning nation was laid down as first by the economic boycott and then by military force. The League of Nations is a serious and sane solution for the world's ill, and steps should be taken to formulate its organization on an effective basis.

Fact versus Dogma

Sir Oliver Lodge is bewildered by the fact that Christian orthodoxy continues to refuse to listen to the arguments and to use the findings of the field of psychical research. Under the foregoing caption he makes a plaintive appeal to the church in the January number of the *Nineteenth Century and After*. Of course the church has on the whole opposed discovery. Yet Christian faith cannot be kept immune from the influence of scientific investigation. It opposed astronomy and geology but was forced to yield. Is the modern church determined always to maintain this attitude and give way only when the forward drive of lay opinion is too strong?

He thinks the facts of psychical research ought to be welcomed by the church. Yet clerical objection is made against medium-

ship; it is called necromancy. One would have thought that Christianity, by diverting attention from the discarded body and concentrating more on the risen soul, would have justified and vivified a belief that the living and the departed were still all one family and all equally servants of a God to whom death and time were as nothing compared with life and absolute being. Therefore we might have supposed that Christianity would prepare our minds for intercourse with the departed. But modern churchmen limit spiritual intercourse to the distant past and treat the dead as for practical purposes nonexistent. They say Jesus would have condemned mediumship as necromancy. But do they not claim that Jesus really brought back the spirit of the boy at Nain? And what of Lazarus? Never in our rudimentary dealings with the dead do we think for a moment of the resuscitation of a corpse. The communion with the dead on the Mount of Transfiguration is nearer to the phenomena of modern mediumship. To believe in mediumship today makes belief in these old records possible. Mediumship, moreover, brings great comfort to many sorrowing ones. Will the church continue to denounce and oppose it? "If they persist in doing so, it will be at the peril not of themselves but of the church they hold dear. If the church truly has the privilege of a permanently guiding Divine Spirit it surely ought to be ready to receive new revelations of Divine truth." Christians who believe the records of the Bible cannot condemn spiritistic phenomena. Why cannot the church, with its marvelous possibilities, meet the facts of psychical research with a welcome?

THE CHURCH AND THE WORLD

MISSIONS

Encouraging Signs in Mexico

There has been much bloodshed and suffering in Mexico in recent years. Out of this remarkable results have issued. The *Missionary Review of the World*, March, speaks on this matter. First, there is a great desire among Mexicans to hear the evangelical message. The old Romanized Christianity has opposed progress and education. In fact, the revolution came about because of religious as well as economic abuses. The leaders of the new régime do not look with hope or favor upon the old order. They realize the need of a dynamic from some source that can effect national transformation. They are wondering and inquiring whether Protestantism can supply this dynamic. Also the common people have been shocked into a new spirit of open-mindedness and everywhere seek to hear the gospel. Ministers and workers are over-pressed with insistent calls.

Another striking aspect is the development of autonomy among the Mexican churches. Conditions during the revolution have enforced the absence of foreign missionaries much of the time. The burden of leadership, financial and spiritual, has been upon the Mexicans. They have met this responsibility in a remarkable way. The needs of the times forced upon the denominations a closer fellowship, and it is interesting to learn that some time ago at their national convention they appointed a committee to study the question of one united evangelical church in Mexico. Emphasis on the service side of the gospel is another result. "Evangelicals, of whom many are prominent workers in the new political program of their country, are now realizing that religion should contribute to the practical solution of all the many social, moral, and educa-

tional problems involved in the difficult period of reconstruction now being faced." There is furthermore a comprehensive plan of co-operation among the mission boards. Under this plan developments have been surprisingly favorable. Territorial adjustments have been made which prevent unnecessary overlapping of work. The Union Theological Seminary, Mexico City, was opened last May. It is supported by seven mission boards: two Methodist, two Presbyterian, the Congregationalists, Disciples, and Friends. The first five students applying for entrance there were members of five different communions. A committee on co-operation in Mexico, representing all the denominations, has been appointed to study the whole program of the Mexican Evangelical Church and to work with the general committee on co-operation in Latin America in carrying out co-operative plans. "When it is remembered that before the revolution there was not a single co-operative missionary enterprise in Mexico, no division of territory, and no committee to foster interdenominational work, it will be seen that remarkable progress has been made."

The Printed Page

In the *Moslem World*, April, the editor, Samuel M. Zwemer, D.D., discusses the printed page as a factor in missionary progress. He would not make it a substitute for the living voice, but he insists that its power as an evangelistic agency has never been realized. In this form the message is often more persuasive, more permanent, and reaches a larger audience than that spoken by human lips. It is the ubiquitous missionary, often entering closed lands and penetrating into the most secluded villages. "In many lands the post-office has become

an evangelistic agency. It carries Christian literature unobtrusively into the homes of all classes, and those who have tried this method are enthusiastic regarding its effectiveness and comparative economy." Editor Zwemer emphasizes especially the work of the American Christian Literature Society for Moslems, which for a number of years has co-operated closely with the Nile Mission Press in the preparation and circulation of Christian literature. In testimony of the power of the printed page we need but know that "nearly all the enquirers in Moslem lands have first been led to Christ by means of a book or tract." There is yet an important function for colporteurs and tract distributors. It is a method of approach open to all, and if it is followed with sympathy it is everywhere welcomed.

We need prayer that new writers may be raised up of God, that funds and leisure may be found to make present workers more effective; that the message of the printed page may be a tongue of fire, that all that is written may be founded on first-hand Oriental experience, not on translations of incidents and stories from the West. Above all, we need to hold before us the real aim of Christian literature: it is to quicken hearts and build up character. There has been enough literature of the controversial type, destructively critical of Islam.

The new era calls for a new program.

A Modern Mission

The editor of the *New East*, February, expresses some views of a modern mission. He says that the basis of an efficient modern mission is first of all thorough evangelism. But in this there is only a potential force as far as this life is concerned. There must be training and education. Experienced workers on the field know that thousands are arrested in spiritual, moral, and mental growth simply because the missionary sys-

tem of education did not influence them in the right way at the right time. For this reason a modern and really efficient mission must be a broader work than simply church work or ordinary mission-school work. The scholastic training of the old days is not sufficient now. A modern mission must study the social and industrial conditions of its own field and engage the best-trained men and women to develop technical and normal schools, using as the basis for their work the natural products and materials of their own district.

A War-Time Program for Local Churches

All of the churches are now doing some kind of war service, but because of lack of standardization of program the service is not as uniform or as effective as it should be. Much of the work has been done without careful thought or planning. *Men and Missions*, March, has something to say on this subject: "The natural consequence is that the churches have not rendered the efficient service, the co-operative labor, of which they are capable. There has been duplication of effort, and there has been waste." Following this statement the editor directs attention to a source that was designed to straighten out this tangle, namely, the General War-Time Commission of the Churches. It has issued a pamphlet containing a complete program for the guidance of local churches in their war work. It is designed for churches that are distant from training camps. The program deals in all possible ways in which different-circumstanced churches can organize and supervise the best kind of war work. The pamphlet may be had of the Federal Council of Churches, 105 East 22d Street, New York, N.Y.

RELIGIOUS EDUCATION

The Religion of a Child under Four

In the *Graded Sunday School Magazine*, April, G. Walter Fiske discusses the subject indicated above. He recognizes that many insist that a child under four cannot be religious and that we should not try to make him so. Certainly he cannot be religious as an adult is religious, and to attempt to force upon him the religion of his father is to sin against the child. For this very reason wise Christian parents hesitate to place their little children in Sunday school until they make certain that the teacher knows the difference between the religion of the child and the religion of mature people. It is not at all necessary to regard the child as a pagan in his early years. During this period, even if he is not actually religious, he is getting his religious foundations. Therefore there should be great caution to avoid giving the child false ideas of God and of life. Things that are artificial, insincere, or unnatural to the child's consciousness should be shunned, while we gently but intelligently guide the ripening of instincts and the unfolding of the heart toward God and duty. But the child's early religious education includes vastly more than the definite teaching or imparting of religion. "It may well include all the significant beginnings of social life and of personal efficiency." Many simple human things are fundamental to the natural religious experience of the child.

The study of heredity makes it clear that moral character and a Christian conscience do not come to a child by organic inheritance any more than language does. They are all a part of his social inheritance. That is, he must be taught them. He must learn them by precept and example and develop them through practice; and a vast amount of these early beginnings occur within the first three years of life. . . . In those three miraculous years of babyhood the child grows more rapidly and more wonderfully, in every phase of his being, than at any other period of his life.

Many things go into the great life-foundation of these very early years, such as the training of hand and eye and ear to act co-operatively, the beginning of deftness and skill through general muscular co-ordination, the discriminating use of the uprushing instincts which so easily die by neglect or become habits, the right direction of play hunger so that through self-expression it becomes the great revealer and discoverer of life's joys and powers. "To have a hand in the guidance of the miracle of early life is the royal privilege of parents and teachers of the little child. The future of the church, the state, the race, depends on their devoted faithfulness to the interests of childhood."

Fifteenth Annual Meeting of the Religious Education Association

A small group conference converted to a successful, impressive convention; that was the effect of the theme "Organizing the Community" at the Fifteenth Annual Meeting of the Religious Education Association. Under war conditions it was deemed best to call this meeting at Hotel McAlpine, New York, on March 5 and 6, and to plan for a specialized conference; but the reputation of the participants and the vital importance of the theme attracted large numbers to this meeting. The papers discussed "The Basis of World Brotherhood," "The Methods of Training in Brotherhood," "The Forms of Community Organization," "The Functions of Community Factors," "Types of Community Leadership," "Educational Work in Special Communities." "The Declaration of Principles" made a strong statement as to the relations of the community to education in democracy. It affirmed:

Democracy and religion can be and ought to be two aspects of one and the same life. . . . To reveal God aright and to fulfil its function

in human life religion must become more moral and more democratic. The world-community can believe in no merely tribal or national God, with favorite children whose battles he fights, whose ambition he coddles, and to whom alone he grants glimpses of his will, not in a merely sovereign, autocratic God, who exploits men without feeling for their misery or regard for their desires. . . . The supreme bond of the world will be a God of right and justice, who owns all men as his children and who steadfastly seeks with them and through them the common good.

Dr. S. A. Eliot, president of the American Unitarian Association, was elected president for the current year. The general secretary reported an increase in membership during this year of war distraction, and sufficient funds in hand to pay all bills.

Seminaries Readjusting Their Courses

A conference of representatives of seven Baptist theological seminaries was held in Boston on March 12 and 13. This meeting was convened in response to the invitation of President George E. Horr, of Newton, referred to in the March issue of the *Biblical World*. The *Congregationalist and Advance*, March 28, makes mention of this conference, the purpose of which was to consider the essential preparation for the inevitable social reconstruction that must follow the war. There were in attendance also representatives from nearby seminaries of other denominations.

The "Indispensable Minimum" was ably analyzed by Professor Gerald Birney Smith, of the University of Chicago, who concluded that the war was a social revolution, that the triumph of democracy was now the chief concern of the church, and that all theological training should be to that end. The non-college man had his rights upheld by President Evans, of Crozer. The value of laboratory and clinical practice for the prospective minister was emphasized by Professor Alton, of Colgate, and Dean Farmer, of McMaster. The central place of soul-winning was urged by Professor English, of Newton, while Professor Robins, of Rochester,

gave new insight into the possibilities of religious education, while he pleaded for a proper conception of the teaching function of the ministry.

The Jewish University in Jerusalem

At the late historic Conference of the English Zionist Federation a very significant thing occurred, viz., the public announcement by Dr. Weizmann of the purchase of a site for the future Jewish University of Jerusalem. The need and possibility of such an institution was called to the attention of Sir John Gray Hill in July, 1913. On what proved to be his last visit to Jerusalem he came in touch with leaders of the Jewish National Movement in Palestine, and the basis of the negotiations was then laid which ultimately led to a successful conclusion. The *American Hebrew*, March 29, discusses this new undertaking.

Immediately after the deliverance of Jerusalem, the negotiations, which had been interrupted, were resumed.

Within sound of the guns, Jewry asks His Majesty's government to permit "full investigation into the feasibility of the scheme for founding a Jewish University in Palestine, and, should military and political exigencies permit, to take steps for the initial undertaking."

There are many purposes which the university is intended to serve. First, the restoration of the country to its normal life. To this end Palestine will need doctors, engineers, architects, biologists, chemists, botanists, and geologists. Secondly, the work to be achieved by the university for the inhabitants of the Jewish national home has to be considered. Its part will be all-important. It will be both the reflective and the directive force in the Jewish national life—bridging the various elements and co-ordinating the various kindred institutions. Thirdly, the university with its press and extension system, "radiating its light and attracting its force from a Jewish environment," can revitalize Jewry the world over. Fourthly, in its

effect upon the other nations of the world, this university "will be the center of Jewish

humanism, which unites Jewry in fellowship with the free people of the world."

CHURCH EFFICIENCY

The Cost of Saving Men

Joseph H. Odell discusses this in the *Continent* of January 31. He says that up to a certain point Christianity is something for which to be both proud and grateful. After amplifying this statement he concludes, "Christianity has penetrated and glorified all the common experiences of human life. Stripped of the sentiment, the idealism, and the charming traditions of the faith, life would be a coarse and brutal affair and society would probably fall back into barbaric chaos." We recognize this and are grateful, but here we stop. To go further would cost financially and economically. To apply the principles of Christ in all realms of life would be too exacting and expensive. To cure the current grave evils would require too much effort, and would create too much disturbance. We do not wish to cause any trouble, therefore instead of curing or killing these evils, we bind them with chains, limit them by law, protect ourselves against the extremes of their bad effects. Thus we tolerate saloons, rotten tenements, political corruption and such like, and conclude that after all Christianity is rather a merciless thing when put into practice.

The writer says further

The issue must be faced. Christianity stands for humanity, and we are always being brought to the sharp alternative: men or money. It costs heavily in cold cash to put safety devices into factories and mills, to abolish grade crossings, to give shop girls a half holiday once a week, to keep children out of the labor market, to establish parks and playgrounds in our tuberculosis centers. So long as Christ floats about us as incense and speaks to us in the soft cadence of chant and litany and appeals to us in stained glass and oriental imagery, he is welcome, thrice welcome; but the moment he obtrudes upon the conduct of our business, or forces himself upon

our annual balance sheet, or looks over our shoulders when we are calculating percentages upon our investments, he becomes a menace to our established order, and with grave courtesy, even with a sigh that marks our resignation to an unwelcome inevitable, we bid him depart out of our coasts.

Christ cannot do men good and cast out private and social devils without disturbing and changing the social, economic, political, or other conditions in which such devils thrive. It is time that Christians should recognize this.

The Rural Church

In his recent book, *Rural Sociology*, Paul L. Vogt, Ph.D., devotes two entire chapters to a consideration of the rural church. He holds that "it is accepted by the closest students of the rural problem that the hope of the future in building a sound rural civilization depends upon the efficiency with which the rural church performs its service." The ultimate disappearance of the religious impulse from rural life need not be a cause for alarm. It is there to stay. Furthermore the most effective expression of this impulse and the molding of the social relationships of the community on the right lines rest upon the church, whether it works through subordinate organizations of its own, or through other organizations in the community, or through both.

For the church to render its largest service in rural life some things must have consideration. One of the most important of these is the location of the church plant. The church of the countryside is in the future going to be located in the village. Statistics carefully gathered show that the drift of the church from the open country to the village is not a passing phenomenon, but that the

village is becoming more and more the center of rural social activity. Then, there must be definite changes in the ideals of church equipment. In the church building there must be provision for the service which the church expects to render to the community in advancing social welfare. Again, there must be a recasting of certain traditional religious beliefs that handicap the church in its community service. Also rural churches must change their ideals as to finances. There must be a method of direct and adequate payment of funds to the support of the church and a distribution of the burden of support according to ability. This will be done when the people become convinced that the service the church is performing in the community is worth while. Again, the vision of the service that the church must render to the community and to the whole world must be broadened.

In any successful constructive policy of rural church adjustment there must be the co-operation of people, ministers, and church administrative officials. It is a big undertaking, and involves the formation of a state-wide plan of readjustment agreed to by the representatives of all denominations concerned. It also demands cordial support of such a plan by all connected with the different denominations. Such a state-wide program is being worked out in the state of Ohio by the Ohio Rural Life Association working in co-operation with the Church and Country Life Department of the Federal Council of Churches. The initial work done was the inauguration of a state-wide survey by extensive correspondence, through which the location of every rural and village church was ascertained. Many important facts have been collected, such as the residence of the pastors, number of church membership, and denominational connections. To carry on the work an interdenominational committee has been formed. Membership in this is open to all denominations concerned with rural life.

The committee has formulated policies for dealing with the rural church problem and definite steps toward readjustment in local fields have already been taken. When the survey has been completed, it is proposed to work out a constructive plan which will involve among other things the following activities:

1. Assignment of every part of rural and village territory to some pastor as his specific field in order to prevent the present overlapping of service in some communities and the lack of pastoral representatives in others.

2. Plans for elimination of over-churching at points where such over-churching is unfavorable to church efficiency. The method of elimination will depend upon local conditions. In some churches withdrawal or trading with other denominations will be best. In others federation of denominations in common services, while maintaining denominational connections is desirable. In rare instances the abandonment of both old denominations and the substitution of an entirely new one may be desirable.

3. The working out of a comprehensive plan of service to the community for rural churches of all denominations.

In the development of this readjustment many very serious obstacles will be encountered. At present it appears that it will be best often to pursue a middle course whereby separate religious services can be maintained, but with co-operation in the recreational and social life of the community. For this purpose common headquarters are to be maintained by the joint action of all denominations, such work to be directed by a trained leader but under the control of a joint committee appointed from the various denominations concerned. In working out any such comprehensive plan of rural social and religious progress the heartiest co-operation of colleges and theological seminaries will be necessary. Those persons aspiring to efficient ministry in rural fields must have not only vision of the large field for service, and the standard religious training, but technical training as well.

THE BOOK OF THE MONTH

NEW ARCHAEOLOGICAL DISCOVERIES

SHIRLEY JACKSON CASE, PH.D., D.D.

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the University of Chicago

It was a happy thought that prompted Professor Cobern to write a book on the new archaeological discoveries.² He is concerned with those archaeological remains from the eastern Mediterranean world which shed light upon the history of Christianity during the early centuries of its existence. For the most part these discoveries are not "new" in the sense that they are now disclosed for the first time. Some of the data used were discovered a half-century or more ago, while others of more recent date were already well known to specialists. But the author has rendered a distinct and most praiseworthy service by bringing together in popular form for the use of the general reader a wealth of interesting information that was formerly available only in technical periodicals or in massive volumes that could be used to advantage only by experts. Not least attractive is the writer's enthusiasm, by which he makes the dead past live again as he depicts the experiences of the ancients who once moved among these relics of antiquity. A crumpled bit of papyrus, a fragment of parchment, a piece of broken pottery, or a few words scrawled upon a crumbling wall are for Professor Cobern living voices whose message he delights to pass on to the present.

The book is comprehensive in its scope. It begins with a description of those excavations which resulted in the recovery of

numerous papyri that had lain buried for centuries beneath the sands in the rubbish heaps of Egypt. The way in which these ancient documents have been brought to light from time to time forms a fascinating story. These finds include private correspondence, reports of local officials, and other brief records from the life of the common people written in the Greek as actually spoken by the populace of Egypt about the beginning of the Christian Era.

Presumably the Greek speech of Egypt at this time was practically the same as that used in other parts of the eastern Mediterranean. Hence these examples of the everyday speech have unique value as shedding light upon the contemporary writings of the early Christians preserved for us in the New Testament. A brief summary is given of the value of the papyri for the student of the text, grammar, style, and vocabulary of the New Testament.

The third section of the book deals with "Ancient New Testaments Recently Discovered." The oldest Greek manuscripts of the Bible, beginning with the recovery of *Codex Sinaiticus* by Tischendorf in 1859, are described. Then follows an account of parchment, vellum, and papyrus fragments of portions of the New Testament. Mention is also made of recently discovered translations of the New Testament into Syriac, Coptic, Latin, and other less widely used tongues.

² *The New Archaeological Discoveries and Their Bearing upon the New Testament and upon the Life and Times of the Primitive Church.* By Camden M. Cobern. Introduction by Edouard Naville. New York: Funk & Wagnalls, 1917. Pp. xxxiv+698. \$3.00.

Early Christian documents not included in the New Testament are treated in a separate section. Here we read about the recently discovered "Sayings" of Jesus, the fragmentary Gospel and Apocalypse of Peter, and other uncanonical gospels and acts. Considerable portions of these documents are reproduced, thus giving the reader a good idea of their contents. Large quotations are also made from the *Apology* of Aristides; the *Didache* is almost completely reproduced; examples of ancient prayers, amulets, and hymns are given at length; private and official Christian letters are cited; and other documents of a miscellaneous character are described and quoted.

Part II deals mainly with the monuments and inscriptions recovered through excavations at various burial places and ancient cities about the Mediterranean. From Palestine we are carried to Pompeii, and thence to the catacombs at Rome. The cemeteries in Egypt, gravestones in Phrygia, monuments in Dalmatia, and Christian remains still standing in the deserts of Syria are rapidly surveyed.

A special section is devoted to cities mentioned in the New Testament, a full hundred pages being given to an account of the discoveries made at thirty or more localities in Greece, Italy, Asia Minor, Syria, and the islands of the eastern Mediterranean. The reader is brought into the presence of many objects familiar to Paul and his fellow-laborers as they preached the new religion in the chief centers of life in that ancient world.

The final section, on "New Documentary and Other Evidence Throwing Light upon the Early Christian Centuries," is somewhat miscellaneous and seems to be in the nature of an afterthought. It treats of Palestine as a setting for the work of Jesus, and then proceeds to discuss "some literary habits

of the first century illustrated in the papyri." This is followed by a very brief account of new light upon the early Christian's gentile environment from classical sources. The most important discoveries and sources of information for Judaism are briefly recounted. Then the author reverts once more to the papyri, closing with a chapter on "Intellectual, Social, and Religious Life of the First and Adjoining Centuries as Seen in the Papyri," etc. A brief "recapitulation" assembles some additional illustrative items on a few topics previously discussed.

The attractiveness of the book is much enhanced by numerous illustrations of a widely varied character which bring before the reader some of the more interesting objects that have been unearthed by excavators.

A brief introduction by Professor Edouard Naville, of Geneva, adds nothing to the merit of the volume. On the contrary, it calls undue attention to an apologetic interest which occasionally emerges, but not in a very obtrusive way, throughout the body of the book. Archaeology, like Scripture, can be easily cited in favor of widely varying types of theological opinion. The archaeological remains of antiquity are just as much subject to *interpretation* as are the literary remains—a fact which Professor Naville seems to ignore when he affirms that the new discoveries have brought about a radical change in the methods and ruling principles of historical research.

Professor Cobern's work should serve well the purposes of an introduction for those who are entering upon this study for the first time, and it is a welcome handbook bringing together in reliable and attractive fashion the main outlines of the subject for those already acquainted with the field as a whole or in part.

BOOK NOTICES

A Social Theory of Religious Education. By George Albert Coe. New York: Scribner, 1917. Pp. xiii+361. \$1.50.

Within a year Professor Coe has given us two important and highly valuable books, first the *Psychology of Religion* and now this pioneer work in the theory and method of religious education. Social consciousness was evident in the first; it is dominating in the second. Here we have a frank acceptance of the social ideal as the aim in religion and the social factor as the principal one in education. These two meet in religious education, which the author regards as the organization of the experience of persons through membership in a society which is becoming a "divine-human industrial democracy." The emphasis of the book is on the practical side though the first section gives a careful statement of the social theory in modern education. But Professor Coe wastes no time in justifying that theory; he takes it largely for granted and applies it to the work and aim of religious institutions. The theory is carried out to its logical conclusions, demanding not only the rejection of the old curriculum but a redetermination of current materials and their use on the basis of social processes and social needs, and a reorganization of teaching method. If there are any who have been resting at the present station of achievement in religious education with a comfortable assurance of accomplishment, this book will be seriously disturbing to them. It exposes the shortcomings of many modern inventions and of some of the recently approved methods of church schools. But it also indicates the practical processes which grow out of the social theory and the method of applying them to these schools and to the other agencies of religious training. The broader aspects are considered in chapters on the relations between education under the state and under religious auspices, and in a study of the promotion and direction of religious education through denominational and other organizations. All through the book keen analysis, social passion, and vision combine with practical-mindedness to produce a prophetic survey of the larger future of religious education and a practical plan of realizing the ideal.

The Belief in God and Immortality. By James H. Leuba. Boston: Sherman, French & Co., 1916. Pp. xix+340. \$2.00.

In an earlier volume Professor Leuba "considered the origin, the nature, the function, and the future of the belief in 'personal' gods." He now gives us the results of a "similar study of the belief in personal immortality." The new

volume takes up (1) "the primary belief," primitive man's belief in the survival of the soul after death; (2) "the modern belief in immortality"; (3) the metaphysical arguments adduced to justify the modern belief and the attempts "made to demonstrate personal immortality by methods acceptable to science." Then follow (4) "a statistical study of the belief in a personal god and in personal immortality in the United States," and, finally, (5) a presentation of "certain facts and considerations bearing upon the present utility of the beliefs in a personal god and in immortality."

Perhaps the most interesting part of the book is the statistical section (4). Here are tabulated the answers to questionnaires upon the belief in a personal god and in personal immortality submitted to groups of college students, scientists, historians, sociologists, and psychologists. These answers lead Professor Leuba to the belief that organized Christianity is facing a "widespread rejection of its two fundamental dogmas—a rejection apparently destined to extend parallel with the diffusion of knowledge and the moral qualities that make for eminence in scholarly pursuits."

Professor Leuba had trouble with the philosophers to whom he also submitted a questionnaire. And the theologians were left out altogether. Were they put into the class of those lacking the "knowledge and the moral qualities that make for eminence in scholarly pursuits"? The reviewer is inclined to think that Professor Leuba might have been surprised at the answers to a questionnaire sent to these; that he might have found some of them less concerned about the dogmas of the church than he seems to be and as wide-awake to the real problems facing the church and modern society as are the scientists, historians, sociologists, and psychologists.

Our Bible, Its Origin, Character, and Value.

By H. L. Willett. Chicago: Christian Century Press, 1917. Pp. 278. \$1.35.

