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The educational ideal in the ministry ...

William Herbert
Perry Faunce

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**THE EDUCATIONAL IDEAL
IN THE MINISTRY**



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THE EDUCATIONAL IDEAL IN THE MINISTRY

THE LYMAN BEECHER LECTURES
AT YALE UNIVERSITY
IN THE YEAR 1908

BY

WILLIAM HERBERT PERRY FAUNCE
PRESIDENT OF BROWN UNIVERSITY

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FOREWORD

THE following addresses were delivered as the Lyman Beecher Lectures at Yale University in March, 1908, and a few weeks later were repeated in a somewhat different form as the Earle Lectures at the Pacific Theological Seminary of Berkeley, California. They contain no information on any subject; but are designed to give — what is perhaps the only gift one man can really make to another — a point of view.

Many ministers to-day have a dim and baffled feeling that their work is somehow not fully correlated with the life of the modern world. They stand like David when he had rejected Saul's armor and had not yet found his own — bravely facing the gigantic form, but uncertain as to the method of attack. They are striving to define their own calling afresh and adjust it to novel and rapidly changing conditions. Must the prophet decrease, because the teacher has increased? The questions forced upon us by the obvious reinterpretation of the minister's function are of interest not to clergymen only, but to every believer in Christianity and to every student of social and moral progress. The writer, having spent fifteen years in the active

ministry, and ten years in the still more active task of educational administration, has attempted to show that the relation of the two spheres of preacher and teacher is closer and more vital than has yet been recognized; and that the educational conception of the ministry — though other ideals may be important and valuable — will be especially fruitful in our time.

He begs leave to express his indebtedness for candid counsel and illuminating suggestion to his friends, Rev. Robert A. Ashworth and Professor Gerald Birney Smith, and to his colleague, Professor Walter G. Everett.

PROVIDENCE, September 1, 1908.

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I

THE PLACE OF THE MINISTER IN MODERN LIFE

"The teachers shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." — *Dan.* xii. 3.

"A good preacher should have these properties and virtues: first, to teach systematically. . . ." — LUTHER, *Table-Talk*.

LECTURE I

THE PLACE OF THE MINISTER IN MODERN LIFE

ALL professions and occupations are in our time being subjected anew to the ancient question, "*Cui bono?*" No calling is so venerable, so entrenched in honor and office, that it can escape the demand, — sometimes brusque and irreverent, but at the heart of it thoroughly justifiable — What is the use? On the threshold of our study, therefore, we may well ask: What is the use of being a minister, and what is the function of the ministry in modern society?

The vast changes through which the world has passed in the last fifty years — changes industrial, economic, political, religious, changes in our ideals of freedom, of success, of culture, of morality — have created many new professions, and have seriously affected the standing of the three time-honored professions, medicine, the ministry, and the law.

The practice of medicine is a calling vastly more important and influential than it was two generations ago. The equipment of the physician is far sounder

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and more scientific, his spirit is more heroic and at the same time more catholic, than formerly, and his decisions are vital to our individual happiness and our municipal and national health. As regards the legal profession, we must confess that it has not gained in recent years in popular regard or in determining influence. While our lawyers are better trained than formerly, they have often become attachés of industrial corporations, and in so doing have, without any deliberate desertion of ideals, been forced to exchange a national horizon and the promotion of justice for the endeavor to make law minister to the advancement of corporate industry. Such an aim compels extreme specialization in study, and, if unchecked by the larger view, may bring it about that the lawyer becomes the greatest obstacle to the enforcement of law. It is time for all broad-minded and true-hearted men in the legal profession to protest against the permanent surrender of its deeper and nobler ideals.

The greatest change wrought among modern callings has been in the relative scope and influence of the ministry. There are those who tell us that this is now a discredited profession, and many facts seem at first to support that view. Few young men of strong personality and power of leadership are now choosing the ministry as the vehicle of self-expression or the means of moral uplift. Our college graduates of greatest intellectual vitality are

usually drafted into business pursuits or into scientific research, and those who do choose the ministry are often the young men of rather passive susceptibilities and gelatinous fibre. Many ministers are not eager to have their own sons enter a calling beset with novel difficulties. The clergyman as depicted in the popular novel or on the modern stage is frequently not a virile or attractive person. Short pastorates betoken a restlessness on the part of pew and pulpit. There is a widespread disinclination to attend church, and a doubt, half serious, half jocose, as to whether listening to a public exhortation twice on Sunday is the best way for a thoughtful man to spend his day of rest. The pointlessness of much church-going impresses even those who believe in its possible value. These and kindred facts do not constitute a trumpet summons to our ablest college graduates; they rather give color to the nebulous notion that somehow the laboratory, or the library, or the magazine, or the social settlement, is henceforth to do the work of the Christian pulpit.

Yet while the air is full of these doubts and scruples, we are confronted with the fact that outside the pulpit preaching is to-day more widespread, more vigorous, more effective, and more in demand than at any time during the last hundred years. We live in an age not only of reaction from the crass materialism of which Professor Haeckel is a belated

exponent, but an age of unprecedented ethical interest, of altruistic enthusiasm, of a moral passion that overflows all ecclesiastical channels and conventional modes of expression and spreads like a great river nearing the sea. Preaching is at last getting outside the churches, as it always has done in ages of great moral advance. The preacher is not always or usually an ordained official — he is a college professor, a political leader, a judge of the Supreme Court, a diplomat, or the governor of a state. When the President of Yale University publishes a volume of baccalaureates, do we find them less vital and persuasive because the symbol of his office is a mace rather than a mitre? When Princeton's presidency passed from the theologian to the economist, did Princeton weaken in any degree its appeal to the conscience and aspiration of young manhood? The addresses of the chief magistrate of our republic are usually sermons.¹ In their deliberate iteration of obvious principles, in their direct summons to moral action, in their fearless rebuke of evil as the speaker sees it, in their exaltation of primitive and homely virtues, they recall the best preaching of colonial days. Whoever has heard a lecture by the political leader who has in recent years more than once been an unsuccessful candidate for the presidency, has heard an address

¹ The references to men in public life were made in the year 1908.

precisely such as may be heard in a thousand churches — only reënforced by unusual gifts native and acquired. When the present Governor of New York State speaks from the pine boards of a county fair, or the rear platform of a train, he is simply enunciating the primal verities which his father uttered for forty years from the pulpit of a single denomination. When our Secretary of State speaks in South American capitals, his fundamental appeal is not to love of gain or glory, but to the sentiments of justice, brotherhood and spiritual unity which it is the direct aim of Christianity to create and maintain. But this modern preaching has shaken off the shackles of the homiletic “firstly” and “secondly”; it has escaped from surplice and pulpit and dim religious light; it has ceased to care for metaphysical formula, and girding itself with the weapons of the time, it sallies forth in broad daylight into market-place and mill and legislature and court, to do battle for the moral ideals of the race. And the multitudes throng and crowd to hear it. Preaching out of date? There is more eagerness to hear a worthy appeal to the sense of duty to-day than ever before since Miles Standish stepped on Plymouth Rock.

In the realm of literature the same phenomenon is seen. Robert Louis Stevenson, like every other Scotsman, could not refrain from preaching. His “Lay Morals” have penetrated minds that were impervious to any treatise, his “Vailima Prayers”

have been repeated by thousands who shun all liturgies, and through life he called ethics his "veiled mistress." While nine-tenths of our modern fiction is anæmic and flaccid, the other one-tenth is the vehicle of our most intense reforming passion. Thackeray and Dickens have scourged our pleasant vices, and no preacher of the present day could lay bare our social sins more pitilessly than is done in "The House of Mirth" and "The Fruit of the Tree." The socialistic periodicals of our time flame with that spirit of self-sacrifice and devotion to advancing ideals which ought to mark our religious press. The labor leaders, speaking in dingy halls or on the public square, often show as much love for humanity and devotion to its uplifting as can be easily discerned in our "masterpieces of pulpit eloquence." Indeed, our pulpits are sometimes put to blush by the fervor and conviction of men who breathe an ampler ether and speak in more convincing tones. Just when the pulpit had become cautious in affirming the belief in immortality, then came John Fiske to exalt in the name of cosmic philosophy such belief as "an act of faith in the reasonableness of God's work." Just as we were thinking that religion must be more modest in the presence of science, comes even Professor Huxley to declare that "science teaches in the clearest and strongest manner the Christian doctrine of entire surrender to the will of God."

When our faint hearts are wondering if it is any longer safe to say "I know," Sir Oliver Lodge comes forward to affirm a spiritual life with unchanging standards and undying hopes.

We often hear it suggested that religion is losing its grasp on life because we no longer keep the annual days of fasting and painful introspection; yet, as an English visitor has recently pointed out, the month of June with its college commencements is a time when the whole country looks inward and upward. From hundreds of commencement platforms the foremost men of the country are in that month taking an account of our moral stock, appraising our national success, rebuking our foibles and purifying our ideals. The chief value of many colleges is not in the students they educate, but in the reaction of the college on the community about it, demanding of the community continuous sacrifice for unseen ends, uplifting new standards, creating new horizons, and filling whole sections of the country with noble discontent. If thus the college in any measure does the work of the church, therein the church rejoices. Preaching to-day is in constant and urgent demand, and our country is alive with novel forms of moral appeal.

Should the modern preacher then leave the pulpit in order to deliver his message? Should he seek public office or enter diplomatic service in order to gain the ear and sway the mind of the nation?

What is his proper place and function in society? At once we are met by four conceptions of the ministry, four stages in the evolution of the Protestant idea of the preacher's task. We may call them the liturgical, the magisterial, the oratorical, and the educational conceptions of the ministry. These conceptions have not always appeared in the same order of succession. They may, and often do, co-exist in the same community. There is some truth in each one. Yet on the whole they constitute a genuine development which is worth our study.

1. The liturgical conception of the minister's task was supreme in the mediæval church. Doubtless it entered the primitive Christian community as an inheritance from the Old Testament, where the religious ceremony often appears as the great essential in the preservation of religious life. Clement in his epistle draws out the analogy between the Christian pastor and the Jewish priest, and develops the liturgical conception of his work. Cyprian advances on this analogy and gives us the full-fledged idea of the Christian priesthood as distinct and separate from the laity. Most vividly was this idea embodied in the ecclesiastical architecture of the Middle Ages. If architecture in general may be called "frozen music," then church architecture is certainly congealed theology. Somehow the beliefs men hold find unmistakable utterance in the structures they build. Nearly every

church of mediæval Europe by its cruciform ground-plan proclaimed its faith in the Eternal Sacrifice, and by its separation of nave and choir uttered its belief in the separation of priest and people. Between the choir and the nave stood the great screen, often curiously wrought and richly adorned, but strong and immovable, a prohibition and a barrier. Before the screen were the people, to listen, to receive, and to obey. Behind it were the divinely chosen office-bearers, to interpret authoritatively the divine will, and by performance of appointed rites to wash away sin and to render the worshippers acceptable to God. The working of the daily miracle of the mass was deemed vastly more important than any oral teaching could be. Ordination was the chief sacrament, since without due succession in the apostolic line the church itself must cease to be. To transmit the authority unimpaired and to continue the sacred rites unbroken was the great essential of the priestly office.

Even the most sympathetic interpreter must see the perils which lurk in such a conception of the minister's task. In its grosser forms, such an ideal of the minister makes him the mere agent of the hierarchy, subordinating truth to safety and profiting by popular ignorance. Even in its most refined forms the liturgical idea is constantly liable to be confused with the magical. Whenever the office is separated from the character of the man who

fills it, whenever some venerable formula is used as an incantation, whenever some sacred rite is supposed to confer grace apart from the moral attitude of those who receive it — then we have simply pagan magic masking itself under Christian symbol. The only way by which the noblest liturgies and ceremonies can be kept Christian is by the constant affirmation that they are but symbols in and through which the loftiest truth is made vivid and intelligible to mind and heart. The priestly — in the sense of *representative* — function is indeed perpetual. To approach the Highest in behalf of the lowest and feeblest is a high privilege. But how easily this idea glides into the trust in some *opus operatum*, how deftly it substitutes an exterior for an interior, and confuses priesthood with priestcraft, all Christian history is witness. Our only preservation from these perils is in the constant reiterated teaching that no office can lift a man above the level of his own character, and no ceremony can be more than “an outward and visible sign of an inward and spiritual grace.”

2. The Puritan movement revolted sharply from the liturgical idea. Under the influence of the great reaction, the cathedral was forsaken and replaced by the wooden chapel or meeting-house, the Gregorian chant was exchanged for the metrical atrocities of Tate and Brady, and “the anthem high and service clear” made room for the reasoned and

elaborate sermon, often seeming to assume that to confute and to convert are synonymous terms. But if the Reformers and the Puritans lost ministerial power in one direction, they gained it in another. Deprived of the power of the keys, they grasped the power of the desk and of the sword. They assumed control of the education of youth and of the faith of adults. No prelate ever wielded more autocratic powers than Calvin at Geneva, and his claim for the "divine ministry" now seems to us amazing. The theocracy of Massachusetts continued the same tradition, and in the days of Cotton Mather Christian ministers were clothed with power to give authoritative interpretations of truth which were enforced by the penal code.

In one respect the Puritan ministry of the American colonies was right, — it recovered and nobly maintained the idea of the ministry as involving fundamentally the teaching function. Those wearisome discourses with their innumerable subdivisions were at least addressed to intelligence, not to mere sentiment or passion. The doctrinal sermons, long since relegated to dust and oblivion, had at least this dignity, — they conceived the congregation as a thoughtful assembly, demanding and deserving serious instruction, and the preacher addressed himself year after year to the task of indoctrinating a whole community in truth. Dogmatic as the method was, formal and remote from

life as the discourses now seem, we must at least acknowledge that such sermons were a species of deliberate and continuous public education, furnishing an intellectual basis for the great religious awakenings and the patriotic uprisings of a later time.

But it is needless to dwell on a conception which our age has left far behind. The magisterial idea is an alien in the modern world. The minister who should now assume the attitude of ecclesiastical infallibility, and rely upon the machinery of the law in order to compel assent, would show himself a belated straggler. If he takes the sword, he shall perish with the sword. Even the Roman Catholic church in America wants no real alliance with the state. The ministry has gained immensely by appearing in our time as it really is, — a fundamentally religious calling, asking the state only to stand out of its sunlight and give it a fair opportunity to serve and save humanity.

3. But many of us were brought up under the idea that the minister is primarily an orator. This dominated the great French preachers Bossuet and Massillon, it shaped the style of Barrow and Tillotson, of Liddon and Spurgeon, and the early pioneer conditions in America furnished just the plastic and responsive environment in which religious oratory could flourish. The profound religious faith in which the colonies were established,

the absence of the forms which belong to an older civilization, the atmosphere of freedom, the demand for personal initiative, the longing for effective leadership, the simplicity and unconventionality of much American life — all this offered unparalleled opportunity for fervid, moving, masterful preaching, and no country in the world has developed a larger number of so-called "pulpit orators" than the land of Finney and Beecher and Bellows and Storrs. The service such men rendered was beyond price. They gathered up in themselves the finest impulses of their time. They could assume a common fund of religious knowledge in the congregation, a previous instruction in the Bible and in Christian doctrine, and upon the training already received in the home the appeal of the pulpit was based. These great preachers became the mouth-pieces of democracy. They interpreted the republic to itself. They translated "the sinless years that breathed beneath the Syrian blue" into the free, progressive, tumultuous life of America. They often appeared as logic on fire. They swept the whole gamut of human penitence and aspiration. They were often the most wide-visioned and comprehensive personalities in the community, and stripped of all priestly or magisterial claims, they received the homage due to sincere and virile personality gladly flung into the service of truth.

Under the influence of this conception of the min-

istry, our ecclesiastical architecture has changed. Churches have become primarily places for listening to the spoken word. The sanctuary has given way in some places to the "auditorium." The music has become simple and popular, the hymns less expressive of divine majesty and more sensitive to human need. The atmosphere of reverence and worship has been insensibly merged in the atmosphere of kindly human sympathy, and the entire congregation has offered itself to the gifted preacher that he may play upon it as he will. So long as Christian society needs a spokesman, so long as there are wrongs demanding protest and rights to be defended, so long as humanity must be summoned and inspired, the task of the Christian orator will remain.

Yet there are obvious limitations and defects in the oratorical conception of the minister. In the first place, it rules out of the ministry nine-tenths of our young men, since the vast majority are quite incapable of oratory. It finds no place for the cool and careful scholar, for the quiet effective administrator, for the thinker poor in speech but rich in germinating ideas, for the organizer of social forces, for the teacher who fails in formal address but shines in the give-and-take of personal intercourse. A conception of the ministry which makes the great majority of men ineligible is surely inadequate and misleading. Only here and there do

we find a Boanerges, an Apollos, a Chrysostom. But a calling which is to reach all sorts and conditions of men must have room in it for more than one kind of capacity.

Moreover, the preacher's output must be a continuous weekly production. Can any living man produce forty or fifty orations each year? Not even Daniel Webster could have evolved a reply to Hayne once a week. The essential condition of the great oration is a great occasion, an unusual contingency, the stir and zest of some rare and momentous event. He who is to address the same assembly twice a week for ten years must adopt a different aim, or he will in the very nature of things disappoint himself and all who hear him.

Against this conception is arrayed also the instinctive feeling of our generation, which has become suspicious of mere oratory. The master of assemblies has his place in this age as in every other, but our generation could not listen to-day with patience to Edward Everett or Charles Sumner. An age in which "economy of attention" is proposed as the basis of good writing has no time or inclination for the sonorous periods, the word-painting, the perorations of other days. A good style, written or spoken, is like a pane of clear glass through which we can see all objects in true proportion and perspective. A bad or "eloquent" style is like a stained-glass window — men look at it but cannot

see through it. The directness, sincerity and simplicity of public speech in our time makes the "pulpit orator" as much out of place as the sounding-board and the hour-glass. The elaborate works on homiletics which once were on every minister's shelves now seem curiously cumbersome and antiquated. They conceived the sermon as a work of art or architecture, something to be built up piece by piece, consisting always of the same sort of introduction, proposition, development, etc. — something ingenious, artificial, and too often lifeless. Preachers of that school thought far more of the development of a subject than the attainment of an object, and when we hear one of them to-day, he seems ghostly and unreal. The pulpit is not a place for display of rhetorical or logical skill, not an easel for a work of art, not a "throne of eloquence." It is an opportunity to grapple with human lives; it offers "thirty minutes to wake the dead in." And an attempt at Ciceronian eloquence must be in such circumstances an indication of Ciceronian character.