Professor Willett is unsurpassed in his ability to present the modern interpretation of the Bible from the platform to the general public. His long and successful experience in this kind of popularization admirably fits him to write a book along the same lines. It is doubtful whether there is upon the market any book which so well presents the great outstanding facts about the Bible which everybody ought to know. One great virtue of the book, in view of its purpose to reach the public as a whole, is that it for the most part confines itself to indisputable facts and indulges but little in the work

of interpretation, which always involves more or less subjectivism. The fields of knowledge opened up in this volume are such as the following: sacred books in general, the canon, translations and revisions of the Bible, textual criticism, higher criticism, inspiration, archaeology, authority, and influence of the Bible. Brief lists of books for further reading upon each of the nineteen chapters are appended. The presentation of the material is made attractive and interesting and the whole treatment is religiously oriented. Every Sunday-school teacher and religious worker should read this book as a beginning in the important task of becoming intelligently religious.

Sermons Preached in Westminster Abbey. By R. H. Charles. London: Macmillan, 1917. Pp. x+245. 5s.

Dean Charles has gathered here eighteen sermons preached in Westminster Abbey since the early months of 1914. They are not without reflection of the war, especially in an impetuous attack upon the United States for her neutral position, which is permitted to stand with a footnote in explanation. On the whole, however, the sermons move in the world of the scholar and the observer of spiritual facts without especial reference to their relation to the contemporary situation. The sermons are clear and earnest. They are almost entirely without illustration or any form of popular appeal. They move straight on in the discussion of their themes and demand close attention to follow their logical movement. Such a discourse as No. 14 (the sermons have no titles) on the use of the parable by Jesus cannot be brought into the catalogue of sermons by any definition. It is a technical study adapted to a meeting of scholars and ministers. The author does not seem to us to interpret Isa. 6:9, 10 accurately; Dr. George Adam Smith has done it far better. Sermon No. 3 is so reminiscent of Bushnell's "Unconscious Influence" as to miss what would be otherwise a strong discourse. The religious insight of Dean Charles is keen and his interpretation of the phenomena of the spiritual life is clarifying.

The Book of Joy. By John T. Faris. New York: Doran, 1917. Pp. 284. \$1.00.

Dr. Faris has already published four volumes of a similar character touching the great themes of the religious life. He has a wide acquaintance with contemporary literature and experience, from which he draws his illustrations. These are almost invariably pertinent and convincing. This is a wholesome book for all sorts of readers, a good dollar's worth to make one courageous in all sorts of weather. Dan Crawford, Alice Freeman Palmer, and a small host

of equally splendid human beings are in the book and so it is worth while.

Studies in the Parables of Jesus. By Halford E. Luccock. New York: Abingdon Press, 1917. Pp. 131. \$0.50.

This volume is designed as a textbook for "Study Courses for Adult Classes, Preparatory Schools, and Advanced Groups in Weekday Religious Instruction." There are thirteen studies, apparently planned to cover the studies of a three months' period. The text is fully printed; a clear explanation of it is given; then follow questions and subjects for reflection and discussion. Mr. Luccock succeeds in hitting the central truth in the parable; he keeps unnecessary details in their proper place; he suggests as much as he declares. This is an excellent book on the subject and ought to be widely used.

Noontime Messages in a College Chapel. By Twenty-five Well-known Preachers. Boston: Pilgrim Press, 1917. Pp. viii+181. \$1.25.

There is one contributor to this interesting volume who has no "Rev." before his name, George W. Coleman. All the others are ministers near Boston. Mr. Coleman prints a prayer at the beginning of each of his addresses. These are not "sermons" in the literal sense of the word and are fittingly called "messages." In general they are terse, clear, and timely. The quality is exceedingly uneven. There are flashes of insight and counsel that must remain with the students who heard the messages; take this from Dr. Ambrose White Vernon, "If a man strikes you, do not strike back; if a man strikes your ideal, then out with the whip!" Dean Hodges and Rev. Raymond Calkins make clear-cut statements of truth. We found ourselves comparing this volume with the familiar "Mornings in the College Chapel," by Francis G. Peabody and appreciating more than ever the wonderful force and beauty of those Harvard masterpieces, which these later utterances but distantly approach.

The Land of Enough. By Charles E. Jefferson. New York: Crowell, 1917. Pp. 60. \$0.50.

Dr. Jefferson's Christmas booklet is the story of a brother and sister who were never quite satisfied with what they had and one of whom, the sister, woke up in a land where there were no unsatisfied desires. Her misery may be imagined, for it was Christmas and Christmas is not a matter of gifts but is an affair of the spirit. She was happy at length when she came back to the old world where nobody is perfectly satisfied and there is a chance

to serve and help. There are abundant sentences as incisive as this, "Life on our planet would be unendurable if animals as well as human beings were permitted to chatter about their diseases."

Modernist Studies in the Life of Jesus. By Ray Oakley Miller. Boston: Sherman, French & Co., 1917. Pp. 52. \$0.80.

This book is curiously constructed. It contains seven short studies in the life and character of Jesus between which are set single-page meditations on subjects not relevant or particularly interesting. The author distinguishes between the transient and the permanent in the life of Jesus, arriving at the conclusion, "In the best sense in which religion is known, Jesus is its epitome." We do not discover anything "provincial" in the words "utmost parts of the world," as the author does. And why indulge again in the tiresome old pun "at-onement" for atonement? It is too senseless.

The Faith of a Middle-Aged Man. By Henry Kingman. Boston: Pilgrim Press, 1917. Pp. 250. \$1.25.

Dr. Henry Kingman of the Claremont, California, Congregational church has made a real contribution to those constructive statements of faith which our perplexed age is seeking to formulate. The book is tenderly personal, although the pronoun of the first person never is in evidence. The style is clear and beautiful. It is fearlessly practical. Note this principle and its application: "Our only safety is in honestly seeking the point of view of Jesus." ". . . . A man of middle age, with a daughter of his own whose purity and wholesome happiness are of immeasurable value in his eyes, should at least be able by sympathy to understand how Jesus would feel were he looking at the pretty chorus girls of some popular ballet" (pp. 146, 147). The chapter on "Faith's Inner Citadel" is clear and assuring. Dr. Kingman treats "The Place of the Cross" with insight, driving us back to the primal fact that we are concerned with Jesus "as lost men with a Savior" (p. 95). The author desires his book to be one of "assurance for troubled times." It is.

The Christian Ministry and Social Problems. By Charles D. Williams. New York: Macmillan, 1917. Pp. 133. \$1.00.

The militant bishop of Michigan is at his best in this volume, which is appropriately inscribed to Walter Rauschenbusch. There are five chapters; but, strangely enough, no table of

contents. The copy in our hands bears a perforated title-page with the words "Advance copy for review not for sale." Undoubtedly since the book has been put on the market this omission has been rectified. To issue a book without table of contents or index is, in these busy days, poor work on the part of publishers. Bishop Williams discusses "The New Social Conscience," "Wealth and Poverty," "Charity or Justice," "The True Radicalism," and "Some Practical Agenda." His criticism of the church is severe, but the wounds are those of a friend. He says, "We have largely lost the masses who followed Jesus and won the classes who crucified him" (p. 60). The discussion of the relation of charity and justice goes to the root of the matter with insight and energy. There is no better statement of the way in which the preacher should handle his social theories than the counsels of Bishop Williams on pages 95-102, illustrated by his own use of his convictions as a single-taxer. The volume is in the series "Church Principles for Lay People." It will be wholesome for laymen as well as ministers to read the book.

Church Advertising. Compiled by W. B. Ashley. Philadelphia: Lippincott, 1917. Pp. 200. \$1.00.

This book contains twenty papers of exceedingly uneven merit, given at the annual convention of the associated advertising clubs of the world in the section on church advertising in June, 1916. There are excellent suggestions of general principles in them, but like all occasional addresses they contain too much rhetoric and exhortation and too little definite direction. The pastor who seeks specific help in the matter of church advertising will still turn to Reisner and other real manuals.

Unser Luther. By Hans Preuss. Leipzig: Werner Scholl, 1917. Pp. 111. 80 Pf.

This little book is a Jubilee contribution to the General Evangelical Lutheran Conference. It portrays the course of Luther's life in its broad outlines, at the same time bringing out many of the charming details. It takes into careful account the most recent results of scientific research, but at the same time seeks to present these results in an attractive popular style. It seeks less to make a hostile assault on Rome than to set forth the true spiritual and evangelical characteristics of the hero whom it celebrates.

In order to make its presentation more exact and lifelike, sixty-six illustrations are distributed through the book. Many of these are little or not at all known.

While Shepherds Watched. By Richard Aumerle Maher. New York: Macmillan, 1917. Pp. 159. \$1.25.

The author, evidently a devout Roman Catholic, has given a delicate but highly fanciful interpretation of the first two chapters of Luke and the Gospel account of the Nativity. The weakness and strength of the treatment of the story appears in the chapter entitled "The Mother of My God." Mary is represented making the journey from Nazareth to Hebron and meeting on the way the rough soldiers, who toss a child toward the spearpoint, and the tax gatherers who are ejecting a family. She sees the crosses, too, where Herod put criminals to death. All these experiences react upon her delicate nature. She "was the most perfect of God's human creations"; and "because she was the Woman, the Woman of Promise, the cry of all women was the cry of her own soul." This exaltation of Mary seems to us to have little warrant in the New Testament; but it is a beautiful tradition and here receives a reverent and exquisite treatment. The book is beautifully made.

Whatever a Man Soweth. By W. Howard Snyder. Boston: Pilgrim Press, 1917. Pp. 74. \$0.50.

The writer here publishes two addresses which he well names "layman's sermons." The first gives the title to the book; the second is "The Race of Life." It is good talk, fitting, sensible and earnest. It gets down to earth in such sentences as these: "Do you see a hundred trains come in on a hundred consecutive days? Do you waste your time in gazing on street corners or in a never-ending game of 'pedro' or 'rummie'? If you do, remember that the harvest will be like the seed." Here is another: "Lust is man's endeavor to enjoy the pleasures of love without the responsibilities." Plain speaking like this is worth while.

The Wicked John Goode. By Horace Winthrop Scandlin. New York: Doran, 1917. Pp. 208. \$1.00.

Here we have a "vital document" out of the real life of the Bowery Mission in New York. The portrait shows us the face of a genuine man; the tale matches the rugged countenance. The story is told with fine reserve; there is no maudlin sentiment about it but rather the deep sincerities of a true and self-revealing soul. We read the story from the introduction by Thomas Mott Osborne to the conclusion by Dr. Hallimond, superintendent of the Bowery Mission, with growing interest. This is an experience that reveals the power of genuine Christianity. It stands with the

books of Begbie and *The Dry Dock of a Thousand Wrecks*, representing the most effective apologetic that Christianity has to offer to the world. The love that these men have for the Missions where they find their new life leads us to wonder if greater personal loyalty to the churches would not be insured if they were leading men into such new experiences as the Salvation Army and the Missions help their converts to attain. We commend this book to everyone who craves a fresh breath of sincerity and conviction and who is ready to have his heart kindled by another chapter of the acts of Christ.

A Parent's Job. By Columbus N. Millard. Boston: Pilgrim Press, 1917. Pp. vii+227. \$1.00.

The author writes with earnestness and clear style from the standpoint of a school principal to parents concerning their part in the education of children through the eighth grade. It is a book full of useful suggestions and generally sane and practical. The single chapter, "Health Habits," is worth the cost of the book. There is no appeal from the fundamental proposition that the success of our public schools depends upon closer co-operation between the teacher and the parent. This book will help in attaining this ideal.

Patriotism and Radicalism. By Mercer Green Johnston. Boston: Sherman, French & Co., 1917. Pp. 218. \$1.25.

Nine pieces of varied character compose this volume. They are chiefly concerned with the questions of American policy brought forth by the war. Two of them are devoted to Washington. There is a vigorous handling of the pacifist under the title "Paxomaniacs." The writer prints certain "Letters to Radicals" which are of no particular value. In one of these, dated March 15, 1917, the following interesting bit of autobiography is given: "At the close of a somewhat dramatic rectorship of Trinity Church, Newark—the leading Episcopal church of the Diocese of Newark, officered by representatives of vested interests trebly entrenched—I announced myself, for the first time, as a Socialist." This indicates the point of view from which the various addresses and papers are presented. They are earnest and interesting, but they make no contribution to our definition of American ideals.

Stories for Any Day. By Carolyn Sherwin Bailey. Boston: Pilgrim Press, 1917. Pp. 163. \$1.00.

The stories in this well-made book are supposed to be told by the finest sort of a grand-

father to children who are eager for the tales that begin "once upon a time." Perhaps grandfather is called "dear" a little too much to fit the facts in real life; active boys are less fond of that word than would seem from these stories. The best review we can give of the book is to report that we read the stories to two small boys who said simply, "Good! More."

The Churches of Christ in Time of War. Edited by Charles S. Macfarland. New York: Missionary Education Movement, 1917. Pp. vii+191. \$0.50.

The addresses and resolutions connected with the meeting of Protestant Christian forces in America called last May in Washington are gathered and published in this valuable little volume. The addresses were of a high order; but they seem to us the less important section of the book. The "Message to the Churches" is the central thing. It is probably as concrete as would have been desirable under the circumstances; but we are more than ever convinced that what is needed in these days is more specific direction and guidance and less rhetoric and exhortation. The churches need to have detailed programs furnished them, even indicating when the chairman of the meeting shall appoint the next committee and when they ought to hold their first meeting. Give us more programs, worked out and workable!

Ultimate Ideals. By Mary Taylor Blauvelt. Boston: Sherman, French & Co., 1917. Pp. 110. \$1.00.

The Beatitudes are interpreted by the author with all the joy and confidence of one who is sure that a real discovery of the meaning of old and misunderstood words has been made. The familiar sentences are set forth in their true content; but there is nothing of peculiar freshness in the interpretation. The book will be useful in a devotional way.

East by West: Essays in Transportation. By A. J. Morrison. Boston: Sherman, French & Co., 1917. Pp. 177. \$1.25.

The writer of this bewildering book has read a mass of printed matter. He says, "The Encyclopaedia's a weighty book; Smith's row of dictionaries took Me long to read at and digest (If so) from East back East by West: These, with a history or two,— Say, Finley, Grote,—commend to you I of my stays most warmly do."

The pages of prose that follow are not so bad as this; but they are of the same general sort.

Jesus—Teacher. By Frank Webster Smith. New York: Sturgis & Walton Co., 1916. Pp. xii+49. \$0.50.

The author is principal of the City Normal School of Paterson, New Jersey, and attempts to set forth the "method-principles of Jesus" for the guidance of teachers. But his arrangement of his material is disorderly and his style is obscure. A sentence will suffice: "*Dialectic* is a special type of language power." A trained teacher knows all that the little book contains, and an untrained teacher would only be mystified by trying to understand its counsels.

The Three Men of Judea: John, Jesus, and Paul. By Henry S. Stix. Chicago: Open Court Publishing Co., 1917. Pp. 101. \$1.00.

The three men whose character and work are sketched here "have had most to do with the founding of the Christian religion" in the judgment of the writer. He has done this piece of work in the hope that thereby he may help break down the barriers between Jew and Christian. The following quotation will display the general character of his work and method of presentation:

"In the three Gospels called the Synoptics, no mention is made of a divine birth. Not even the radical, zealous Paul, in his epistles to the Galatians and Romans, which are considered the only authentic letters of Paul, does he mention a divine origin for Jesus, although at the time the Greeks, as well as the Romans, held similar beliefs in regard to their heroes" (p. 46).

He describes Paul as follows: "Though ungainly in appearance, being short of stature with crooked legs, bushy eyebrows, and long nose, he nevertheless could sway a crowd by the magic power of speech and his keen, quick wit" (p. 53).

Paragraphs of similar character might be quoted at length. It is difficult to discover how such a representation of the three characters chosen can either throw any light upon them or serve to unite Jews and Christians.

Religious Education and Democracy. By Benjamin S. Winchester. New York: Abingdon Press, 1917. Pp. 293. \$1.50.

The title to this book is one of the most interesting that could strike the eye. The volume itself consists of two parts: the first is a survey of week-day religious instruction in America which was made for the Commission of Christian Education of the Federal Council of the Churches of Christ in America, and revised; the second contains various curricula which were examined in the preparation of the

survey or have been found worth preservation in this collection. The study of the present methods and practice of religious education in the schools is comprehensive, and the principles illustrated are well displayed. Perhaps the most valuable section is chapter xii, in which it is clearly shown that the church must have an adequate program for religious education in the community. This principle is not merely announced and dropped; Dr. Winchester offers many suggestions as to the way in which this is to be worked out in the local situation.

The Heart of a Mother-To-Be. By Mabel Hotchkiss Robbins. Boston: Pilgrim Press, 1917. Pp. 145. \$1.00.

This is one of those "intimate" books which is so likely to be a diary of slushy sentiment, but which, in this case, is saved from failure in almost every instance by the play of humor and the health of reality. It is tender and sweet; it is full of little character-sketches of the people that make up a neighborhood far from the centers of life and who are yet rich in their humanity and worth. The writer's memory of Kipling's line quoted on page 33 is not what we would expect from a school-marm; and occasionally the style is hazy. It is a quaint and healthful little book.

The Ministry of Jesus: A Harmony of the Synoptic Gospels. By Anita Saltonstall Ward. Boston: Pilgrim Press, 1917. Pp. xi+145. \$1.00.

This book has significance for Bible students quite beyond its modest size. It gives us a harmony of the Synoptic Gospels in most readable and attractive form. The publishers are to be commended for the clear page and the way in which the references have been handled. The Gospel of Mark is made the basis for the arrangement of the material. Passages from this primary source are indicated by an unobtrusive line at the side of the page. Additional material from the Synoptics is inserted, and its source shown by a marginal reference. The text is the American Standard Version. There will be little dissent from the order in which the material is arranged. The book deserves the commendation given it in an introduction by Dr. Ambrose White Vernon.

Eternity. By Ernst Haeckel. New York: The Truth Seeker Co., 1916. x+173 pages.

This is a translation of a booklet published in Germany after the war had been raging a little more than a year. It is the gospel of Monism offered as a consolation in time of war. It is a pathetic offering, in the first place because it so completely misinterprets Christianity, and in the second place because, after it has cleared

the field of superstitions, it presents as the constructive religion of the future only a few moral platitudes with rather uncertain logical connection with a mass of evolutionary-biological-metaphysical observations, couched in a vocabulary which demands a "partial glossary," kindly furnished by the publishers as a bookmark. A ludicrous feature is the appendix, in which the translator has collected certain "vivacious comments of a patriotic German on the turpitude of America and England," which might, if left in their original context, constitute "an interruption of the scientific, philosophic, and religious discussion which constitutes the main interest of the work." It is doubtful whether Haeckel himself would consider these utterances less valuable than the others.

Sermons on the International Sunday-School Lessons for 1918. By the Monday Club. Boston: Pilgrim Press, 1917. Pp. ix+369. \$1.15.

This is the forty-third series of sermons published by this group of ministers, centered chiefly in Boston, and united in one of the most delightful bonds of fellowship to be found in the Protestant ministry of America. The sermons are short, averaging about five pages. In some cases the treatment is expository of the text; in others it is on the topic suggested by the lesson. Among the writers Dean Charles R. Brown of Yale stands pre-eminent for his clarity and force. Note this introductory paragraph in a sermon on "Jacob's Deception": "Jacob and Esau—twins! But they were not at all alike—they were as unlike as William Howard Taft and Theodore Roosevelt."

With that start interest is bound to be aroused. It is maintained throughout the short, snappy exposition. The contributions are of uneven merit. Rev. Allen Eastman Cross writes with special freshness and charm. An index of passages interpreted ought to be added to the book.

Prayers for Use in Home, School and Sunday School. Selected by Frederica Beard. New York: Doran, 1917. Pp. 81. \$0.60.

The selections in this volume are made with excellent taste and cover a wide range of sources. The material is grouped in four sections: for little children under nine; for boys and girls up to fourteen; for young people; and prayers for use on special occasions. The book will be useful in the education of children in home and church.

A new edition has been issued of Professor Arthur S. Hoyt's volume on preaching (*The Work of Preaching*, Macmillan, \$1.50). To it have been added several new chapters which greatly enhance the value of the book.

THE AMERICAN INSTITUTE OF SACRED LITERATURE

THE REALITIES OF THE CHRISTIAN RELIGION

BY GERALD BIRNEY SMITH

and

THEODORE GERALD SOARES

Professors in the Divinity School of the University of Chicago

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STUDY V

CHRISTIAN LIVING

The full meaning of Christian faith is to be found only as we see how that faith may become a constant power in all realms of life. While the more conspicuous aspects of religion, such as public worship, impressive creeds, striking experiences of conversion, prayer, Bible-reading, and the like are of real importance, yet, after all, men ultimately judge a Christian by the way in which he lives among his neighbors rather than by merely formal religious acts.

Perhaps the most wonderful thing about the Christian religion is its power to transform and ennoble apparently commonplace details of life. To give a cup of cold water in the spirit of Christian discipleship is to receive the approval of Jesus. In this study we shall try to appreciate some of the fundamental aspects of Christian living. We shall first consider certain general principles, and then pass to specific Christian virtues and graces.

ACQUAINTANCE WITH JESUS

First day.—§ 77. One of the great gains coming from the modern historical method of studying the Bible is a fresh discovery of Jesus. Too frequently Christians have spent more energy in discussing abstruse theories concerning the "nature" of Christ than in becoming acquainted with Jesus himself. Read

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Mark 12:41-44. Jesus called attention to *inner values*, where men were accustomed to emphasize external deeds. How would acquaintance with Jesus affect one's attitude toward people too poor to count for much financially?

Second day.—§ 78. Read Luke 7:36-50. Remember that the Pharisees prided themselves on maintaining an exclusive society with high standards of behavior. What was the difference between their attitude toward the sinful woman and the attitude of Jesus? What effect would acquaintance with Jesus have on persons given to class prejudice? Is there especial need today for this influence of Jesus on our life?

Third day.—§ 79. Read John 15:9-15. What kind of relation between Jesus and his disciples is here emphasized? Can a Christian satisfy this ideal if he does not enter into a profound friendship with Jesus? Is it enough to engage in formal worship of Jesus without the spiritual communion here depicted?

Fourth day.—§ 80. The apostle Paul found the secret of spiritual power and joy in a wonderfully intimate communion with Christ. Read Rom. 8:35-39, and Gal. 2:20. What did Paul find in the character and work of Christ that gave him such triumphant joy? Would Paul have thought a Christian life complete without this experience of spiritual friendship?

Fifth day.—§ 81. Richard Watson Gilder has pictured a man in the second century, not knowing exactly how to define Christ's nature, but captivated by the character of Jesus:

If Jesus Christ be man and only man, I say
That of all mankind I will follow Him, and will follow him alway.
If Jesus Christ be God, and the Only God, I swear
I will follow Him through heaven and hell, the earth and sea and air.

If one is not able to state a theological conviction concerning Jesus, may one nevertheless enter into the joy of acquaintanceship? Would such acquaintanceship be a good way to find out what to believe concerning Jesus?

Sixth day.—St. Bernard of Clairvaux (1090-1153) found that the surest way in which to realize the love of God was to let Jesus teach him. Said he:

Observe that the heart's love is partly carnal; it is affected through the flesh of Christ and what he said and did while in the flesh. Filled with this love, the heart is readily touched by discourse upon his words and acts. . . . I deem the principal reason why the invisible God wished to be seen in the flesh, and as man hold intercourse with men, was that he might draw the affections of carnal men, who could only love carnally, to a salutary love of his flesh, and then on to a spiritual love.

Acquaintance with Jesus keeps one's relation to God from becoming vague and indefinite. Study St. Bernard's great hymn (found in any good hymnbook) beginning, "Jesus, thou joy of loving hearts." Make a list of the definite spiritual gains which St. Bernard here mentions as coming from a loving friendship with Jesus.

Seventh day.—Review the previous six studies and make a statement of your own, indicating what an acquaintanceship with Jesus brings into one's life. From your own knowledge of the Gospels select some incident in Jesus' life which means much to you, and carefully define what it means. Would our Christianity be richer or poorer if we were to attach less importance to doctrines *about* Jesus and more to personal acquaintance *with* Jesus?

LOYALTY TO GOD'S PURPOSE

Eighth day.—§ 82. Read Luke 12:16-21. Note the suggestive phrase, "rich toward God." Jesus was poor in this world's goods, but how rich he was toward God! Compare Matt. 6:19-21. How would such a relation to Jesus as that expounded in the previous days' studies help one to become rich toward God?

Ninth day.—§ 83. Read Mark 12:28-34. These two commandments of Jesus sum up the whole of Christian living. The various words used in vs. 30 are probably loosely used in order to emphasize complete devotion. But it is profitable to consider what is involved in a love which is not simply an emotion of the heart or a vague act of the "soul," but which demands the activity of one's *mind* and the employment of one's *strength*. Is a man "rich toward God" if he gives less serious thought to his religious life than to his business? What would be the difference between a "strong" Christian and a weak one?

God loves men. If a man is actually rich toward God, what will his attitude be toward his fellow-men? Why is the second commandment (vs. 31) a necessary consequence of the first?

Tenth day.—§ 84. Thomas Aquinas (1225-74) is the most famous theologian of mediaeval times. His works are to this day the basis of Roman Catholic theology. Study carefully the following prayer of his:

Grant me, I beseech thee, Almighty and most Merciful God, fervently to desire, wisely to search out, and perfectly to fulfil, all that is well pleasing to thee. Order thou my worldly condition to the glory of thy name; and, of all that thou requirest me to do, grant me the knowledge, the desire, and the ability that I may so fulfil it as I ought; and may my path to thee, I pray, be safe, straightforward, and perfect to the end.

Compare this with the "great commandment" of Jesus just studied. Notice especially the three things involved in devotion to the will of God—a fervent desire, a wise inquiry, and a practical activity. Genuine love demands careful thinking and active service as well as a right emotion.

CITIZENSHIP IN THE KINGDOM OF GOD

Eleventh day.—§ 85. Jesus' teaching was not a mere general exhortation to individuals. He constantly called attention to the Kingdom of God, in which his followers might find full satisfaction. Read Matt. 7:21-23, and notice that Jesus expects his followers to pass a definite test. What is the nature of the test? What is the meaning of the phrase in the Lord's Prayer, "Thy kingdom come, thy will be done on earth as it is in heaven"? The Kingdom of God means a society in which God's will shall be done. The Christian will be as eager for the realization of that society as he will be for personal purity of life.

Twelfth day.—§ 86. Read Matt. 20:20-28. How is one to attain a high place in the Kingdom? Jesus declared that membership in the Kingdom was conditioned on the possession of a life-purpose like his. He explicitly showed what that purpose was. "Not to be ministered unto, but to minister." When a mother ministers to her baby's needs everyone recognizes the beauty of her life. Is there anything finer than to see a loving son or daughter tenderly caring for an aged parent? A few years ago a crippled newsboy in Gary, Indiana, became a hero by giving a large portion of his skin to be grafted on the body of a girl who had

been terribly burned. The boy himself died. If every Christian were to have the spirit of ministry, would the Kingdom of God be realized?

Thirteenth day.—§ 87. Read the following and put in your own words the qualities of life demanded of a citizen of the Kingdom: Matt. 5:3, 19-20; 18:1-4; 19:23-26; 25:1-30. Are these the qualities that we ordinarily put first in our thought of the Christian life?

Fourteenth day.—Professor William Newton Clarke said: "A world that fulfilled the ideal of God's Kingdom would be a world in which men helped one another; and certainly the ideal would not draw any limits to the field of help, or confine helpful activities to any particular class of services from man to man. In his Kingdom God has not drawn any such lines of limitation or restriction." If this correctly expresses the spirit of Christian living, how would the Kingdom of God come in family relationships? in business? in politics? in international relationships? Says Rauschenbush, "The Kingdom of God is humanity organized according to the will of God." What practical meaning should a Christian find in the petition "Thy Kingdom come," in the Lord's Prayer?

CHRISTIAN VIRTUES AND GRACES

Fifteenth day.—§ 88. We have seen that Christian living means intimate friendship with Jesus, loyalty to God's purpose, and citizenship in the Kingdom of God. Out of these primary relations grow the characteristic virtues and graces of the Christian life. George Herbert wrote in the seventeenth century:

Who sweeps a room as for Thy laws,
Makes that and th' action fine.

Notice that it is the *inner motive* which gives to the action its value. Compare Jesus' valuation of the cup of cold water given "in the name of a disciple" (Matt. 10:42).

Sixteenth day.—§ 89. Read Gal. 5:13, 14; and I Cor., chap. 8. How will a Christian exercise his unquestionable rights? Paul was entirely free to disregard foolish scruples concerning meat offered to idols. But as a Christian he could not disregard the effect of his action on other men (I Cor. 8:10-13). A certain man who had a large sum of money in a bank was privately informed beforehand that the bank would shortly fail. He had a right to withdraw his money any time. He decided to let it remain in the bank and to share the fate of all depositors rather than to gain a selfish personal advantage. What made his action fine?

Seventeenth day.—§ 90. In his poem "A Glance behind the Curtain," James Russell Lowell represents Cromwell arguing whether it is not better to sail to New England in order to be free from tyranny. Cromwell decides to remain in England for a more unselfish task. Lowell makes him say:

What should we do in that small colony
Of pinched fanatics, who would rather choose
Freedom to clip an inch more from their hair
Than the great chance of setting England free?

Which is more important for a Christian, to attain personal freedom or to submit to limitations for the sake of helping others? When Germany invaded Belgium in 1914, England perhaps had the technical right to remain aloof. Which

would be more in accord with Christian ideals—to keep out of war at any price or to enlist for the sake of helping Belgium maintain her freedom?

Eighteenth day.—§ 91. At the opposite extreme from the ideal of unrestrained freedom is the ideal of extreme asceticism, where one seeks to be religious by painful self-denial. St. Simeon Stylites (390-459) lived for thirty years on top of a pillar, never once descending, devoting all his time to religious devotion and to preaching. His was an abnormally “simple life.” But he was dependent on his disciples to furnish what meager food and clothing he needed. Would you regard him as a good example of Christian living? If not, why not? Self-denial must be helpful to others exactly as freedom must be helpful to others.

Nineteenth day.—§ 92. Read Mark 2:15-20. Which did Jesus consider more important, his own reputation for strict piety, or the welfare of people, even if these latter were “publicans and sinners”? If fasting makes one’s relations to other people strained, is fasting a Christian virtue? “According to Jesus,” says Professor W. N. Clarke, “self-denial is always for a purpose. It is never for its own sake.” Compare the formal observance of meatless Fridays in Lent with the informal restrictions on food caused by the Great War. Is the latter as genuine an expression of Christian living as the former?

Twentieth day.—§ 93. Read Mark 7:1-23. Christian living involves a careful scrutiny of religious habits in order to be sure that one is maintaining fellowship with Jesus. Why are the scribes and the Pharisees condemned by Jesus? Can you name any modern religious habits which might stand in the way of a more spiritual life? Read Phil. 4:8, and in the light of this indicate the shortcomings of a man who thinks only of the externals of religion.

Twenty-first day.—§ 94. Most Christians must devote the greater part of their time to what are sometimes called “secular” pursuits—housekeeping, farming, working in stores or factories, and the like. Jesus was a layman, and his teachings are largely interpretations of the experiences of laymen. Read Luke 14:1-6; 15:3-32, as examples of a Christian valuation of everyday occupations. Is solicitude for the comfort and safety of farm animals an expression of Christian living? Is a father’s natural affection for his son a Christian virtue?

Twenty-second day.—§ 95. Read Matt. 6:19-33. In striking, picturesque language Jesus insists that a Christian must not let worldly interests and occupations withdraw his affections from God’s Kingdom. What is the difference in moral value between a miserly love for money and a love for domestic animals? Does the latter tend to make one helpful, while the former does not? Put in your own words the conception of food and clothing which one would have if he were a citizen of the Kingdom of God, i. e., if he were concerned with these in such a way as to be helpful toward others.

Twenty-third day.—Taking the tests of Christian living which have been discussed—fellowship with Jesus, loyalty to God’s purpose, citizenship in the Kingdom of God—what ideals ought to dominate a Christian business man? Can he live as a Christian if his business harms rather than helps people? Why is gambling unchristian? Is it a Christian thing to invest money simply for the purpose of getting the largest financial returns?

Twenty-fourth day.—If an employee works simply for the largest wages possible, is he expressing a Christian spirit? How would the spirit of helpfulness

lead a clerk to treat customers? Would such a Christian spirit make one a better clerk from a business point of view? Martin Luther, in one of his sermons, told the house servants to sweep and cook just as if Jesus were coming to be a guest in the house. Would work be spiritually significant if it were done in such a way as to win Jesus' approval?

Twenty-fifth day.—William Wilberforce (1759-1833) consecrated his Christian life to the endeavor to secure the abolition of the slave trade by England. He saw that the institution of slavery made impossible those relationships of helpfulness which belong to the Kingdom of God. Christian living made it imperative for him to labor for social changes. Today Christian living is leading to aggressive attempts to change the laws and customs relating to the sale of alcoholic drinks. Why does Christian experience stimulate social reforms? Can a Christian soldier today feel satisfied unless he has a burning passion to change the political conditions and traditions which lead to war?

Twenty-sixth day.—§ 96. Read Eph. 3:14-21. The apostle Paul had been through many hard experiences. He had encountered suspicion and hostility on the part of Jews, he had unflinchingly undertaken a stupendous missionary task, he had met with discouragements, and spent his last days as a prisoner. But this prayer of his reveals the consciousness of inexhaustible inner strength and joy. What it means to be "rich toward God" is eloquently set forth. Adoniram Judson, the pioneer missionary from America to Asia, spent seven weary years in Burmah before making a single convert. Yet he said, "I do not know that I shall live to see a single convert, but I feel that I would not leave my present situation to be a king." What gave to Paul and to Judson their triumphant optimism?

Twenty-seventh day.—§ 97. An unknown poet in the seventeenth century wrote:

Though Christ a thousand times
In Bethlehem be born
If he's not born in thee
Thy soul is still forlorn.

The cross on Golgotha
Will never save thy soul,
The cross in thine own heart
Alone can make thee whole.

Hold thou! where runnest thou?
Know heaven is in thee
Seek'st thou for God elsewhere,
His face thou'lt never see.

Christian living means the inner personal possession of God, so that one may share the life of God in every experience.

Twenty-eighth day.—§ 98. Read I Cor., chap. 13. Jesus defined Christian living in terms of love to God and to man. Study carefully the list of achievements which are due to love (vss. 4-7), and picture the character of a man thus endowed. Would such a man reveal a spiritual relationship to an unseen source of power? How would fellowship with Christ make possible such inner resources?

Twenty-ninth day.—§ 99. Study Washington Gladden's hymn beginning "O Master, let me walk with thee," and make a list of the results there suggested of such fellowship with Jesus.

This month's study should make it clear that the most essential aspect of Christian living is the experience of an uplifting and strengthening relationship to the divine power revealed in Jesus. To the man who is not a Christian, life often seems so full of hardships and stern duties that it yields little surplus joy and satisfaction. The Christian faces such hardships and tasks with the consciousness of being reinforced by God's purpose and love. It is easy to let religion sink to the level of mere duties and to miss the best thing about Christianity, viz., a wonderful friendship with Jesus which brings the power and presence of God into daily life. Never was this kind of Christian living more needed than in the perplexing and distressing times in which we live.

QUESTIONS FOR REVIEW

1. In the estimation of Jesus, which was more important, formal religious devotion or acts of service?
2. Describe Jesus' attitude toward different classes of society.
3. Is a friendship with Jesus possible for those who have not seen him in the flesh?
4. What is meant by being "rich toward God"?
5. How do you think the condition of being "rich toward God" compares, in satisfaction with that of possessing material riches, provided one could have but one of these blessings?
6. In what two commands does Jesus sum up all Christian living?
7. Why is the second command a necessary consequence of the first?
8. What do you understand by using all one's mind and all one's strength in loving God?
9. What did Jesus mean by the "Kingdom of God"?
10. How can followers of Jesus hasten the coming of this Kingdom?
11. Put in your own words the qualities of life demanded of a citizen of the Kingdom.
12. Show how these qualities can be manifested: (a) in the family, (b) by the merchant, (c) in politics, (d) in international relationships.
13. What attitude has a genuine Christian toward his *rights*?
14. What choice did America have to make in connection with the European war?
15. How can you criticize the action of Simeon Stylites and others like him?
16. In the terms of common life, what opportunity for manifesting Christian principles has the farmer?
17. In the business world, what principles of gain and investment must dominate a man who has close fellowship with Jesus?
18. How would such a fellowship influence the clerk, the servant in the house, or the man who works for wages?
19. What gave to Paul and to men like Judson their triumphant optimism?
20. Reviewing the entire month's study and, meditating upon your own experience of fellowship with Jesus, give a list of the results which it seems to you come from such a fellowship.

SUGGESTIONS TO LEADERS OF CLASSES

The most valuable programs for the work of the present month will be those which will lead the members of the group to survey a large number of Christian lives manifesting different types of Christian experience. People of today do not read Christian biographies. There are few written which are of interest. Yet through no other source can they so easily see and recognize the defects in the type of Christian life which is to be avoided and the characteristics of those which are to be admired and emulated. On account of the lack of readable books containing such biographies it will not be possible to give here a definite program which can be applied in all communities. Much will depend upon the resources of the public library or other libraries to which the group has access.

Perhaps the first meeting could be devoted to a study of the evidences of fellowship with Jesus which can be seen in the lives of: (1) Paul; (2) Savonarola, or some other great religious character; (3) Lincoln, or some other great statesman; (4) a great business man; and (5) a great missionary—Judson or some other. Each of these may be presented by a different member of the group. For the discussion which follows a choice may be made between: (a) Is the Kingdom of God more nearly realized on earth today than at any previous period in the world's history? (b) Are the qualities of life demanded for Jesus' standard for the Kingdom of God practical in the world as now constituted?

The second meeting of the month may be given to stories of hermits and religious devotees of past ages. A second feature may be the presentation of a few hymns from the church hymnbook which suggest the right sort of fellowship with Jesus, and perhaps a few examples of those which are diametrically opposed to them.

Such questions as the following may be discussed: Why is our ideal of Christianity so different from that of the hermits and religious devotees of the past? Would the kind of Christianity which these people had be of use in the world today? Does it exist in the world today? What is the difference between characters such as these and the Christian martyrs? Are there Christian martyrs in the world today?

These questions will suggest many others. Leaders should be guided throughout the work of this month by the interest of the group, and if some other plan for making the work of the club interesting and profitable seems best, it should be adopted without reference to the foregoing suggestions.

Suggestions for Reading

William Newton Clarke: *The Ideal of Jesus.*

Francis G. Peabody: *Jesus Christ and the Christian Character.*

Harry Emerson Fordick: *The Meaning of Faith.*

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CAN WE LOVE OUR ENEMIES?

Yes, we can love them, but we cannot like them. Affection cannot be aroused by enmities. Christian love does not condone evil. Nor does Jesus insist on any such miracle. To love people is to treat them as we should like to be treated, and to wish them well. If their enmity to us is due to our own wrongdoing, we must remove the cause, cost it what it may. If it is due to their wrongdoing, we must try to get them to abandon their practices. If they then refuse to be reconciled, they are to be ostracized.

That is the plain teaching of Jesus.

Can we love our enemies while we are at war with them? Not if our love means affection for them or indifference to their wrongdoing. Love for enemies does not mean that we should suffer them to do others harm; that we should approve their brutality, condone their atrocities, or submit to their oppression. We have a nation to preserve, a civilization, political ideals, and liberties to safeguard.

We shall love the Germans in the sense that we shall be reconciled with them as soon as they convince us that we have done them wrong or they are converted to a regard for human rights and international justice. If they refuse such reconciliation, persist in robbing other nations, justify rape, massacres, deportations, starvation, and terrorization in the name of patriotism, love for them will not lead us to neglect love for their victims. If they threaten the world with the sword, we shall protect the world with the sword.

Love for our enemies cannot make us indifferent to our obligation to protect those who are not our enemies. That too is love, and of the noblest sort.

Love for our enemies is not moral if it deadens our indignation against the crimes they perpetrate.

Love for our enemies will not keep us from killing them if they compel us to choose that as the only way in which our love for their victims can find expression. We did not choose the method. We tried to bring Germany to a regard for others and its own best inheritance. We turned one cheek and then another. We were forced into war when we sought peace, into violence when we preferred reconciliation, to draw the sword when we pleaded for the olive branch.

Love has stern duties just because it is love. Not to fulfil these duties is injustice to the victims of organized injustice.

We need not hate Germany in the sense that we wish it ill. We have no desire to crush the nation because it is un-Christian. We shall not soil our souls by vengeance. German women shall not suffer at our hands because Belgian women have suffered unmentionable injury from German soldiers. German civilians shall not be shot because Belgian and French civilians have been shot in batches. German workmen and farmers will not be made slaves of martial law because the workmen and farmers of Belgium, France, Poland, and the Ukraine have been deported and maltreated. Germans need not fear we shall violate treaties because they have made a mockery of treaties.

Indignation and loathing are not hatred. Self-protection is not vindictiveness. National action for the sake of world-peace is not vengeance.

Christians do not hate because they fight. We seek not vengeance but international justice. When peace comes we shall ask no indemnities or punitive suffering. We shall help Germans when Germans will let us help them. Our sense of justice will extend to them as to all the world.

But such love will not excuse their brutalities or make us indifferent to the danger of the repetition of German crimes.

We shall love our enemies, but we shall not disarm until they are harmless. If they repent and bring forth fruits meet for repentance, we shall welcome their return to civilization.

Until that day we shall fight them. For love that seeks to do men good is cowardice when it refuses to prevent them from doing wrong.

PROPHETIC ILLUSION

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It cannot be denied that in this age an evolutionary philosophy is furnishing the working hypothesis for the world's most constructive thought. A chief note in the best philosophy and science of the day is the prophetic. But as between the predictive ideals and fulfilment there is always an expansive territory of illusion. In universal nature man is the supreme goal of evolution. Evolutionistic creation, through all its eonian processes, has wrought slowly but surely toward the production of man. Man is the finality of the creative process. Beyond him no superior order is to be expected. But ideally, how greatly disappointing in realization is the present race of men!

As if to give concrete exhibition of the real ideals of the evolutionary process history has now and then staged itself with a great genius. Moses, Isaiah, Plato, St. Paul, Augustine, Luther, Shakespeare, Dante, Newton, Darwin, Lincoln—these and their like are names that glorify history. They luminously translate the high possibilities of the race. But far beneath the altitudes where such have dwelt how populous are the shadowed and obscure plains where dwell the hordes which have as yet developed but a rudimentary and anemic intellectual and ethical life!

But let the true note of history be still that of prophecy. The redeeming fact is that men, all men, however

depressed their present status, are potential of infinite improvement, of unmeasured attainments in character and in wisdom. The highest ideals of evolution, its confident promise of a perfect humanity yet to be, are at best prophecies of slow fulfilment. The disciples of evolution, as those of Hebrew prophecy, so far as the present order is concerned and as decided by all the larger measurements of the situation, will die without sight or experience of fruited ideals.

Consulting history, nothing seems more in evidence than that spirit of illusion which utters itself as a very negation of prophecy. Sir Thomas Moore wrote his *Utopia*; but Sir Thomas died on the block. In the thirties Victor Hugo predicted in glowing terms the near time when kings and despots would be displaced, when enlightened democracies would hold triumphant sway. But Hugo himself lived to see his own loved France more than once plunged in revolution and in blood, her fairest cities sacked and devastated by ruthless conquest. If he were now living he might be tempted to think that the very cosmos is in diabolical conspiracy against his holiest ideals. It was but yesterday when the grounds of optimism for the world's future weal seemed more numerous, more rich, more obvious than ever before. A more confident, a deeper, a more widely voiced note of prophecy for the future of humanity

than has ever before found expression in human thought has uttered itself in our very day. The seers of righteousness, of human brotherhood, of social justice and morality, of business equity, of political cleanness, of the rights of the individual, of a sacred educational heritage for childhood, of world-peace, were never clearer-visioned, never nobler in prophetic ideals, never more hope-inspired than those of this generation who have mused upon world-problems while the fires have burned within their very bones.

But just now, when the voices of these prophets have been heard most impressively throughout the world, as in a very cosmic mockery of the most inspiring and most sacred human hopes, like a sudden eruption from some vast and hidden inferno, the passions of hellish war are devastating the fairest fields of civilization, burning cities, spoliating the world's most treasured art, ruthlessly murdering alike defenseless old men and little children, and in a spirit of indescribable fiendishness committing wholesale outrage against the most beautiful womanhood of the world. It can be no wonder that the faith of many good people in the righteous reign of God over the earth is staggered. In times like these none but they who have a titanic grip upon the undying principles of righteousness and who have the prophetic vision of God's invincible rule in history can be calm and hopeful for the future of the world. Yet all this is but the repetition of a grim historic story. Against the sunniest skies of prophecy there may suddenly pile the unlooked-for storm cloud from whose bosom shall leap the

thunders of alarm and the bolts of death.

The premise of a future ideal moral realm in the earth inheres inevitably in a righteous monotheism. It must be admitted that the time-long conception relating to the predictive character of Old Testament prophecy has been much modified and revised under the tests of recent critical thought. One may still hold this or that view of the prophet's inspired prescience concerning distinctive future events. Irrespective of all this, however, it need not be doubted that the conception of a sovereign God, almighty, holy, the sway of whose scepter is as enduring as time, as wide as human interests, furnished to the prophet a lofty and matchless vision from which, from the standpoint of moral statesmanship alone, he could not fail to utter sublimest predictions for the future of humanity. If there be such a God, a God whose administration relates itself as a chief end to the moral destinies of the human race, then this Being must in the very necessities of the case be now and always creating and directing the processes which must finally ultimate in a reign of righteousness on the earth. On this premise there is ample ground for visioning sublime and most prophetic predictions. It is on precisely this ground that the most inspirational and far-seeing modern prophets are predicting with confidence and luminous logic a surely coming civilization of righteousness in the earth.

There is no thought among men so imperishable as this prophetic hope. This hope is most cherished where thought is most clear, most seerlike, most philanthropic. There are no

stupidities in civilization, no apparent reversions to barbarism, no volcanic upheavals of the moral order, which, all combined, are forceful enough to remand this hope permanently to the background. It is like a cosmic force. It works in the world's thought like seed which the husbandman plants in the spring soil. It is there the prophecy of future fields rich and golden with ripened harvests.

If the moral instincts of humanity are to be trusted, then the hope of a coming kingdom of righteousness in the earth is founded upon no misleading premise. The prophetic note is a voice of the eternal order. It utters the most vital message, the most uplifting hope, ever heard in our human world. If an imperishable survival is a test of truth, then by this test is the prophetic voice proved to be the truest thing in history. What destructive ages have passed since the period of the old Hebrew prophets! Historic civilizations, great empires, mighty cities drunken with world-commerce and merchandise, the homes of great arts, literatures, and inventions, have risen and perished since the days of these old teachers. The proudest material monuments of that ancient world are mostly mantled in oblivion. The prizes which lured the ambitions of kings and of warriors are now lost and unknown. But the moral teachings of these old prophets are today as vivid and lustrous as though born of the inspirations of yesterday. That eternal thing, the moral sense of mankind, gives hospitality and indorsement of these teachings as though they were freshly passed down from the smoke and lightnings of a new Sinai. These men

had such direct vision of God as to make their utterances forever elemental. Their appeal to man's moral nature comes ever like a revelation new born. There is such enduring quality and authority in their ideals as to make all the material ambitions of history seem poor and perishable in comparison. These great and simple-hearted seers seemed to take primary hold upon the most valuable and imperishable truths of the moral universe. Man, universal man, in the court of highest authority and by all that is best in him, pays ceaseless and full tribute to the supreme and undying values of these ancient teachings. If there be such a fact as truth, divine, therefore invincible, truth; truth that will finally transform the human world and bring God's paradise to earth, then the prophet of all men is surely God's spokesman.

But that of which we may not feel so sure is the method of fulfilment. It is within historic demonstration to assert that, of prophetic schedules, of definite chronologies and diagrams of fulfilment which have endlessly employed biblical interpretation, most of them by far are now seen to be worthless. The argument from "prophetic prediction" which in the past has been so stoutly used to prove the infallible inspiration of the Old Testament is now largely superseded in the thought of biblical scholarship. This is not to be construed as denying a predictive element in biblical prophecy. That question is not here under discussion. The fact here to be emphasized is that the very conception of a sovereign and holy God, a God whose government of the universe works supremely to

moral ends, in itself furnished the most inspirational and adequate grounds for the kind of prediction so richly set forth in Old Testament prophecy. No inspirational and poetic thinker with Isaiah's views of the Divine Sovereignty could fail to share Isaiah's vision of the coming glory of God's Kingdom in the earth. So far as this world is concerned it must be a very chief function of a righteous Sovereign to bring righteousness to pass among men. The logic of this view was an unescapable influence, an impelling inspiration, in the minds of the great prophets. That they so clearly foresaw the times in which, and the processes by which, the definite fulfilments of their predictions should come to pass is quite another question. It looks as though in very many, indeed in most, cases their optimistic anticipation quite outran the fact of fulfilment itself. It would also appear that the final moral fulfilments in most cases, so far as they have come to pass, have come with a setting of circumstance and scenery quite different from any imagery which originally inhered in the prophet's mind.

In any event no one with clear vision can review the field of prophecy, and this in the largest scope, including biblical, poetic, and scientific prophecy, and escape the impression that it is all haloed with an atmosphere of illusion. One of the most graphic of early Hebrew stories is that of the migration of Abraham, who in obedience to God's call left his native Haran to journey to a land of which he knew not, but to which God would lead him. In this new domain God took him to the seashore and bade him count the sands thereof, and

then pointed him to the star-crowded Syrian night, assuring him that as the sands of the seashore or the stars of the night for multitude so should be his posterity. From a high vantage-ground, as far as he could look, north, south, east, west, the rich land was promised as a possession to him and to his seed forever. At least five times is it recorded that God met Abraham to renew unto him this covenant of blessing. His seed was to possess the gates of his enemies, and through them were all the nations of the earth to be blessed.

This picture is one of the most alluring preserved to us from the ancient world. But Abraham's personal life was one of hardships and disappointments. His herdsmen quarreled with the herdsmen of Lot, and thus he was separated from his favorite nephew. The tribes of the lands made war upon him and turned his life into a military turmoil. He did indeed become rich in herds. But finally in old age he gave up the ghost and was buried, himself never having experienced, much less probably apprehended, either the significance or the fulfilment of the covenant promises.

Israel, the covenant people, was in sore bondage in Egypt. God raised up for this nation of slaves a deliverer and a leader. He was to bring the people to a "Land of Promise." And with what allurements is the picture of this land set before these pilgrims! Their new home of freedom was to be in "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees and pomegranates; a land of

oil, olive, and honey; a land in which they should eat bread without scarceness, and in which they should not lack anything; a land whose stones were iron, and out of whose hills they should dig brass." To be sure their enjoyment of this land was conditioned upon their obedience to the covenant commandments. But what is the real history? The generation that left Egypt died in the desert. Not even Moses was permitted to set foot upon the land to whose very gateways he led the migration. The land, once entered upon, was found to be full of armed and resisting foes, and every part of its possession had to be fought for. The very altars of Jehovah had to be reared, if at all, in the midst of surrounding and powerful idolatries. The Canaanite was in the land, and his corrupting touch so lured the life of Israel that for centuries it was the continuous struggle of judge, of king, and of prophet to save the very life of the nation from idolatrous submergence. A theocracy was undertaken; but the barbarous habits and idolatrous tastes and affiliations of the people defeated its purpose.

The brilliant period of the Davidic dynasty arose. A glorious temple to Jehovah was reared in Jerusalem. At the altars of this temple there ministered a great priesthood. Under its arches was conducted a most impressive pageant of ritual. There came something of a national discernment and hope that the ancient covenants entered into with Abraham and Moses were about to fruit in blessed realization. The tragic fact, however, is that Israel as a nation never arose to its moral opportunities. Idolatry, Mammon-worship, social im-

morality, and a whole brood of kindred iniquities wrought a spiritual paralysis in the general life of the nation and robbed the people as a whole of the covenanted inheritance.