4. The church of to-day must consider afresh the earliest of all the conceptions of Christian preaching — that indicated in the far-reaching commission: "Go ye and make learners of all the nations." The "teachers" are frequently mentioned in the New Testament, although their work was often combined with other functions. Possibly the epistle

to the Hebrews is an example of their expository and reconciling work, dealing with mental bewilderment and struggle, and constructing a bridge from the old to the new. The great addresses in the book of the Acts, uttered by Stephen before his martyrdom, by Paul in the presence of Agrippa and Felix, and on Mars' Hill, are at the farthest possible remove from mere exhortation. They are historical expositions and illuminations, taking the hearers at their own level of knowledge and conviction, and lifting them step by step into the vision and conviction of the speaker. They are as far removed from Demosthenes as the Temple of Herod was from the Parthenon. But under the influence of Greek rhetoric there entered the church the idea of the sermon as a work of art, and, in the phrase of Dr. Hatch, "there has been a sophistical element about it ever since." The sermon has in many regions become an address on classical models, an end in itself rather than a tool for shaping human life. Now the church must return to its original idea of an *ecclesia docens*, and so train its ministers that the world again may say: "We know that thou art a teacher come from God."

In recovering this original conception of the ministry the church is allying with itself the most powerful forces of our time. Recent advances in civilization have consisted chiefly of improvements in education. We have been placing all institutions

on an educational basis. We have perceived that a campaign of education is the only campaign that cannot fail. The great tide of interest in education which has swept over the modern world is due to our modern idea of life as a growth rather than the product of fiat, and as capable of indefinite modification and transformation under pressure. This view has transformed our public institutions. A museum is no longer a place for the exhibition of natural curiosities, but a place for the instruction of the people by concrete objects. A library is no more a storehouse of books, but a place of study, research and training. Our Department of Agriculture is no longer an office for gathering and publishing statistics; it is a missionary board, a teaching body, whose lecturers travel through the land educating farmers to broader and truer views of their task. Our Young People's Societies are all undertaking the systematic training of their members in Biblical study, in church history, in methods of social service. Our temperance and missionary organizations all have an educational department which is frequently the core of the entire endeavor. Our Young Men's Christian Association, which began as an evangelistic movement, and which still includes that idea, has become in the public mind chiefly identified with educational activity for the development of body, mind and heart. Our great industrial enterprises are

often forced to undertake education, and one of them has nearly four hundred college men in its own training school, that from them it may select the most promising for important industrial positions. Eagerness for knowledge with a view to its immediate application to life is the consuming desire of our time. Teaching is in some ways the characteristic activity of our age. For this the largest buildings are erected, the greatest endowments given, the largest taxes freely levied. The nations have come to perceive that all industrial, military and intellectual achievement is based directly on the persistent education of the people.

Now the church in its fundamental idea has anticipated precisely this attitude. In the days when in Europe the church was officially in control of all human affairs, it planted Christian schools in every land. In America it founded nearly all our earliest colleges. The mottoes of those colleges—*Christo et Ecclesiæ, Lux ac Veritas, In Deo Speramus*—show clearly the spirit in which they were established. But the chief educational work of the church can never be done by reaching a few through formal schools and curricula, but must be done in and through its regular services and functions. If the aim of education is "preparation for complete living," and the aim of the church is "that the man of God may be thoroughly furnished unto all good works," then the church is fundamentally an educa-

tional institution, and the minister is in essence a teacher of his generation.

In this conception are included several other ideals that are often made prominent. It is often said that the great work of the church is inspirational, that what men need most is encouragement, uplift and inspiration in their struggle for righteousness. But how is the church to convey inspiration? By physical fervor? By emotional ecstasy? Surely not; but by "manifestation of the truth." There is no other such energizing influence in the world as the simple apprehension of the truth. The church — inspires by presentation of ideas and ideals. The eternal life which it offers is simply knowledge of the true God and Jesus Christ whom He has sent. By the slow and irresistible processes of education the church is to introduce these ideas into the hearts and lives of men.

It is sometimes said that the church is mainly a means of rescue, a life-saving station on a dangerous coast, whose only mission is to deliver shipwrecked sailors from impending death. Surely every church, like every school, must be able to perform the work of rescue, must be ready at all hazards to plunge into the surges of poverty and vice and crime and bring out of despair the lost soul. But to make this violent and catastrophic experience the norm and model of all Christian endeavor is to do violence to the essence of the

Christian faith. To a church that is merely a rescue station, all St. Paul's epistles must be unintelligible, since they are marked by the almost entire absence of any counsel to rescue individuals. The writer seems absorbed in the great task of instructing the church in truth and duty. He conceives the church not so much as a life-boat to rescue the few, as a lighthouse to guide the many, — "Ye shine as lights in the world." The mission of our Lord was evidently not to win the largest possible number of individual disciples, — after his death the number assembled in Jerusalem was only "about a hundred and twenty," — not to heal the greatest possible number of the sick, — his recorded miracles are less than forty, — but to implant in the world a new ideal of true life and make that ideal germinant and irresistible. Those who hated him hated his ideal and spurned it; those who followed him were in love with his ideal, and loved him with passionate and deathless devotion because he incarnated that ideal, and was what he taught men to be. The powers of the priest to intercede, of the magistrate to enforce, and of the speaker to convince and inspire were all included in the power of the teacher who came to bear witness to the truth.

But what is the minister to teach? Does not this conception of the teaching function as supreme lead us back to the old didactic and scholastic methods from which we have happily escaped?

Does it not mean the substitution of the essay for the sermon, the exaltation of the doctrinal above the practical, and the enthronement of dogma over life? It is to avoid this very misconstruction that we prefer to speak of the "educational ideal," rather than the "teaching function," of the ministry. If the pulpit is to become merely an echo of the professor's chair, if the gospel is to become mere diluted sociology or literary criticism, if the minister is to be a mere pedagogue, then indeed the ministry is robbed of its power and the church will become an appendage of the college. To return to the doctrinal sermons of early New England, to make religion a mere course of lessons in theology, and offer dogmatism in place of devotion is not the path of progress to-day. While the knowledge of facts is important in religious education, the supremely important elements are ideals, standards and values. The great task of the minister is to give the people an abiding sense of moral and spiritual values, to make them realize what is worth while. It is to give them some dominating conception of life and its meaning. It is to furnish some general standards that may reconcile and unify the scattered and conflicting insights of our complex and hurried civilization. It is to lift men to some mount of vision from which they may "see life steadily and see it whole." It is to give men some general conceptions on which they may string the beads of particular and isolated experiences.

For example, how shall men conceive God? Shall they think of Him as the Jehovah of the Old Testament who cried, "I, the Lord thy God, am a jealous God," or with the apostle John as "light in whom is no darkness at all"? Shall they think of him with Omar Khayam as "Master of the Show," or with Spinoza as substance, or with Mohammed as irrevocable decree, or with John Fiske in his boyhood, as a venerable man writing in a celestial ledger, or with Tennyson as "closer than breathing, nearer than hands and feet"? How shall they think of society, — as a collection of individuals whose highest law is *laissez-faire*, or as an organism whose supreme law is: "Now are we many members, yet one body"? How shall they think of Christianity — as "a form of rent paid to God," as insurance against the perils of another world, as a series of logically defensible propositions, or as simply an attitude toward God and man? How shall they think of the moral law — as an arbitrary enactment enforced by Sinaitic thunders, or as a revelation of what God is and man may become? How shall they think of life — as probation, or education, or both? Shall men conceive of the salvation offered in the gospel mainly under forensic or under personal analogies? What shall be our attitude toward modern culture, toward science, literature and art? Shall we fear these things as hostile to the highest life, or ignore them as irrelevant to the

Kingdom of God, or find larger place for them in our time than did the writers of the New Testament in their time? What shall be our attitude toward the spirit of inquiry and research now dominant in education? Is this the latest manifestation of the mocking "spirit that denies," or is the utterance of the *Zeitgeist* a true accent of the Holy Ghost? Shall we shun modern scholarship as "knowledge that puffeth up," or cultivate the attitude of Moses when in the presence of disconcerting novelty he cried: "I will now turn aside and see"? What about the great ethnic faiths with which trade and diplomacy and immigration are bringing us into constantly closer contact? Are they the offspring of deceit, or are they sincere gropings after Him who is not far from every one of us? What constitutes personal success in life—is it self-culture, or is it social service? Who is greatest in the kingdoms of earth,—the warrior, the captain of industry, the missionary, the monk, or the poet? What is the Christian view of competition in trade, the Christian view of the duties of citizenship? What is the Christian attitude toward philanthropy, toward commerce, toward warfare, toward the exploitation of half-civilized or savage races? To sum up these questions in one: What sort of ideal has the greatest moral value, and what kind of life is most worth while?

The answer to such far-reaching questions is not

to be given by dogmatic deliverance from a pulpit "just three feet above contradiction." It is to be found by carrying the people patiently through the process of discipleship, by leading them in their gropings for the foundation principles of the moral life, by showing them the outworking of true and false ideals in the history of Israel, in the story of the Christian church, and in the rise and fall of cities and empires. The creation and maintenance of Christian ideals is the preacher's function. To show what those ideals are, to defend them against attack and substitution, to apply them to the rapidly changing life of our generation, to ingrain them in the fibre of the individual and the nation — this is the inexhaustible and fascinating task of the modern minister. It can be achieved not through liturgy alone, or by mere authority, or by sermonic brilliance, but by the slow, silent, irrevocable processes of Christian education.

Soon after Mr. James Bryce came to this country as ambassador from Great Britain, he said in a public address: "Who are your poets? That is the question for you. Who are writing your songs or stirring your hearts — or isn't your heart being stirred? . . . Each generation and each land should have its own poets . . . men of lofty thought who shall dream and sing for it, who shall gather up its tendencies, and formulate its ideals and voice its spirit, proclaiming its duties and awakening its

enthusiasm through the high authority of the poet and the art of his verse." With few changes these words would accurately describe the minister's mission. To "dream" and "stir" and "formulate" and "voice" and "proclaim" and "awaken" — these are the unchanging marks of true ministration. And this work is to be accomplished not merely by lyrical overflow in hours of strong emotion, but by continuous and progressive effort. The great poets have been among the chief teachers of the race. They have sung because they have seen, and have been driven to re-interpret. To summon men by great conceptions of their origin and destiny and duty and power, to view all daily drudgery in the "light that never was on sea or land," to reveal all human action *sub specie aeternitatis* — this is the immortal and essential work of the ministry.

And such work is peculiarly needed in our age because of the difficulty our generation has in seeing the whole of anything. The men of our time are absorbed in details. The specialist flourishes — by which we mean the man who neglects the forest for the sake of the trees. Feeling their incompetence for the great syntheses which have been rashly made in the past, the men of our day shrink from generalization or from any large view of life and duty. As if afraid of the question "Why?" they bury themselves deep in answering the ques-

tion "How?" We are in our *Wanderjahren*, restlessly journeying with little assurance of arrival. Surrendering all theories of art, men now minutely analyze certain artists and their work. Ignoring science in general, they devote themselves to the study of the spots on a beetle's back or the properties of nucleated air at a fixed temperature. Giving up all attempt at a philosophy of music, men spend a lifetime in mastering a single instrument. Despairing of finding any message in English literature, men count the color epithets in the "Idylls of the King," or assiduously labor to expound the subtlest allusion in "The Ring and the Book."

So far as this shrinking from the whole of things springs from modesty and scientific caution, it is admirable. So far as it springs from mental lassitude and enfeeblement, so far as it indicates dissipated energies and distracted minds and satisfaction with the partial and the transient, it must be met by the great calm affirmations of seer and prophet and teacher, and by the visions and imperatives of religious faith. An age of specialism can be coördinated and unified only by the perception of a kingdom of ends, which is the Kingdom of God. It is the prerogative of the minister to bring back into a generation distraught by its own knowledge, and bewildered by its own disintegrations, the sense of the unity of true life, the sense

of the beauty of the ordered world, of the imperative-ness of duty, of the glory of sacrifice, and of the nearness of God.¹ The fixed ideas of a people are of far more importance than any particular activities or achievements. The total amount of goods manufactured in the United States in a given year is a matter of economic importance. But infinitely more important is the attitude of the national spirit toward such "goods." Must we admit that "things are in the saddle and ride mankind," or are all goods to us merely the instruments of noble living? The man who shapes the nation's attitude toward its goods is rendering far greater public service than any manufacturer possibly could do. To mould the national conception of the purpose of life, to uplift the ideal of social and civic action, to give to struggling man a conception of goodness which is at the same time practicable and inexhaustible, — this is to meet a need that was never more acute than in a generation which often seems to be "bound nowhere under full sail."

An unusually penetrating observer of our institutions and tendencies² has recently written:

¹ "The mere decomposition of the world has not satisfied the deep demand for an inner understanding of the world; the discovery of causal laws has not stilled the thirst for emotional values. . . . We begin to remember again, what naturalism too easily forgets, that the interests of life have not to do with causes and effects, but with purposes and means."

— PROFESSOR HUGO MUNSTERBERG, *Psychology and Life*, p. 182.

² Mr. H. G. Wells, in *The Future in America*, p. 154.

"The American has yet to achieve . . . the conception of a whole to which all individual acts and happenings are subordinate and contributory. . . . The American problem is preëminently one that must be met by broad ways of thinking, by creative, synthetic and merging ideas. . . . It is one chiefly moral and intellectual; it is to resolve a confusion of purposes, traditions, habits, into a common ordered intention." This is the same problem that Plato faced in his "Republic," and proposed to solve by enthroning Justice in the soul of the citizen and in the government of the state. It is the problem which Augustine sought to solve in his vision of the City of God; the problem which Dante saw so clearly in the disrupted Florence of his time. The solution is to be found, as all the deepest thinkers of the world have told us, only in religion. Only religious faith can break down the middle walls of partition, partizan, sectarian, national, racial, and fuse the jarring elements of human life into a harmonious unity. Only the conviction that "God's in his heaven" can persuade men that in some deep sense "all's right with the world."

In the same line is the increasing demand for standards of value in modern life. The standards of the colonial period in America, often limited and inadequate, have largely passed away. In literature, art, ethics, law, philanthropy and commerce, we cannot be content with the decisions of the age

of Washington and Jefferson. But have we discovered standards of our own? "While electricity and steam have bound the nations of the earth together," says Nicholas Murray Butler, "questions of knowledge and of belief have split up every nation into sects. In all this tumult it is difficult to catch the sound of the dominant note. . . . Standards of worth are strangely confused and at times even their existence is denied."¹

Now Christianity comes to this varied, confused, and flowing world with certain definite standards of moral judgment. It does not proclaim the moral equality of men or of deeds. It declines to blink or blur fundamental divergencies of character and conduct. It does not say that all men in the Kingdom of Heaven are to be equally great, but it lays down a new standard of greatness. It appeals from all the provincial extempore judgments of to-day to the eternal verdict of the unseen Judge. It stands undazzled by power or wealth or earthly glory, undismayed by charges of pietism or "other-worldliness," to affirm that what Christ lived for in the small Syrian province is the supreme goal of all human life; that what he loved all men should love unswervingly, and what he hated all men should hate forever. It affirms that just as a small break in the clouds at a single point shows us the blue that overarches the world, so through the narrow

¹ *The Meaning of Education*, p. 40.

aperture of the Galilean life we may get a glimpse of the spiritual firmament that overspreads all human action with its store of infinite energy and its expanse of infinite calm. It affirms with Matthew Arnold that we might "as well imagine a man with a sense for sculpture not cultivating it by the help of the remains of the Greek art, or a man with a sense for poetry not cultivating it by the help of Homer and Shakespeare, as a man with a sense for conduct not cultivating it by the help of the Bible."

The Christian minister comes to the world, not with a set of ready-made rules, but with certain standards of value which had their origin in the consciousness of Christ. That sinless consciousness is the fountain-head of our faith and our morals. We can no more get beyond Jesus than we can sail past the North Star. Whole chapters of Aristotle are out of date. Some sections of "Paradise Lost" now seem unworthy of the writer and unmeaning to the reader. But just as the sense of beauty culminated in Greece some twenty-three centuries ago, so that all our artists bend in admiration over a poor fragment of the Elgin marbles, so the revelation of ethical standards culminated in Palestine. The Parthenon, battered and crumbling, shows us a building beyond which architecture may not go. We may build something different — something more nearly perfect no man hopes to build. So

character reached its supreme embodiment and standard in Jesus of Nazareth. We desire no new edition of the Sermon on the Mount, and no modification of the Golden Rule. We can easily surpass Jesus in the length of his life, or the quantity of his labor, or in the amount of his human knowledge. In quality and revealing power he is unsurpassable and final. Different men there may be and should be; but in the realm of character and religion a greater master and leader the world will never see. If with Emerson we still say:

"Earth proudly wears the Parthenon,
As the best gem upon her zone;"

we must also say with Robert Browning:

"That one face, far from vanish, rather grows,
Becomes my universe that feels and knows."

We indeed must traverse many realms in art and science and industry and politics where Jesus could not enter. We must solve many problems of economics and militarism and diplomacy that he never faced. We must battle with diseases and vices and ingenuities of evil such as the first century could not know. But the roots of character, personal and national, remain unchanged. The answer to the novel and often appalling problems that confront us demands ever new knowledge, but not a new attitude toward good and evil. The question: "Who is my neighbor?" must be answered in the

twentieth century by a new definition of neighbor, but not by a new kind of love for him. The "woe unto you, hypocrites," loses none of its pertinency and smiting power when the "chief seats in the synagogue" are exchanged for a rented pew in a Gothic church, and the "devouring of widows' houses" is accomplished by the manipulation of stocks. The parable of the Good Samaritan we might indeed re-edit, substituting modern *materia medica* in place of oil and wine, the ambulance in place of the humble beast, the hospital in place of the inn, and princely endowments instead of two pence. But the mental and moral attitude of the Samaritan toward the victim of individual greed and social laxity remains as clearly imperative as when Jesus said, "Go thou and do likewise."