Passing the long and checkered history we place ourselves in the noonday of Hebrew prophecy. Here we are carried to the very heights of Israel's loftiest and purest vision. The holiness of God nowhere else in the Old Testament literature appears so clearly and impressively as here. God's sovereign ways in history nowhere else are so attested. His distinctive love for Israel is nowhere so gloriously emphasized. In the interests of this small but chosen people he makes Cyrus, the mightiest king of the ancient world, act the part of his servant and messenger. At the time of these later writers the earlier prophetic hopes of the Jewish people had been shattered by the utter destruction of both the northern and the southern kingdoms. The glorious temple on Mount Zion had been laid in ruins and ashes. The flower of the nation had been forced into a distant and apparently hopeless captivity. Yet at this very time the Isaiahic prophecies for Israel were glowing with a sublime optimism. A clear October night jeweled from dome to horizon line with brilliant constellations could not be more wonderful to contemplate than the majesty of Isaiah's predictions for Israel. And all this when the nation was without a throne, without a temple, and its people were ostracized and homesick in captivity.

To all human appearances nothing could be more forbidding and hopeless than the material conditions of Israel at

this period. Indeed the people themselves had largely lost faith. But in the prophet's soul there was supreme confidence. The ability and integrity of the covenant-keeping God filled his vision. In his own construction of the meaning of the covenants he could allow no place for doubt, however forbidding apparent conditions, that God would surely fulfil his ancient promises to Israel. It was evident to the prophet that large numbers of those in captivity were materialized and sodden in spirit. They seemed poor material from which to retrieve the prophetic fortunes of a nation ordained for a divine and superlative mission for mankind. But in the prophet's vision a mere remnant of this people was to prove the effective link between all of God's pregnant promises of the past and the realization of that kingdom of righteousness whose triumph and glory were yet to fill the earth.

Note the historic sequences. Cyrus officially permits, and prepares the way for, the return of a colony of Jewish captives from Babylon and other provinces to Jerusalem. What could be more heartening than the prophet's description of the return march of these captives? In the light of the real history we are forced to conclude, at least to infer, that the prophet's high hope and enthusiasm over the return to Jerusalem of its own people inspired him to an idealization whose optimism altogether outstripped any realization which these returned captives were ever to experience. No picture of a coming royal prosperity and glory could well exceed that of the sixtieth chapter of Isaiah. Ezekiel also, speaking of the same events, seems fully to share in the

expectation of a restored glory and continuous reign under its own auspices of the Israelitish kingdom in Jerusalem.

It is generally conceded that the great prophets spoke from the backgrounds of their own respective ages. They dealt in lessons intended for their immediate contemporaries. In this view it is an obvious assumption that the people to whom the prophecies were addressed would naturally themselves expect to enter into the experiences and inheritances so gloriously promised. It is well known that a literal kingdom of material glory was a vision which, for many centuries certainly, was never divorced from the popular Jewish thought. It seems clear that the generations to whom the prophets made their direct appeal had no such prescience as to kindle them with enthusiasm over promises which at best would receive fulfilment only in far-off centuries. I must believe it a sane view that the prophets themselves had no such thought. They themselves spoke under the inspiration and pressure of great convictions. They doubtless believed that the omnipotent and righteous God would, through the chosen Israel, certainly bring to pass great transformations for the world. It was not the fault of their basic premise that their glowing predictions did not receive immediate fulfilment. Their time-perspective was at fault. They did not themselves have clear apprehension of the purely spiritual character and the world-democracy of that realm toward which God was working. God's evolutionary moral diagram for the entire human race entered only very imperfectly into their vision. It cannot be rationally doubted that both

the great prophets and the people whom they led lived in the confident expectation of glorious realizations which their eyes were never permitted to behold and into whose actual experiences they never entered.

What were the material facts? A poor remnant of Israel actually returned to Jerusalem. Its people only met with disappointed ideals. They were themselves poor, socially ostracized by the prosperous heathen who had come to possess the land. They lacked both the wealth and the zeal needed for the rebuilding of the Temple, the glory of which their prophetic teachers had set forth. For generations their religious faith and life were corrupted by unhallowed contact with the heathen and by forbidden marriages with the daughters of idolatry. As for the promised restoration of the kingdom, this hope, in a material sense, proved illusive. The Jewish people nevermore, save for a brief period of eighty years, beginning with 142 B.C., were privileged to have an autonomous national life. Thus, as men write the records of nations, the Israelitish people were never permitted to enter upon the triumphal career and the fruitful heritage so vividly promised by their prophetic teachers.

There is much in the New Testament that seems to point to Christ as being in himself the true fulfilment of ancient messianic prophecy. One thing is true: If, contrary to the present large consensus of Old Testament scholarship, we should assume to identify a late historic individual with Isaiah's "Immanuel," the "Wonderful," the "Counselor," the "Branch," the "Suffering Servant," the "Bozrah" conquerer, not

to mention many other personations, then in function, in moral perfection, in historic feature, Christ of all characters most perfectly expresses the type.

But if we could definitely place Christ as the one distinctive and sole character seen in the foreground of all messianic prophecy, even so we could not escape mystery and illusion. The prophecies were uttered primarily to the Hebrew people. They acquired a national habit of anticipating a Messiah. This habit was in full tide when Jesus of Nazareth actually made his appearance. But his person, his social environment, his announced mission, his teaching concerning God's Kingdom, all were so diverse from their view of the prophetic teaching as to lead to the well-nigh universal rejection of Jesus by the Jews of his generation.

Christ was to the Jews more than a "stumbling-block." They felt so outraged and indignant at his claims that they sought and secured his crucifixion as a false teacher. They judged him as a traitor to their religion, as a criminal iconoclast against the faith which had been handed down to them from the prophets. No matter how superlative and peerless is the impression which Jesus has continuously and increasingly made upon the mind of the Christian centuries, it remains to this day true that the Jews in all lands have well-nigh totally rejected his claims to the messiahship of Hebrew prophecy.

We are sadly prompted to ask, What then? Is prophecy but a worthless dream—a delusion? Let the answer forever be—No. There is some imperishable and invincible reason why, in the last court of decision, in the united

moral conscience of the race, the voice of the old Hebrew prophet should be accepted as final authority. The old prophets planted their feet upon immovable foundations. They had clear vision of the primal and eternal righteousness. They were light-clear in the conviction that this human world could never come to its best save as it should be indissolubly wedded to the spirit and rule of divine righteousness. They never lost sight of this eternally fundamental thing. So always and fearlessly coupled with their brightest predictions was heard the thunder of relentless doom as against all unrighteousness.

The moral sense of mankind has never reversed this old prophetic ethic. The world has grown vastly in material knowledge. Human ingenuity has discovered innumerable devices for the employment and diversion of mankind. Wealth, multiplied art, fashion, luxury, lust, war, autocracies of kingship and of priesthood, innumerable passing inventions—these all have been tried out to their last potencies, and not one, not all together, have proved a capacity for producing an ideal world, for developing the ideal human character, or for satisfying the deep and insatiate moral hunger of the soul. The fundamental and everlastingly significant thing about man is—his moral constitution. He was made for God, made for eternity. He is primarily and potentially endowed for citizenship in an imperishable moral kingdom. It would seem that the cumulative lessons of human history ought by this time to have convincingly impressed the thinking man that anything in character short of moral wholeness is an abortive product.

In the present world-war what voice is more definite or emphatic than that which testifies to the utter vanity of kingly and selfish ambitions? On this broad and crowded arena the fact most impressively revealed to the world is a monstrous development of frightfulness, the fact that from a kingly and militant lust of power there may spring up a flagrant and indescribable harvest of wickedness and cruelty. It is the very genius of this power to work wholesale havoc and tragedy in civilization. The world can never be saved either by its kings or by its militant armies.

If humanity as a whole were an expert learner in the school of Providence its next universal experiment would be a turning to righteousness, the reverent putting of its face toward the throne of a holy God. All lesser experiments than this have been amply demonstrated as failures. In the meantime the spirit of prophecy remains the most valuable leaven in human thought. Prophetic idealism is the most healthy stimulus of the world. What a world this would be if let absolutely down upon a plain of naked materialism! Indeed what a sodden, stupid, unaspiring, blasé, lust-sated, criminal, helpless, and hopeless world this would be were it not for the prophetic, inspiring, and uplifting ideals which now breathe through all its atmospheres!

So as the salt purifies the sea the spirit of prophecy will always remain the most saving thing in all our human world. The prophet is the one man most responsive to divine inspirations. He is the one man who has the clearest vision of eternal things. He is the one guide up the difficult slopes that lie

between the present and God's final goal for humanity. Thus it is that the spirit of prophecy can never die. All moral geniuses belong to the unbroken prophetic order. Happily their kind is multiplying in the earth. The goal may be far or near, but the vision of its perfection ever enlarges in prophetic thought. We do not know when it shall come, and it may not be ours to trace infallibly the method or the process which shall usher in the "far-off divine event." Evolution seems slowly to climb the hills of God's consummations, but it may be more true than many good men have thought that this is the course along which God shall guide the race to the portals of the coming kingdom. A calm survey of the cosmic diagram does not seem to furnish proof that God, as measured by man's feverish impatience, is in any hurry. He commands exhaustless capital of time. With him a thousand years is as a single day, and a single day is as a thousand years.

It is certain that many a modern prophet seems confidently to trace to its goal the progress of mankind along the far-flung vistas of the evolutionary process. Professor John Fiske says:

The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge; and as we gird ourselves for the work of life we may look forward to the time when in the truest sense

the kingdoms of this world shall become the kingdom of Christ, and he shall reign forever and ever, King of kings, and Lord of lords.

The imperial Browning, voicing his own philosophy, makes the mediaeval mystic say:

For these things tend still upward, progress
is

The law of life, man is not man as yet.
Nor shall I deem his object served, his end
Attained, his genuine strength put fairly
forth,

While only here and there a star dispels
The darkness, here and there a towering
mind

O'erlooks its prostrate fellows; when the
host

Is out at once to the despair of night,
When all mankind alike is perfected,
Equal in full-blown powers—then, not till
then,

I say, begins man's general infancy.

The peerless Laureate says:

Where is one that, born of woman, altogether
can escape

From the lower world within him, moods of
tiger, or of ape?

Man as yet is being made, and ere the
crowning Age of ages,
Shall not aeon after aeon pass and touch him
into shape?

All about him shadow still, but, while the
races flower and fade,
Prophet-eyes may catch a glory slowly gain-
ing on the shade,

Till the peoples all are one, and all their
voices blend in choric
Hallelujah to the Maker: "It is finished.
Man is made."

THE GOSPEL VERSUS THE BIBLE

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The other day I heard a prominent churchman speaking of the importance of being "saturated with the Bible." It is a common expression, and I am not disposed to find fault with its use. To be saturated with the Bible is to have a treasure of priceless value stored away in one's mind, and this is true whether one looks at the matter from a merely literary or from a religious point of view. I should like to suggest, however, that to be *saturated with the gospel* is an even more vital matter and one which we all too seldom hear urged.

Let it be understood that "the gospel," in this sense, is not to be identified with the gospels—the records that have come down to us under the names of Matthew, Mark, Luke, and John. The gospel is the "good news" which Jesus brought and still brings to men; and that good news, as I understand it, is primarily *himself*. It is not conceivable, I think, that any other news which humanity might receive would be as good as the news that such a life as that of Jesus was not only possible but actual, that such a spirit as his could inhabit and did inhabit a body of flesh and blood, that his point of view could be and was both taught and lived. It is the best possible news for humanity because it shows how weakness may be turned into strength, folly into wisdom, strife into peace, impurity into purity, hate into love, sin into righteous-

ness, death into life—in short, it shows how men may be "saved," in all the breadth and depth of meaning which that great little word contains. Therefore when I speak of being saturated with the gospel I mean being saturated with Christ—his spirit, his attitude, his point of view, himself.

Now of course the first requisite in such a program is to know about Christ, and assuredly the logical starting-point for one who would learn about Christ is in the New Testament books which contain accounts of his earthly life. The starting-point will be here, but the investigator will soon find himself led farther afield. In other New Testament writings he will find interpretations and applications of the gospel which he cannot afford to neglect. Turning back to the Old Testament he will learn that Isaiah, Jeremiah, and others had caught something of the Master's spirit centuries before he lived and taught in Palestine. Other writings in the two Testaments will contribute, be it only by way of contrast, to his knowledge of the gospel. And so it will probably turn out that by the time he is saturated with the gospel his mind will be pretty well saturated with the Bible too.

Where then is the antithesis which our subject implies? Do not saturation with the Bible and with the gospel prove essentially the same thing after all? I venture to think that the two expres-

sions represent two very different points of view. The purpose of this paper is to urge that it should be the gospel rather than the Bible which we set before us as our own measure of values and the standard to which we direct others when we want them to know what Christianity is. There are several reasons why this is true.

1. *Because the gospel is something definite and specific to which men can tie.* The Bible is not. It is a literature rather than a book. It has a real unity, yet it is equally true that its different writers represent very different points of view. To those who have given serious thought and study to the matter this is a commonplace and perhaps causes no difficulty, but of "the man in the street" the same cannot be said. Ask him if he believes in the Bible and he is likely to express doubts about the story of Jonah and the whale, or to put the classical poser as to where Cain got his wife. If he happens to be a man whose intellectual processes evolve on a somewhat higher plane than this, he may reply that such sentiments as "Happy shall he be that taketh and dasheth thy little ones against the rock" do not appeal favorably to him; and that in general the narrowness and bigotry and cruelty of the Hebrew people, which seem to be commended in the Bible, strike one as rather like the traits now being displayed by a certain modern nation, which traits, however, are being condemned by all the rest of the world. Even the New Testament may seem to him to show vulnerable points. He may hold that the argumentation of the Epistle to the Hebrews is at some points little more than sophistry, and that

Paul lamentably fails to carry conviction when he attempts to prove that a woman who prays with her head uncovered thereby dishonors her head. He will no doubt admit that there is much good in the Bible, but he finds also elements that seem not good, and this fact is to him a stumbling-block.

Now one way of dealing with this objector is to explain these points of difficulty to him in detail, showing him that there is nothing in them, when properly understood, that should stand in the way of his acceptance of the Christian faith. But it is likely to be a difficult process, and the outcome, to say the least, will be in doubt. Surely there is a better way. Instead of, "Do you believe in the Bible?" why not put the question, "Do you believe in the gospel?" The man to whom that question is put may well hesitate before he answers, but his hesitation will be due to the bigness of the question and what it involves rather than to confusion as to what it means. For the essence of the gospel is not hard, I think, either to understand or to explain. To believe in the gospel is to believe in Jesus—to accept his point of view and accept also his guidance as the only way of making that point of view effective in our lives. That means that self shall cease to hold undisputed sway. Unless its sway is disputed it is both the directing force and the chief interest in life; and that, says the gospel, must not be. The *directing force* must be God—God as we learn to know him in Christ—and our *interest* must be broadened to include all humanity; fellow-men must be placed on as high a level as self.

We have here a definite platform, a specific principle of life. He who accepts this principle and takes his stand on this platform will inevitably turn to the Bible for further guidance and will not fail to find it there. But if he finds also other points of view which seem to him very nearly the opposite of that of Jesus, the fact will not greatly trouble him. It is the gospel upon which he has staked his all. For it to fail him would be tragic indeed, but questions with regard to the Bible are much less serious. It may turn out that books or passages which lack the Christian spirit have value in other ways.

I believe that the church of our day suffers no small loss from the fact that it has inherited the custom of setting forth as its standard the Bible rather than the gospel—a literature of varying moral and religious levels rather than a clear-cut *way of life*.

It has often been remarked that almost anything can be proved from the Bible. Christian Scientists, Russellites, and Mormons find no lack of texts to support their views, while German preachers of the present day are not at a loss to find seeming precedent for both megalomania and frightfulness in the Old Testament. We may say that their exegesis is unsound or their application faulty, but the root of the difficulty lies deeper. For the Bible to be so successfully used in propagating errors and absurdities would not be possible but for the fact that with multitudes of people the Bible usurps the place of the gospel as the Christian standard of life. They have not been taught that the vital question with reference to Mormonism, Kaiserism, or any other

ism is not, whether it can find support in the Bible, but how it appears when looked at from the point of view of Jesus Christ.

Thus the mistaken practice of the church on this point works mischief in two opposite ways. One man sees that the Bible presents a varying standard, and the fact discredits Christianity in his eyes. Another man fails to see this, and he is even more seriously led astray. What neither sees is that it is by the gospel, not by the Bible, that Christianity stands or falls.

2. *Because putting forth the gospel rather than the Bible as our standard will enable us to be more aggressive—to get away from the defensive attitude.* As long as the church allows it to be understood that the Bible is her mighty weapon of offense and defense, so long will she be subject to attack at a hundred points. The criticisms which may be launched against the Bible, and actually have been launched, are without number. From the creation narrative of Genesis to the millennial doctrine of the Apocalypse every supposedly vulnerable point has been under fire. We may answer that at every point the attack has been successfully met—the arguments shown to be worthless or irrelevant. But granting this, the question remains as to whether we are employing good strategy. If Christianity's mission were to defend the Bible, well and good; but such is not the case. To propagate the gospel is our task, and we would best devote our energies to its accomplishment.

There is a weakness here in the church's internal relationships as well as in her attitude toward the world

without. One church body holds aloof from another; one Christian is suspicious of his fellow who professes allegiance to the same Lord. Why? Because the suspected party holds views about the Bible that are deemed unsound. Now it is possible, though scarcely probable, that these views may touch something that is of the essence of the gospel and may therefore give just cause for concern. But as a matter of fact this is not the test that is usually applied. The progress of the Master's Kingdom suffers constant hindrance from lack of harmony in matters in no way vital to the gospel's spirit and ideals.

I do not mean to suggest that the discussion of biblical problems—critical and otherwise—is to be frowned upon. Far from it. No field of scientific investigation excels biblical criticism in importance and interest. But it is a field that belongs to Christian scholarship rather than to the Christian church as such. In so far as it contributes to the church's efficiency in interpreting and applying the gospel its aid should be received with gratitude; but beyond that point the church has little to do directly with its work.

The gospel is altogether the biggest thing in the world. It is the only panacea for human ills; it is able to conquer every foe—this gospel which we have been commissioned to spread, extensively and intensively, throughout the world. With such a commission to carry out, are we going to stop and wait until a verdict has been rendered as to how many Isaiahs there were and whether the Pastoral Epistles in their present form were written by the apostle Paul? We have a right to our convic-

tions on these points, but what could be greater folly than that we should refuse to march shoulder to shoulder with the fellow-Christian who sees them in a different light? What is needed is an aggressive Christianity, and that means a Christianity which takes its stand on the gospel and refuses to allow even the Bible to divert it therefrom.

3. *Because we thus make our message to the world more practical. We appear before men as exponents, not of an ancient revelation, but of a fundamental principle of life.* This is far from denying either the fact or the importance of the revelation. But how are we to convince an indifferent world of its importance unless we can show that it is related to life—life as men live it day by day? And this, I believe, is to be done by pointing men, not to the Bible, but to the gospel—not to religion in various preparatory stages, but to fundamental truth in Christ.

A business man said to me not long ago, "After all, what we need to hear from the pulpit is not so much what Moses and David thought and did in Old Testament times as what we ought to think and do today." I am sure he did not mean that the history and story which make up so large a part of the Bible have no value for us of the modern world, but rather that they have value for the great majority of us only as they have a bearing on life as we know it. Teaching the history of the Hebrews to a Bible class may or may not have more value than if the history of ancient Rome were taught. A sermon about Paul the apostle may or may not exert more influence for good than a lecture on Socrates. If we want our teaching

and preaching of the Bible to meet human need as a lecture on history or a discourse on ethics could not, we must teach and preach the Bible with reference not so much to itself as to the gospel which it contains. If we can make use of what Moses or David thought or did in showing men and women of this twentieth century what loyalty to Christ and their own best selves demands that they should think and do, let us by all means avail ourselves of this material. Otherwise we shall have little use for it in our ministerial work, however much it may interest us as students of history. It is as ministers of *the gospel* that we are sent into the world.

Only a shallow and superficial critic will speak of the Bible as "out of date," yet undoubtedly there are many in whose minds that thought, unspoken perhaps, exists. And a certain type of preaching which regards the Bible as an end in itself rather than a means is largely responsible. So conceived, the Bible *is* out of date—just so many surviving products of an ancient literature. But he who knows the Bible only in that way does not really know it at all. It is its connection with the gospel that gives it its modern—yes, its eternal—character.

The world of our day is not likely to be profoundly influenced by ancient history—even a history as unique as that of Israel or as fascinating as that of the Christian church in its earliest days. The twentieth century is very much occupied with making history for itself. But there is one thing which will command attention in this day of ours, and it is just the thing which we, the heralds of the gospel, have—a

program, a line of action, a *way*, making possible the overcoming of obstacles and the gaining of higher ground. We need make no apologies in offering to the world of today this gospel which has been committed to us.

We are living in a stupendous time. What a day may bring forth no man can tell. Among the forces that are helping to shape the course of events are two that stand forth with special distinctness. The two are at opposite poles one from the other. Each has elements of good, yet the triumph of either would be a grave menace to the world. One is a bigoted nationalism; the other a so-called internationalism that means little more than anarchy. A shining example of the one is to be seen in Germany; Russia serves to illustrate the other just now. But both theories have multitudes of followers right here in America. How shall our nation, and the other nations as well, be guided between these dangerous extremes? The answer, I think, is clear. The gospel must be their guide. Says the gospel, Place the interest of others on every whit as high a level as your own, and it matters not at all whether the "others" happen to live next door to you or across the sea. There is no room for bigoted nationalism in this; and neither is there place for anarchy, where no one's interests are safe. Be it remembered too that the gospel program admits of no rule of one class at the expense of another, whether it be the class of employers or of employed.

It is to be hoped that no Christian—particularly no leader in the Christian ranks—fails to see the great opportunity

that is ours. The future lies in our hands, for in the gospel committed to us we have the only solution for the problems which the future will bring. But we must use this mighty weapon. We must place this great standard at the forefront of our ranks where friend

and foe alike can see. Nothing else must be allowed to usurp the position that belongs to it alone. Not even the Bible has a right to stand between the church and the carrying forward of the work which the church's Lord has intrusted to it.

THEOLOGICAL EDUCATION IN ITS RELATION TO THE PRESENT WORLD-CRISIS

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Never before in the history of man has there been such a complete upheaval in world-affairs happening in so short a time as that which we find ourselves witnessing today. There have previously been upheavals of nations, institutions, philosophies, before this, but none have come so suddenly, or with such force, or have been so complete, as that which has happened since August, 1914. The Reformation was the result of centuries of meditation and silent protest, but the changes which we have witnessed seem to have been born in a night full-grown. The map of the world is being fearfully broken; philosophies are being discarded; fictitious values are assuming their real worth; many things and institutions which we thought eternal have crumbled as dust.

We are not prepared to state just what has caused this great crisis. It does not seem sufficient to say that it

was caused by the murder of the Crown Prince of Austria by the Serbian in Serajevo. There had been other murders committed whose offense was equally as great. Nor does it seem sufficient to say that it was caused by German ambitions in the Near East wholly, nor by conflicting trade interests between Germany and England. It does not seem sufficient to say that it was caused by a sudden impulse on the part of aristocracy to crush democracy and socialism. All of these may have been contributing causes, but back behind them all seems to be something else which has been hidden.

In a little book entitled *Hurrah and Hallelujah*,¹ by Dr. J. P. Bang, professor of theology in the University of Copenhagen, there is given an orderly arrangement of the teachings of Germany's poets, prophets, professors, and preachers since 1874. In this book the

¹ *Hurrah and Hallelujah*. By J. P. Bang. New York: Doran, 1917. Pp. 234. \$1.00.

author does not argue much; he mainly quotes, but his quotations are severe indictments upon a nation. According to this book the nation seems to have mapped out a political program and then to have manufactured a philosophical and religious program to harmonize with it. The nation seems to have created for herself a false god and to have worshiped him. She seems to have manufactured for herself an exaggerated conception of herself and her relationship to the rest of the world. She seems to have successfully blinded her eyes as to what real Christianity is and to have formulated for herself a peculiar German Christianity. She seems to have lost sight of modern conceptions of brotherhood and to have intoxicated herself with the poison of a peculiar German humanity, which appears to be a gross inhumanity. And because of these false estimates she has plunged the whole world into the maelstrom of this awful struggle; is making the face of Europe gory with human blood; is causing sorrow, suffering, sadness in millions of human hearts; is upsetting the peace and harmony of our civilization; is materially affecting the entire Christian program of the ages. What caused this? Just what was the immediate cause we could not state, but it seems evident that the system of philosophy, religion, and ethics which she has breathed for the past forty years has been the fundamental cause.

Today the world is longing for peace. It has never wanted war. Mankind wants peace, and a peace which will make another struggle like this an impossibility. We want no more wars and

rumors of wars. They are too costly. They demand too much of that which is priceless. How are we to get what we want out of this struggle? There have been many attempts at getting rid of war, but so far they have all failed. The Hague Conference failed. Arbitration treaties have failed. Peace treaties have been as scraps of paper. All human methods have proved futile.

There is no place for discussing the question as to whether we could have kept out of the war. That time is past. No matter what caused it, we are now in it and along with the rest of the world face to face with a great crisis. This war is not a contest between nations; it is a contest between two civilizations. Upon its issue will be determined whether our Christian civilization shall be saved or whether we desire a return to the civilization of the Dark Ages. Upon its issue will be determined the future policy of the world with regard to the ruling and the ruled classes of the world; whether we will admit that might makes right, or whether the small and the weak have a right to their separate existence, though they be small and weak; whether we wish to regard woman as being but the female of the species, fit only to produce offspring who will serve in armies, or whether we wish to perpetuate the sacredness of Christian motherhood and wifehood; whether we wish to live under democratic institutions, or whether we wish these institutions to be crushed by a self-created autocracy. These seem to be the issues today in this great struggle. No man with real red blood in his veins can hesitate in deciding on which side he will take his stand.

We do not know when this war will end. No prophet has yet arisen with vision keen enough to see through to the end. But it will end, and it will end triumphantly for Christianity. Of this we can feel confident. Its termination will place upon the church of Jesus Christ her greatest burden. Upon the citizenship of America will devolve the greatest responsibility of taking the leading part in the world's rebuilding program. There will be whole nations to be rebuilt. They should be rebuilt according to the ideals of Christian democracy. Autocracies have had their day. If the nations are to be rebuilt according to Christian ideals, then there must be Christian leaders ready to take their place in the world when this rebuilding begins. There will be a civilization to be re-established with a Christian conscience. The mad demons of war have ravaged the earth, spreading death and desolation. Homes will have to be rebuilt, and God must have a place in these homes. Industries will have to be set in motion, but with the thought that the ideals of the Christ

must be the real motive power. Educational institutions will have to be re-established, but to be re-established upon a Christian foundation, to teach a real religion and reveal a real God. Where will these leaders come from? The Christian leadership of Europe has been depleted—sacrificed upon the field of battle. Who will take the place of these leaders? Europe cannot furnish the trained leaders for at least another generation. There is but one source from which they can come. If these places are to be filled and the church meets the responsibility which this crisis is placing upon her, then America will have to realize her world-mission as never before. She alone can furnish the trained Christian leaders for this emergency. Will she do it? If the Christian forces of America do not meet this crisis by being prepared to send into all the world trained Christian leaders to help the nations adjust themselves to the new order of things and be rebuilt according to the ideals of Christian democracy, then we can only say, May God have mercy on the next generation!