A recent writer curiously maintains that the ethics of Jesus is insufficient because he omits to say anything about "municipal sanitation"! We may well be thankful that in our Lord's teaching is nothing about the external and mechanical, nothing about water supply and drainage and charity organization, that he touches with sovereign power the springs of life, not its transient appliances and methods. He opens the fountain and leaves others to build aqueducts and convey the stream. Even in the realms of science and art, on which Christ never touched, and which have become almost central in modern life, the fundamental virtues are

the same, the meaning of success and failure, of selfishness and service, are the same as in all other departments of human life. The seven lamps of architecture are lighted from the same source as the seven-branched candlestick of the Apocalypse. The cry, "Art for art's sake," is misleading, because it is an attempt to set up a provincial standard of judgment in the studio or the art gallery, and exempt one form of human activity from the universality of the Christian ideal. The answering cry, "Art for life's sake," affirms that the most scintillating genius is still a divine gift, held in trust for all humanity, and hence under the sway of the eternal law. Truth, purity, righteousness, joy, rise above both Hebraism and Hellenism, they know no latitude or longitude. He who has of all our race most completely embodied these permanent and essential qualities is therefore an abiding figure in the life of the world, and to translate his attitude and transfuse his quality into the language and character of each succeeding generation becomes a supremely important task.

This sense of the value of Christ and his standards is not to be confounded with any particular metaphysical construction of his existence or origin. Such a construction follows, not precedes, the sense of value, and is the effect, not the cause, of our allegiance. We may affirm — I believe we must affirm — that the uniqueness of Christ's character and

influence involves a uniqueness of personality. We may say, if we will, that the definition of Christ which is found in the great historic creeds is simply the homage we pay to his character rendered into terms of our philosophy. But this philosophic explanation of Christ is not the primary function of the minister. His function is to apprehend and interpret the great ideals and standards which are the gift of Christ to the world. Possessing those standards and with power to unfold and apply them, he is a man essential to all institutions and movements and causes in the modern world. The seer is more needful in life than even the doer. Where there is no vision, the people perish. The world can do without the warrior, the manufacturer, the builder of warehouses and railroads, much sooner than without the man who conserves and expounds its ideals. It can exist without much goods laid up for many years, but not without the supreme good which it is the minister's function to make real and vivid. If he comes to his fellow-men with the assurance of the prophet and the patience of the educator, he may easily be the most useful man of his generation. He shapes all human life after the pattern in the mount. He has not the satisfaction of the architect who sees his ideals fixed in granite or marble. He cannot share the pleasure of the engineer who sees his innermost thought rendered in the tunnel or viaduct of steel. But he sees his

message written on the souls of men and translated into careers of unselfish and loyal service. He sees through slow-moving years his pupils growing in power to interpret in their own lives the mind of Christ and so to share in the life of God. While others reap more external and visible rewards, he partakes of the divine joy of moral creation, and shares in the great primeval purpose, "Let us make man!"

II

THE ATTITUDE OF RELIGIOUS LEADERS TOWARD NEW TRUTH

"Quisquis bonus verusque Christianus est, Domini sui esse intelligat, ubicumque invenerit veritatem." — AUGUSTINE.

"I was brought up to distrust and dislike liberty; I learned to believe in it. That is the key to all my changes."

— GLADSTONE.



LECTURE II

THE ATTITUDE OF RELIGIOUS LEADERS TOWARD NEW TRUTH

A YOUNG minister now in his first pastorate recently wrote me: "I am preaching a series of sermons on the narratives in the book of Genesis. But I am appalled at the problems presented by an ungraded congregation. How is it possible to adapt my exposition to the young man just home from college, and also to his father who has not opened a book for twenty years? How can I reach the restless mind of the keen young critic in the front pew, and the devout and mystic temper of the aged saint behind him? Is not the problem insoluble?"

At another place I hope to show that some grading of the modern congregation is possible. Meanwhile let us note that the finest appeals in the realm of religion, literature, or art have never been addressed to a class, but to humanity as a whole. The great leaders of the world have boldly struck the note of universality. They have never been content to be private chaplains to a coterie, or limit their ministry to a group of selected spirits. They have declined to deliver a provincial message applicable only to men of a certain grade or type, and

have spoken confidently to the passions and hungers that are in the heart of all men everywhere. Shakespeare's greatness is that he holds captive philosopher and merchant and schoolboy. Millet's "Angelus" speaks not only to connoisseurs, but to the farmer's boy and the labor union. Walter Scott did not write for Scotland only, but for Europe and America. The great preacher is not the one who can preach on some special occasion to a company selected from a single grade of culture, but one who strikes notes so fundamental as to wake vibrations in every human soul. What minister does not long at times for a congregation so homogeneous in experience and training that he can address them as a group standing on the same round of life's ladder? Yet whoever has attempted to address a graded assembly, as, for example, an assembly of college students, finds another set of difficulties confronting him. Such a congregation is immensely inspiring, but is subject to swift reactions and changes of mood. It swings at once and altogether to the preacher's side, or it turns from him with ruthless indifference. It is like a vessel with a shifting cargo, and liable to lurch at unexpected moments with results both tragic and comic. It lacks the solid and staying qualities of a diversified congregation in which all the interests of human life are represented. But a preacher addressing a varied and heterogeneous assembly, discerning beneath their superficial dif-

ferences their fundamental need, becomes himself a profound reconciling force in the community. - In an age of specialism, when men's daily tasks lie far asunder, and mutual misconstruction is easy, the preacher stands for a need common to all human beings and a satisfaction that all may enjoy. By steadily addressing men, not as journalists or carpenters or teachers or clerks, but as *human*, the minister becomes a mediating and unifying power in the community, all the greater because often unrecognized.

There is probably no greater joy that a leader of men can know than thus to rise above all the idiosyncrasies and particularisms of an assembly, and grapple with the essential and permanent in human nature. Many a preacher who is ill at ease in personal intercourse, embarrassed in giving advice to a young man or woman, and an utter failure in a drawing-room, rises to face a heterogeneous congregation "attired with sudden brightness, like a man inspired." The petty peculiarities of his neighbors he has forgotten; the provincialisms that bored or annoyed him in his best friends have dropped out of sight; and he steps into the pulpit as the commander of a naval squadron hoists the signal summoning a whole fleet into action, rejoicing that all trivial differences have vanished in the presence of the essential and compelling need. Under such circumstances the preacher enters into

a memorable experience, which is psychologically the best possible commentary on the pentecostal narrative. He is lifted out of his hampering limitations; he no longer watches his own shadow; he has forgotten how or when the message was prepared. All that is local and temporary is swallowed up in the consciousness that at that moment and in that place the divine fulness and the human emptiness are coming together, and this through the preacher's message. Again, the ancient miracle is repeated, and out of the motley multitude each man hears the message in his own tongue wherein he was born. No political orator addressing men of one party, no university professor addressing a select group, can experience the inexpressible joy which comes to the preacher who sees before him only humanity stripped of all its accidents, and pours into it a gospel stripped of all save the divine and eternal message. If ever on earth it is given to man to attain a sense of union with the infinite, it is given to the preacher under such conditions.

But no less important is the minister's mediation between successive generations, his work in turning "the hearts of the fathers to the children." The vast inrush of new knowledge in the last fifty or seventy-five years has brought with it peculiar opportunities and peculiar perils. Probably more new facts regarding the physical world have been

discovered during the last seventy-five years than during the previous seventy-five hundred years. Alfred Russell Wallace computes that thirteen great inventions or discoveries were made during the nineteenth century, and only seven in all the centuries before. Thirteen inventions — such as the steamboat, the electric light, the telephone — in the last century, and only seven — such as the mariner's compass, the printing-press, and the barometer — in all the previous story of humanity! Cicero used essentially the same sort of lamp as Edmund Burke, and Burke the same as Lincoln. But since Lincoln's day the illumination of the civilized world has been transformed. The ship in which Paul sailed from Cæsarea to Rome was built on the same plan and propelled in the same way as that which brought Lafayette to America or carried Franklin to France. But since Franklin's day ocean travel has been as truly transfigured as if the Atlantic had evaporated to one-tenth its former size. Even a century ago the transmission of news was so slow that Andrew Jackson captured New Orleans after peace had been declared between the United States and Great Britain, not having heard that the war was over. To-day a speech delivered in the English House of Commons may be reported and printed in America some hours, by the clock, before its actual delivery.

This enormous advance in knowledge, theoretical

and applied, has worked vast changes in man's attitude toward the universe and toward his fellow-men. The mere fact that men know more things than once they did is not significant. The fact that the flooding tide of knowledge has swept millions of men from their old moorings is of immense significance for the preacher. Each new fact must be correlated with and built into the mass of previous fact in human possession. Our generation has been like a child that, having patiently put together the many blocks of a "dissected map," then discovers on the floor another piece which should have gone in somewhere, and for which he must make room by beginning all over again. Only, in the vast coöperative *Lebensanschauung* that humanity is ever constructing, we have recently discovered millions of new pieces; and the result is a degree of bewilderment and dismay such as the world has not seen since Copernicus took the earth out of the centre of the sky and transferred it to a remote and obscure position. We have undergone, and must undergo for years to come, a general disturbance of social and ethical values. What if some of the new facts that must be incorporated in our map of life make certain old facts seem irrelevant or even untrue? What if the new facts in anthropology pour a wholly new light on the moral code? Was monogamy the primitive form of marriage, as once we thought? Is the keeping of a Sabbath essential

to the progress of humanity, or have some non-Semitic races prospered without it? If the Babylonian account of creation is largely similar to that of Genesis, what becomes of the uniqueness of the Bible? "What becomes of?" — yes, that is the characteristic question of our time.

Another consequence of this new knowledge is a new and unprecedented separation between parents and children. Never were two generations parted by so great an interval. Even in Germany, where a kind of military subjection of children to parents has long prevailed, we hear of a general youthful revolt against the family authority. In this country the serious phenomenon is not so much a revolt against authority, as a separation of interests, a complete divergence of world-view, between the mature men and women on the one side and the young people on the other. Most of the moral breakdowns in college life to-day are due in part to a fatal lack of understanding between the father and the son. Frequently a man of the highest character in the community dreads to be left alone for an evening with his own boy. He has failed to be the companion of his son, and so has failed to be educated through his parenthood. He has dropped out of step with the swiftly marching generation. He cannot comprehend the point of view of the young people. They speak a different vocabulary from that in which he was trained.

They indulge freely in certain recreations from which he was debarred or for which he has no taste; and on the other hand certain business practices, on which his success was built, the young people begin to suspect and condemn. The mature man, if he strays by accident into their company, feels himself an embarrassed alien. Their view of outdoor sports, their indoor occupations, their idea of what is worth while, their estimate of art and poetry and success and happiness, has been subtly affected, as vegetation on the shore is affected by the noiseless approach of the Gulf Stream. We sometimes speak of this change as if it were an isolated problem of family life, to be solved by fresh assumption of parental control. It is really part of the change of universal climate to which John Fiske alludes when he speaks of the men of our generation as "separated from the men whose education ended in 1830 by an immeasurably wider gulf than ever before divided one progressive generation from their predecessors."¹

Now what has historical Christianity usually done in such eras of transition? It is compelled either to set itself against all that is new, as of the evil one, or it is compelled to translate its essential message into the thought-forms of the age. It must either resort to the repressive measures of the Index and the Inquisition, or it must adopt the method of the writers of the New Testament.

¹ *Cosmic Philosophy*, Vol. I, p. 230.

For the New Testament is essentially a literature of mediation. It is an attempt to make a startling and abhorrent truth credible and even welcome to those whose whole training was a barrier to its acceptance. Every New Testament writer is conscious that he has to proclaim a truth repugnant to the powers that be, and make it seem in harmony with old institutions and ideals. To show the Jews that the Christ they slew was really the culmination of their heart's desire; to show the Greeks that a Jewish peasant was the truth which all their philosophers had vainly sought — this was the task of the apostles. And the New Testament achieved this, both by its passionate and contagious conviction — "We have seen the Lord . . . our hands have handled the word of life . . . we were with him in the holy mount" — and by its patient translation of the new teaching into familiar forms of thought. For to translate a message is not merely to find in one language the words equivalent to those in another; it is to find equivalent idioms, symbols, values, so that each man shall hear the truth in familiar forms of his own home and daily life. Christianity in the vernacular is Christianity triumphant. If our religion has only one set of symbols, it must be a local cult, rather than a universal redemption. The New Testament seized the dominant conceptions of its age and poured the new truth into them. Did the Jews

conceive the supreme representative of their nation to be the High Priest? Very well; Jesus of Nazareth is the true High Priest of humanity, making atonement not by the blood of beast and bird, but (here the old bottles do not suffice for the new wine) by the offering of himself. Did the Jews expect a speedy consummation of the age in dramatic apocalypse? — then it is Christ that by his dread voice shall cause the dead to awake. Did the Jews have in their sacred books a mysterious Melchizedek who came and went as if let down from heaven and then withdrawn? — then Christ is another Melchizedek without father or mother. Did they have a curious tradition that after Moses smote the rock in the wilderness that rock followed the marching caravan to quench their daily thirst? With swift translation Paul writes, "That spiritual rock which followed them was Christ." Did the entire Hebrew worship find its centre in symbolic sacrifices by which offended deity was propitiated? — then in every address to the Jews the apostle Paul will set forth Christ under the symbols of altar and mysterious scapegoat and placating ritual.

But when writing to congregations in great cities of the Roman empire, surrounded by the daily spectacle of court procedure under Roman law, he often introduces the juridic analogy as most helpful. He then turns easily to forensic forms of thought. Humanity is at the bar of God, Christ

is the advocate, by whose victorious pleading and efficient representation men may be acquitted, justified, and their iniquities remembered no more. The end of the age from this point of view becomes a grand assize, before whose mere picture on the walls of the Sistine Chapel Europe has quailed and trembled for three hundred years.

But when Paul appears on Mars' Hill this entire vocabulary has vanished. He has no word regarding any high priest or any allusion to forensic justification. It is now not the Mosaic ritual but the Greek poet Aratus that furnishes his symbolism, — "for we are also his offspring." The God of his Fathers, whom Paul worshipped, is identified with the nameless deity to whom the Athenians had erected an altar in the public square.

And after the apostolic age was over, the process of translation into terms of the Greek philosophy went steadily on. It was impossible for Alexandria and Antioch and Rome to conceive the new doctrine as if those cities were merely suburbs of Jerusalem, or as if every Roman citizen had been brought up on the Old Testament. Patiently Christian scholars labored at the task of finding in the current thought of their own age some worthy symbols of the Judean faith. God became to them the Absolute and Infinite, whose attributes could be reasoned out and catalogued. Christ became — as indeed he is in the New Testament — the *logos*, at once the

divine reason and the divine utterance, through whom the Absolute is revealed in time and space. It may be doubted whether any attempt to solve modern difficulties through a restatement of the *logos* doctrine can avail. That concept was used by John and by the Greek fathers simply because it was part of the education of the men they were trying to convince.¹ But when we, many centuries later, have to explain with much difficulty what the *logos* was before we can say that Christ is the *logos*, we are impeding faith by the very explanation we offer.

In the great historic creeds we come against such terms as "substance," "person," "essence," "procession," — concepts which are as far away from the atmosphere of the four gospels as the Roman *curia* is from Nazareth. No one of the apostles could have understood such language. Imagine Simon Peter,

¹ "It is the fashion in our day to represent older dogma as a corruption of the primitive simplicity of Christian faith by the admixture of a foreign substance, namely, Greek philosophy. The truth is just the reverse. The novel element in the compound was not philosophy, but the gospel. The doctrine of the *logos* and all that it implies was the common assumption of the culture of the time. That which was new was the identification of the *logos* with Jesus and the reinterpretation of God which this required. The steps which led to the formulation of the doctrine of the Trinity are the steps by which the Christian spirit made for itself a home in the existing intellectual environment." — *Christian Theology in Outline*, by William Adams Brown, p. 143. "The Christian spirit making for itself a home" is a summary of all Christian theologies, councils, and creeds.

whose compelling creed was, "Thou art the Christ, the son of the living God," — imagine him pondering the statement in the symbol of Chalcedon which affirms Christ to be "acknowledged in two natures, inconfusedly, unchangeably, invisibly, inseparably, the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence"! It is easy for us to smile at such definitions, just as future generations may make sport of our acrid debate over free silver or interstate commerce. But behind the old theological, and behind the modern discussion are tremendous moral issues. Gibbon's mirth at the slight difference between *homoöusios* and *homoiousios* is not justified. The real question was whether in Christ we have a veritable revelation or merely an unusually noble aspiration, whether Christ is one more good adviser, or is Lord and Master of the spiritual life of all men. Had you and I been at Chalcedon, as children of that age we should have voted for *homoöusios* and gone singing to the stake rather than give up that central syllable.

But the point we now make is that, true or false, the historic creeds are translations of Christ and his message into forms of thought unintelligible to Moses, Isaiah, and Micah, and in large measure foreign to the Pauline epistles. The creeds may be,

if you please, the logical outcome of the epistles, the inevitable result of the human intellect focussed on the gospel material. But they would have been largely unmeaning to any of the original twelve apostles. Indeed, some passages in those creeds would have been unmeaning to Christ himself. Yet whether the creeds be true or false, they are inevitable, and the continuous translation of the Christian message is still going on. We have yet to do for the Orient what Greek Philosophy did for Europe. The followers of Buddha and Confucius can never enter the inner secret of Judaism. By what right do we demand it? The Puritan meeting-house in the Indian jungle is not more anomalous than the Athanasian creed in Calcutta. Dr. Charles Cuthbert Hall, after a year in India, pungently wrote: "He who, confident in Western tradition, ignores the differentia of Eastern thinking, and preaches Christian truth to the subtle students of Allahabad precisely in the terms to be employed at Oxford or Harvard, while he may interest a few who have become Europeanized in their thinking, runs the risk of remaining unintelligible to the many whose intellectual presuppositions have almost nothing in common with his own." ¹

Leaving for others questions as to the characteristics of the Oriental mind, we may well ask:

¹ *Christian Belief interpreted by Christian Experience*, Preface, p. xvi.

What are the special thought-forms of the Western world in our age? What is the new world-view in which we are to "find a home" for Christian faith?