REINVENTION OF THE PARABLES OF JESUS: A SUBJECTIVE INTERPRETATION

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Dr. E. A. Ross, of the University of Wisconsin, tells his classes in sociology that a social settlement in the congested district of a city is "like a turned-up

lamp." Jesus used the same figure to describe the social function of his disciples. Men are so much alike that when they think of similar things they

are likely to use similar figures of speech. Therefore to tell in modern terms the meaning of Jesus we may say that he wanted his disciples and followers to do for society what the social settlement attempts to do for the city slums. Definite purposefulness clearly rings in the words "turned up," and they have their correlate in the words of Jesus, "Neither do men light a lamp and put it under a bushel, but upon the stand, that it may give light to all that are in the house." Dr. Ross may never have noticed that his naturally visualizing and analytical thinking had led him to reconstruct one of the figures of speech employed by Jesus. As soon as I heard the remark I noticed the similarity and made a note of it. I have myself made many of these reconstructions as unintentionally as did Dr. Ross, and then have noticed that Jesus used a similar, or even identical, figure. At first these reconstructions were quite complete before I knew them to be reconstructions at all; but later the appropriate figure of Jesus would come to mind soon after I had begun to form a figure of my own.

When the first of these known reinventions was made it was as though my eyes had been opened anew. I was principal of a high school at the time, and one day after the pupils had gone home I sat in my office chair musing upon what they needed and what I wanted to be to them. My ideal for them was genuine social valuableness. The means to this end were two: knowledge derived from assimilation of facts and principles and ethical power based upon devotion to an adequate ideal. I wanted, therefore, to infuse these pupils with a zeal accord-

ing to knowledge for an ideal which would involve a wholesome set of values. The resulting socially efficient conduct I thought of as fruit, and with this beginning I went on to diagram my relation to that fruit. A tree, branches, and fruit appeared in an orchard lot in autumn time, and all at once there burst upon me the revelation that I was rethinking the Vine and the Branches. I felt a fellowship of an entirely new quality with Jesus. It was as though Jesus himself had opened the office door at that moment and advanced with outstretched hand which I rose to grasp.

The second reconstruction grew out of a problem in self-control. Each time we pass through a crisis in self-control we count ourselves to have succeeded or failed according as the desire which we approve in our sanest moments prevails or is overridden. I learned from experience that if I had thought the situation out fully in advance and had thereby provided myself with an extra supply of supporting images for the desire that ought to prevail, these thoughts would come back to mind readily at a time of crisis and assist the associated desire to succeed. If no attempt was made to think the matter through until the crisis came, the mood was then unfavorable to the more ideal desire and the supporting images were out of reach temporarily. After the failure supporting images could be had in abundance, but then it was too late. Seeking a concrete description of the process I arrived after some contemplation at the following: It is like a man starting on a long automobile trip and either taking or failing to take

with him an extra supply of gasoline. In some out-of-the-way place remote from the destination the service tank suddenly runs dry, with no possibility of refilling it in any reasonable time unless the extra supply has been brought along. If this supply is at hand, it is poured into the service tank and the journey is continued according to plan; if not, the original intention fails entirely. After devising this description it dawned upon me that I had practically reinvented Jesus' parable of the Ten Virgins. The success of the five wise virgins arose from having brought with them an extra supply of oil for their lamps. The five foolish virgins, not being so foresighted and being unable to buy oil in time to enter the bridal procession, found themselves excluded from the wedding entertainment to which the wise virgins had been admitted.

After these two experiences I began to expect that I would find certain of my inner experiences which I noticed described in the parables of Jesus, and these inner experiences began to associate themselves with appropriate parables directly. The next parable to be discussed was interpreted without the intervening figure of my own, the inner experience having been noticed first and the parable selected for it afterward.

My unreflecting idealistic sense of the fitness of things used to demand that I get up at six o'clock in the morning. Often on winter mornings did I lie in bed for an hour after six o'clock inwardly heaping ignominy upon myself and yet unable to form an effective resolution to get up. Such experiences ended in my rising at seven o'clock or thereabouts

with all the heaped-up load of ignominy upon my mind. After a long succession of these occasions I compromised with the feeling of obligation, albeit with a twinge of conscience. A full grasp of the actual situation required it. I began to go over the supply of reasons for getting up, that is to say, the array of moral necessities, images, and considerations which were available to support the desire to get up. After this taking of stock I concluded that the earliest moment at which I could be sure that an attempt to get up would not merely precipitate a season of ignominy was twenty minutes before seven. I proceeded to get up at that time. The parable of the Unjust Steward presented itself to fit this situation. The steward, being about to be discharged for wasting his master's goods, saved himself from the painful efforts of digging as well as from the ignominy of begging by calling in his lord's debtors and compromising with them in order that they might receive him into their houses upon his discharge. Jesus follows this parable with the remark that "the children of this world are in their generation wiser than the children of light." The children of light have not the audacity to reduce the requirements of an ideal to make it conform to the actual facts of the case. They tend to remain merely conscientious in defiance of reason, refusing to lay blasphemous hands upon the old standards; for if you once begin to "reduce" the requirements where will you stop? In the parable of the Unjust Steward Jesus seems to describe a step in his transition from mere traditional conscientiousness to rational conscientiousness.

One cannot break from old standards without a twinge of what the undiscriminating call conscience. The feeling is involuntary and seems to be a sympathetic response to anticipated disapproval on the part of others. It is a part of the inward penalty for non-conformity, but in the face of compelling facts which we cannot escape we are forced by intellectual honesty to ignore it. It cannot be avoided by the moral or intellectual pioneer. Darwin said that it was like confessing a murder when he first admitted a doubt as to the immutability of species. Jesus was such a pioneer and he was therefore consistent when he encouraged his disciples by saying, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake." The stand of Jesus on Sabbath observance must have cost him the pain of some kind of a sympathetic response to the disapproval of the religious leaders. He rightly insisted upon basing moral judgments upon present facts rationally comprehended, and he evidently found comfort in the fact that David had done the same thing when he ate the shewbread. He made a principle to fit, the origin of which may well hark back to the relations of Jesus to Joseph. "When ye see a cloud rise out of the west, straightway ye say, There cometh a shower, and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that you do not discern this time? Yea, and why even of yourselves judge ye not what is right?" Of course this involves the inescapable

necessity of seeing things just as they are and refusing to "command these stones, that they become bread."

The parable of the temptation to command the stones to become bread I have interpreted in the opposite order from the parables already discussed. It was attacked directly by the method of sympathetic introspection. I put myself sympathetically in the place of the hungry man in reflective mood, who was looking at stones resembling bread in shape and possibly also in color. The impulse to take and eat started up, blocked, as soon as it had risen into consciousness, by the knowledge that the real situation did not agree with the impulse, that the right conception of the case was anti-impulsive. I noticed then another impulse to do violence to the knowledge which had blocked the first one, an impulse to "command the stones that they become bread." Immediately the parable was matched by memories of my own past experiences. James describes the process in his *Principles of Psychology* (II, 565), except that he seems to have left out an aspect of the situation that Jesus noticed, namely, the interplay of feelings of value and thoughts of prospective loss. When the right conception of a case is an anti-impulsive one and the first impulse is inhibited by it, immediately a feeling of loss comes over the mind. Under the urge of this feeling of imminent loss of a valued satisfaction "the whole intellectual ingenuity of the man goes to work to crowd it [the anti-impulsive conception of the case] out of sight, and to find names for the emergency, by the help of which the dispositions of the moment may sound sanctified, and sloth and

passion reign unchecked." Using the temptation of the drunkard as an illustration, James concludes by saying that "the effort by which he succeeds in keeping the right *name* unwaveringly present to his mind proves to be his saving moral act." But that does not tell the whole story.

Either the effort to keep the right name must have support or the impulse to substitute another name must have its support removed. The values, duties, and ethical satisfactions which are threatened by the proposed substitution must be remembered in order that the immediate loss may appear in its proper perspective. Once the immediate loss is accepted the crisis is past. Such an acceptance, supported by a proper perspective, is indicated in the reply of Jesus to the temptation, "Man shall not live by bread alone."

To put the matter in another way, what we have just been discussing is a conflict between cognition and feeling. Feeling may be looked upon as an evaluation of a proposed activity with reference to the organism, while cognition is an evaluation with respect to the environment. Where the two conflict we are often tempted to substitute a fictitious environment for the real one in order to provide a moral justification that will facilitate the operation of desire. The less justifiable the desired action the more surely do the emotions develop ideas and beliefs which serve the purpose of disguising the lack of justification, which mask from view whatever would trouble action were it recognized. This parable indicates the point where Jesus learned to recognize

and to discount the specified type of error in himself.

A day or two after making the first draft of the second paragraph just above I found myself stopping the reading of an unrelated magazine article in order to elaborate the thought with which that paragraph ends, namely, the placing of a system of cherished values against a single value which is not harmonious with the systematized values and the consequent dismissal of the single discordant value or prospective satisfaction. At first we do not apply the test of harmony to the values we adopt. At this stage, if we are conscious of any contradiction at all, we tend to suppress, not the discordant value, but the feeling of discordance itself. The futility of this procedure appeals to the reflective person, and he concludes that he has been commanding stones to become bread. Thereafter he begins to enforce homogeneity among his values and ideals. If a discordant one exists among them, it is likely to be noticed and dismissed. I suspected that I would find this idea among the parables of Jesus, but I deliberately refrained from thinking of them and focused my attention upon making a description of my own. It was like a group of men brought together somewhat at random until group-consciousness arose and they began to enforce conformity. Then a man was noticed who did not conform, and he was expelled. When I completed this figure, and not before, I turned to the parables of Jesus to see if there was one like it. Immediately there occurred to me the parable about the guest at the wedding feast who was expelled because he had not on a wedding

garment, beginning as follows: "And when the king came in to see the guests he saw there a man which had not on a wedding garment."

Sometimes choices are hard and sometimes they are easy. At times I have observed that the selective activity was going on with a minimum of effort. I compared it to sorting cranberries, apples, or potatoes after some had become defective. Then I thought of the net that was cast into the sea and gathered of every kind, "which, when it was full, they drew to shore and sat down, and gathered the good into vessels, but cast the bad away." But if the rejection of a possible satisfaction arouses an intense feeling of loss it cannot be compared to anything so simple as the sorting of fish or cranberries. Then it becomes important to contemplate the whole system of values which is threatened. It then appears profitable to renounce the lesser good which threatens the greater. "If thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." The last word is an allusion to the burning of filth and other refuse in a valley near Jerusalem. Consent to a necessary loss is easier if one remembers that "whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." William James uses a like figure when he says, "The steadying influence may seem, for the time being, a very minister of death."

If the reader will remember, the compromise with regard to the hour of rising was based upon a calculation as to what was possible. The idea of getting up

would, if uncontradicted, prompt the necessary movement; but there are additional elements both favorable and unfavorable. Now the considerations which favor movement will either vanish, or be vanquished by, those which favor inaction. It is possible after some experience to know in advance something about the relative strength of the two systems of ideas or considerations. The balance of power shifts with the passage of time because as the minutes pass the reasons for getting up become more imperative. The compromise consisted in waiting until there was a safe balance of reason on the side of getting up before making the attempt and in resolving to get up at the earliest moment shown to be possible by the advance calculation. We are not disappointed if we look among the parables of Jesus for appropriate figures to express the foregoing facts. "For which of you, intending to build a tower, sitteth not down first, and counteth the cost whether he have sufficient to finish it?" Just following this parable is another of the same effect: "Or what king, going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?" Implicit in these parables is the feeling that moral effort is an expenditure of energy and that it cannot be successful unless there is adequate provision made for it. The ethical engineer must have foresight. He must calculate. He must have a factor of safety.

Reasons pondered beforehand return the more readily for that fact, and difficulties allowed for in the initial estimates

do not produce such a shock when they actually arise. Because the support which has been foreseen as necessary has been provided the shock does not unsettle as it would in the absence of such provision. I started a figure. The moment I began to have visions of digging down to bedrock and building from there a secure foundation I realized that I was in process of reinventing the parable of Jesus about the two houses, one founded upon the rock and the other upon the earth, and what happened to them when the storm arose and beat upon them.

Jülicher explains the origin of the parables of Jesus by the supposition that they are spiritualized versions of youthful dreams. Reinvention suggests that they resulted from the ambition of Jesus to transmit to his followers his own spirit and mental technique so that they might achieve that superior type of conduct which was to glorify the Father among men. But the glorification of the Father was not merely an end in itself; it was functional in the establishment of the Kingdom of God in the earth. The establishment of the Kingdom was a problem in engineering.

THE PSYCHOLOGY OF JUDAS ISCARIOT

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The character of Judas Iscariot presents a problem hard to solve, yet rewarding to diligent effort. Considered by psychological analysis his personality presents a mental condition very similar to the common consciousness of present-day people; and to the sympathetic student of human nature it contains much that is nourishing to the spiritual life.

Yet the nature of the interpretations most commonly given to the character of this apostle has been neither psychological nor sympathetic. Some have regarded him as a most inhuman devil. According to their simple logic, as a Chinese proverb says, "The worst form of ingratitude is to betray one's teacher,

while it is still worse to betray one's master." Others have rejected the whole story of this man of Kerioth as a myth, saying, "Judas is a Christian fiction to represent the treacherous Judaism which put Jesus to death, and no one among the Twelve was really guilty of this enormity." Both of these views have been adopted as desperate expedients by those who were staggered by the difficulty of comprehending the real personality of Judas. As to his being a historical character, there is no reason for disputing his real existence among the Twelve. At the same time he was by no means destined to be a devil. His humanity was perfectly genuine and is thoroughly identical with ours. In his

case too, as in that of other historical characters, the current views are much impregnated with tradition, which clothes him in various garments of its own tailoring. In order to discover his real personality the first thing to be done is to disrobe him of these artificial coverings.

In the first place we have the misconception that he was the last and least of the Twelve. It is a hasty misunderstanding to consider him as of the least worth from the fact that his name comes last in the list of the Twelve. This order was given by the compilers of the Synoptic Gospels. By no means was it the outcome of their investigations of the real talents of the Twelve, neither does it represent the time-order in which they became the followers of Jesus. At the time of the compilation of these Gospels the synoptists were led to take this order by the mere fact that Judas had betrayed Jesus. As to the real time-order of his following Jesus, there is no evidence at all in the Gospels to enable us to say anything definite about it. On the other hand they tell us a fact which points to something quite contrary to the popular conception. When the Twelve were sent out on their tours of preaching and healing, equally with the others Judas was entitled to be recognized for his effective working power.

Next we have to consider the conception held by the writer of the Fourth Gospel that Judas was a thief (John 12:6). This has proved a predominant reason for the common misjudgment with regard to the betrayer. All the synoptic writers are silent upon this point, which seems to be the dogmatic view of the writer of this Gospel alone.

Why did he alone hold such a view? Let us see first on what occasion this prejudice was expressly stated. It was at the time of Simon's feast held at Bethany, when Mary anointed the feet of Jesus with a valuable ointment of spikenard. According to this writer it was Judas alone who found fault with this act of Mary's as wasteful. "Why was not this ointment sold for three hundred pence and given to the poor?" The reason given by the writer for this murmur is "because he was a thief, and having the bag, took away what was put therein." On the other hand Matthew remarks that the disciples showed indignation at this deed, and Mark says that there were some that murmured against her. These three different accounts given by the three different writers are of important consequence upon the estimate of Judas' character. In short, it is the Fourth Gospel alone that considers the alleged avarice of Judas as the preparatory factor of his act of betrayal. It seems that the writer of this Gospel was a man of the intellectual type who could not leave any problem unsolved, and that he had not much direct knowledge of Judas himself. Apparently at a bound he reached this conception of Judas as a thief. It was not so with the three synoptic writers. Inasmuch as they were acquainted with him before his tragedy, his catastrophe as the betrayer was a mystery to them all. Consequently they seem to have assumed the more manly attitude of perfect silence toward it. Refraining from further digression, what we have to note in this anecdote of Mary anointing Jesus' feet is the habitual disposition of Judas as a

business man. With his usual aptitude of mind he at once formed an estimate of the value of this ointment. Viewed from such a standard this anecdote presents to us a bright side of Judas' personality.

The third prejudice against him is embodied in an interpretation put upon Jesus' words, "Woe unto the world because of occasions of stumbling! For it must needs be that the occasions come" (Matt. 18:7). Now the greatest motive with the disciples for their following Jesus was their expectation of the messianic kingdom, and in their eyes this kingdom was undoubtedly of a political nature and of a mundane character. That is to say, their highest hope lay in the dominant reign of the Messiah over the nations and in the subduing of Rome, their last and greatest tyrant. They were, in fact, politico-religious enthusiasts. Consequently it was quite natural that there should arise among them strife for precedence in the messianic kingdom. Moreover it was plain enough that men of such temperament would stumble on their way and that the occasion would come from some human being and not from the merely abstract force of circumstances. Most probably the man who would give the occasion would be one of Jesus' own disciples. It is the weakness of the disciples themselves to stumble at a stumbling-block, but "woe to that man through whom the occasion cometh." Jesus said so, but there is nothing in his words from which we can infer that he knew for certain who that man was, and it is a hasty conclusion to interpret this remark as if it were directed at Judas.

There is one more prejudice about the personality of Judas which we must get rid of and that is in the so-called curse of the barren fig tree. On his way to Jerusalem early on the Monday of Passion Week, Jesus saw by the roadside a fig tree with leaves on it. He approached it, thinking he might haply find some fruit thereon. Seeing nothing but leaves he said, "Let no man eat fruit from thee henceforward for ever." Now there have been not a few commentators who understood this remark to have been aimed at the hypocrisy of Judas as a disciple apparently fruitful, but cursedly barren in his real nature. This is an absurd exposition, "for it was not the season of figs," as Mark says in 2:13. In Judea they ripen in May and June, while the last trip of Jesus to Jerusalem occurred some time in the month of March or April. The fact that he did not expect to find ripe fruit is evident from Mark's account in the same section. Sometimes one may find "figs of the last season which have remained over on the tree." We must remember that Jesus must have been well aware of this fact when he came near the tree. Moreover, as was a Jewish custom of the day, the people took no early breakfast, or if they took anything at all it was something very light. Judging from this general rule "it is presumable that Jesus, in his morning walk of two miles from Bethany to Jerusalem, had not broken his fast." Being thus hungry and finding only leaves on the tree, he naively expressed his feelings in some such way as this, "O deceptive tree, which has cheated us with its appearance!" His disciples might have noticed an

innocent smile playing around his lips and eyes. It was on this account that when Peter and the other disciples saw the tree the next morning they marveled that it had withered away from the roots. There is something valuable here for our study of the spontaneous flashes of human nature in Jesus; but no one is entitled to look upon the remark recorded in this passage as an indirect attack on the supposed hypocrisy of the man of Kerioth.

In short, Judas was not the last and least of the Twelve. Judging from the standpoint of his ability he was rather a man of considerable business talent. Still more absurd is the view which regards him as an avaricious character. The facts mentioned in the two passages quoted above have no reference to him at all, though popular tradition has regarded them as the strongest evidences against him.

Now we are ready to take a step forward in the discussion of his betrayal of Jesus Christ.

It was at the table of the Last Supper that Jesus made for the first time an open announcement of the betrayal. This occurred three days after the curse of the barren fig tree. As one of the facts recorded in all four Gospels, no one can doubt the reality of the fact itself. To the disciples this open announcement was a sort of abrupt revelation, something like a bolt from the blue. How the disciples were affected by it is vividly described in the Gospel accounts. Matthew says they were exceeding sorrowful (26:22). According to John they looked one on another (13:22), while Mark writes, "They began to say unto him one by one, 'Is it I?'" (14:19).

On the other hand the attitude taken by Jesus is remarkable too. John says that he testified the fact (13:21). We have to remember that the original word used here is *μαρτυρέω*, which is of the same root with the English word "martyr." The greater their unpreparedness for it, the more urgent was the need of assuming an apologetic attitude on the part of Jesus. The use of this significant word here shows us how utterly ignorant they were of Judas' tragic resolution, and how greatly obliged Jesus was to testify to it.

The next question for us to discuss is, When did he conspire with the priests? There are two possible views. The first two of the synoptic writers seem to have understood it as occurring immediately after the anointing of Jesus by Mary, while the account given in the Third Gospel makes us think that it occurred on the Tuesday evening in Passion Week. The space of time intervening is only four or five days, and consequently the difference of these two views is almost immaterial to us now.

There is, however, another question of more vital consequence in our study of Judas Iscariot. That is the question, What motive had he for his resolution? Supposing that he conspired with the priests after the Bethany feast, his motive was not at all the mental reaction coming out of dissatisfied avarice, as is popularly supposed. The disciples were not in the slightest degree offended by the master's remark that this ointment need not be made use of for works of charity. There was something else in what Jesus said at that moment which thoroughly disturbed their minds, namely, Jesus' announcement of his

approaching death. He said, "Ye have the poor always with you, but me ye have not always. She hath anointed my body aforehand for the burying." The substance of his words recorded in Matthew, Mark, and John is one and the same.

Now this is the fourth occasion of Jesus' foretelling his own crucifixion. We find the first open announcement of his death made just before the Transfiguration. When "Peter took him and began to rebuke him" about it, this leader of the active energetic section of the disciples was really acting as the spokesman of them all, and his attitude must have been heartily supported by Judas Iscariot, the foremost business man of the whole party. Consequently the severe censure *ἵναγε Σαρανᾶ* was not meant to be aimed at Simon alone, and Judas was one of those who felt themselves responsible for it. From the viewpoint of the disciples the two essential qualifications required of the Messiah were, first, his abidingness, or, in other words, his physical immortality, and secondly, his kingly reign or his sovereignty over the nations as the Jewish king. Judging by this standard it was a matter of utter incomprehensibility for them that their master whom they followed and looked up to as the Messiah was coming near his death and, what is still worse, was doomed to be crucified. The spiritual crisis of the disciples began with Jesus' first foretelling of his death. The second announcement was made soon after the Transfiguration, when "they were exceedingly sorry" (Matt. 17:23), but "were afraid to ask him" why he was to be killed that way (Mark 9:32). The

third occasion came on his final journey to Jerusalem, when they "understood none of . . . the things that were said" (Luke 18:34). According to Mark "they were amazed" at his attitude, "and they that followed were afraid" of him (10:32). Then at the Bethany feast they had the fourth announcement of his death. They could none the better understand what it meant in its reality. Nevertheless the hard fact itself was fast pressing upon them.

What did this announcement mean to them at that time? For several centuries the people of Israel had been deprived of their power as an independent nation. After their return from the Babylonian exile their country had been trampled under the foot of the Grecian armies and then of the Roman soldiers. During these calamities they were supported only by their hope of an abiding Messiah and of consequent national sovereignty. Under the pressure of these calamities, internal and external, their national consciousness was made stronger and stronger. Extract this messianic hope from the Hebrew soul, and it is but the shell cast off by cicadidae. Now in the eyes of these people the crucifixion of Jesus undermined the fundamental qualification of the Messiah himself. The disciples were then conscious of a revolution in their own minds. It shook the very ground upon which they were standing. As one of these men, Judas Iscariot suffered much from this unsettled state of mind.

Moreover, according to the current theology of the day, crucifixion was an anathema. How could one doomed

to that form of death be the Messiah? As a piece of argument this may sound simple. Yet it is plain and simple logic of this kind that in actual social affairs exercises a moving power over the multitude of the people. For the idea of the suffering Messiah was a new conception peculiar to Jesus himself. That is, it was something entirely different from the current views of the time. We find the idea of the fulfilment of the Old Testament prophecies concerning the suffering Messiah scattered here and there in the four Gospels and the Acts of the Apostles. But the same conception is to be found nowhere in the apocalyptic literature of the day which preserves for us the religious thought as well as the theological ideas of the age. The very fact that we find much of this conception in the first five books of the New Testament is rather a proof of the fact that it was a new idea which could be comprehended and believed in only by comparatively few of that day. By no means can we prove from this that it was an old conception already commonly adopted among the people. It is no wonder indeed then that the disciples could not at first believe that the Messiah was to suffer and be crucified, and that they were then greatly embarrassed because of their old habitual viewpoint.

If Judas' conspiracy with the chief priests was concluded on the Tuesday evening of Passion Week, we find still more data for our inference concerning the real motive of his betrayal. It is plain enough that the attitude taken by Jesus since the early morning of his last Tuesday gave his disciples a deeper feeling of anxiety concerning

his position as the people's king. As had already been made undeniably clear, Jesus looked upon the priests and rulers as his mortal enemies; and it was in natural consequence that they sought opportunity to kill him. Early that morning they lay in wait, and soon after he entered the temple he was met by a deputation from the Sanhedrim, who put to him the first offensive question, "By what authority doest thou these things?" This public challenge of his right to teach the people and work miracles in the temple was at once met by him with a counterdemand, "Whence was the baptism of John? from heaven or from men?" Placing them on the horns of the dilemma, he put them to silence by a rebuff, "Neither tell I you by what authority I do these things." As a token of the aggressive step now taken by Jesus he gave his adversaries three parables of warning: the Two Sons, the Wicked Husbandmen, and the Marriage of the King's Son. Throughout these three we find a bitter tone of vindictiveness—a series of curses which even weeping and gnashing of teeth could not mitigate.

Being thus aroused to fresh efforts against him, the Jewish rulers approached him with three insidious questions. The first question, put by the Pharisees and Herodians, was a political one: whether it was legally right for them to give tribute to Caesar or not. The second one, put by the Sadducees, was of a speculative nature: In the resurrection to whom shall belong the wife of the seven brothers who had her one after another in this world? This was followed by the third, put by a scribe of the Pharisees. It was an ethical

problem: "Which is the great commandment in the law?" The always alert and ever piercing intellect of Jesus showed itself toward the first question in his instantaneous analysis of things that are Caesar's and those that are God's. Then like a flashlight his acute mind exposed the error in their conception of the marriage relationship as existing in the resurrection. As an answer to the third problem the firm grasp of his vigorous mind presented the first and second greatest commandments of love to God and to one's neighbors. When they were thus baffled he propounded to them an unanswerable question drawn from the Psalms. This was his pursuit of the fleeing enemy. Putting them to complete silence he gave them the finishing stroke in the great denunciatory discourse against the scribes and Pharisees which we find in the twenty-third chapter of Matthew's Gospel.

In reading through the Gospel accounts of the five stages in his battle with his adversaries no one can fail to perceive in them a burning indignation excited against their hypocrisy and a sharp penetration exposing their cunning insinuation. There is in them, however, not a word of grace, not a vein of geniality, that would attract the people to the speaker. They are mainly negative in their nature. We could hardly bear to read them through were it not for the two episodes so felicitously inserted in the account of this eventful day. I mean first the encouragement to faith in God which he gave to his disciples when they saw early in the morning the fig tree withered away by the wayside. The other is the appreciative

remark he made of a widow casting two mites into the treasury, "This poor widow cast in more than all" the others. After a day of great turmoil he was quick enough to notice, and fresh enough to be interested in, this unpretentious deed of devotion by a nameless widow. However short in their duration, these two incidents give us breathing-time, much to our relief. Suppose our father or friend is able to vanquish pettifoggers in a lawsuit, is our personal attachment to him made stronger by that alone? It is quite wonderful for us to conceive how great was Jesus' power of self-control and how deep was his capacity, when we remember what constant magnanimity and equability he maintained in spite of such acute working of his mind. Nevertheless a conception of his mere intellectual strength is a rather poor inducement for our warm personal attachment to him. Just put yourselves in the place of his disciples, who followed him the whole day through every vicissitude of his warfare with the Jewish rulers, and imagine what impressions they were forced to receive.

The two strongest motives with them in following Jesus were undoubtedly in the first place their faith in him as the Son of God, and in the next place their trust in the messianic character of his personality. Judging from their own viewpoint the latter showed itself in his noble attitude of welcoming all sorts and conditions of people and in his generous personality which endeared itself to all. Or, in other words, he had in their eyes a king's capacity as well as a general's talent as the chosen leader of the people. Such were the reasons

why they dared to follow him in spite of all the personal losses looming in their anticipation. But how were they affected by the attitude assumed by Jesus on this day? They had apprehensions that he was thus losing the popular interest; these fears were too strong for them to perceive the incomparable strength of his intellect and the remarkable moral power in his personality. In their eyes his fastidiousness was driving all the forces of the Jewish leaders into a hostile army and at the same time disappointing the people of Jerusalem as a whole. This appeared to them detrimental to the great cause of the Jewish nation at large. That he was losing his foothold as the Messiah was no imaginary fear on their part; it was already being confirmed by the Jews about this time, as described in the closing passage of the twelfth chapter of John's Gospel. Moreover his loss of messianic foothold meant to them their own loss of the Messiah himself. They themselves were thus undergoing a severe mental ordeal.

In the very midst of these trying experiences certain Greeks presented themselves with a request for an interview with Jesus. Looked upon as an objective event it was merely a matter of common occurrence to a leader at Jerusalem at the time of a feast. But now it ushered in a memorable scene. When this incident all of a sudden set in motion another train of thought in his mind to foretell his exaltation to be reached only through self-denial and death, a question arose in their minds if the non-abiding Jesus was their Messiah or not. Now this question was really the greatest problem with all the disciples. Obligated

thus to confront the approaching death of their Master, they grieved at it, but not in mere sympathy with the sad fate of Jesus. Their agony was something more than that. They all felt a sudden sense of the heartfelt want to be conceived by those losing their lovers and by children bereaved of their parents. Late that afternoon, just after he had left the Temple, he spoke to them of the coming destruction of Jerusalem and of the end of the world. Then they felt the utter collapse of their own national consciousness grounded upon the so-called prophetic passages in the Psalms and in the books of Isaiah and Daniel. They could not help regarding the popular rejection of Jesus (John 12:37) as something not at all unreasonable.

In short, a spiritual crisis was step by step threatening the minds of the disciples, who had been struggling with their own perceptions of death approaching Jesus in spite of their belief in his abidingness. The thought of his messianic foothold as already overthrown aggravated their sufferings. Not knowing where to betake themselves they drifted on between the two views, the old and the new. According to their old view the Messiah was to be the national king, but an entirely new view of the suffering Messiah destined to be crucified was now forcing itself upon them. The old view clung to them too fondly to be forsaken, and on the other hand their mental reconstruction was still too superficial to adopt and cherish the new. In any country and in any age a period of groping in the dark like this is a process necessary to be undergone by the human mind at the time of

spiritual conflict between the new and the old. This is amply illustrated in the world's history of human thought.

It is wonderful to find that the spiritual influence of Jesus Christ was so thoroughgoing as to make pillars of the Apostolic church out of his disciples who were thus lost in a mental whirlpool just before his death. Yet at the same time we cannot help being deeply sympathetic with them in their difficulties. It is great good fortune if the evolution of one's faith goes peacefully on through its gradual stages just like a corn seed growing up, while "a man should sleep and rise night and day." Yet such favor is not granted to all of us. To some, and indeed to not a few, it often happens that they find in their own bosoms spiritual falls of Niagara, where the two turbulent currents of thought, old and new, rush down together, their eyes dimmed by the spray of the currents, their ears deafened by the roar, and their barks threatened with destruction on the sunken rocks. It is then no wonder at all that Simon Peter's faith was sifted as wheat. When we remember what awful travail our champions of the *Sakoku Joi* (exclusively nationalistic) policy had to go through, we can easily realize the deep-rooted sufferings of Judas Iscariot as a Jewish anti-foreigner, a champion of the Hebrew isolation party.

Several years after this Saul of Tarsus found himself torn by two powerful currents, old and new, that is, the law and Christ's gospel, men's righteousness and God's grace. When as a Hebrew of Hebrews he could not adjust himself to the mental reconstruction called for

by the age he cried, "O wretched man that I am!" It was then in no rhetorical sense at all that he called Christ crucified "a stumbling-block unto the Jews." It is quite natural then that Judas Iscariot, who was the only Jew among the Twelve, was forced into tragedy, when face to face with great conflict existing between the old messianic hope and the new view of Christ the Savior. Saul had before him Christians scattered between Jerusalem and Damascus, whom he made use of as a means of deliverance out of his miseries. Had Jesus of Nazareth been near at hand Saul would have been all the more eager to get this blasphemer into the hands of the authorities. Judas of Kerioth was but a forerunner of Saul of Tarsus in the matter of his miseries, in the incomplete reconstruction of his mental life, and especially in the means he chose for his own deliverance.

In the investigation of Judas' motives there is another point not to be missed. That is, he was a man of business talent and his mind was always quick and active toward the practical management of affairs. As treasurer for the part of Jesus and his disciples he was the right man in the right place. That he placed a value on Mary's ointment at Simon's feast was only a manifestation of his business talent. This man of practical acumen was now obliged to confess to a notorious blunder in his own judgment of Jesus Christ when he saw him condemned to crucifixion on that Friday morning. Though betrayed as a non-messianic impostor Jesus had proved undeniably by his attitude after his arrest that this accusation was altogether false. We do not know for

certain whether Judas recognized him at last as the Messiah or not. That he recognized his blunder is confirmed by his own confession recorded in Matt. 27:4 that Jesus was righteous. No sooner had he perceived this than he was ready to hold himself fatally responsible for his deed.

At the same time his mind turned to the question of how to dispose of thirty pieces of silver he had received. Here we have to observe, above all, his characteristic as a man of inflexible austerity, whose mind worked quickly and systematically upon the basis side of any question. The subjective side of his aim in the betrayal was more for deliverance from his own mental miseries than for the bribe from the priests. An accidental evidence of this is in the amount of the silver offered. Of the four Gospels, Mark and Luke do not mention the number of silver pieces at all. It is Matthew alone that does so.

Moreover this writer had a basis in the Old Testament when he stated the amount of the bribe promised by the priests and that mentioned in his proposed repayment to the chief priests and elders. It is a passage quoted in Matt. 27:9 and 10. Contrary to the account given in this Gospel this passage is not from the Book of Jeremiah but from Zech. 11:13. Moreover, judging from the original significance in Zechariah, thirty pieces of silver is a trifling wage. We note a further fact in the Gospels to show that the sum was small. Namely, it is one-tenth of the three hundred denarii quoted as the current price of Mary's ointment used at Simon's feast. Converted into the present currency it is only about \$4.50.

If Judas was a man of avarice, as he is said to have been, why did he not demand many, many times that amount? This is a question which naturally occurs, and one whose solution is far beyond us. Considered thus it is rather doubtful if Judas really did receive the thirty denarii. Of course the priests would not have confidence in his compact with them unless a certain sum of the bribe agreed upon had been accepted by him. On his part, however, the amount of compensation was a matter of minor importance, the ultimate aim of his action being entirely different. In case they offered anything, he did not hesitate to keep it temporarily for their sake.

Supposing he did receive the thirty pieces, as Matthew states, what we have to investigate is how he finally disposed of them. His business-like management of the affair has in it something really admirable, judged by the standard of Japanese Bushido. His suicide was his method of honorably discharging his own responsibilities for the betrayal. But before he took this step he undertook to return the sum to the chief priests and elders. Pitiable were those who could not understand his noble intention, but refused to receive the money out of a mean suspicion that he was thus attempting to evade his own responsibility. The only step now left to him was to commit it to God's care. Into the sanctuary of the temple no one except the priests was admitted, and so he threw it in from the porch. So conscientious was he that he could not rest before he saw even such a small matter well settled; and here is the second key to the solution of our problem.

When Peter, the leader of one section of the disciples, that is, of the active, energetic group, was being made fun of by a poor maid-servant in the high priest's court, John and others of another section, that is, those of meditative disposition, were struggling hard in the dark with their own agonies, unknown to the outsiders. Just as it was the disturbance of his old viewpoint and the want of a mental readjustment, and not his fear of a maid-servant, that made Peter a coward, so also it was the incompleteness of their mental reconstruction and the vacillation of their standards of thought, and not their apprehensions of the priests, that made John and his associates suffer. These disciples had in themselves an enemy worse than the rulers and servants. Driven by the force of his inflexible logic as a business man Judas Iscariot, of the third group of the disciples, had arrived a little while before at his sad conclusion that the non-abiding Jesus who could not escape the anathema of crucifixion was no Messiah at all, and that he who was really no Messiah should not be permitted to delude the people and to slight God with his pretension. Perspicuous, yet shallow, this is the business man's logic. Moreover it was as a business man that he carried out to its fullest extent the conclusion of his logic. So it was the confusing conflict of the two ways of thought, old and new, and not by any means the thirty pieces of silver that caused Judas to take the step he did. Or, speaking more exactly, it was the agony caused by the collapse of his accustomed viewpoint and aggravated by his quick executive power as a business man that drove Judas to play

such a rôle in this eternally irretrievable tragedy. In such a spiritual crisis there are not many who can keep their heads clear, and most of us have no right at all to cast the first stone at this betrayer.

This was the secret missed by the writer of the Fourth Gospel. But Luke's comment, though very brief, is significant; he says, "Satan entered into Judas" (22:3). Without the fatalistic touch peculiar to the former and without the slightest tone of cool Pharisaic condemnation, this is a tribute of sympathetic grief offered by a fellow-passenger who narrowly escaped the sad fate of being drowned with his friend in a dangerous ocean whirlpool. Happy for us it is that we have, besides Luke, one more friend of Judas who in this world understood his mind thoroughly—Jesus Christ, his Master.

In the account given of Jesus' first announcement of Judas' betrayal made at the table of the Last Supper, a passage common to the three Synoptics says, "For the Son of Man indeed goes, as it is written of him: but woe unto the man through whom he is betrayed! good were it for that man if he had not been born." The first half of this passage conveys the idea of a predestined necessity. That is, he regarded this crucifixion as *ἡ ἀνάγκη* (Matt. 18:7), a matter of necessity, or a logical conclusion of his own mission, sure to come with or without Judas Iscariot. The second half of the passage means that on the part of Judas it were much better for him as a human individual not to have been born into this world. Here he is pointed out as an ill-fated man. Speaking in general it is idle to complain of one's having been born. Yet this

Jesus said out of the deep sympathy he had with Judas' spiritual life.

Had the man of Kerioth been in reality a man of avarice, Jesus Christ would not have failed to observe it. He would surely have uttered a severe denunciation against him as he did against the Pharisees and Sadducees. To say that he was reluctant to do so for the simple reason that this man had followed him for three long years is nothing but an irrelevant blasphemy, for this makes our Master a goody-goody. Though some of his fellow-disciples sadly misunderstood Judas as an avaricious hypocrite, the keen insight of Jesus Christ saw into his real personality as a man of sorrows and sufferings, a child of premature labor or rather of spiritual abortion to be carried out of the dark and away into the dark. The sympathetic tenderness of Jesus Christ toward this man was precisely that of the shepherd going after one sheep lost out of the hundred. By such a divine love for humanity actively working in him we are captivated forever, and that much more thoroughly than by his piercing intellect exercised against his adversaries.

As materials helping us to see something more of the mind of Jesus Christ toward this man we have two more remarks from the Fourth Gospel. Although, unlike the synoptic writers, the author of the Fourth Gospel has a very superficial knowledge of the mental life of Judas, yet there is something peculiarly incisive in his delineation of Jesus' attitude toward Judas. He says in 13:21 that Jesus "was troubled in the spirit." The translation recently made by L'Abbé E. Raguét, a Belgian priest

at Nagasaki, is more adequate than the version of the text now commonly used by the Japanese Christians. Still the former and the English version quoted above are far from conveying the full significance of the original Greek verb *ráppareiv*, which means to agitate a thing by the movement of its parts to and fro, just like water in a vessel is disturbed by the hand. While toward his his own destiny Jesus was as calm and serene as noble Fuji towering high above clouds and storms, he suffered in sympathy with his unspeakably agonized disciple as if stirred from the very bottom of his own heart.

The second remark peculiar to the Fourth Gospel we find in 13:27. After giving Judas a dipped sop at the table Jesus said: "That thou doest, do quickly." Unlike the usual style of this Gospel, this is simple and concise and at the same time of profound implication. Supposing Judas' conspiracy with the priests had been concluded on the Tuesday evening, what had he been doing these two whole days? Had he been an avaricious rogue, satisfied with the thirty pieces of silver in his hands, he would have been less miserable. Had he been able to busy himself in the dark as an unseen connecting link between the rulers and Jesus until the practical accomplishment of his betrayal, Jesus Christ would have had no need at all for his own mental agitation. The case was entirely different. Judas was wandering on and groping in a still greater darkness. Was Jesus really to be delivered or not? Was he the worst of the false prophets? Had they all, together with the people, been imposed upon by him? Undoubtedly

mean was the intrigue of the priests and elders; and yet was not the prime motive of their actions that of patriotism to Israel? When the legal power of capital punishment was in the hands of the foreign government was not the adoption of illegal measures something inevitable, in order to do away with one who was jeopardizing the common interest of the mother-country? The great cause of the nation demanded that he be delivered, though Judas' personal attachment as a disciple spoke against it.

On the other hand, outside circumstances were pressing in and urging him on to do something. But what was that something to be done? Here was another Hamlet-like situation. Jesus could not bear to behold Judas in such agonies. As the least he could do for him, he sought to shorten the duration of his misery if he could not help him any other way. Hence he said, "That thou doest, do quickly." Mark that the adverb *τάχιστα* is of comparative degree. We all know the inconsistency of filial piety which cannot help praying for the quick departure of the aged parent suffering on his deathbed, for whom nothing more can be done by the family. Jesus was too noble not to be inconsistent in his love toward Judas. The modern application of electricity to capital punishment is an instance of the cause of humanity embracing science, but the real source of this conquest of humanity over science is the boundless and unfathomable love of Jesus Christ shown on this tragic occasion. Calmly regardless of his own betrayal by this disciple whom he had trusted in one respect more than others during the last three years, deeply sympathetic with his ill fortune,

and heartily affected by his own insight into the painful prolongation of hopeless hesitation, he said, *ὁ ποιῆς ποιήσον τάχιστα*. What self-sacrifice! What love of others!

Perhaps we have to confess that it is nothing but our own ignorance that has caused our shallow misunderstanding of such a divine love. He who had not aimed indirect fire at Judas through the barren fig tree by no means did so at the table of the Last Supper, when he said he that dipped his hand with him in the dish should betray him. It was a common custom among the Jews of that time to take a morsel of bread and soak it in broth before they ate it. The popular interpretation of the text seems to imply that, availing himself of the rare chance when out of the thirteen present there were only two at the table, namely himself and Judas, who were doing that thing, Jesus gave expression to a sentiment in his own heart. What a queer exposition! According to this the remark of Jesus becomes a sort of clever hint. But be it noted that we have in the synoptic accounts strong evidence for the disciples' not taking his remark in such a literal sense. That is, they looked each upon the other and said one by one, "Is it I?" They had no need to ask such a question if they had understood his remark as pointing to a single specific individual.

Moreover the wording of his remark is different in each of the Synoptic Gospels. Matthew has the verb "dip" in the past tense (26:23), Mark has the verb "eat" in the present (14:18), while Luke gives a different description and says, "The hand of him that betrayeth me is with me on the table"

(22:21). These are sufficient to show us that the details of the remark are of minor importance. If so, it is all the more evident that the remark made by Jesus was not of the nature of a clever hint. Further we have to remember that there is a background for it. A verse from the Psalms (41:9) which was on the lips of the Jewish people of the day runs as follows, "Yes, mine own familiar friend, in whom I trusted, *which did eat of my bread*, hath lifted up his heel against me!" We may venture to say that when Jesus saw Judas sitting at the table with him this old verse occurred to him, and that while the disciples listened to his remark they felt in their bosom a resonance of it, though in a general sense. This observation shows up the puerility of the popular interpretation. Inversely stated, it means that it was the tragic character of Judas himself that evoked such tender regard in Jesus' heart.

Confronting these facts, who in the world can regard Judas Iscariot as eternally condemned from the first, as if he had had a predestined fate? The expression "the son of perdition" used of him in John 17:12 is a Hebraism. To the same category belong "sons of thunder," "son of peace," "son of exhortation" (Acts 4:36), "son of man," and "son of God." Just as the two sons of Zebedee, James and John, were not fated to have come out of thunder and to go into thunder, despite the surname given by Jesus, so the characterization of Judas as the son of perdition does not in the least imply his having been born out of sin and of passing into eternal misery. To this phrase was ascribed by theological prejudices of

later date a fatalistic sense which has nothing to do with the original intention of Jesus, who applied this Hebraism to Judas for the first time.

Who can tell which train out of the several running every day between Shimonoseki and Tokyo is destined at its departure to be derailed? Whenever it meets with some big obstacle on the track or with some serious disorder in the engine any train will be derailed, even if it be near its terminus. Judas was after all such a train. He could proceed so far because of his high moral speed, but as soon as he came into collision with a new fact of life, a hard fact of history, he was forced to be derailed. Such is often the case with human lives. The misery of his end was simply proportionate to his comparatively great momentum.

Moreover, it is no wonder that his tragedy was so rapid in its progress. In Macbeth we have an ample illustration of the speedy progress of tragic development after the human mind has passed through its first crisis. As in Macbeth, so in Judas, this is all due to the energetic character of the individual nature.

In order to form a sensible understanding of Judas' character there is one more fact which we must see in its right perspective. That is the attitude of Judas in the garden of Gethsemane at the very time of Jesus' arrest. When he addressed Jesus with the salutation, "Hail, Rabbi," and gave him a kiss, he behaved according to the current Jewish custom. The word "Rabbi" has no special meaning; it is simply a common title with which the Jews were wont to address any of their teachers. It is something like the French *monsieur*.

Then the usage of the simple salutation "Hail" is just like that of the English greeting, "How do you do?" which is given quite indiscriminately. As for kissing, this was one of the commonest customs of social life in the ancient days. It meant just as much as, and no more than, modern handshaking among foreigners and bowing among Japanese. If we are not to be blamed for hypocrisy when we salute others with "How do you do?" or other forms of courtesy, even if we may not be on good terms with some of them, then Judas was no hypocrite responsible for the twofold courtesy he showed to Jesus that morning. If there be any who would disapprove of his act as one of cunning policy, he has but to translate himself twenty centuries ago into the farthest west of the Asiatic continent in order to study the popular conventions of the Jewish people.

When, thus regaining freedom from the various misunderstandings caused by tradition, we judge Jesus' profound love and understanding of Judas from the three viewpoints presented by his own words, "If he had not been born" and "do more quickly," and by the fact of his "being troubled in the spirit," we come naturally to the following three thoughts: First, that the great, self-sacrificing love of Jesus is unprecedented in history and nonpareil in the world. Secondly, that the humanity of Judas, as well as our own, one phase of which was represented by him, has an immense value as to the object of such a divine love. Thirdly, that the fact of Christ's love toward humanity being poured forth so profusely points to the serious nature of sin as necessitating such a

lavishness. Now what is the essence of this serious sin? It is not the commission of little evil things, nor the omission, conscious or unconscious, of little good deeds, but rather our waste of this great love from heaven as well as our missing the great opportunities on earth. While Peter could narrowly grasp his opportunity at the point of its being missed, Judas really wasted this love from heaven during his lifetime. The consciousness of sin which overwhelms one at such a critical moment was indeed now felt by Judas Iscariot. As he watched Jesus from the time of his arrest at Gethsemane until his condemnation to death by Pilate, this consciousness of sin took possession of him. His own confession was, "I have sinned in that I betrayed righteous blood" (Matt. 27:4). As a man of practical yet taciturn nature and as a Jew whose sensibility to sin was greater than that of other nations his last words bespeak much of his own heart. We believe, and it is easier for us to do so than not, that the moment this cry of his reached our Heavenly Father he too was taken into the salvation of atonement.

As for the details of his suicide there are two diverse accounts of it in Matthew's Gospel and in the Acts of the Apostles. The former clings too closely to the so-called Old Testament prophecies, while the latter has too strong a coloring of apocalyptic imagination. To put these two together is vain. As a matter of mere curiosity we can dispense with the discussion of the details of the two accounts so far as the practical side of the question is concerned. When under the binding force of a business man's logic and driven by the misery

of his mental conflicts he did not hesitate to betray Jesus, it is no wonder at all that he committed suicide because of his own character as a business man as well as of his new consciousness of sin.

For what was the nature of the sin he now confessed? Objectively speaking it was his delivery of Jesus' person. But subjectively speaking it was *ἡ ἀμαρτία*, "aimlessness" or, in other words, the condition of missing one's own life-aim or of having the same so disturbed as to miss it. Even after the breakdown of an old aim toward which our mental energy concentrated itself our mental activities still go on, nay rather become still more pronounced. Consequently there occurs, instead of the centripetal concentration of our mental powers

the centrifugal radiation of the same, resulting in want of adjustment in our thoughts and feelings, in want of unity in our words and actions, and in too great a waste in our sentimental life, with too scanty a harvest of our pragmatic powers. Surely this is characteristic of the modern consciousness, which, viewed under the searching light of the divine love of Jesus Christ, shows itself in its reality to be sin. Thus we find from a study of Judas no sinner above all others, but a very human character, tempted as we all are at the point of his greatest strength, and falling as any man may fall who trusts to his own instincts rather than to the spiritual guidance of the superman revealed in the life of Jesus Christ.

CURRENT OPINION

British Reconstruction Programs

Mr. Ordway Tead, of Columbia, discusses the industrial programs of reconstruction in England in the *Political Science Quarterly* for March. Industrial reorganization is a question of immediate practical urgency in the United Kingdom. Since the choices which England makes will be in the direction which other countries with a similar commercial organization must take it is important to understand the British problem; for it is not England's problem but the problem of all countries where the capitalistic system of production has reached maturity.

The causes of the reconstruction movement are mainly six: (1) the unrest of the industrial population, (2) the realization by the employers of the enormous power of the trade-unions now united in the Entente, (3) the serious problem of demobilization that must be faced, (4) the influence of the guild socialists in the study of drastic reforms, (5) the realization that future economic development will demand high productivity and hence the necessity of harmony and co-operation in industry, and (6) the desire for England's industrial supremacy to be achieved by economic success in production.

Reconstruction schemes spring from every side and reflect the policy of nearly every substantial group interested in the betterment of the economic life. The essence of the reconstruction agitation is a more searching analysis than has previously taken place of the structure of industrial government in the light of our modern conceptions of democracy. The programs of reorganization imply five outstanding things: (1) People have grasped the principle that organization should be on the basis of interest and function, that is, that "wherever there is a function to be

performed and where in its performance a difference of interest exists among the parties to the enterprise there should be a structure of control on the basis of function and a form of control on a basis of representation of all the parties at interest." (2) They show a full acceptance of the idea of national economic unity and the necessity of that unity to secure maximum productivity. (3) There is also some evidence that reconstruction may be devoted to selfishly imperialistic ends. (4) However, the great majority repudiate the motives of empire, expansion, and exploitation. To them reconstruction means the creation of an economic structure which will lack the profit motive and the profit taker, and finally they realize that the result of reconstruction will depend to a large extent upon the wishes of the workers. The working classes have the power of decision in their hands. "Final decision as to whether England is to use her first energies to realize imperial ambitions or to assure equal opportunity and an adequate living to the citizenship of the British Commonwealth rests upon those upon whose labor depends the material for any development."

Luther and the Unfinished Reformation

The Union Theological Seminary *Bulletin* for January contains an address by Professor A. C. McGiffert under the foregoing title. He summarizes the work of Luther as consisting of four achievements: (1) He broke the control of the Roman Catholic church in Western and Northern Europe and opened the way for the growth of religious and intellectual liberty. (2) He reinterpreted the Christian life. The Roman Catholic church defined it as the life of a candidate for salvation. For Luther the Christian life was the life of a man already saved and

delivered from fear. Hence the Christian man has one life-purpose—labor for the good of others. (3) He raised the common callings to a place of honor, and (4) emphasized the worth and dignity of the present world. This meant ultimately freedom for economic development and religious sanction for the enormous industrial and commercial expansion of modern times. It meant also a charter of liberty for modern science.

But certain tasks were left unfinished at the Reformation which Protestantism needs now to do.