The dominant conception of our age is the idea of the world, not as finished product, but as unfolding process. How easy it is to state that conception, and how immeasurably difficult to grasp a fraction of its far-reaching sequence! The carpenter theory of creation has gone forever. Instead of a world neatly finished off in six solar days, we have a world still in the throes of creation, — mountains rising, seas shifting, earthquakes rumbling, stars falling, new species arising, and man just beginning to "have dominion over the earth and subdue it." Instead of a history which is as a small stage, whereon a few notable figures — kings and queens and apostles and prophets — have their exits and entrances, we now dimly perceive a vast drama, its origin in the primeval fire-mist and its goal some "far-off divine event to which the whole creation moves." The physical world is no longer an inert and passive mass, to be fashioned by mind — it is shot through with mind in every particle. It is kinetic, palpitating with energy in every atom. The atom itself seems as if it were a mere vortex of force, and the old elements we thought stable and eternal are steadily being decomposed into more fugitive and ethereal substance, as we pursue them beyond

the borders of the visible world. And all these mysterious powers and forces are ceaselessly in play, evolving new forms before our eyes. New coast lines are forming, new eruptions burying cities, new species of plants being discovered or created, new languages arising, new civilizations coming to birth. Astronomers no longer care to speak of the "fixed stars," for they know that the ancient celestial fixity is relative and apparent only. Governments are seen to be an evolution, nations to have their youth and their maturity and their decay, and the whole world appears in ceaseless movement. Indeed, the *commune vinculum* of educated men to-day consists not in the fact that they have been over the same course of study, but that they have learned to look on the whole world of nature, art, science, philanthropy, education, religion, as an endless unfolding process. That the physical world is not a mass of dead material but is throbbing with force, that the human world of institutions and laws and governments is steadily evolving into new and more intricate patterns, that all we see and touch is growing and climbing, and that "in to-day already walks to-morrow" — this is the conception which makes a man intellectually at home in the modern world.

Some consequences of this world-view are obvious. The man who holds it no longer thinks of truth as a fixed deposit, but as an ever advancing construc-

tion of reality. He looks upon the creeds not as *credenda* but as *credita*. They mark how far the tide has risen, but they do not make the tide rise. He thinks of society, not as did Plato in his "Republic," as a fixed entity to which the individual must be adjusted, but as an organic growth. He thinks of teaching not as the handing over of a body of ascertained knowledge from teacher to pupil, but as a process in which teacher and pupil climb new heights together. He thinks of theology not as static and stereotyped, but as a progressive apprehension of the divine presence in the world. Even God he thinks of as having a real experience. The most precious truths of Christianity seem to him not as jewels to be kept in a casket, but as seeds to be bravely planted.

Now the perils of this point of view are obvious and constant. A man may come to think of the world as ceaseless and meaningless flux. If the fixed stars have gone, he may imagine that the ancient duties and virtues have gone with them. He may think that the new and popular thing is the true thing. The historian is always near kin to the latitudinarian.

But perilous or not, the evolutionary world-view is the characteristic note of our age. It is the temper of the generation of which we are a part and in which we must speak our message. To use the vocabulary of the pre-Darwinian era — whether

Darwinism be true or false does not concern us here — is to use a dialect not found in any popular literature to-day, and hence fairly unintelligible to the people. Whenever we hear a preacher speaking in the old thought-forms — either because he has become aged or because he was born so — we are somehow conscious of a chasm between speaker and hearer. It is not that we disbelieve what he says; but that his whole way of approaching truth, of testing truth, of valuing truth, is so different from ours that we simply cannot follow him. He defends the truths that we have believed all our lives, in such a way as to shake our faith in them. He places the duties we have been performing for years on a basis which for us does not exist. The things which separate men are not the things which they affirm or deny, but the things which they take for granted.

It is of course easy to show that much of our modern world-view is to be found in the New Testament. Christ's fundamental metaphor is that of the seed. If in some places he speaks of an imminent end of the age, he also says: "After a long time the Lord of those servants cometh," and he expected the leaven to remain in the meal "till the whole was leavened." In the magnificent outlook to which Paul rises in some of his epistles he sees the ages as moving toward one great far-distant goal. He conceives the world, not as a *cosmos*, or arrange-

ment of things in space, but as an *æon*, an age or era, a definite period in the unfolding of a dramatic history. His idea of faith and goodness is not static but dynamic. As Professor Ramsay says: "The good never seems to occur to his mind as a mere quality, but as a law of progress. . . . The world to him is always fluid and changing, never stationary. But the change is toward an end, not mere flux without law."¹ Indeed, the writings of Paul are far more in sympathy with the ideas of progress which dominate our time than with the mathematical and mechanical conceptions which held sway in the eighteenth century. But whether we find in our New Testament the conception of universal growth or not, we do find it in our own generation. Such is the language which our people speak. Such is the vocabulary into which we must carry the Christian message.

But another dominant conception, already hinted at, is even more obvious — that of universal and invariable law. The changes which are in progress around us and within us are not mere fortuitous happenings, not mere "variations of cosmical weather," but are under inevitable and universal law. And this law, of which our generation is ever talking and thinking, is not a statute, but a uniform sequence. It is not a command directing that

¹ Professor W. M. Ramsay, *Contemporary Review*, October, 1907.

certain phenomena shall occur, but is a uniform order in which events do occur. All events physical and psychical, all tides in the sea and in the soul, all movements whether of the comets or of the nations, are proceeding according to a definite sequence. Thoughtful men of our generation do not affirm any mechanical causation in the psychical realm. But they do affirm that lawlessness is inconceivable anywhere — most of all inconceivable in the processes of a truly rational mind. Chance there is none, the very idea is self-contradictory. Progress under law is universal.

This conception is the background of modern life. It is the subconscious note sounding in school and college, in laboratory and lecture room. It is the basis of all work done by Lord Kelvin and Helmholtz; it is the presupposition which underlies modern charity; it is the obvious creed of both capital and labor. Beginning in the realm of physical science, it has been transferred to the realm of economics, education, sociology, until the idea of life under law permeates and colors all our thinking.

The reverence men once felt for canon law or papal bull or imperial decree they now feel for the laws of nature. They keep on their hats at the passing of an ecclesiastical pageant, but they bow in admiration before Virchow and Pasteur. The marvellous tales once told of the saints find curious analogy in the doings of Edison and Marconi, and

the superstition of the ages of faith is matched by the credulity of the age of popular science. The very men who find it difficult to accept Biblical miracles are credulous in the extreme when the newspapers proclaim that the origin of life has been discovered, or that we may soon be in communication with the inhabitants of Mars. Recently, a well-known American scientist gravely announced, in order to test the public mind, that he had succeeded in photographing the visual image which he found on the retina of a domestic animal. And the public accepted the preposterous marvel, merely because it was put forth in the name of science.

But in spite of all exaggerations and defects, the "reign of law" has brought powerful reënforcement to religion. It has made polytheism impossible. It has banished faun and dryad, nymph and satyr, forever. Great Pan is dead. It has driven from the world all possibility of chance or caprice. It has taught us that whatsoever a man soweth, that shall he also reap. It has solemnized life, and by its stringent affirmations regarding heredity and reversion to type has reaffirmed some of the older doctrines from which the church was retreating. Science has given us such sanction for the moral law as our fathers never dreamed of. It has shown us that if we disobey, the penalty is not to come in Sinaitic thunder, but in the poisoning of our own blood, and the corruption of our own nature. It

has given us deeper conceptions of crime and punishment, and the meaning of hell and heaven. It has shown us that, in Emerson's phrase, "crime and punishment grow out of one stem," and that the Christian heaven is not some arbitrary appendage to earthly goodness, but the inevitable outcome of a goodness that is steadily climbing and growing. It has furnished a new basis for belief in prayer. The laws of nature are to the Christian simply the habits of God, and a God of fixed habits is the only one to whom we could reasonably pray. If the Infinite be in any sense arbitrary or capricious, prayer is doomed to disappointment. But if the law of cause and effect is universal and invariable, then we become sure that prayer "does work," achieves objective result, and that the mighty change it produces in us is necessarily the cause of some change in the whole world of matter and of spirit. The prayers that we find in Homer and Virgil are often terrified pleadings with fickle deities to break through their usual indifference and perform some act of favoritism. That sort of prayer has become impossible among rational men. We now pray, not that God will change his law, — which is his habit, — but that we may so perceive the law and surrender to it as to enter into perfect harmony with God, and thus receive his indwelling and transforming power.

Out of the general conception of the world as a growth under law has come the scientific temper

and method. The mental texture of such men as Darwin and Huxley was wholly different from that of such men as Newman and Gladstone. Mr. Gladstone, with all his superb and masterful powers, had no conception of what his contemporary Herbert Spencer was doing. Mr. Gladstone's last book is called "The Impregnable Rock of Holy Scripture." The very title shows a conception of the Bible at the farthest remove from present Biblical scholarship, to which the Bible is a growth, and not a rock. The scientific temper creates a distinct type of mentality. If we bring a new truth to a man of artistic temperament, he asks: "Is it fitting and harmonious?" If we bring the same truth to a man of linguistic and literary training, he is likely to ask: "Is it in accord with the great authorities?" But if we bring it to a man of scientific temper, he asks: "What is the evidence?" And in collecting the evidence he proceeds inductively, abstaining from all conclusions, if he is consistent, until the facts are in hand and have been duly studied. Observation of the facts, classification of the facts, inference, verification, conclusion — that is the path over which the inductive temper of our own age habitually travels in reaching truth.

It would be easy to show that this way of approaching truth finds much sympathy in the Christian documents. "Come, see a man that told me all things that ever I did. Is not this the Christ?" —

there is the very method of experiment to which our age has given allegiance. "Believe not every spirit, but try the spirits whether they are of God" — there is precisely the process of every chemical laboratory applied to spiritual phenomena. But the Bible is not intended as a scientific treatise. Its profound moral and religious truth must be translated into the thought-forms of our generation. There is danger, of course, that in exalting law we shall ignore personality. We may, and often do, forget that there is more than one kind of evidence, and that the logical and intellectual alone, separated from the rest of human nature, will never lead a man to the deepest truth. There is danger lest in admitting and expounding the universal law we shall seem to imprison God in his own creation, and reduce ourselves to mere puppets moved by a string. But in spite of all dangers we must patiently, resolutely present the ancient message in forms of present-day speech. Mohammedans are forbidden to translate the Koran lest they misrepresent it. Christians are bound to translate the Bible into every language, disposition, mode of apprehension — its universality is proof of its divineness.

The Christian denominations of America are failing to realize the strategic importance of college towns and cities. Many a church is sending missionaries to the western frontier or to the Philippines, while it is doing nothing whatever for the

thousands of students who frequently congregate in a single institution. Every pulpit in a college town should be filled by a man who can speak in the vocabulary of his own generation. It is not needful that he be a great orator or scholar; it is needful that he shall not widen the chasm which so often exists between the pulpit and the class-room.

If the preacher habitually thinks of God as the "magnified hero" of Genesis, while the hearer thinks of him as indwelling presence; if the preacher thinks of creation as a finished fact, and the hearer thinks of it as present process; if to the one man the Bible is a rock, and to the other a growth; if one man thinks of all truth as a deduction from first principles, and the other thinks of truth as induction from observed facts; if to one man duty is a disagreeable task imposed by authority, and to the other is a mode of self-realization and the only path to joy; if to one man the world is Satan's seat, and to the other the presence chamber of God; if one man thinks of prayer as a way of getting desirable presents, and the other thinks of it as the communion of spirits; if one man looks upon Christ's sacrifice as the great exception to all law, and the other thinks of it as the supreme exemplification of law, — then the preacher may be wrong, or the hearer may be wrong; but certainly, as they speak different languages, neither can be of much help to the other. And this is the situation in scores of college com-

munities in America. The ministers are depressed by what they understand as antipathy to religion on the part of college students. The students are bewildered by one world-view in the church and another in the college.

It is, however, in facing the naturally diversified and ungraded congregation that the chief problems arise. On the one side of the minister is the world's scholarship, whose method he must understand, whose growing results he must keep close at hand. On the other side is the human group committed to his charge, souls struggling, sinning, aspiring, crying for a clew to life's maze and a lift in its burden-bearing. Between these two stands the minister, not as middleman, — a timorous and commercial designation! — but as constituting in himself the higher synthesis of knowledge and sympathy, of scholarship and character. He sees that the world of scholarship is sometimes given to extremes, that it may become arrogant or reckless. He sees that the human group before him are sometimes blind and deaf to the truths they most need. In the minister knowledge becomes humanized, and humanity is led deeper into knowledge. The care for truth and the cure of souls meet in the heart of the minister.

It is greatly to be desired that we should have in this country such a union of scholarship and fervor as is frequently seen in England. We can easily

recall the names of a dozen men in recent English and Scottish life, like those of Canon Farrar and Henry Drummond and George Adam Smith, who have united large and scholarly investigation with profound spiritual fervor. But in America too often knowledge and zeal have stood asunder. We have had in college and seminary learned linguistic teachers who seldom are heard outside the class room, who never grapple with the woe and sin of our great cities, who never face their fellows in their primitive human hungers and passions. Such men can teach paradigms, but they cannot expound a gospel. On the other hand, we frequently see Christian workers who have not spent two consecutive hours in study for many years, and who by their pious philistinism are steadily widening the breach between intelligence and devotion. They defend the faith by railing at science, they militantly affirm their belief in the Bible "from cover to cover," and after attacking evolution and the higher criticism, sit down in complacent perspiration with consciousness of duty done. But is either of these extremes necessary? What is knowledge worth, save as it comes from life and leads to life? What is life, if it be not ever advancing entrance into truth? Nobly has Phillips Brooks charged us to "value no feeling which is not the child of truth and the parent of duty." When feeling, strong and fervid and irresistible, thus stands midway between perception

and action, between truth and life, our problem is largely solved.

But the question is sure to arise: How far should the minister soften the impact of new truth upon his congregation? How far should he proclaim immediately, and to all, the innermost conceptions which he himself has attained by long years of toil and tumult? Shall he, out of regard for truth, proclaim at once his entire conviction? Or shall he, out of regard for the weak and the timid and the ignorant, give to the congregation something less than that which feeds his own soul? In the attempt to act as mediator may he not sacrifice his self-respect? In the attempt to blazon forth his entire creed may he not wreck his church?

On this subject there are two classic utterances of the last generation. The first is by Thomas H. Huxley, in a letter written to Charles Kingsley just after Professor Huxley had been sorely shaken by the sudden death of his only son. In all English literature there is no other letter so flaming and throbbing with the love of truth. "The great blow which fell upon me seemed to stir my convictions to their foundation, and had I lived a couple of centuries earlier I could have fancied a devil scoffing at me and them — and asking what profit it was to have stripped myself of the hopes and consolations of the mass of mankind? To which my only reply was and is: O devil! truth is better than much profit.

I have searched over the grounds of my belief, and if wife and child and name and fame were all to be lost to me, one after the other, as the penalty, still I will not lie.”¹ In such an utterance there is the very spirit of the apostles and martyrs — without, alas! their vision. Let every young minister, after weighing all the emoluments and honors which can be had at the price of dissimulation, cry out for himself, “Still I will not lie!”

But have we thus fully answered our question? Is the matter quite so simple and obvious? Listen to the other utterance, from one who also suffered much because of his dissent from popular opinion — Matthew Arnold. “There is no surer proof of a narrow and ill-instructed mind than to think and suppose that what a man takes to be the truth on religious matters is always to be proclaimed. Our truth on these matters, and likewise the error of others, is something so relative that the good or harm likely to be done by speaking is always to be taken into account. . . . The man who believes that his truth on religious matters is so absolutely the truth, that, say it when and where and to whom he will, he cannot but do good with it, is in our day almost always a man whose truth is half blunder, and wholly useless.”²

The solution of the problem thus presented de-

¹ *Life and Letters*, Vol. I, p. 233.

² Preface to *Literature and Dogma*.

mands first of all genuine sincerity and courage; but these alone are not enough. It demands also common sense and pedagogical insight. The minister who adopts the educational standpoint is already on his way to the solution. No human teacher ever dreamed of giving an entire course of study in a single lesson. No teacher can unfold his innermost thought on any subject to his class the first time he meets it. To attempt that would be to induce either sheer bewilderment or open hostility, and in either case to close the minds of the class to further instruction. There is much significance in the evident gradations in the teaching of our Lord: "*From that time* Jesus began to show unto his disciples how he must go up to Jerusalem. . . ." "He charged them that they should tell no man *until he was risen from the dead. . . .*" "I have many things yet to say, but ye cannot bear them now." The great teacher, who faced scorn and crucifixion without shrinking, drew back into reticence when face to face with incapacity for apprehension. He could meet the Roman legions undaunted, but he preferred to be silent on the deeper things of the kingdom, rather than to bewilder and mislead his followers and cause one of the little ones to stumble. The educator needs both courage to face opposition and patience to lead step by step the dull and the weak. In the latter respect he is like the shepherd, who "shall gently lead those that are with young." The souls

in whom new ideals are trembling to the birth demand tenderness and consideration from the true shepherd of the sheep. But they need at other times resolute direction — the club as well as the staff.

If the minister stands before any congregation and in order to keep his place and save his reputation consents to the permanent concealment of the deepest truth he knows — he is a craven and a hireling, and the spirit of Huxley shall rise up in the judgment and condemn him. If on the other hand he stands before his congregation to pour out upon unprepared minds the most difficult truths in his treasure, forcing his people in three months over the road for which he himself required thirty years, then he is neither teacher nor shepherd, and his claim of honesty will not save him from being pronounced by clear-sighted men unworthy of his place. The minister who has just entered on a pastorate should sit down and deliberately lay out a course of training for his congregation covering a series of years. He sees prejudice to be combated — but not at the first service; abuses to be sturdily rebuked — but not until he has won the confidence of the people. He sees corruption in public life that must be attacked, social theories that must be replaced, false ideals that must be exchanged for true ones, antiquated conceptions of the Scriptures that must be outgrown. But if he proposes to revolutionize

politics, social theory, and Biblical study in his first six months as minister, he should seek employment only under an itinerant system. "I have fed you with milk and not with meat, because ye were not able to bear it," is the utterance of the same apostle who said: "I have not shunned to declare unto you the whole counsel of God." All truth is for all men! — that is the fundamental conviction in any strong and fruitful ministry. "Line upon line, precept upon precept" — that is the only method of instruction by which broad, clear-visioned men are made.

We may sum up our whole discussion of the minister's mediating work by saying that he is to keep alive man's faith in an ever present God. He is the coupler between the generations, uniting past and present in a common vision of the indwelling Spirit. Goodness does not consist in reading how other men were good, and religion is not describing the altars which other generations have built. Rudyard Kipling has a story entitled: "The Man who Was." There are sincerely devout men who seem to believe in a God who was. He was with Moses, they say, opening up streams in the flinty rock; but now men must dig wells or build aqueducts if they want water. He was with Israel, granting the people bread from heaven; but now if a man wants bread, let him work for it. He was with David and anointed him to the kingship; but now he anoints nobody, and those who want high office must secure

the votes. About the year 100 A.D. all inspiration ceased, and about 200 A.D. all miracles ceased, and now in a world bereft of divine voices we stumble and grope till the end. O young prophets of the truth, such an idea is the master falsehood of humanity! It is the one fundamental untruth which will put unreality into every sermon and impiety into every prayer. Our God was, and is, and is to come. In your familiar garden you may hear his voice in the cool of the day. Moriah is to him not more sacred than Monadnock, nor did Aaron's rod bear diviner blossoms than our golden-rod. Why seek we the living God only among the dead symbols? The Bible is not the story of a vanished splendor, the melancholy memorial of departed powers. It is the revelation of powers that now play about us, victories that may now be won, and a life which in every nation and every age may be lived by faith in the "Strong Son of God, Immortal Love."

III

MODERN USES OF ANCIENT SCRIPTURE

"The existence of the Bible, as a book for the people, is the greatest benefit which the human race has ever experienced. Every attempt to belittle it . . . is a crime against humanity. And if there are to be miracles, this book . . . is itself the greatest miracle. For here we have a system of religious doctrines and beliefs that has been built up without the help of the Greek philosophy, by unlearned persons, and that has, more than any other, exercised an influence for good upon the hearts and lives of men." — IMMANUEL KANT.

LECTURE III

MODERN USES OF ANCIENT SCRIPTURE

THE American visitor to Westminster Abbey, the great "temple of silence and reconciliation," usually makes his way first to the Poets' Corner, where he can see side by side the monuments to the chief singers of the English-speaking world during the last five centuries. It is but a small corner in the vast Gothic temple, yet there are crowded into it Chaucer and Longfellow and most of the great poets who lived between them. As the broken light falls through the great stained windows upon the marble effigies and tablets, it shows on one side of the narrow space the writer of the "Canterbury Tales," and on the other the writer of the "Tales of a Wayside Inn," and spreads before us the whole message of five centuries of English poetry, in a space perhaps fifty feet square.

Our Bible is another abbey, older, richer, sublimer than any Gothic minster, giving us in the narrow compass of sixty-six small pamphlets the entire message of Israel to the world. Beginning with the earliest literary compositions of the Hebrew race, such as the song of Deborah, "Arise, O Lord, and

let thine enemies be scattered!" it reaches to the last cry of the last surviving apostle, "Little children, love one another!" In this small library are gathered nearly all forms of speech and of literature, — orations, sermons, poems, codes of law, history, fiction, legend, fervid exhortation, biting irony, tender entreaty — all the multitude of voices through which Israel has spoken to the world. Here are pilgrim songs sung for centuries by innumerable caravans as they came in sight of the gleaming towers of Jerusalem. Here are acrostics curiously wrought; here are battle hymns full of "the thunder of the captains and the shouting," and beside them vesper meditations; delicate idylls of rural life, such as that of Ruth and Naomi; games and riddles, such as were proposed by Samson; eager and affectionate correspondence; and the undying words of Christ himself.

This unique library is the greatest single educating power in the modern world. It is addressed to intelligence, and demands some measure of education on the part of all who would receive it. Ecclesiastical architecture or pageantry makes a direct appeal to the senses. Embroidered vestments impress the dullest peasant with the dim sense of something rare and precious. The full-voiced choir, the swinging censers and the tinkling bell impart a sense of awe and reverence to the man who is half asleep, and indeed sometimes exert a hypnotic influence which

merges all clear thought in a glow of mystic feeling. But the Bible addresses and creates alert intelligence. It cries with Philip: "Understandest thou what thou readest?" and with Paul: "Give attention to reading, to study, to teaching."

Many millions of men have learned to read for no other purpose than to read the Bible. When a single society prints the Bible in three hundred and fifty languages, many of which were reduced to a written form simply in order that they might receive the Bible, we may gain some inkling of the enormous intellectual force generated by a religion which reaches the world through a literature. Millions of men have learned Greek simply to read the New Testament. Hebrew has been saved from oblivion among Christians purely by the desire to read the *ipsissima verba* of Israel's prophets, priests and sages.

But the Bible demands not only that men learn to read. It compels them to pass out of America and Europe into Asia, out of all our Aryan modes of conceiving truth into a Semitic atmosphere, and to look on life through Semitic eyes. It compels us to approach truth and duty and immortality through forms of thought and modes of speech and action wrought out by men who lived and died not later than the first century of our era. It transports us out of the tumultuous present into the far and finished past. In the Old Testament it compels us to become acquainted with institutions, movements, and ideas

which have played their part and ceased to be, thus exerting for hundreds of millions of the common people the same calming and steadying power as that which the educated few have found in the classics of Greece and Rome. It has put the chief races of the modern world through the process which the Germans call *Selbstentfremdung*, the process of being lifted out of a narrow circle of selfish interests and furnished with a new horizon. From a purely intellectual point of view the Bible has performed in modern times a vastly greater educative service than the entire classical literature of the Romans and the Greeks. For every one man who has been emancipated from the petty and the transient and made truly cosmopolitan by the classical disciplines history can show ten men who, through study of the Bible, have been placed in vital sympathy with persons and movements of the ancient world, and have experienced that kindling of imagination, that surrender to noble ideals and devotion to distant ends which is the very core of all true education.

And the minister of every Christian church is the chief, and often the sole, interpreter of this mighty literature to his congregation. His first clear duty is to know that literature from beginning to end, — its content, its trend, its dominant ideas, its origin and history. He must know it not merely because he believes it to be inspiring, but because the world has found it inspiring. He must know it because of

its proved power to create character. If he does not know the message of Israel better than he knows the message of Athens or Rome or Weimar or Florence or Stratford, if he has not assimilated into his own mental and spiritual fibre the insight and power of Isaiah and Amos and Paul and John, he is a workman that needs to be ashamed. Between America, foremost of all peoples in power of initiative, and Israel, foremost of all peoples in the conviction of the value of righteousness, stands the minister of to-day as interpreter. How, then, shall he interpret? His exegesis of particular passages is of far less importance than his method and point of view. What is the point of view to which the minister should steadily lift his congregation?

The great essential to any genuine interpretation of the Scriptures is to regard them as a historic unfolding. They are the record of the progressive growth of the divine thought in Israel's thinking, of the gradual revelation of the divine life in Israel's living. Some conceptions of the Scriptures are absolutely unfruitful. The people must be lifted out of the old and misleading idea of the Bible as a flat surface of revelation — like a Chinese picture in which all objects are without perspective or distinction of value, and must be led step by step to see the Bible as a living growth, an organism of various parts and values, all of them throbbing with one great vitality.

In a certain museum of natural history there lie in the same room a meteorite and a section of a California tree. The meteorite, so far as the earth is concerned, has no history. It appeared without warning from the depths of space, fell hissing through our atmosphere, and has since remained unchanged. We can wonder at it, we might worship it, but we cannot use it. But the tree bears in all its concentric rings the marks of its origin and development. The story of a living organism is in every fibre. The sunshine, the rain, the soil, have been slowly built into its substance, and struggles with the elemental forces have made it compact and strong.

Do we think of the Bible as a miraculous body of doctrine falling out of the sky at some remote period, or as a living organism slowly unfolding out of Israel's life under the divine tuition? If we adopt the first view, we can indeed honor and revere and even worship the Bible, but we cannot study it, for all true study is the study of origin and growth. The history of a thing is the thing. The book of Mormon professes to have no history. It professes to have been miraculously engraved on plates of gold. It can be obeyed, but cannot be understood. The Koran is alleged to have been divinely dictated to an amanuensis, and its divinity is supposed to consist in exemption from the historic process. But the clear superiority of the Bible to such books consists largely in its enormous emphasis on the

historical process, on the lives of heroes, sages, poets, kings and prophets, on that development of national tendencies and ideals which Jesus symbolizes under the figure of the growth of seed — first the blade, then the ear, then the full corn in the ear. Instead of being a collection of statutes or a series of propositions, the Bible is a history of persons, nations, movements, in and through which the character of God is revealed to men. Its message is entangled in events; its "truth, embodied in a tale, has entered in at lowly doors."

Endlessly fruitful is the conception of the Bible which sees in it the result of an unfolding process. With God, as with us, actions speak louder than words. Words are but the *post factum* statement. The real revelation is in the deed; in the fact that God went forth before the armies of Israel rather than in the song which celebrates the fact; in the fact that a wonderful child appeared in Galilee rather than in Simeon's greeting of the Christ-child in the temple. From this point of view history becomes, as Froude said, "the voice of God, forever speaking across the centuries the laws of right and wrong"; and as we study the development of Israel's conception of righteousness, of prayer, of ritual, of immortality, of God, we are coming ourselves into the possession of the truth as in no other way. If we once grant, as we surely are compelled by any knowledge of history to grant,

that Israel was clearly chosen of God to bear to the world an ethical and spiritual message, just as Greece brought us æsthetic standards and Rome gave us the foundation of all legal procedure, then to study how that message took shape in Israel's literature, institutions and heroic leaders, is the surest pathway to moral verity for us. If the truth came into the world through history, it can never be severed from its original manifestation. We must study, in the phrase of George A. Gordon, "the ascertained path of the transforming influence as it came upon men in the past." To tear the idea from its setting may be to lose it. It is like plucking a bird from its nest in the trees and putting it as a stuffed specimen on a wooden peg, a thing of sawdust and glassy eyes.¹

And this historic point of view furnishes us with a new and powerful apologetic. Some of our most earnest Christian leaders are dubious regarding the methods of modern Biblical study. They fear

¹ A purely unhistorical religion is indeed conceivable; and it finds exemplification in more than one of the great systems of India — a religion that denies the worth or even the reality of the temporal processes. . . . But such a religion has no kinship with the spirit of Christianity or the temper of the Occident. . . . Christianity ought no longer to let itself be involved in obscure and uncertain issues of historical detail; but it ought still, if it be true to its distinctive essence, to proclaim the worth of personal and racial experience under the form of time, and the divineness of the historic order.

— A. O. LOVEJOY, *Hibbert Journal*, January, 1907.

the vigor and rigor of a scientific criticism which, absorbed in its devotion to truth, may be ruthless and reckless in its treatment of life. I am quite ready to admit that Biblical criticism has sometimes been arbitrary and even arrogant. That is the stage through which every new science must pass. But modern Biblical scholarship has achieved this, — it has made attacks on the Bible such as those of Paine and Ingersoll forever impossible. The conceptions those men so bitterly assailed no longer exist for either believers or unbelievers. The Bible they resisted and repudiated was as imaginary as the image which fell down from Jupiter. The real Bible, laid open to modern eyes by modern methods of historical study, presents no such anachronisms and contradictions as those which scepticism attacked and orthodoxy defended. The real Bible, revealed by patient scholarship, is set free from a thousand difficulties which once constituted a burden to faith and an invitation to narrow-minded liberalism. If Biblical study has shaken the faith of thousands, it has furnished new defence for the faith of millions. If it has shown timorous souls that the four gospels are not stenographic reports, it has carried back those gospels to an earlier date than the last generation dared to assert, and has transformed their very divergencies into proofs of their genuineness and sincerity. If it has depressed the levitical system of the Old Testament as a late expression and

weakening of Israel's religion, it has exalted the prophets' function beyond measure, and made us bow in reverence before Amos and Hosea as figures eternally significant in the history of religion. If it has allowed us larger latitude in interpreting the story of Jonah's adventure, it has given us in the book of Jonah the earliest known proclamation of a divine love which knows no bounds of race or creed, but enfolds every human being of a myriad and motley population, "and also much cattle."

Formerly the objector used to say: "How about Jael, the murderess, whose praises were sung by all Israel? When Captain Sisera fled to her tent for refuge, she 'brought him forth milk and butter in a lordly dish.' She bade him lie down and rest. Then with the hammer she drove the tentpin through the forehead of the sleeping man, and 'at her feet he bowed, he fell.' Yet she is exalted as a moral heroine. Is this Biblical morality?" To which we answer that we have no more reason to expect to find in the days of the Judges of Israel such forgiveness of enemies as is commanded in the Sermon on the Mount than we have to find among the Visigoths the Ninth Symphony of Beethoven or the Sistine Madonna. Israel must first learn to hate evil and utterly repudiate it, and if that repudiation expressed itself in that early age in gross and barbarous forms, those forms simply confirm the truth of the story and the reality of the

moral evolution. If Jael had been represented as saying, "Neither do I condemn thee, go and sin no more," would any one of us receive the narrative as a veracious account of veritable revelation?

Formerly men said: "Do you really believe that the Eternal once delighted in the sacrifices that smoked on Israel's altars? Is the Spirit of the universe gratified by a system which slew thousands of innocent creatures, and made the sacred shrine a shambles running red with blood of beasts and birds?" To which we may now answer: Once every nation, even the most civilized, approached its deity through the symbolic surrender of life. The outpouring of the blood of lamb or dove was the emblem of the self-giving of the worshippers. Therefore Israel was allowed under certain restrictions to continue for a time that system. But constantly the prophets thundered against the abuses of the system, and at times against its very existence. "I spake not unto your fathers," is Jeremiah's report of the divine attitude, "concerning burnt offerings or sacrifices; but this thing I commanded them: Hearken unto my voice and I will be your God." The prophet Micah declares there is no ritual requirement in worship: "What doth the Lord thy God require of thee but to do justly, to love mercy, and to walk humbly with thy God?" The psalmist cries: "The sacrifices of God are a broken spirit," and finally Jesus gives us the

complete insight: "God is spirit, and they that worship him must worship him in spirit and in truth." To regard the first steps in this developing apprehension of true worship as the final teaching of the Bible is so unhistorical as to be wholly misleading. If we were asked to-day some question as to the teachings of astronomy, none of us would dream of quoting the statements in an astronomical text-book of fifty years ago, unless indorsed by later writers. We recognize that the science of astronomy must be judged by its latest achievement. The Bible teaches only what it teaches last.

Still the Mormon missionaries use the example of patriarchal polygamy as a sanction for their system. "Was not Abraham a polygamist? Was he not the friend of God? If the polygamist was thus accepted once, why object to him to-day?" The very question exposes the questioner's misapprehension of the whole Biblical literature. Not one of the patriarchs could claim admission into a modern church. Nor would any church of to-day receive the saints of the thirteenth or even of the eighteenth century. It is the business of religion to turn good into evil, *i.e.* to make the goodness of yesterday appear wholly inadequate for the requirements of to-day. Monogamy is in many nations a late development. But when Christ says, "They twain shall be one flesh," all earlier and conflicting ideals vanish in the clear ethical illumination.

Slavery was defended out of the Bible by an array of proof-texts that from the old standpoint were unanswerable. The "divine right to govern wrong" has been buttressed for ages by a literalism which, tearing an apostolic phrase out of a personal letter, exalted it into an eternal decree, or seizing on a local regulation of a single period in Israel's history transformed it into a code binding on all the legislatures of the world. Just after a recent and peculiarly atrocious case of lynching, an eminent and able clergyman preached a sermon and published letters, asserting that "mob-courts" find in the Mosaic law a divine sanction which the jury system, "only five hundred years old," cannot claim. He affirmed that the divine method of "expiation, not simply punishment or warning," is revealed in the thirty-fifth chapter of the book of Numbers. According to that chapter the kinsfolk of a murdered man have a recognized duty. The Hebrew court which sat in judgment on the wilful murderer "seems to have been constituted of those people who were conveniently situated as to the crime. It was a tribunal of by-standers. The trial was free from formality, from technical hindrances, it followed the crime immediately, and the law was executed promptly. . . . I believe that Moses was as wise and safe a lawgiver as Blackstone, and that God knew what was best better than any legislative body that has assembled in England or

America since the barons of England met King John at Runnymede." Such a claim — that the code which prevailed in ancient Israel was intended to stereotype the administration of justice, both in spirit and method, through all the future — cannot be met by the negative method of questioning Mosaic authorship or pointing out the obviously irrational results. We must replace, if we are to conquer. We must replace that entire attitude and mental habit, by leading ministers and churches into a conception of the Scriptures as the real reflection of a real history, a veritable and gradual unfolding of divine principles in changing human institutions.

"Do you believe," we have heard men say, "that the eternal God walked in the garden in the cool of the day, and 'came down' to see what was going on at the tower of Babel, and 'repented himself' of the making of man?" To which we answer that Israel must conceive God in a vivid way before it could conceive him in a spiritual way. First a powerful and impressive realism, then the refinement of the idea — that is always the path of progress. Therefore those early ideas of God as magnified hero were the only possible ones at the time. Israel's God must be no mere ghost or exhalation; he must do things, and in striking ways. He feels anger and jealousy and anxiety and repentance — but he is *alive*, which was the chief

requisite after all. The gods of Egypt were not alive. With stony stare they sat in the sands of Egyptian deserts looking out over the unchanging horizon. The gods of Assyria did nothing — “eyes have they, but they see not, neither speak they through their throat.” A God of conscious purpose, will, energy, was Israel’s first need. That idea once implanted in Israel’s nature, the spiritualization of the idea could follow. Later came Isaiah crying: “To whom will ye liken me? saith the Lord,” and later yet came Christ saying: “Our Father.”

A well-known layman recently recounted his experience by saying: “After teaching a Bible class for thirty years I have just got a new New Testament. For the first time in my life I have been through the book of Acts, inserting in the story each of the New Testament epistles at the exact point where it was written. This has cast a flood of light on both the history and the correspondence, and so revolutionized my understanding of the beginnings of the Christian church that I have practically found a new New Testament.” If any man would go through the Old Testament in the same way, placing the messages of the prophets where they belong in the historic narrative, he would find all Hebrew prophecy aglow with new meaning. The process of placing the literature in the unfolding history, applied to any portion of the Bible, never fails to give the reader a wholly new perspective.

✓ Suppose that I wished to convey to some friend in Germany an idea of the significance of the life and death of Abraham Lincoln. I might instruct a printer to collect four biographies of Lincoln written by those who knew him best. Then I might select some history of the reconstructive period by a competent scholar. Then I might select a group of important letters from members of Lincoln's cabinet or their friends. Finally selecting some great poem, like the "Battle Hymn of the Republic," I might direct the printer to bind all this literature into a single volume. But my friend in Germany must clearly understand that the various parts of the volume are not by one writer. If he reads the letters written before the battle of Gettysburg as if they were written after the assassination of Lincoln, or attributes the sentiments of Wilkes Booth to Secretary Stanton, he must have only a distorted conception of Lincoln and his imprint on America.