1. Human liberty, promised by the Reformation, is not yet won. Luther turned back from a radical to a conservative attitude, and the system of intolerant orthodoxy of early Protestantism has made the emancipation of the human spirit very difficult and slow. Religious and intellectual freedom is still wanting in large areas of Protestant Christendom. For political freedom the Reformation did still less. Nations were freed, but freedom was not guaranteed to the individual. "Whether national liberty shall mean democracy or autocracy depends, not on a theory about the freedom of the Christian man, but upon the particular situation in which a nation finds itself. Luther gave men freedom by releasing them from religious fear. If political freedom is to prevail another reformation is needed to release them from national fear." So also economic freedom is retarded. We still wait for the reformer who shall do for economic liberty what Luther did for religious liberty.

2. Another unfinished task of the Reformation is to substitute some more worthy and compelling motive for the old motive of personal salvation. When Luther released men from the necessity of working for their own salvation he thought he had set them free to labor for the good of others. True men do not now toil to save their souls; yet they do a more unlovely thing

in selfishly spending their lives in pursuit of mere material goods. "And it may fairly be questioned whether our boasted Protestant civilization, with its tremendous economic progress and its blatant materialism, is after all so great an advance upon the civilization of the Middle Ages with all its poverty and squalor and discomfort." Christians must be taught how to put time and talents and occupations to the best Christian use. Liberty has value only as it is liberty for service.

3. Luther opened the door wide for war when he set the nations free and substituted national for international religion. In the Middle Ages the control of the church made for peace. Protestantism destroyed this control. It must give something better. It must give international brotherhood. The most patent and pressing of the unfinished tasks of the Reformation is the Christianizing of our international relationships. "Protestantism can finally justify itself before the bar of history, not by setting the world free merely, but by filling the world with the spirit and practice of mutual sympathy and service, man for man and nation for nation."

The Church and Internationalism

In the body of an article in the April number of the *International Journal of Ethics*, dealing with "The Ethical Aspects of Internationalism," Professor W. K. Wright credits Christianity with having done more than any other single agency to inculcate in men a sentiment for humanity. All the great spiritual religions have been more than national and racial. They have felt the responsibility of winning all human beings to their benefits. Christianity has been remarkable as a missionary religion and in its emphasis on the brotherhood of man. It has failed in its attempted universalism for definite reasons. Protestant churches and the Eastern Catholic churches lost catholicity and were restricted

to national boundaries. The Church of Rome remained international, but for many reasons, especially because of its anticlerical movements, lost its prestige. Moreover, in all its forms Christianity has been too closely identified with the interests of certain classes of society, either the middle class or the aristocracy, and so has failed to appreciate the struggles of the depressed classes for economic justice, without which there can never be social and moral freedom and opportunity. Other-worldliness still hampers the church, and there is still much waste effort in church activities of little ethical value while great social and moral values are neglected. The remedy for other-worldliness would be found if Christian workers would study sympathetically the "religion of humanity" of Auguste Comte and adopt his enthusiasm for humanity as it is and as it may become in this world. "And for organized Christianity to eliminate all the defects I have mentioned it would merely need to concern itself with the problems of our time in the spirit of complete devotion to humanity shown by Jesus Christ in his time."

Ethical Clarifications through the War

An analysis of the ante-war situation shows that the main points of stress were economic, cultural, political, and temperamental. These four phases are treated in a stimulating article setting forth the ethical principles of internationalism, which appears over the name of Professor H. A. Overstreet in the *International Journal of Ethics* for April. The economic tension was caused by the policy of governments by which they supported through diplomacy and arms the investments of their wealthy citizens in other lands. Under this protection capitalistic groups attempted to monopolize special portions of the earth. Such nationally supported monopoly and the competition for it was an easy way to war.

The awakened moral indignation of the people will in future demand the open door for all investment enterprise. This will be secured by clearly affirming the principle that economic competition is to be recognized as economic solely and not political, and that the governmental backing of special groups of capitalists is hereafter to be regarded as an intolerable menace to the peace of the world. There must be an international trade commission for backward or only partly civilized countries which will guarantee (1) that all investment fields will be open to investors all over the world, (2) that investors will be protected against unscrupulous or violent action on the part of the natives of the countries, and (3) that the natives themselves will be protected against unscrupulous exploitation on the part of investors. So will pass the chief cause of war.

The second point of strain was cultural. People had overcome the desire to force the world to believe in their tribal god, but they had substituted the desire to impose a national culture on others. America in the Philippines, Russia and the Jews, Turkey and the Armenians, Germany and the Poles, are only a few examples. Backward civilizations must be helped by the more mature, but no one group will be allowed to impose its civilization on unwilling peoples. This problem will be solved by a league of nations. The task of an international league of states will be to see to it that in each backward country there is such social and technical organization that orderly opportunity is given for the development of the group's inherent genius.

The political storm center was the claim of each nation to independent sovereignty. But they have in the past yielded to fact. The international Postal Union and the International Sanitary Union are but two proofs of the recognition by nations that some functions transcend nationality and

demand a jurisdiction above the nations. This will be exercised by a federated union. "The state will be the servant, not the master, of life; and the states in their co-operative fellowship are to be ministers to a common welfare. At last, after ages of experimentation, the idea begins to dawn in politics that the fundamental welfare of each state is indis severably bound up with the free co-operative fellowship of all."

The temperamental point of stress is found in the establishment of an attitude, as, for example, Prussianism. "Not all Prussianism is in Prussia. Prussianism and profiteering alike are ways of life that are ruthless in their suppressions, ruthless in their seeking of their own ends at the expense of victims. Both work with the instruments of force. Both are antagonistic to free and generous co-operation. Both strive for monopolization of privilege by the pitiless elimination of rivals." The economics of the future will be an economics of the workers only—the workers with brain and brawn. This is the meaning of the ominous stirring in the ranks of labor all over the world. Hence ethics must provide the open door so far as the use and abuse of life is concerned. It must be the ethics of a frank willingness to let all life, big and little, have its full opportunity of productive satisfaction.

The New Democracy

The dream of the new democracy is the theme of Arthur M. Wolfson in the *Independent* of April 20. The causes of the war are no longer the subject of discussion for the leaders of mankind. They have passed on to face the new task of eliminating Old World forms of government by privileged classes as well as the old ideals of internationalism which were based on national selfishness. We are seriously undertaking the establishment of a world-fellowship based on national democracy in which every man shall have a real chance for happiness.

America has long held before her the democratic ideal. But socialists continue to remind us that economic liberty is still a far-off ideal and can only come through class war and revolution. At last, both here and in England, men are beginning to believe that a new democracy may be won through co-operation rather than by class struggle.

This new democracy will give to men who work with brain or brawn equal share in government. Special privilege will disappear. The new democracy will demand of all citizens some contribution to the welfare of the state. The weak and oppressed will be lifted into new life and opportunity. For centuries we have talked of democracy, but privilege still rules the world. The new democracy is really a new thing, the sign of a new spirit among men. It will try to remove the causes of strife between classes; it will strive to re-establish healthier relations between capital and labor; it will remove all opportunity for reckless profiteering; it will make provision for the safety, the health, and the spiritual and moral well-being of every class of society; it will mean equal responsibility for service and equal opportunity. "We know now that democracy cannot be safe in the future unless all special privileges are eliminated and the rights of the people secured."

Catholics and World-Problems

The second conference of the International Catholic Union was held in January at Zurich. The resolutions of the assembly are published in the March number of *Les Nouvelles religieuses* (Paris). It is worthy of note that Mathias Erzberger, leader of the Catholic party in Germany, was prominent in the conference. After pledging itself to work loyally with the Holy See "in parliament, in the press, and in organizations for the re-establishment of peace," and lamenting that the Pope's position has become more and more intolerable

under war conditions and his supernatural mission made more and more illusory, the conference passed a resolution calling upon the governments of the world to admit to the peace negotiations competent church counselors who would be charged with the protection of the interests of religion. A further resolution calls for the establishment in all countries of commissions charged with the study of questions of international right, whose unified work may be a system of rights of nations founded on eternal moral principles and natural rights, free from all materialistic or egotistic taints and permeated with the Christian spirit of justice and love. The final resolution is as follows:

WHEREAS, It may happen that in the coming peace negotiations questions of great importance to the Catholic world may arise, and whereas it would be well, in the interests of Catholics, to have a permanent representation of the International Catholic Union at the place of the peace negotiations as well as a Catholic office of instruction, and whereas other international bodies are making similar preparations; therefore be it

Resolved, That a permanent bureau of the International Catholic Union be established at the place of the peace congress to remain for the duration of the congress.

The Ministry Today

Bishop W. F. McDowell makes an impressive apologia for the office of the ministry in the April number of the *Biblical Review*. The Christian ministry, like the Christian church, is in danger of undervaluation today. Especially does the war make ministers eager to give up the preaching task in order to get into something that will bear directly upon the great struggle. The estimate of the ministry is low in the thought of the best youth in the church and outside of it. It is undervalued by the church itself. By the world outside the church and even by the men in the ministry it is held in light esteem. "It is a deadly calamity when such an estimate is widespread and worse than deadly when the

men in the ministry give justification for this low view."

But the church must realize that the world has fundamental needs which can only be met by the ministry of the church of Christ. The questions of sin and salvation have acquired a new emphasis in these days. The ministry must point men to the way of life or how shall they find guidance? The need of vision, clear, true, and wide, is imperative. The minister is the seer to lead in the present blindness and confusion. There is demand today for men of high idealism to keep the light of the ideal burning in the chaos of war. This is a royal task for the ministry. Moreover the ministry is needed to keep the world's spirit steady—that courage, faith, hope, and love may not fail. Two forces—temptation and sorrow—wait to prey upon the souls of men today; the ministry should be the fortifying, protecting power. The minister is the prophet to reveal truth for the guidance of men. "The war makes a thousand opportunities for commerce, for philanthropy, for education, for legislation, but its opportunity for true preaching outranks them all." Finally the ministry has a task of supreme importance and surpassing difficulty in the social reconstruction of the world. Never was the opportunity of the ministry so great and so splendid.

The Ideals of the Soldier Poets

An analysis of the war poems of the fighting men is presented by Walford D. Green in the April *London Quarterly Review*. He finds that the poems contain almost no references to dogmas of church and creed, though a fine ethical spirit is in them all. There is little political or revolutionary idealism, though they constantly express the hope of a fairer world. There are no hate songs; rather there are many expressions of sympathy for the enemy in distress and signs of a community of feeling binding together all the warring ranks. The great

themes of the poems are love of people, home, and country; the conviction that God has confronted each man with a searching test and that either he must offer his whole self or lose his own soul; the sense of human comradeship realized as it only can be when perils and miseries are shared in common; the belief that war is a reply to the challenge of brute force, a defense not only of homeland but of all things that are lovely and valuable; a hatred of war itself, while retaining the exhilaration of the excitement of battle; and finally a clear, cool, almost unemotional communing with the last great enemy, death. "These verses of fighting men are not to be judged merely as literature, but should help us to understand the men of the young generation which has faced with glorious gallantry its high and terrible task."

Good Temper in War Time

Mr. L. P. Jacks makes an appeal in the April number of the *Yale Review* for ethical reconstruction on the basis of good temper. We do not need a new system of ethics nor do we need to invent new virtues. The mother-virtue which may be the basis of ethical reconstruction is good temper. This is the greatest ethical need of the present time. Everywhere, in international morals, in state morals, in political morals, in private morals, the need stands out as one and the same. What is the war but a gigantic manifestation of bad temper? It was bad temper which held back in England, before the war, the settlement of the Irish question, questions of labor and capital, questions of woman's rights. Reformers were everywhere trampling upon each other, and their temper was not good.

Democracy is always peculiarly endangered by bad temper. Once let it prevail, and the forces of progress, instead of working together, fall upon one another, hinder one another, thwart one another, paralyze one another. Self-government under these cir-

cumstances is only a name. There is another danger. Democracy breeds strong, diverse individualities with decided opinions. This is the ideal, of course, but the danger is that these individuals are likely to be intolerant of each other. The benefit of this fruit of democracy can only come as these strong individualities have good temper, the spirit of sweet reasonableness. Otherwise democracy becomes a mere clash of divergent types.

If the Allies give to individual nations the freedom to develop on their own lines, this problem will face us again lifted to the national level, and we shall see facing each other a very large number of nations of strongly marked, diverse character. If good temper is lacking, we shall have then not peace but war. So also it would seem that in individual nations after the war only the spirit of sweet reasonableness, of tolerance, and of good temper can bring peace to the seething turmoil of contesting programs and ideals. With good temper many of the problems would be found already solved.

But how are we to secure good temper? Mr. Jacks thinks that if we could keep bad temper out good temper would come in. Bad temper is inevitable when material wealth is the main object of social pursuit. This is equally true of individuals and of nations. So long as civilization is based on wealth the outlook for international good temper is black. Another cause of bad temper is the tendency of democracies to overlegislate. Every law means a fight, and we get into the chronic fighting habit.

It is evident that ethical reconstruction depends on certain profound changes in the structure of civilization. Wealth will no longer be the basis of civilization; people will trust one another more than they now do and rely less on the arm of the law. There will be greater dependence upon and belief in the power of the invisible state—the unseen forces which are more real than the visible institutions.

THE CHURCH AND THE WORLD

MISSIONS

Missions and the War

"Are we losing our perspective?" asks Harold Balme in the *Chinese Recorder* for March. The war seems to be absorbing all our energies, but Christianity must either be equal to the task of caring for the war zone and for a suffering heathen world at one and the same time or it is capable of caring for neither.

China makes great demands upon the Christian world today in three important ways: First, the strong nationalist movement of the Far East, moving in India and Japan, is stirring profoundly in China, which presents a political situation crying aloud for sympathetic co-operation. This national ambition must be tempered by Christian internationalism and the lesson of human brotherhood to make it safe for the world. Secondly, China is eager for education. There is urgent need for intelligent leadership, for Western education must have the spirit of Christ in it if it is really to be of greatest value to future China. Thirdly, there is an urgency in the demand for medical help for China that is only equaled in the war zone. Thousands of sick and wounded in China remain helpless because of the utter lack of any physician or hospital. Is China to be excluded from the sympathy which has stirred our Red Cross to such splendid efforts? Among the insistent claims of a righteous war we should not lose our perspective.

A Holy War That Failed

In the *Moslem World* for April Mr. F. J. Dupré reports an article taken from a Paris journal regarding the German war propaganda in Moslem lands. The effort was made at great expense to stir all Moslems to a Holy War against the British and

French. In Turkey it was done by public proclamation. In Arabia false reports of French plans to destroy Islam's holy places and to take the black stone of Mecca to the Louvre were published before the war. When war was declared German pamphlets in all languages covered the world. In Africa and Asia the propaganda took every imaginable form—tracts, maps, pamphlets, newspapers, telegrams, plays, songs, films. Huge sums of money were spent. The effort was chiefly directed toward the Moslem subjects of the entente and of the neutral countries of the East. The literature was delivered through Spain, Turkey, and the Philippines. It reached the whole world. Special efforts were made to win India and Persia. Kaiser Wilhelm was pictured as a Mohammedan striving to free Islam from British power; the appeal was made to all the Moslem world under the dominion of the Allies to adhere to the Jihad, since final success was inevitable through the protection of invincible Germany. It is one of the remarkable features of the war that all such propaganda has utterly failed of any real influence and the colonies have proved loyal to Britain and France.

The Menace of Islam

An instructive review of the recent literature on Islam is written for the April number of the *London Quarterly Review* by Frank Ballard, who characterizes his total reaction in the title of his article. "The Menace of Islam." The Moslem world consists of more than two hundred millions of "convinced, uncompromising, devout, religiously aggressive believers, of whom ninety millions are under British rule and seventy-six millions under other Christian governments." The unity of Islam

is a fiction. There are three great divisions. In Africa, Malaysia, and some parts of India about sixty millions belong to the animistic type. In Persia and parts of India are the Shi'ahs who number ten millions. The orthodox Sunnis make up one hundred and twenty-six millions divided again into the Hanafi school, eighty-six millions; the Maliki school, sixteen millions; the Shafis, twenty-four millions; and about one million Hanbalis. Considering the fact that every Moslem is a missionary it is certain that this host of believers must exert a tremendous influence. Africa is now the great missionary field of Islam. "Indeed it looks as if in a comparatively short time all Africa will be under the sway of Mohammed."

What does Islam stand for? The main articles of Moslem faith rest on four great foundations and five practical pillars. The four foundations are (1) the Koran, which is the eternal word of God; (2) the Traditions; (3) Ijma, or the agreement of the community of teachers; (4) Qias, or analogical reasonings. Out of these come the articles of faith: idols must be given up; God is one and absolute; Mohammed is the chief and final prophet of God; the Koran is infallible and unchangeable; Mohammed's rules of devotion must be accepted; and finally all laws of the Koran are binding for domestic, social, and political relations. The five practical pillars or rules for life comprise the confession, the five daily prayers, the observance of the annual thirty days' fast of Ramadan, alms-giving, and the Hajj or pilgrimage to Mecca. It will be seen from the foregoing that Islam has many elements of good. It has elevated primitive life wherever it has gone.

But there are serious defects which may be catalogued as follows: (1) a faulty conception of God; (2) a faulty estimate of human nature—man is allowed no moral freedom; (3) Mohammed's claims cannot be maintained; (4) Islam owed its success to the sword and its spread was full of the

horrors of lust, cruelty, and greed; (5) the daily routine of devotion is for the most part empty form; (6) woman is degraded; (7) slavery is maintained; (8) the "brotherhood" of Islam is narrow, intolerant, and restricted absolutely to Moslems; (9) Islam is full of superstitions; (10) it permits not only prostitution but drinking and gambling in spite of its law (Christian civilization can hardly afford to throw stones at Islam in this regard, however); (11) its view of the after-life is grossly materialistic.

The best summary of the situation is perhaps that Islam is helpful as a religion to low grades of paganism. It will lift them to some extent. But progress is impossible on Islamic lines. A glance at Arabia, Persia, Turkey, Morocco, and Africa is sufficient proof of this contention. The need for Christian effort is most serious and pressing. In Africa the demand is overwhelming, for when Islam gets control of the native tribes it seems generally impossible to dislodge it. Yet Islam is disintegrating. The doors are opening everywhere. The last word is one of hope in spite of the vast difficulty of getting "the proudest man in the world to take the thing he hates from the hand of the man whom he despises."

The Progress of Islam in Africa

The March number of the new *Colonies et Marine* has a note on the spread of Islam in Africa. In the Soudan it is propagated by means of the Egyptian army. Each soldier at the end of his term goes back to his village and becomes an eager missionary of Islam. In German East Africa the blacks, recruited to work on the railroads and plantations, marry Moslem women. They then gladly become Moslems and spread the new beliefs in their villages. Perhaps the strongest reason for the success of Islam in the Orient and in Africa lies in the democratic institution of concubinage and marriage. A Moslem will love a son born of a black or slave woman, though he would

find it difficult to give his daughter in marriage to a black Moslem. Often a Sultan or Pasha does not count it a disgrace to admit that he has black blood in his veins. The feeling that it lifts him in the social ladder also makes it very desirable for the

blacks to gain entrance into the Moslem family. Another cause of the progress of Islam is the possibility that it gives to warlike tribes to continue the profession of arms, since Islam has never been averse to spreading her domain by conquest.

RELIGIOUS EDUCATION

A Declaration of Principles

The Religious Education Association at its fifteenth annual meeting held in New York adopted a declaration of principles. Briefly summarized they are: (1) The world of men can be and ought to be a community of mutual respect, good-will, and brotherhood. (2) Democracy and religion can be and ought to be two aspects of one and the same life. (3) To reveal God aright and to fulfil its function in human life religion must become more moral and more democratic. (4) Education is the indispensable instrument of democracy and religion if it is directed toward intelligence, responsibility, and good-will, as it may be a hindrance if directed toward mere habit of mind and efficiency of hand, fostering prejudices and narrow loyalties, inculcating conformity and sheer obedience to external authority. (5) Children can be educated in social responsibility and good-will as well as in habit, intelligence, and initiative. (6) Education is a community function. It requires the purposeful co-operation of all. (7) The responsibility for such community organization rests in an especial degree upon the churches, since they should be best fitted by tradition and ideals. (8) A conspicuously weak spot in the educational program of most churches and communities has been in the provision for enlisting the service of young men and women in the late teens and early twenties. The war has now shown the way. From many quarters comes evidence of successful community organization. Experimentation and interchange of experience are needed. "The

world-community can come into existence only as lesser communities grow in such fashion as to incorporate themselves into its life."

The Training of Boys

How to secure proper development for growing boys has long been a serious problem. What should the training be? Whose is the responsibility? All present programs are inadequate. The public schools reach only about 3 per cent of the population over fourteen years of age. The Sunday school touches boy life scarcely one hour in the week, and somewhere in the teen age loses 80 per cent of the boys. The Y.M.C.A. is mainly confined to the cities and even there reaches only a fraction of the boys. This has been the setting of the problem which has held a central place in the discussions of the Canadian Y.M.C.A. Boys' Department for fifteen years. Mr. Percival R. Hayward outlines the solution in the April number of *Religious Education*.

The Standard Efficiency Tests provide an all-round development program calculated to secure physical, mental, religious, moral, and social growth for boys. The Y.M.C.A. is intimately co-operating with the churches, and the local Sunday schools and churches form the starting-point of the work. Every worthy phase of educational development is included in the program, and the progress of each boy is recorded on an efficiency chart.

The value of these tests for religious education is briefly: (1) They are comprehensive and so avoid the prevalent mistake

of overemphasizing one line of work. (2) The tests are fourfold; they seek to develop, not a one-sided crank, but an all-round man. (3) They are graded. In every one of the thirty-one topics there is a graded program for every year from twelve to twenty. (4) They make the personality of Jesus central. (6) They make up a program big enough to enlist the service of thinking, capable men.

Community Co-operation

The annual survey of progress was presented this year to the Religious Education Association by Professor Irving King. His address dealt with community organization and improvement. *Religious Education* for April prints it in full. Mr. King thinks that the movement toward community co-operation is the result of a growing consciousness of and search for the things that make human life worth while under the conditions which actually exist. Christian leaders may identify this with the establishment of the Democracy of God on earth, for religious values have their origin in, and gain their meaning from, social values. Religious life is merely the highest expression of all that is best in life. All religious values are real, however, only as they are related to the Democracy of God among men. From this point of view religious education is primarily concerned with training for actual social service.

Religious education in the past has been too intellectualistic. It has sought to impart facts and doctrines. It has not produced religiously minded citizens. Yet surely religion should embrace the whole life of the community. It should be an influence through which the best development of all the interests and activities of the whole social body may be secured.

Community co-operation is rapidly advancing. It has demonstrated its vital power in such movements as the school social center and the community playground and recreation center. A more comprehensive movement is the consolidated rural school which may take up economic problems for home and farm, recreation, athletics, religious training, and community music. These centers become powerful agencies in developing the mental and social life of the people as well as in making for good-fellowship and harmony of purpose. Other phases of co-operation are public welfare associations, district nursing associations, county Y.M.C.A., farmers' clubs, and civic theaters. While all these activities are not religious in the traditional sense, they are practical applications of the spirit of Christian brotherhood.

The church may have a large share in this work. It has been too much detached in the past because of the overemphasis on individual salvation. Social service was considered a secondary issue. But the new day is at hand. Many churches are now federating for community activities and achieving rich results and a deeper appreciation of religious values.

"Religious education should be a normal phase of the social development of the community. Whenever a social group has awakened to the possibilities and joys of co-operation, wherever all the latent energies are aroused and organized we have a veritable laboratory for the training of children in the habits and ideals of Christian living." This education must relate directly to the work the community is doing for self-improvement. "It will utilize as means of training for their children all the manifold activities leading to mutual helpfulness and good-will."

BOOK NOTICES

Studies in Japanese Buddhism. By A. K. Reischauer. (Deems Lectures, New York University, 1913, rewritten and expanded.) New York: Macmillan, 1917. Pp. xviii+361. \$2.00.

Dr. Reischauer has been for the past twelve years professor of philosophy and ethics in the Meiji Gakuin (Presb.), Tokyo. Thus an intimate acquaintance with Japanese history, society, language, and religion has enabled him to discuss with authority some of the important aspects of Japanese Buddhism. He is keenly aware of the difficulties of the task to which he has set himself, which, because of its complications and the multitude of points lying in obscurity, will require the services of a group of scholars for a great many years to come before it can be thoroughly dealt with. Along various lines beginnings only have been made. The whole field from Greece eastward through Persia, India, Tibet, and China into Japan needs to be gone over. It is significant in this connection that Professor C. Ito thinks he has found Doric architecture in the pillars of the outer gates of the Horiuji Temple, built in the time of Shotoku Taishi (ca. 600 A.D.). Yet in spite of the almost endless multiplicity of detail and the large amount of material to which at present only a tentative solution can be given, the author, by confining himself largely to the outstanding facts and characteristics of his theme, has produced an authoritative and suggestive contribution to our literature on Oriental religions. He feels that the general brief survey of the subject, such as the book presents, is on the whole the wisest method in consideration of the present degree of interest in Oriental religions and philosophies on the part of Western readers.

As a background for his discussion Dr. Reischauer sketches the original environment out of which Buddhism sprang, and then traces the development of the primitive form into the Mahayana branch and the spread of this through China into Japan, which latter country it reached in a greatly modified form, yet true essentially to Buddhist pessimism. The methods of historical criticism are carefully applied, and an attempt is made to reconstruct the general social and political environment of Japanese Buddhism in its important historical stages. The discussion of the genesis of the Japanese sects and also the chapters on canon and doctrine are filled with material of special value to the Western student of comparative religion and religious history. There is throughout a high appreciation of the great contribution that Buddhism has made to Japanese culture, yet the author is entirely conscious of the fact that his statement of the functional importance

of Buddhism amounts to an exposition of its failure to meet the highest needs of Japanese society in the present, and points either to its replacement by Christianity or to such a profound modification in Buddhism itself as to leave only the old name—the old skin with a new backbone. "What Japan, with its new hopes and aspirations, requires is a religion of hope, full of noble ideals and aspirations" (quoted from Professor Inouye).

The Lord's Prayer and the Prayers of Our Lord.

By E. F. Morison. London: Society for Promoting Christian Knowledge, 1917. Pp. vii+198. 3s. 6d. net.