So in the New Testament we have four lives of our Lord, written by those in closest touch with the inner circle of his friends. Then we have in the book of the Acts the religious reconstruction, outlined by Luke the physician. Then follows a remarkable correspondence, holding up the mirror to the life of the early church. And at the end we have the great prose poem of the Apocalypse. But to make no distinction between the utterances of Christ and of Paul, to confuse Simon Peter with

Simon Magus, or to suppose that the allegory of Hagar and Ishmael has the moral value of the Sermon on the Mount, is to lose all proportion and perspective, and remain a stranger to the impulses which produced our New Testament and made it dynamic in the history of the world. Only when we see the Bible as the story of a developing process under divine tuition do we perceive what our religion has cost in struggle and tears and blood; only then do we discern

"In what a forge and what a heat
Were shaped the anchors of our hope."

And this historical view-point is not for technical scholars merely; it is for every one. To some extent it has always been adopted by the church. The humblest Christian has always delighted to trace striking utterances of Scripture to their origin in events. Even the simplest faith has always found in the 18th Psalm a faithful transcript of the experience of David, and has remembered that Paul's cry to the Athenians, "Turn from these vanities," was uttered before the superb marbles of the Acropolis. But that which has been the exceptional must become the habitual. All Christians must steadily see all Biblical truth framed in the Biblical story, and interpret that truth according to the "rule of three" proposed by Bishop Westcott: "As were the circumstances under which the original word was written to our circumstances

to-day, so will be the message originally given to what is God's message therefrom to us to-day."

What we have said about the permanent value of the Bible, as the story of a progressive unveiling of truth in the life of a single race, acquires strongest corroboration from the attitude of Jesus toward his Bible — the Old Testament. He turned away from most of the religious leaders and religious performances of his time. We know his judgment on the priests around him: they "passed by on the other side." We know his opinion of the Pharisees: "blind guides which strain at a gnat and swallow a camel." We know his judgment on the gorgeous temple which Solomon and Herod conspired to build: "there shall not be left one stone upon another." He would have nothing to do with phylacteries and fastings and penances. Why then did he not pronounce the Old Testament to have served its purpose in Israel's infancy, but to have grown wearisome for its maturer days? He said the true worship should be neither at Jerusalem nor Gerizim; why did he not add it should have nothing to do with Deuteronomy or Genesis, with Amos or Hosea? Why did he not, as some writers of to-day, pronounce the Old Testament "a mill-stone round the neck of true religion"? On the contrary, he fed his own consciousness upon those Scriptures, and at all the great crises of life he stayed his soul upon the writings of Israel. He appeared indeed

to break with the past, and in nearly every discussion he was found on the side of freedom. As he spoke men cried: "What new doctrine is this?" But the new doctrine was rooted in the old history. His one great answer to the perplexing questions of his time was a reference to the principles embedded in the Hebrew history. When men asked him about marriage, he answered: "Have ye not read how God made them at the beginning?" When asked concerning the Sabbath, he answered: "Have ye not read what David did?" When men would entangle him in riddles regarding the resurrection, he answered: "Have ye not read how God spake to Moses in the passage called the bush?" As the shadow of the cross fell upon him, he cried: "The things which are written must be accomplished in me." When the utter darkness came, he quoted the 22d Psalm: "*Eloi, eloi, lama sabbacthani.*" And on the way to Emmaus he "expounded in all the Scriptures the things concerning himself."

These facts are decisive as to the religious value of the Old Testament. We would not indeed seek to involve our Lord in modern literary controversy. All our questions regarding documents, date, authors, did not exist in Christ's time, and on them he has given no decision whatever. One would no more look to the teaching of Christ for any judgment as to who wrote the 110th Psalm, than he would look to John Bunyan for a theory of the electric light.

Christ no more gives us truth about production of literature than about the production of gold or grain. But the purest spirit of all history must have taken some decisive attitude toward the religious value of Israel's bequest. He found in it something essential for himself, for his nation, and for the world. And that one fact makes the Old Testament forever significant and indispensable to humanity.

But our Lord's way of using the Old Testament is fundamentally historical. He does not merely quote isolated texts — always a futile method in argument — but he educes principles of perpetual validity. He shows us the enduring truth at the heart of the most picturesque tradition. A man wishing to prove the doctrine of the resurrection might search the entire Old Testament for some formal statement on the matter, and find none. Jesus finds the truth where no mere grammarian or antiquarian, no student of the dative case, would dream of seeing it — in the declaration, "I am the God of Abraham, the God of Isaac, and the God of Jacob." To be the God of a man, argues Jesus, cannot mean to allow that man after a few years to drop into oblivion. God is not the God of dead men, but living ones; therefore Israel's heroes are still alive.

So it was in regard to Sabbath keeping. Any rabbi could quote texts. So many paces were allowed for a Sabbath day's journey. The prohi-

bition of all work was held to prevent the tying of knots above a certain size or the carrying of baskets beyond a certain weight. The Nazarene prophet brushes at once through these thickets of rabbinic casuistry. He consults no law-book, but makes us acquainted afresh with the rugged David, son of Jesse. He bids us look again at that virile, daring figure. Did David submit to these petty regulations, or listen to this phrase-mongering, when human life was at stake? No; he entered into the holy place and seized the sacred bread and fed his starving men. "Wherefore it is lawful to do good on the Sabbath day." Thus as Shakespeare teaches patriotism by calling us back into the presence of the English kings; as Tennyson inculcates the spotless life by seating us among the knights of King Arthur's Court: so Jesus leads us for moral direction and inspiration away from all legal codes into the presence of the great personalities of Hebrew history.

How simple and direct and non-ecclesiastical is such treatment; how free from pedantry and subtlety the whole method of interpretation! This is not the exposition of a professional exegete or casuist, but of a transparent mind finding God visible in nature and audible in history. Jesus treated the Old Testament with a largeness of view, a freedom of judgment, which we are in constant danger of losing. It is indeed important to study moods and

tenses of verbs, to distinguish documents when they exist, to examine syntax and vocabulary. But the microscopic eye may miss the telescopic magnitudes; and while we succeed in reducing the composition of the Hexateuch to an algebraic formula the throb of the poetry and the organ tones of the prophecy may escape us lamentably and forever. The knife of the critic and the spade of the archæologist are a part of the equipment of the true interpreter. But still more essential is it so to commune with the great personalities of Israel, and so to ponder their message that we shall not merely pluck a flower here and there from their writings, but shall be partakers of their perceptions of the unseen, their passion for righteousness, their surrender to the infinite. Thus we shall find in the Bible not so much a chart by which to sail, as the experience of the most daring sailors in the spiritual realm. It will be to us not a mechanical list of things to be done or omitted, not a mere diagram of dangerous roads to be avoided, but the experience of the greatest travellers in regions of the soul, vital and throbbing with the hard-won victories of those "who through faith subdued kingdoms and put to flight armies of aliens."

"What bard,
At the height of his vision, can deem,
Of God, of the world, of the soul,
With a plainness as near,
As flashing as Moses felt,

When he lay in the night by his flock
On the starlit Arabian waste?
Can rise and obey
The beck of the Spirit like him?"

It remains to speak of certain specific uses of the Bible in the modern world. We particularly need the Old Testament for appreciation of the order and beauty of nature. The Old Testament, giving much larger space to the poetical element than does the New Testament, has a perception of the divine presence in the visible world which is far beyond any similar insight in the poetry of Greece and Rome. Our prosaic Western intellect is often troubled when told that a certain passage is poetry; for poetry often means to us the unreal and untrue. Here comes out very clearly the difference between the Aryan and Semitic mind. Our hard American common sense, brought up on the spelling-book and mental arithmetic, often interprets Scripture as if it were a section of a railroad time-table. In the time-table we want no tropes, no glow of enthusiasm or sympathy, only the hard facts in the briefest possible form. It was a man of such temperament who said that Shakespeare was evidently confused when he wrote: "Sermons in stones, and books in running brooks." "Evidently," said this astute emender of poetic blunders, "Shakespeare meant to say, 'Sermons in books and stones in running brooks!'" But a large part of the Old Testament

consists of an idealistic poetic construction of the physical order. Hence while our theological definitions are based on the New Testament, our vision of the beauty of the world comes from the Old Testament. The apostle Paul could sail through the *Ægean Sea* apparently without a glimpse of any beauty of sunset or starlight, or any appreciation of the morning splendor of the Isles of Greece. His eyes were fixed on his moral and spiritual mission. What did he care for the crescent glory of the dawn, or the gleam of the waves on a wrinkled sea? Sensuous beauty had for him no existence: as it had none for John Calvin, who could live for years by the Lake of Geneva without noting its exquisite blue, or alluding in all his writings to the white summit lifting itself into the sky beyond. Jesus indeed was tremulously sensitive to the beauty of nature. He saw in the lily a glory more than Solomon's, in the evening cloud a prophecy, and in the bird's nest a sermon. But his apostles in their magnificent spiritual intensity sometimes spoke of this world simply as a hostelry for pilgrims whose gaze was fixed on a city out of sight. Whenever Christian hymnology would sing of the splendor of God's world, it has gone back to the Old Testament pictures of "day unto day uttering speech and night unto night showing knowledge"; of the birds that sing among the branches; of the leviathan that "maketh the deep to boil like a pot," and the young

lions that "roar after their prey and seek their meat from God."

It would be instructive to compare two descriptions of a sudden storm, — one given by a modern weather bureau and the other in the 29th Psalm. The report of the meteorologist might tell us that an area of low pressure has moved eastward from the Rocky Mountains, that the barometer has fallen rapidly, and the wind is blowing fifty miles an hour. But the Hebrew poet has no instruments of precision and needs none. He is dealing not with quantity of matter, but quality of meaning.

"The voice of the Lord is upon the waters,
The God of glory thundereth.

* * * * *

The voice of the Lord breaketh the cedars,
Yea, the Lord breaketh in pieces the cedars of Lebanon.

* * * * *

The voice of the Lord maketh the hinds to calve
And strippeth the forests bare;
And in his temple everything saith, Glory."

Civilization would be difficult to-day without the precise physical measurements of the scientific observer. But civilization would be hard and cold and shallow without that vision of the divine presence behind physical phenomena which is the often unrecognized gift of the Old Testament.

For still another purpose we go to the older portions of the Bible — for the sense of social and civic duty. The New Testament is very clearly

the exponent of religious individualism. The individual had been forgotten and lost in the ambition of the great military leaders of the ancient world, and in the speculations of the great philosophers. Alexander and Plato are at one in the complete subjection of the individual to the state. Hence the New Testament stirs men to individual duty and action. Its characteristic cry is: "What shall *I* do to be saved?" It covers too short a period to show us the outworking of righteousness or unrighteousness on a national scale. From the beginning of Christ's ministry to the death of Paul is too short a time to trace the rise and fall of kingdoms and dynasties. Brief, vivid biographies of single men summon us to individual allegiance and heroism. But the Old Testament, covering at least fifteen hundred years in its outline of events, paints its pictures on a broader canvas, where we see how the divine power raises up Pharaoh, anoints David, girds Cyrus, and summons nations to execute its great decree.

Moreover, the expectation of the apostles of our Lord, that the end of the age was close at hand, was not a stimulus to patriotism. Faith in the endurance of institutions is essential to devotion to their welfare. The duty of serving one's country through holding public office, or by dying for the protection of the government from its foes, is not easily based on a New Testament epistle. What mattered it

whether Nero or some other tyrant sat upon the imperial throne, when soon all governments were to vanish, when the heavens should be rolled together as a scroll, and the elements melt with fervent heat? The influence of eschatology on ethics is too large a subject to be considered at this point. Yet that the expectation of the speedy ending of the age affected the Christian attitude toward the state no one can doubt. But Christian patriots of all centuries have sustained themselves by the examples of the great popular reformers and prophets of Israel, and the commonwealth in England, and in New England as well, was modelled after the Hebrew theocracy. George Adam Smith has pointed out how, in the great struggle of English history between royal prerogative and popular rights, the kings have gone to the New Testament, and the people to the Old Testament, for support. The Stuarts have appealed to the injunctions: "Honor the king . . . submit yourselves to every ordinance of man . . . obey them that have the rule over you," while the leaders of the people have found inspiration in the narratives of Moses at the court of Pharaoh, and Elijah defying Ahab.

It is largely to the magnificent individualism of the New Testament that we owe the moral initiative and energy of the modern world to-day. But the New Testament presupposes instruction in the Old Testament, and in the latter we find justification for that

great "consciousness of kind" which is sweeping over the modern world. Too often has individualism developed a certain "otherwise-mindedness" which prevents civic coöperation. Too often have the saints stood asunder like statues on their pedestals, each admirable in itself, but each isolated and chilly. The great individual devotion of the apostolic age finds its natural and needed supplement in the patriotic devotion of the Old Testament heroes, whose life was intertwined with that of the nation, and who would rather be blotted out of the divine book than see their nation suffer.

Taking thus the entire library of Hebrew and Christian Scriptures as the great means of instruction in righteousness, we get some intimation of what should be the "proportion of truth" in Christian preaching. It is not what a minister believes, but what he emphasizes, that gives his work its characteristic quality. It is not the truths that are kept in the background, or on the upper shelf, that achieve results, but the truths that are persistently thrust to the front and kept in the focus of illumination. The minister, with freedom to select his text from any part of the Biblical literature, and his theme from any phase of human life, has a freedom of choice such as no other calling dreams of. The physician seldom can choose the ills which he must treat, or the lawyer the cases he must argue. But the minister has an unparalleled freedom of theme,

even if he be under the limitations of the Church Year, and may easily be led into idiosyncrasies and unsymmetrical presentation of truth. He may preach along single lines that are attractive to him personally, and leave whole realms of truth and duty untouched.

While the Bible certainly furnishes no precept here, it may offer much suggestion as to what should be at the centre and what on the far periphery of preaching. By its sheer power of survival the Bible has proved its power of perpetual appeal to humanity. But the Biblical emphasis is sharply in contrast with that of all text-books in philosophy and theology. They make central what is logically important; the Bible makes central what is vital to the moral life. They seek to justify the ways of God to men; the Bible seeks to rectify the ways of men in accordance with the law of God. The text-books are intent, and rightly, on building up a defensible system of thought; the Bible is absorbed in imparting motive to life. Hence the entire approach to truth is by a different road, and the whole emphasis is on non-theological aspects of truth and practical aspects of duty. If we make prominent in our teaching that which has small space in the Bible, and neglect that which has great place in the Bible, then it is at least probable that just because the Bible has gripped the conscience of humanity, our preaching will fail to do so. Our preaching is a gospel, not

a theodicy. If the Bible gives much space to expounding the attributes of God in their relation to his essence, then we may wisely do the same; otherwise not. If it argues at length for his existence, we may spend much time on the theistic argument; otherwise not. If the prophets and apostles have much to say about the fall of man and original sin, we may in practical preaching do the same. But have we ever examined the Scriptures to see what space those matters actually occupy? The federal headship of Adam *may* be enormously important in a system of theology; but since Adam is never mentioned by Christ, and only two or three times in the entire New Testament, he cannot be a very important factor in Christian preaching. The virgin birth of Christ most Christians accept. It may be an exceedingly important part of the Christian creed. If its rejection implies a naturalistic view of the world as a product of blind force, then such rejection is perilous to faith. But if the virgin birth is mentioned in only two places in the entire Scriptures, and was apparently unknown or ignored in the whole apostolic preaching, it cannot be a tenet which should stand in the forefront of Christian preaching to-day. If the apostles gave their time to reconciling religion with current views of the physical universe, we may justly believe that the growth of the Kingdom continually requires such reconciliation. If the Bible gives much space to explaining the mysteries of creation, or to publish-

ing a program of divine action in the future, we may well give much space to doctrines of cosmology and eschatology. A noted American teacher in his "Dogmatic Theology" has devoted eighty-seven pages to the doctrine of hell, and three pages to a study of heaven. If our popular preaching has reversed this proportion, it has come nearer to the perspective of the Bible. The conception of the Kingdom of Heaven, central in the teaching of our Lord, had in the last generation nearly dropped out of sight in our American preaching, because we were under the dominance of classical rather than Biblical models, and were thinking more of the logic of Cicero and Demosthenes than of the vision of the prophets and apostles. We cannot indeed copy any man or period. We would not insist that every truth which obtained emphasis in one era of the church must necessarily and mechanically receive the same emphasis in all eras. Many of the Biblical books were tracts for the times, developing aspects of truth according to the urgent needs of their own generation. But we do affirm that the Bible by its power to survive and transform has vindicated the essential soundness of its method and the justice of its perspective. The literature which has fashioned the moral climate of the civilized world may at least suggest to us what is great and what is small in any continuous attempt at moral renovation. A Biblical preacher is not one who repeats Biblical phrases, but one who takes the

Biblical standpoint, acquires the same perspective, and feels the same awful sense of God, the same conviction of righteousness, the same yearning love for men as that which made the ancient prophet stand

“Like some tall peak, fired by the Creator
With the red glow of rushing morn.”

One further use of the Scriptures we must not forget, — we need them for the formation of character in childhood and youth. Our best students of pedagogy are agreed that nowhere else is there such admirable material for moral training as in the picturesque narratives of the Bible, with their simple plots, vivid coloring, and swift sensitiveness to right and wrong. Mere enunciation of rules is not enough for our children in home or in church. Lectures on moral etiquette are often wearisome, and may provoke reaction. But the Bible stories, presenting in clear, broad outlines the issues of the moral life, are beyond those to be found in any other literature. The stories of the *Iliad* and the *Odyssey* will always attract young people. The fables of *Æsop* and the German *Märchen* have their value in inculcating a certain shrewd and thrifty alertness. But for giving childhood an intelligent understanding of ethical principles applied to life, there is no literature in the world like the stories of Joseph and Samuel and David and Jesus. They furnish us with a series of ideals and a religious vocabulary that is beyond

price. If these stories are stored in the chambers of imagery in early childhood, there is no period in life which they will not illuminate and strengthen. To discuss the duty of repentance is well, but to show that repentance in Peter, in David, and perhaps in Esau, is better. To inculcate abstract benevolence is helpful, but the story of the Good Samaritan anticipates all the wisest methods of our organized charity. To rebuke intolerance is a duty. But to show that intolerance operating in John when he would call down fire from heaven, and then to see the same man slowly transformed into the apostle of love — that is to teach Christian charity so that it shall be as a nail fastened by a master of assemblies. We must show the great virtues as they grew up in the world, as they emerged in human consciousness. Better than any formal exposition of the mutual duty of parent and child is the picture of Jesus remaining subject to wondering parents, and yet dreaming ever of the Father's business.

Thus the minister facing his vast and varied task finds vast and varied equipment in the Bible. The sermons of the Bible must be re-preached to every nation under heaven, not by servile imitation, not by vain repetition, but by absorption and translation of their moral passion. The types of thought furnished in the Scriptures are manifold and furnish material for many kinds of preachers and preaching. Paul gives us one type of thought — that which has been

largely dominant in the Christian church since the reformation. Peter frankly acknowledges that in "our beloved brother Paul" are some things hard to be understood, and proceeds to develop his own testimony as one who was with Christ "in the holy mount." John has little to say about the central concepts of Paul, nor does he view the world from the standpoint of Peter. To him God is chiefly conceived not as offended sovereign, not as impartial judge, not even as unseen friend, but as "light in whom there is no darkness at all." And these three aspects of truth seen through the medium of three individual personalities meet the various needs of various men. In some one of the three apostles, or in all of them, the preacher can find his supreme insight and stimulus. The minister who draws truth from such sources will never think of it as a dried formula. He is in constant contact with truth at maximum intensity, truth pungent, passionate, compelling. Sharp as an acid is the irony of Isaiah when he sketches men fashioning a graven image and falling down to the stock of a tree, and crying: "Thou art my God." Awful is his reverence and self-surrender as he cries, "Here am I; send me." How marvellous is the tenderness of Hosea, as through his broken home and domestic tragedy there streams into his soul a vision of the forgiving love of God. How tremendous is the passionate cursing of the imprecatory psalms, which in time of peace we expurgate for dainty con-

gregations, but which, when witnessing the woes of Armenia and the atrocities of the Turk, we find all too weak to express our Christian indignation! How rapturous and sublime is the vision of John, as from his rocky island he looks out over the tossing Ægean and catches a glimpse of the time when the kingdoms of this world, east and west, Roman, Egyptian, Assyrian, are to become the kingdoms of our Lord! The man who has drawn truth from such profound experiences feels his soul aflame as he proclaims it. His message will come "up from the burning core below." While he respects and honors the task of the metaphysician and the theologian, he frankly conceives his own task as quite different. He stands between the history that is finished and recorded and the history that is making to-day. Gathering out of the great days of the past new faith and power and passion, he lights his altar from the ancient fire, and may yet be able to "kindle the land into flame with its heat."

IV

THE DEMAND FOR ETHICAL LEADERSHIP

"Let men beware how they admit a great religious idea into the hidden recesses of the heart. . . . What amazing social changes, what wars, revolutions, empires, commonwealths, lay in that single idea of the priesthood of all believers, of justification by faith alone. . . . Even so let men beware of the idea of the Kingdom. At present it is in the hands and hearts mainly of teachers of religion, but its day may come in the great open field. Revolutions may be in it which will make the earth shake and ring, wars which will convulse world society, great commonwealths on a vaster and nobler scale than the world has ever known, at the last, perhaps, a new world-order of social and industrial peace."

— D. S. CAIRNS.

LECTURE IV

THE DEMAND FOR ETHICAL LEADERSHIP

THE sole aim of Christianity is to make good men. But that aim is so simple and obvious that the world has found it quite incredible. The world has constantly assumed or inferred that something more abstruse or recondite or ethereal must be the Christian goal — the defence of some intellectual citadel, or the exposition of some philosophy, or the repetition of some mystic and life-giving rite. Therefore we cannot too often repeat that all rite and ceremony, all creed and philosophy, all architecture and liturgy, are but transient means to a permanent end — the making of good men. The aim of Christianity is ethical, and it has no other aim whatever. Good men, constituting a good society, living in league with all goodness human and divine, — this is the Kingdom of Heaven, mentioned oftener in the four gospels than any other subject, and forming the central idea in the teaching of Jesus.

From this it follows that one of the main functions of the minister is to explain what goodness is, and make it imperative and alluring. To bring and hold men face to face with the Christian ideal of life until

its outlines are sharp and clear, and its summons is heard like a trumpet note, is the preacher's arduous and necessary task. To-day the conscience of the Christian world is at the same time aroused and puzzled. The moral sentiment of the community is baffled. Our desire to do right has outrun our perception of what right is. Pilate's question, "What is truth?" has given place to a more imperative and bewildered cry, "What is justice?" We do not now need to create ethical passion so much as we need to "canalize" it, to construct channels which shall guide and conduct that overflowing passion to just and permanent results. All around us is an enormous amount of protest against injustice, a protest often crude and blind or even frantic, but a protest which proves that the conscience of humanity is still mightier than all economic necessities. Various socialistic schemes are winning their way among us, not because of their superior insight or knowledge, but because somehow they have allied themselves with the indomitable demand for righteousness.

- Our age is also richer in altruistic feeling than any generation preceding. The mere list of the charities of the modern city is astonishing. The amount of money dispensed is large, but the amount of time, deliberation, organization, and painstaking labor involved is far more impressive. A small army of visitors is entering the homes of the poor. Hundreds of nurses, with quiet voice and careful step, move

in and out among the sick rooms in the tenements. The social settlements number among their fortunate workers some of the noblest and ablest men and women of our time. The warfare against tuberculosis goes steadily on, and men and women and children are attacking infinitesimal foes with the same pertinacity with which our fathers drove out the wolf and the bear. Specific reforms are springing up in every region of the country and calling for our allegiance. The whole country is throbbing with moral heat, and the old Puritan conscience, which we thought overlaid and stifled by material prosperity, is summoning our entire civilization to account. Such an era offers magnificent opportunity to the Christian minister. The very fact that he is not a specialist, limited to a little section of thought or action, is part of his qualification for moral leadership. The teacher of physics is not competent to pronounce on ethical problems, the economist is silent before some question of creed-subscription, the expounder of the creeds has no help to offer us in deciding as to care of dependents and defectives. But the minister, inexpert in all these fields, is yet in daily contact with the principles which underlie them all. The very fact that he touches all sorts and conditions of men, that he is called on to address and to study men of every class and every party, should give him a breadth of sympathy and sanity of outlook which will make him a competent guide for the

pulsating moral passion of our time. He is like the ship-pilot, who could not himself build the smallest craft, but who knows the channel, the rocks, the swift-running tides, and can conduct thousands of passengers, all wiser than himself, in safety to the port.

Yet in this great ethical revival the church has not been conspicuously leading. The church has passed through a great revival of religion without knowing it. It has been a revival such as Isaiah pictured: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well." It has been the revival demanded by John the Baptist: "Exact no more than that which is appointed you." But the churches have been surprised at the movement, for they were not consciously working to bring it about. They have been laboring conscientiously on the old individualistic lines, seeking to deal with each man as if he were an isolated sinner to be transformed into an isolated saint. The deacons of the church have shown fine eagerness in assisting, out of the monthly collection for the poor, some woman sapped of strength by night work in a factory. But any attempt to enact such laws as shall render night work for women impossible — that is hardly yet recognized as distinctly Christian effort. Church members have shown genuine brotherly kindness to the poor brakeman crushed between the cars,

but any movement to secure safer appliances for coupling cars has been looked upon as purely economic, or possibly political, and outside the realms of recognized church activity. We have gathered children by thousands into Sunday-school for instruction in Christian truth, and this is surely important. But have we inquired how many hours those children are working in stores and mills, and have we made any organized attempt to secure for them a real and unstunted childhood? Is it Christian to teach them how the Israelites were "made to serve with rigor" and to make no attempt to save them from the more terrible, because impersonal, rigor of modern machinery? In temperance reform the church has always taken a leading part, not only in securing individual signers of the pledge, but in securing better customs and better laws. In the matter of marriage and divorce the church has uttered no uncertain sound in many of its great assemblies, and has been both spokesman and inspirer of our generation. But in all questions affecting industrial or commercial life the church has been strangely silent. Yet it is precisely these questions which present the chief moral issues of our time. The church has offered pastoral attention to the weary shop-girl, but made no attempt to better the conditions under which she stands all day behind the counter. It has assiduously carried comfort and consolation to the flushed consumptive, but to wage

war against consumption has seemed somehow outside the Christian sphere. To rescue the fallen is clearly Christian; but to prevent men from falling — are we clear that this is a task still more deeply Christian? We have poured in oil and wine upon the wounded traveller; but to take stringent measures to prevent other travellers from being wounded in the same way — that we have left to Herod or Pilate or some non-Christian power. But if we leave the great preventive philanthropy and reform of our generation to be achieved by the agnostic, then to agnosticism our generation will look as the source of moral power.

By way of defending the church in its inaction many things may be said. It may be affirmed, and rightly, that the church as a venerable institution must not hastily ally itself with untried measures, must not become a mere sociological experiment station. It may be easily shown that many individual church members are leaders in consumers' leagues, in civic federations, in directorates of hospitals and asylums. It may be said that if other and non-Christian organizations will do this helpful human work, the church is thereby set free for its own purely spiritual task.

But none of us are fully satisfied with these answers. Does the church wish to be set free from its ministration to distress, and from its mission as the prophet of social righteousness? Would not

that be like setting a tree free from its own branches, and reducing it, lopped of all foliage and fruit, to a mere wooden post? "Alas! she is beautiful," cried Heine, as he bowed before the Venus de Milo, "but she has no arms!" But a church without arms is not even beautiful, because she is not Christian.

The church cannot indeed assume omniscience in complicated social problems. It cannot justly attack individuals, attempting to anticipate the judgment of the searcher of hearts. But it can furnish the basic ethical principles by which all problems are to be solved and all individual careers are to be tested. It is not the business of the church as an organization to bring suit against the saloon keeper or the lottery dealer. But it is the business of the church to create a public opinion in which it shall be difficult or impossible for men to grow rich by making others poor. It is not the duty of the church as such to investigate the trust company. But it is the duty of the church to emphasize the fiduciary virtues, and proclaim that all business responsibility is a trust imposed by society. There is no other organization so well fitted to inculcate the great elemental virtues, and develop the primary motives, as is the Christian church. There is no other individual in the community so clearly called to ethical leadership as is the minister. If the entire aim of Christianity is to make good men, one of the chief duties of the minister in a transitional era is to explain what goodness is.

- For goodness is a far more complicated matter than in the simple patriarchal age. When Abraham sat at his tent-door in the cool of the day, virtue was indeed difficult, as it always has been and shall be, but it was far simpler than now. "Who shall abide in thy tabernacle?" cried the Psalmist, and the answer was brief and definite: "He that slandereth not . . . he that sweareth and changeth not . . . he that putteth not out his money to usury. . . ." In the five verses of the 15th Psalm is the complete picture of the good man in ancient Israel. But now the world is so crowded that each life touches all lives, and each man sustains a multitude of relations to his fellow-men. That a man is a good husband and father does not insure his being a good employer of labor or a good bank president. That he is a model son to his aged mother, or a zealous officer of the church, furnishes no guarantee that he is a good alderman or member of Congress. The most contradictory codes of ethics seem to exist side by side in the personality and career of the same individuals. As a neighbor a certain man is a model; but as a business competitor he may "imitate the tiger." As a church member he devoutly and sincerely recites the beatitudes; as a Wall Street operator he spurns them all. Let not these contradictions be charged to hypocrisy, any more than we charge John Newton with hypocrisy because he wrote Christian hymns on the deck of a slave ship.

There is no more deliberate duplicity in our day than there was among the Puritan churches, when they erected their meeting-houses by lottery and installed their ministers with liberal provision for strong drink. But there is a confusion of moral standards. There is an idea that individual honesty, purity, affection, can be a substitute for corporate rectitude and social trusteeship. There is genuine agony of spirit on the part of men who find themselves in such a network of relations that, whatever course of action they adopt, they must hurt some innocent persons. There is genuine dismay on the part of men who have for years followed their uninstructed conscience, and now wake up to find themselves pilloried as traitors to society.

The man who thinks it easy to discern justice to-day has not lived widely or deeply. "Thou shalt not steal" — surely we all accept that as an eternal principle of moral life. But how far may directors increase the capital stock of an industrial enterprise, or how far may they withhold dividends, without stealing? How far do the stockholders in such an enterprise become responsible for the acts of such directors and share in the guilt, as well as the gain, of that kind of stealing? "Thou shalt not kill" — the great command still sounds across the ages. But if I persist in buying at the bargain counter, or if I crowd my competitor until he becomes desperate, is that killing or not? "Lie not

one to another" — is fundamental Christian teaching. But if I enter the ministry by giving qualified assent to some venerable formula, am I selling the truth to buy position, or am I simply exercising that reasonable freedom which is the birthright of all true children of the Spirit?

These are specimens of the fundamental problems of our age. On them no minister can be silent and claim moral leadership. The issues of life are befogged. Thousands are crying: "How can I understand except some man should guide me?" And to say that all that men need is a good heart, is to mock their deep necessity. They need, not indeed a *ductor dubitantium*, in the mediæval sense, but they need spiritual guides who shall see underneath all complications and confusions the eternal moral verity, as the geologist discerns the primeval granite beneath the rolling hills and valleys.

Why then are our ministers furnishing so little ethical guidance in these problems? It is not because they are afraid of the pews — a slander as baseless as it is ancient. On the whole, as much courage will be found in the pulpit as in any post of responsibility in the world. The candid minister has far less to fear from his congregation than the candid congressman has to fear from his constituency, or the candid editor from his subscribers. No such pressure is ever put on any minister as is put on the mayor of every city in order to shape his opinions

and policies. When a clear choice is presented between the expedient and the right, the ministers of America will not be found wanting. It is not fear of consequences that holds back our ministers from fearless ethical leadership. But there are two influences which obviously hinder such leadership, — the tradition that Christian faith is a series of propositions, and the tradition that Christian morality is a series of prohibitions.

“There is in all history,” says Principal Fairbairn, “nothing more tragic than the fact that our heresies have been more speculative than ethical.”¹ The propositions which are the intellectual outcome of life have been regarded as the origin of that life. It is as if botany were looked upon as the origin of flowers, or a system of astronomy were regarded as the cause of the movement of constellations. A layman recently reported: “My pastor announced this morning that there are seven propositions which a man must believe in order to be a Christian. Five of those propositions I cannot believe, and about the other two I am not sure.” To place at the gateway of the Christian life the propositions which are the final outcome of centuries of Christian living is to invert the apostolic method and to shut up the Kingdom of Heaven to millions. And wherever Christianity is thus identified with assent to propositions, there moral issues are neglected, and the

¹ *The Philosophy of the Christian Religion*, p. 565.

supreme interest will be in orthodoxy rather than in rectitude.

The other difficulty lies in the prohibitory and uninspiring character of much traditional goodness. Too often has the Christian attitude toward life been represented as merely one of protest. We have protested against intemperance, -against Sabbath-breaking, against popular recreations, against frivolity; but the strength of Christianity is never in what it prohibits, but in what it affirms and exalts. A prohibitory code may produce men of painstaking scrupulosity, but not men of power to summon and command. "The greatest of all the commandments is, Thou shalt." Goodness is emancipation and positive efficiency. Goodness is not keeping out of things — it is getting into things and transforming them. It is strange and pathetic how men think of religion and its prophets as barriers to freedom. They imagine that scepticism is liberty and achievement. The minister must come to the modern world, not to check its life at every step, but to offer that life such direction and strength that it shall be brought into allegiance to the highest and holiest, and shall own Christ as its spiritual Master and Lord.

If now we realize that the great moral enthusiasm of our time needs direction, and that the minister is of all men in the community in the best position to direct it, we have still to ask: How can he secure

and retain moral leadership? What are the chief requisites in the moral leader?

Obviously the minister must preach an ethical gospel. The gospel is vastly more than any system of ethics. It is a revelation of what God is and what God has done. The Christian gospel is not an improved edition of the maxims of Confucius, or a revision of the duties outlined by Buddha. Most of the great ethnic faiths are laborious systems of self-improvement — elaborate stairways up which the penitent may painfully climb into consciousness of virtue. The Christian gospel starts, not with man, but with God. It shows us a descending stairway down which the divine love has come into our low estate, and back of all its commandments, great and small, lies its perception of the infinite attitude: "God so loved that he gave."

But our exposition of that gospel must not fight against the primary moral convictions of humanity, or blot out the deepest distinctions of the moral universe. It is quite possible to hold the most vital truths in such a way as to encourage the evil-doer. Truths are not blunt and dull — they are two-edged swords which may cut both ways. The doctrine of political liberty always is in danger of encouraging revolution and anarchy. The doctrine of the guidance of the church by the Spirit is in danger of being interpreted as ecclesiastical infallibility. Deep is the meaning of the fugitive saying of Jesus:

"He who is near me is near the fire." It is quite possible so to present the Christian gospel as to make it a scheme for blurring moral distinctions and evading the moral law. The "plan of salvation" which dominated Christian thinking for a thousand years, which represented Christ as purchasing human salvation by paying a ransom to Satan, is indeed picturesque and vivid, and was easily grasped by the imagination of the barbarous tribes that were baptized into the Christian faith. But to gain vividness it sacrificed ethical reality. Many questions must have arisen in sensitive natures all through that thousand years. Is Satan the legal owner of humanity, as the theory represents? Can we believe that Christ thus paid homage to Satan's power? Are men thus ransomed independently of their own volition? Is such a sale of humanity, even at the awful price named, consonant with eternal justice? Does the theory make the government of God seem more deeply ethical and the death of Christ more rational, or does it create a thousand new difficulties for Christian faith? If the theory of a ransom to Satan is nowhere held to-day, it is simply because the moral consciousness of the Christian world has sloughed it off as an impediment rather than a genuine interpretation.

The older and cruder form of Universalism, no longer held to-day, which represented every human being as translated at death into the beatific vision,

has dropped out of sight for the same reason. It contradicted our primary convictions as to cause and effect, as to the continuity of character, as to the seriousness of life.

The besetting sin of the popular preacher is to sacrifice the true to the picturesque and effective. Is it not his duty to impress men in some vivid way so that they will not forget? Surely. Then the effective thing must be the true thing; so argues the popular orator, and so he is lamentably mistaken. What is immediately and rhetorically effective may be morally defective and in the end pernicious. In dealing with the relation of Christ's death to the forgiveness of human sin, we are surely at one of the central mysteries of history. There is a side of that sacrifice which is like the back side of the moon — it is turned toward the firmament and away from human eyes. But in dealing with the side which does concern us it is easy, in the attempt to make truth vivid, to introduce metaphors and analogies which are confusing to all human standards and dishonoring to God.

We may well believe that an awful reverence and a profound penitence for sin underlay the following verse when it was sung in Puritan churches:

“Rich were the drops of Jesus’ blood
That calmed his frowning face;
That sprinkled o’er the burning throne,
And turned the wrath to grace.”