This is a careful exegetical study of the separate phrases of the Lord's Prayer, followed by sections on "Enthusiasm in St. Matthew," "Illustrations from Jewish Sources," "Versions of the Lord's Prayer," and "The Prayers of our Lord." The exposition seldom rises above the commonplace and familiar. The best chapter is the one entitled "Protection and Deliverance," in which the sentence "Lead us not into temptation" is well explained. A reader will gain a clear idea of the practical meaning of the Prayer from this study, although the technical terms in it make it a scholar's book.

The Godward Side of Life. By Gaius Glenn Atkins. Boston: Pilgrim Press, 1917. Pp. 192. \$1.50.

Dr. Atkins is the pastor of the First Congregational Church of Detroit and, aside from his published sermons, is well known by his interpretation of the devotional literature of Christianity in his book *Pilgrims of the Lonely Road*. As might be inferred, he is essentially a preacher of poetic insight. He is at home with the soul in its highest aspirations and deepest moods. There are fourteen sermons in this volume, the majority of them preached before the nation was at war and meant for the congregations in Providence and Detroit, of which Dr. Atkins has been minister. One of the most characteristic sermons is entitled "The Tides of the Spirit," from the text "And after he had sent the multitude away he went up into the mountain apart to pray." The proposition is set forth in many forms, among which we find such a sentence as this, "No one lives greatly who does not live out of great communions." The soul has its rhythm of moods; we must understand and use them. Dr. Atkins does not try to define the soul, but he says, "I do know that all self-conscious life deepens down into something

profounder than knowledge, mightier than will, more glowing than love; out of which knowledge, and will, and emotion lift themselves as mountains out of the depths of the sea. This is the soul in which we live and out of which we live."

Out of the stress of the Lent of 1917 Dr. Atkins utters what is practically the cry of the old prophets, "The sorrow and weariness and perplexity of our world is with us day and night; the cry of it reaches beyond the stars. I think the world will lose its reason if it does not discover its God." These sermons are full of the clear and passionate call of a great preacher whose soul is kindled by the Christian passion to live on the divine side of life in the spirit of Christ.

In the Footsteps of St. Paul. By Francis E. Clark. New York: Putnam, 1917. Pp. xvi+418. \$2.00.

Dr. Clark has followed his interesting volume, *The Holy Land of Asia Minor*, published in 1914, by this larger book, covering more fully the entire ground traversed by the missionary journeys of Paul. Dr. Clark does not write from the standpoint of the critical scholar investigating the sources of the life of Paul; he does not give the findings of the trained archaeologist, like Sir William Ramsay. He is the descriptive traveler, accepting practically as he finds them the narratives of Acts and the literature ascribed to Paul, and seeking to illuminate them from the results of his personal experiences in the cities where the traditionally accepted records report Paul to have done his work. Judged from this standard the book is illuminating and permanently valuable. Dr. Clark is a keen observer; he has written so many years for a reading public of young people that he knows how to present his story vividly; and he is resourceful in finding local color to explain the meaning of the life and letters of Paul. This book will be of largest value to teachers of Bible classes who are seeking concrete help in illustrating their lesson material. The necessary critical studies will be made in addition; but Dr. Clark has put a rich sum of trained observations at our disposal here. The illustrations are well chosen and are also useful to the teacher.

African Missionary Heroes and Heroines. By H. K. W. Kumm. New York: Macmillan, 1917. Pp. xvii+215. \$1.25.

Africa has produced heroic and dramatic missionary history in abundance; the writer has taken the best of this and embodied it in six lectures delivered before the College of Missions, in Indianapolis. These are now published in attractive form under the title given above. The stories are told in interesting style, and the characters are vividly represented. Each sub-

ject is preceded by a brief chronology of the principal events in the person's life. The maps are valuable and the bibliography suggestive. The lecturer has something of the manner of Dan Crawford, and we were often reminded of *Thinking Back* in reading the chapters. Sometimes it becomes nonsense, as, for example in the cryptic lines:

"Vision is Imagination guided by Wisdom,
And Wisdom is the Dominion of Knowledge.
Wis = Wissen = Knowledge
Dom = Dominion."

Whatever that means is too profound for us. Perhaps the least satisfactory section is the ten pages devoted to Mary Slessor. The presentation of the life and work of Livingstone is the most concise and stimulating.

The Seven Laws of Teaching. By John M. Gregory. Revised by William C. Bagley and Warren K. Layton. Boston: Pilgrim Press, 1917. Pp. xii+129. \$0.75.

This book has been a standard volume for many years. The seven laws are: "Teaching," "Teacher," "Learner," "Language," "Lesson," "Teaching Process," "Learning Process," "Review and Application." The original text, copyrighted in 1886, has been carefully and, as we believe from comparison of the two editions, most judiciously revised. The clearness of the first text remains, while the revisers have utilized the results of recent research in psychology and pedagogy to amplify or modify Dr. Gregory's statements where necessary. All teachers will find this book useful.

The Use of Motives in Teaching Morals and Religion. By Thomas Nelson Galloway. Boston: Pilgrim Press, 1917. Pp. xi+187. \$1.25.

Dr. Galloway is professor of zoölogy in Beloit College. This interesting book contains twelve chapters, and the scope of the volume is clearly indicated by its excellent title. The heart of the discussion is chapter iv, on "The Principle of Motivation in Education." The following chapters contain applications of the principle to Sunday-school work which are well grounded and workable. This little book will be of great value to students of religious education. There is a factor in Christianity which hardly seems to be sufficiently recognized by Professor Galloway on page 5, namely, the influence of the "higher powers" with which the soul allies itself in its sin and weakness, or the fact of "grace." On page 12, line 6, "non-evangelical" is used incorrectly for "non-evangelistic."

THE AMERICAN INSTITUTE OF SACRED LITERATURE

THE REALITIES OF THE CHRISTIAN RELIGION

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AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

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STUDY VI

THE FUTURE HOPE

What an important place in our life the future holds! Without it we should be shut up to the actual achievements of the past. Important as these are, most of them would lose much of their significance if they could not be related to processes of growth and improvement. If we can see the outcome of present efforts in a better future, we are inspired to a nobler activity.

Christianity is a religion of hope as well as a religion of present experience. "Faith is the assurance of things hoped for." To believe in God means to hope for a better future. As the child looks forward to the time when he shall be a man, as the man of moral purpose looks forward to the realization of his ideals, so the Christian man looks forward to the realization of God's purposes.

In this study we shall consider three aspects of the future hope: (1) the belief in a better social order, (2) the possibilities of spiritual growth, and (3) life after death.

I. THE BELIEF IN A BETTER SOCIAL ORDER

First day.—§ 100. There is no more striking characteristic of the Old Testament literature than its unconquerable hopefulness. The Hebrew state was small, surrounded by enemies, constantly harassed in its attempts to organize its life. Yet the religious leaders were confident that Jehovah intended to make Israel dominant in the earth. At first this hope was political and military and full of

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national pride. We have so long spiritualized some of the songs of the kings that we forget how literally they were originally intended. Read Pss. 2 and 72 as coronation odes. Imagine a new king just come to the throne which his father had secured against all enemies. Subject peoples would like to rebel (2:3), but Jehovah laughs at their efforts. The kingdom is also to be extended over other nations, which shall become tributaries (2:8, 9; 72:8-11). This was not, however, a mere brutal conquest, for the poet believed that it would be the means of bringing justice—that most difficult social achievement—to the troubled peoples. Read 72:1-7, 12-14 as a fine social hope.

Second day.—§ 101. Read Isa. 11:1-9. There were two terrible conditions in Judah—hostile invasion, social injustice. War from without and iniquity within are ever the twin curses of nations. The prophets had bitterly denounced the monopolists, the unjust judges, the bribe-takers, the cruel oppressors, especially the wicked Assyrian (the Prussian of those days) who delighted in destroying the little peoples. The writer of this passage believed the day was coming when these evils would be ended. He lived in the days of monarchy and therefore thought of the coming of a good king as the way to justice and peace. Note how first he describes a fair judge, putting human relations right, then poetically looks for the time of peace when the brutality of war and aggression will be over. He believed that a good ruler would make a good people. Read again Study IV, third day.

Third day.—§ 102. One of the remarkable passages in the Old Testament is Ezek., chaps. 40-48. Glance through these chapters and you will at first see a mass of uninteresting ecclesiastical details. But we must remember that Ezekiel was a priest and therefore would naturally think of the glorious future in ecclesiastical terms. The prophecy was written in Babylon after the temple had been destroyed and Jerusalem laid in ruins. But this godly priest believed that the chastisement was for the good of his people and that there would yet be a vigorous life for Israel. So he pictures in detail a new temple, to which the Holy God comes back that he may dwell with a purified people forever (43:1-9). Justice is to be administered by a good prince (45:9, 10). The land is to be fairly divided and even the Dead Sea is to become a fresh lake (47:8-12). Think of the courage and fine optimism of this hope for the future of an exiled people.

Fourth day.—§ 103. Read Isa. 65:17-25. The noblest Hebrew hopes are collected in the second part of the Book of Isaiah. They come from poets who sang of the happier days when a repentant Israel would enter into a new and glorious life in a renewed Jerusalem. Note that this passage has reference, not to heaven, but to Palestine, in which the people would carry on their agricultural labors in peace, living to an honorable old age.

Fifth day.—§ 104. Centuries had passed and the longed-for Golden Age had not come. Men seem to have given up hoping and to have settled down to commonplace living. But in the second century B.C. the Syrians tried to destroy the Jewish faith, and out of the anguish flashed a new hope. This is seen in the Book of Daniel. Read again Study III, fifteenth day. The world had seen one brutal empire after another, but this pious Jew believed that a new and nobler kingdom under the direction of God's people was about to become universal in the earth. Read Dan. 2:44; 7:13, 14, 18, 22. Read 12:2 and notice that this hope

transcends the social hopes that had preceded in that it finds a place for those who have died without seeing the better day. They are to rise from the dead and have a part with their brethren in the righteous kingdom.

Sixth day.—§ 105. Read Luke 6:20-26. Jesus was speaking to a people whose minds were filled with social and individual hopes, such as those of the Book of Daniel. He freely entered into those hopes, but he opened up a new way for their fulfilment. Not by force, ambition, selfishness, and aggression would the good time come, but by humility and love. Think of Jesus' whole life as an attempt to realize in conduct the conditions of the social order, "the coming age," as it was called, for which he hoped. He summoned his disciples to be with him advance members of that kingdom that was coming.

Seventh day.—§ 106. Read Rev. 21:1-22:5. The Christians of the first century endured prolonged and systematic persecution. The writer of the Book of Revelation continues the hopes of the Book of Daniel, but instead of a Jerusalem saved from the Syrian tyrant the hope is for the martyred church saved from the Roman tyrant. Yet it is still a social hope to be realized in this world. The new Jerusalem comes down to earth (21:2); God dwells with men (21:3). It is a city resplendent above the glorious cities of that day. And the saints are to reign in it (22:5).

The early Christians looking for the messianic kingdom on the earth were troubled lest those who died might have no part in it. Christian hope triumphed over the fear. God would not forget his people who had fallen asleep. Read Paul's confident assurance, I Thess. 4:13-15.

Eighth day.—§ 107. Read II Pet. 3:1-13. Although one hundred years and more had passed, the hope of the early Christians for a speedy coming of Christ from heaven to establish the Kingdom of God had not been realized. Skeptical voices were raised challenging this hope. Things do not change, men said (vs. 4). We would do better to live for the world that surely exists rather than to give ourselves over to a vain hope. The author of this epistle vigorously rebukes this lack of faith. To believe in God means to be sure that he will fulfil his promises. With this faith holy living becomes reasonable (vs. 11). The "new heaven and the new earth" (vs. 13) did not come exactly as this writer expected. Two thousand years of Christian development with the best yet to come is a better fulfilment of God's purpose than the speedy end here depicted. But it was fidelity to their best hopes which enabled the early Christians to inspire a future vaster than any of which they dreamed.

Ninth day.—§ 108. The early Christians, feeling themselves to be relatively powerless in the great Roman Empire, hoped for a new era to come by miraculous intervention. But after the downfall of the Roman power a new vision opened. The mediaeval church looked forward to a Christian conquest of this world. Recall some of the events of church history in the light of this ideal—the constant attempt to compel kings and emperors to recognize the authority of the church, the zealous persecution of heretics, the crusades. These were expressions of a hope for a Christian civilization. To be sure, the ideal was limited to the church, but it was the inspiration of mediaeval civilization.

Tenth day.—§ 109. The most characteristic aspect of modern Christianity in contrast with the Christianity of a century and more ago is the missionary

enterprise. Men are now dreaming of the day in which the world shall come under the influence of Christ. Making its way at first against skepticism and doubt, the missionary cause is now arousing men to an appreciation of an indescribably great future for Christianity. Picture what it meant to Adoniram Judson, the pioneer American missionary to Burmah, to be able to say in 1817, "I have no doubt that God is preparing the way for the conversion of Burmah to His Son. Nor have I any doubt that we who are now here are in some little way contributing to this glorious event." Or hear George L. Mackay, after years of courageous facing of danger in Formosa, say to questioning friends at home, "Will Formosa be won for Christ? No matter what may come in the way, the final victory is as sure as the existence of God."

Eleventh day.—§ 110. Study Isaac Watt's great hymn, two stanzas of which are here given:

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

Blessings abound where'er He reigns;
The prisoner leaps to lose his chains;
The weary find eternal rest,
And all the sons of want are blest.

Could one completely believe in Christ without some such expectation of His universal reign on earth?

Twelfth day.—§ 111. Of equal significance with the missionary vision is the vision of a new international order in which nations shall co-operate for the common good. Said President Wilson in his address to Congress, January 8, 1918, in which he set forth his detailed program for a settlement of the war: "An evident principle runs through the whole program I have outlined. It is the principle of justice to all peoples and nationalities, and their right to live on equal terms of liberty and safety with one another, whether they be strong or weak. Unless this principle be made its foundation, no part of the structure of international justice can stand." It is this vision of a better future which gives to the American participation in the war its religious significance. Compare this ideal with the conception of the Kingdom of God in biblical times.

Thirteenth day.—§ 112. When a man has devoted himself to a cause so great that it can be thought of as God's, his death in the service of the cause is something glorious, an experience so ennobling that the ordinary terrors of death disappear. President Lincoln finely expressed this truth in his Gettysburg address, when he said:

It is rather for us to be here dedicated to the great task remaining before us; that from these honored dead we take increased devotion to that cause for which they here gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; this nation shall, under God, have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.

The heroes of Gettysburg so gave their lives that their memory can never perish, and their achievements are immortal.

II. THE POSSIBILITIES OF SPIRITUAL GROWTH

Fourteenth day.—§ 113. Read Luke 2:40 and 52. Try to picture the boyhood of Jesus and to appreciate what it meant to him to grow to maturity. Perhaps the happiest days of his life were before his public ministry when he was looking forward to the greater work before him.

Fifteenth day.—§ 114. Read Eph. 4:11-16. Note especially the prayer that those whom Paul addresses may "grow up in all things into him who is the head, even Christ." It is precisely this never-ceasing opportunity for growing to be more Christlike that gives to Christian living its vitality. We may hope in time to grow out of some of our defects if we hold this ideal before us.

Sixteenth day.—§ 115. Read Goethe's poem, beginning:

Purer yet and purer, I would be in mind,
 Dearer yet and dearer every duty find.
 Hoping still and trusting God without a fear,
 Patiently believing He will make all clear.

The poem is found in many modern hymnbooks. Study especially the last stanza:

Swifter yet and swifter ever onward run,
 Firmer yet and firmer step as I go on.
 Oft those earnest longings swell within my breast
 Yet their inner meaning ne'er can be expressed.

The immeasurable longings of an aspiring soul are witnesses to the inexhaustible riches of God's purposes.

Seventeenth day.—§ 116. The first stanza of Browning's *Rabbi Ben Ezra* reads:

Grow old along with me
 The best is yet to be,
 The last of life, for which the first was made
 Our times are in His hand
 Who saith, "A whole I planned,
 Youth shows but half: trust God: see all, nor be afraid."

Old age is often dreaded. How does the religious faith expressed in this poem change one's view of growing old?

Eighteenth day.—§ 117. Tennyson has eloquently expressed the triumphant joy of one who loves growth and progress:

Glory of warrior, glory of orator, glory of song,
 Paid with a voice flying by to be lost on an endless sea—
 Glory of Virtue, to fight, to struggle, to right the wrong—
 Nay, but she aimed not at glory, no lover of glory she;
 Give her the glory of going on, and still to be.

If one stops to find chief satisfaction in what is already past one's life is missing the religious exultation which comes from moving on to new glories. It is the man whose treasures are all in the past who fears death. For a forward-looking faith the "beautiful adventure" of death is only another step onward in an ever enriched experience.

III. THE FUTURE LIFE

Nineteenth day.—§ 118. How universal the conviction is that a righteous life possesses something which death cannot end may be illustrated by the following quotations from pre-Christian literature. An ancient Egyptian document, entitled *The Eloquent Peasant*, declares, "For justice is for eternity. It descends with him that doeth it into the grave, when he is placed in the coffin and laid in the earth. His name is not effaced on earth; he is remembered because of good." Socrates said, "There can no evil befall a good man, whether he be alive or dead." Plato declared, "All things work together for good, in life and death, to the friend of God." If one is to trust reason, it is incredible that noble human life should be proved worthless by death.

Twentieth day.—§ 119. Read Ps. 16. This is one of the later psalms representing the mature experience of Israel. The Old Testament religion could not complete itself without attaining to the appreciation of personal worth. Note the confidence in God's care. This singer declares that he is happy because he has God; nothing can overwhelm him. He may not even dread Sheol, the abode of the dead. The sense of divine fellowship would not be complete if the thought of death could destroy it. This experience of communion with God finds fuller expression in the Christian experience of immortality.

Twenty-first day.—§ 120. Read Matt. 22:23-33. Jesus answers the Sadducean quibble by pointing out that we cannot rationalize the future life by comparison with mundane conditions. Then in a word he gives a sure basis for the hope of eternal life. The great souls of the past were God's people. He has not forsaken them. They are his still. Many of us today are thinking of noble lives laid down in a great cause and we cry with a passionate faith, "God is not the God of the dead but of the living."

Twenty-second day.—§ 121. Read John 10:17, 18; 14:2, 12, 19, 28. Nothing is clearer than Jesus' unbroken confidence in eternal life. He means by that a quality of life that is real enough to last through the experience of death. As the clouds were gathering about his path he looked through them and saw the Father. His faith in personal immortality was the fruit of his complete fellowship with God, and this he sought to impart to the disciples. Jesus made little use of argument. He simply offered to share his own triumphant faith with those who were willing to follow him in the way of life.

Twenty-third day.—§ 122. Paul became a Christian through a wonderful experience of Jesus as the living Christ. Ever after, Christ was to him the most certain reality. Read Gal. 2:20; Rom. 8:38, 39; Phil. 1:20, 21. He lived the Christ life, felt secure in Him amid all tribulation and regarded himself as utterly devoted to his service. It was this complete unity with the Lord who had conquered death that gave Paul his own assurance of a like victory. Read I Cor. 15:1-23 and note that it is an expression of an experience of unity with a living and life-giving Savior. If we should put Paul's experience in modern language we should say, "I believe that Jesus lived with God on earth and lives with him still; I am seeking to share Jesus' experience of that blessed fellowship and believe that I shall share it forever." How much more vital and convincing is this experience of Paul's than any argument would be over disputed questions concerning the resurrection of Jesus.

Twenty-fourth day.—§ 123. A most suggestive utterance has come from a modern representative of critical skepticism. George Eliot wrote:

Oh may I join the choir invisible
 Of those immortal dead who live again
 In minds made better by their presence; live
 In pulses stirred to generosity,
 In deeds of daring rectitude, in scorn
 For miserable aims that end with self,
 In thoughts sublime that pierce the night like stars,
 And with their mild persistence wage man's search
 To vaster issues. So to live is heaven.

It is intolerable for George Eliot to limit life to the brief span of earthly existence. She speaks of living on in other lives. But the picture of the "choir invisible" suggests more than this. It is really harder to disbelieve in a future life than to believe in it.

Twenty-fifth day.—§ 124. The poet Wordsworth, feeling the spiritual vastness of his inner life in contrast to the physical limitations of earthly existence, suggests in his wonderful ode, "Intimations of Immortality," that our present life is but a continuation of a glorious pre-existence, and that therefore we may look forward to a return to this realm.

Our birth is but a sleep and a forgetting:
 The soul that riseth with us, our life's star,
 Hath had elsewhere its setting,
 And cometh from afar:
 Not in entire forgetfulness
 And not in utter nakedness,
 But trailing clouds of glory, do we come
 From God, who is our home.

This is a genuinely religious experience of the reality of a larger world. We have a right to think of it as the home to which the soul may return at death.

Hence in a season of calm weather
 Though inland far we be,
 Our souls have sight of that immortal sea
 Which brought us hither,
 Can in a moment travel thither,
 And see the children sport upon the shore
 And hear the mighty waters rolling evermore.

It is interesting to compare this poetic utterance with the late Professor William James's suggestion that the brain is an imperfect instrument used by the soul. This earthly life permits only a fraction of one's real spiritual self to find expression.

Twenty-sixth day.—§ 125. When to this natural religious affirmation of the soul one adds the experience of the presence of a loving God in one's earthly life

the thought of the future becomes full of comfort. Whittier has finely expressed this:

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.
And so beside the silent sea
I wait the muffled oar:
No harm from Him can come to me
On ocean or on shore.

Notice that here is a comforting faith which acknowledges ignorance concerning details of the future, but which is sure of God's neverfailing goodness.

Twenty-seventh day.—§ 126. If in addition to the belief in the persistence of moral character and the mystic certainty of God's larger world and constant presence we picture the continued existence of loved ones after death, the "dark unknown" is a place where these loved ones have gone, and has no terrors for us. A modern minister of the gospel, Rev. John W. Chadwick, has beautifully expressed this.

More homelike seems the vast unknown,
Since they have entered there;
To follow them were not so hard
Wherever they may fare:
They cannot be where God is not
On any sea or shore;
Whate'er betides, Thy love abides,
Our God, forevermore.

Twenty-eighth day.—§ 127. A wonderful sense of security came to Tennyson as he pictured a divine Friend and Savior meeting him at the entrance to the vast new life. Read his "Crossing the Bar" as an expression of this faith. The last stanza reads:

For though from out the bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

Twenty-ninth day.—Thus all the noble longings and intuitions of the soul find reinforcement in the Christian faith; and the latter is shown to be eminently reasonable. The Christian who has learned the saving power of fellowship with Jesus during life can in that fellowship confidently face death, knowing that "eye hath not seen, and ear hath not heard, neither hath it entered into the heart of man the things which God hath prepared for those that love him."

Thirtieth day.—Review rapidly this month's study and note again the three aspects of the future hope. All of these are essential to a full-rounded life. Sometimes one of the three assumes more importance and sometimes another. Before the great world-war, which began in 1914, men were thinking most of personal religious development. The output of the publishers of popular religious books, especially Christian Association textbooks, reflects this emphasis. As the

war made men conscious of great national issues, the social-political hope came to the front. And as thousands of young men laid down their lives, the interest in personal immortality grew more insistent. Which aspect of the future hope brings most inspiration and comfort to you?

At the close of this course it is appropriate to call attention to some of the significant realities to which religious experience testifies:

1. *Religion persists in human life even when theologies and institutions change or vanish.* Some of the conceptions found in the Bible have been left behind—such as the military theology of early Hebrew history, or the rituals of later Judaism. But religious needs continue. The passing of inadequate ideas means the discovery of better means of expressing the realities of experience.

2. *Religion is too vast and complex to be restricted to one particular expression of it.* To know the “varieties of religious experience” is essential, both to keep us from harsh judgment of others and to enrich our own life. Our study of inspiration showed how impossible it is to set bounds to genuine religion.

3. *We need to distinguish between the intellectual problems and the practical outcome of a moral venture of faith.* Donald Hankey, the brilliant Oxford student who laid down his life in the Great War, defined religion as “betting your life that God exists.” The assurance and spiritual strength which come from this *practical* attitude cannot be secured by mere intellectual speculation. To “will to do His will” is the surest way to “know the doctrine.”

4. *Christian faith draws its vitality from a loyal and truthful personal relationship to Jesus.* Again and again in Christian history men have had to Christianize their theology and their institutions in order to preserve vital religion. The examination and testing of all our ideas and habits in the light of fellowship with Jesus is all-important.

5. Some of the realities which are fundamental are: the experience of God as the companion of one’s inner life; the call of God to loyal service in the making of human history; the uplifting power of inspired and inspiring utterances; the illumination and the spiritual vitality derived from discipleship to Jesus; the possibilities of inner growth as that discipleship is extended to all portions of experience; the vision of the Kingdom of God in which we are co-workers; and the glowing hope which looks to a better future, both in this life and in the life to come, because God lives and works out his purposes. How many of these realities are real to you?

QUESTIONS FOR REVIEW

1. What evidence have we that the Hebrew religion was one of hope?
2. Name some of the men who contributed great expressions of this hope to the Hebrew literature.
3. Put into plain prose and few words Isa. 11:1-9 and 65:17-25.
4. What new element does the writer of the Book of Daniel add to this hope?
5. To what body does the New Testament history transfer the national hope of the Jews?
6. Name some ways in which the early Christian hope differs from the old vision of a future kingdom.

7. How does our interest in missions express the modern Christian hope?
8. What do we mean when we talk of the reign of Christ on earth?
9. Compare the new ideal of international justice with the ideal of Jesus of the coming of the Kingdom of God.
 10. Do you know an individual life which has no ray of hope in it?
 11. Would such a life be possible in fellowship with Jesus? Why?
 12. Give some reasons why growth and progress in individual character are a mark of the true Christian.
13. How may the phenomenon of death be regarded in the continuing experience of one who fellowships with God?
14. Why is it important that the Christian should know about the future life?
15. Express in a few words Paul's whole Christian experience.
16. As you think over the greatest names of history—statesmen, poets, artists, educators—how many of them have shown in some way that they had confidence in the continuity of life?
17. In your own locality which aspect of the future hope is commanding most attention?
18. Have you ever seen an example of the passing away of some idea which was inadequate for the expression of the reality of religious experience? If so what?
19. Give a summary of the realities which our author considers essential.
20. Which of these seems most essential to you as you consider your own experience?
21. What have you gained from the study of this course?

Reference Reading

- Rauschenbusch: *A Theology for the Social Gospel*.
Peabody: *Jesus Christ and the Christian Character*.
Fosdick: *The Assurance of Immortality*.

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