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But did any one of all the thousands who sang that hymn acquire from it a deeper conception of divine love, or a deeper insight into the meaning of essential righteousness? Would that conception of divine procedure minister to justice in human government, to affection in family life, and to candor in ethical discussion?

This is not the place to formulate any theological theory. But this is precisely the place in which to say that any gospel we present must honor God by upholding the eternal distinctions between right and wrong. "Woe unto them that call evil good" — is there not a double woe if this be done in the name of religion? The Christian gospel is not a way of getting into heaven without character, it is not a way of violating law with impunity, it is not a system of legal fictions and evasions. It is not belief in a distant forensic transaction in which we can have no share. It is a way of "rightening" men by bringing them through faith into union with the Righteous One, whose life and death reveal the inexorableness of law and the vicariousness of love as nowhere else in history. After we have done our best at explanation there is always mystery at the heart of all sacrifice, human or divine. But a minister who is to be an ethical teacher must at least resolve that he will never, in order to be vivid and effective, violate the deepest convictions of our moral nature, or dishonor God in the very attempt to bring him nearer to man.

- 2 x But the minister must also thoroughly comprehend the Christian ideal of life. We cannot avoid the fact that the Christian ideal is in our time frankly rejected and repudiated by thousands. The open opposition of Nietzsche and his followers is a great aid to a clear understanding of what the Christian life is, for truth is never sharply defined until it is rejected. Nietzsche gives us "biological goodness" unmitigated by Christian sympathy. He points out the ruthless struggle of the subhuman world, which has been the secret of progress. In that struggle the fittest to survive is the best, and there is no other meaning in the word best. "Nature is red in tooth and claw," and man must live in harmony with nature and act out his strongest desires. Hence the ten commandments are simply so many impediments to self-realization. Christianity is the chief foe to achievement and progress. "Sympathy preserves what is ripe for extinction, it works in favor of life's condemned ones, it gives to life itself a gloomy aspect by the number of ill-constituted it *maintains* in life. . . . It is both a multiplier of misery and a conservator of misery. It is the principal tool for the advancement of decadence."¹ But the man of strength, the Superman, is the figure that fascinates Nietzsche's disciples. He will never fall into the immorality of weakly surrendering his life for others. He will never indulge the sense

¹ *Der Antichrist*, § 7.

of dependence, the instinct of worship, and the grace (or rather disgrace) of humility. He will abhor these passive virtues, which, preached by Christianity, have for nineteen centuries kept alive the unfit and prevented the truly fit from realizing their own possibility. Christian morality, Nietzsche avers, is "the morality of slaves." "What is the supreme immorality?" he cries. "It is philanthropy—Christianity." There are few better tonics than such reading. It is so unblushingly and brutally pagan, that every sentence confirms us in our faith in the supreme value and necessity of Christian ethics.

But the popularity of this philosophy has made it influential in all departments of life. In modern philanthropy it leads to a reaction from the old sentimental and lachrymose charity, and to the prevalent feeling that benevolence may be keeping alive organisms that should be allowed to perish. The biologist usually has pronounced views on the duty of allowing the unfit to die. In business life this theory looks upon the devouring of small enterprises by large ones as an inevitable and on the whole beneficent process. The average man is not fitted, says this theory, to secure wealth or to use it. Therefore the few must be the possessors, and the many must serve.

In literature this philosophy is efflorescent with epigram and paradox. It scoffs at the old ideas of

sacrifice and duty, as fetters to genuine manhood. It imagines that evolution, in the sense of brute struggle, is the solution of all problems and the gate of eternal life. The highest morality is self-assertion, the supreme law of life is *laissez-faire*. The coryphæus of this school, George Bernard Shaw, declares: "The Golden Rule is that there is no golden rule."

This philosophy in international relations expounds the view that a few great nations are to divide up the world, and that tropical lands must be held and exploited by those in the temperate zone. It looks with contempt on the half-civilized races, who are by blood and race-character disqualified for free institutions, and views them purely as markets or materials. It has forsaken the standpoint of Emerson's "Boston Hymn," to which all races are avenues of the infinite, and prefers the attitude of Kipling, to whom the Oriental races are

"the silent, sullen peoples,
Half devil and half child."

Now it is good for the young preacher to be brought face to face with this startling renaissance of pagan morals. It is good to have the Christian ideal so sharply challenged that we are driven home to study it. Nietzsche and Ibsen are our helpers, if they give us stronger hold on the essential principles of Christian living. They have already done one thing

for us. They have made us realize afresh that the Christian ideal is not a matter of observing rules, but of attaining and preserving an attitude. It is not conformity to regulation, but embodiment of principles. We shall never vanquish the "Superman" by criticising certain things he has done or left undone. His fundamental principle is wrong, and all he does is poisoned by that central blunder. The difference between St. Francis of Assisi and the Superman is not that one gives aid to the weak and the other does not; it is that St. Francis's conception of what weakness and strength are, is totally reversed in the Superman. The heaven of the New Testament is the hell of Nietzsche.

The Christian is not a man who can keep moral rules better than other men. That conception is mere legalism. Such a life is complacent but wretched. "All these," it cries, "have I kept from my youth up; what lack I yet?" Rules bind the soul to the past; ideals beckon it into the future. Rules are a *vis a tergo*; ideals are a *vis a fronte*. A life of obedience to rules is repressed and static — the better the rules, the more effectually the life is repressed. A life of the incarnation of ideals is ever expanding and progressive. The Old Testament is full of superseded rules, such as the prohibition of certain foods, the law concerning usury, or fasting, or payment of tithes. The New Testament has also its rules which were purely temporary and local —

regarding woman's silence in the church, or regarding the method of making the collection for poor saints at Jerusalem. The challenge issued to Christian ethics in our time has given us a clear conception of character and attitude as deeper than all specific regulations and obediences.

And this Christian character stands out in clearest outline when contrasted with other historic ideals of manhood. Aristotle has drawn for us a profoundly interesting picture of his own ideal—the magnanimous, the “great-souled” man. “The magnanimous man appears to be he who being really worthy, estimates his own worth highly. . . . Whatever is great in any virtue belongs to the magnanimous character. . . . Magnanimity is a kind of ornament of the virtues. . . . Magnanimous men have the appearance of superciliousness. . . . The magnanimous man wishes to be superior. . . . inclined to do but few things, but those great and distinguished . . . he is bold in speech and therefore apt to despise others, and is truth-telling except when he uses dissimulation; but to the vulgar he ought to dissemble. . . . He is not apt to admire, for nothing is great to him. . . . He is not disposed to praise; and therefore he does not find fault even with his enemies, except for the sake of wanton insult. . . . He is apt to possess what is honorable and unfruitful, rather than what is fruitful and useful; for this shows more self-sufficiency.

The step of the magnanimous man is slow, his voice deep, and his language stately; for he who only feels anxiety about few things is not apt to be in a hurry; and he who thinks of nothing is not vehement.”¹

Such a character, admirable as some of the outlines may be, self-contained and self-controlled and conscious of strength, is yet so far outgrown to-day that we are curious to know how it could have contented the Greeks. This self-conscious personage, serene in his superciliousness, and moving across his local stage with histrionic and stately tread, is he the far-off ancestor of the modern Superman? How impossible to write beneath his portrait: “Not to be ministered unto but to minister!” The Greek philosopher could not conceive humility as a virtue. To him it was the self-abasement of a mean and servile spirit. The “absence of the sense of the infinite in Greek ethics” largely accounts for this. Where there is no infinite goodness or obligation against which a man must measure himself, humility becomes a mere belittling of one’s self, and so of others. But where the eternal goodness rises before men as an imperative and inspiration, humility, *i.e.* the perception of the difference between what we are and what we may be, becomes the root of all noble character and a constant witness to the real dignity of man.

¹ *Nicomachean Ethics*, Bk. IV, Chap. III.

Sixteen hundred years later another ideal of human life was set before the world in Thomas à Kempis's "Imitation of Christ." Quotation is superfluous from a book which has passed into the fibre of the Christian world, and which has been the model for a thousand manuals of devotion. The intensity of its allegiance to the unseen, its eager longing for holiness, its passionate self-abnegation, its triumph over the lust of the eye and of the flesh, gave it a place on George Eliot's table for years after she had lost her own faith. Yet does it satisfy us as an interpretation of the Christian ideal? Is it a veritable translation of Christ's life into the life of later centuries, or is it far removed from the Son of Man who came eating and drinking? Listen to the almost fierce arraignment of Dean Milman: "The Imitation of Christ begins in self, terminates in self. The simple sentence, 'He went about doing good,' is wanting in the monastic gospel of this pious zealot. Of feeding the hungry, of clothing the naked, of visiting the prisoner, even of preaching, there is profound, total silence. That which distinguishes Christ, — Christ's religion, — the love of man, is entirely and absolutely left out. Had this been the whole of Christianity, our Lord himself, with reverence be it said, would have lived like an Essene, working out or displaying his own sinless perfection by the Dead Sea, not on the Mount, nor in the Temple, nor even at the Cross."¹

¹ *History of Latin Christianity*, Bk. XIV, Chap. 3.

Here again it is good to have an accepted ideal roughly challenged. How shall we evaluate ethically the contemplative life, so exalted by the Roman Catholic Church? Shall we dethrone it and trample it in the dust, that we may exalt the "strenuous life" in its place? Is the ideal Christian of à Kempis a model or a monstrosity? An ethical teacher of our generation must be able to answer these questions, and support his answer out of the Christian documents and the history of Christian faith.

Five centuries after Thomas à Kempis died, another ideal of life was given to the world by Benjamin Franklin. No man has more firmly imprinted himself on American conduct or more deeply touched the springs of American character. And he has done this, not so much by the events in his public career as by his proverbial philosophy and by his autobiography. The great service he rendered to the infant republic does not concern us here; we are now concerned only with his ideal of character and inner achievement. The autobiography recounts his laborious and detailed plans for self-improvement. It shows us the famous copy-book; the thirteen virtues which he practised, one of them each week, and each one four times in the fifty-two weeks of the year. It shows us a man with no spiritual vision, seriously polishing up his own character that he might be presentable to his own conscience. But it is in the maxims of "Poor

Richard" that Franklin most clearly reached and shaped American character. Those homely gnomish sayings appealed to the shrewd sense of pioneers in a new world as the quintessence of practical wisdom. But are we satisfied with a life modelled after those precepts? A man brought up to find the wisdom of life in such sayings as "A bird in the hand is worth two in the bush" and "A stitch in time saves nine" — is he our ideal hero? In such prudential virtue, in such shrewd thriftiness, devoid of any shred of altruistic feeling, do we find the solution of our problems and the fulfilment of our better nature? Or is there a whole region of aspiration and vision and motive as far above the autobiography and the maxims of Franklin as the wide and starry sky is above the paved prosaic street? The ethical leaders of our time must pronounce some judgment on the ideals of Poor Richard, and so on those which lie at the root of American success.

What, then, is the Christian ideal? It is the characteristic of Christianity that its ideal is not embodied in verbal statements, but in a life. The Christian ideal is Christ.¹ To be a Christian is to absorb and share his attitude toward God and

¹ "It would not be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our life."

— JOHN STUART MILL, *Essays on Religion*, p. 255.

man. It is no mere servile and outward imitation of his garb or speech, or even of his sacred baptism and pathetic supper in the upper chamber. It is to regard as real what was real to him, to love what he loved, to hate as he hated, to find in the Father what he found, and to reaffirm his valuation of life. But his central conception is that of the Kingdom of God, a brotherhood of spirits over which God is king because he is Father, a brotherhood whose supreme law is love, and in whose fellowship and service each man develops his own highest personality. The ancient antagonism between self-development and self-sacrifice is solved in this Kingdom, where each individual is both means and end. The opposition, quite as ancient, between morality and religion, vanishes in the presence of the idea that every smallest duty is to be performed "for my sake," that is as an expression of the divine life revealed most clearly in the life of Jesus Christ.

The point at which the Christian ideal most sharply breaks with that of Aristotle and Plato and Franklin and Nietzsche is in making love, rather than justice, the centre of the moral life. Plato's Republic is avowedly a search for political justice. Nietzsche's protest against human pity is founded on the injustice of subjecting the strong to the necessities of the weak. The demand of the socialist in every age is for the establishment of justice in

institutions and laws and in the entire social order. "Not charity, but justice" is the bitter cry that has become familiar. But those who would pass over human sympathy and affection in order to establish abstract and impersonal justice know not what they ask. A society which is merely just, and nothing more, would be such a society as we find among the wooden pieces in a game of chess — mere juxtaposition without kinship or fellowship. Is not each piece on the chessboard free from oppression by any other piece? Is not the smallest pawn protected in its movements by the ancient laws of the game? Are not chance and favoritism well-nigh excluded? Is not each game a logical process in which full justice is done to the supposed abilities of every piece? Yes, — and the result is a dehumanized association of wooden blocks, and a procedure in which all human feeling is irrelevant and impertinent. "In the course of justice no one of us should see salvation," or satisfaction, or growth, or gladness.

But in exalting love — which ceases to be love if it becomes unjust — Christ penetrates the central need of man and of society. He exalts no mere maudlin sentiment, no weak acquiescence in popular demands. Love in his eyes is not childishness, nor is it senility. It is as pure and searching as a flaming fire. There are no demands in the universe so stringent as those made by love. The love of a

mother for her loyal son is more feared by him than are all the policemen of a city. The love of the wife for her husband lays upon him requirements far beyond any statute-book. The love of a soldier for his country evokes from him heroic deeds such as no court or legislature would dare demand. Love is always just; but it is justice aflame with human tenderness, and eager to give itself to humanity that thus it may find itself reborn in nobler life. Justice gives to others according to their rightful claim; love gives according to its utmost power to bestow.

When the minister begins to apply this ideal to the movements and institutions of our age, he becomes the ethical teacher we need. He at once exalts service as the keynote of daily living. He views every owner of property as a trustee, every employer as the counsellor and helper of labor, every office-holder as the servant of the people, every man of strength as the divinely ordained protector of the poor and the weak. He puts to every business man the old question which once cast a lurid glare into the mind of Judas, "Friend, wherefore art thou come?" He brings modern industry to the bar of the Christian ideal of social service. What does a man enter business for? Is it to make money? No soldier would for a moment acknowledge that as the object of his service in the army. If we can prove him guilty of that

aim, we strip off his uniform and dismiss him from the ranks. No physician would for a moment acknowledge the financial aim as supreme. If we suspected him of working mainly for that end, we should exclude him from our homes. No clergyman or missionary would calmly confess to such an aim. If we discerned in him such an ambition, we should pay no heed to his message. Why is it that the modern world tolerates in the business man an object in life which it pronounces inconceivable in the case of the true soldier, or physician, or missionary? Simply because modern business is not yet ethicized. It is still on the plane of Poor Richard. It is below the level of service rendered by the commonest soldier, who when he dons the uniform of his country resolves to scoff at gain, and live for honor, loyalty, and the commonwealth. The object of the baker should be to feed the hungry; of the clothier, to clothe the naked; of all men in industrial pursuits, to render to the community some valuable public service. We already realize this aim in the calling of the college professor, of the trained nurse, of the members of a fire department. Why should the fireman who rescues our goods from a burning store be expected to live — or die — from a higher motive than the man who sells the goods behind the counter? Why are heroism and self-sacrifice and public spirit so rarely seen as to be never expected in commercial

transactions? What we need is not a new index of forbidden things in business life, but a new spirit shot through the whole of it — the spirit of the soldier, the fireman, the apostle. At the bar of the Christian ideal all business based purely on the love of gain is an anti-social enterprise, differing legally, but not morally, from the work of the bandit and the pirate. Whoever is not for the commonwealth is against it.

The Presbyterian church of our time has taken a notable step forward in organizing a department of labor. For the church to ignore utterly the organization of labor is to be ignorant of one of the most significant developments of the age, and one charged with moral meaning. Why have these hundreds of thousands of men come together? Is it in the spirit of class warfare, to extort higher wages for men in the union, and to drive out of employment and out of the city every man who will not be coerced into joining the union? Is the old ecclesiastical persecution of heretics by means of the thumb-screw and the rack now replaced by the industrial persecution which prefers the boycott and the bomb? Or are these unions doing the fraternal work which the church itself under other conditions might do, and laboring unselfishly for the uplifting of all wage-earners in the modern world?

I have stood on Boston Common on Sunday afternoon and heard the socialist orators stir their

hearers to a white heat by their picture of a social order in which poverty, injustice, and exploitation shall be unknown. I have seen far greater ethical enthusiasm in those little groups of unkempt and uncouth hearers than in the decorous and reverent congregations that assembled at the same hour in the costly houses of worship just across the street. What is the ethical worth of this socialistic sentiment now spreading through Christendom? Is it simply the desire of the House of Want to divide up the goods of the House of Have? Or is it the far-off echo of the primitive Christian enthusiasm, and the time when no man said that aught which he possessed was his own? The ethical teacher must have conviction here, or he is a belated and befogged instructor.

So it is with the whole realm of civic duty, to which Christian teachers are now awaking after long silence. That silence was never preserved in the heroic ages of the church. Silence on public issues was never observed by English Puritanism, nor by the early colonial preachers in America. But somehow in the nineteenth century a strange paralysis crept over our pulpits in the presence of public or national issues. All questions involving the welfare of the people as a whole were labelled "politics," and the minister consented not to touch them, save possibly on Thanksgiving Day. A silence not demanded by the churches was observed by the min-

isters in the supposed interest of a spiritual message. Yet Paul, in those ethical discussions which occupy the last part of every letter he ever wrote, frankly and fearlessly discussed the burning problems of his time. He plunged into the moral aspects of marriage, of putting away a heathen wife, of the Christian attitude toward payment of taxes, toward magistrates, toward the emperor, of the Christian attitude toward labor in view of the approaching end of the stage. Matters of woman's dress, of the place of widows in the social order, of the relief of the poor, of the relation of the individual to the state, are freely discussed by the apostle as one who had the mind of Christ.

We are coming to realize that an unworthy citizen cannot be a good Christian. When a Nero is on the throne, Christian coöperation with the powers that be is indeed difficult. But living as we do, in a Christian nation, whose chief magistrates have almost without exception confessed the Christian faith, we must make for civic duty a large place in the Christian life. Long enough has the inactivity of the best meant the opportunity of the worst men. Long enough have Christian men without protest submitted to the irresponsible political dictator, who degrades men to the level of his purposes, but will not lift them to the level of his opportunities. No minister need attack any political candidate of any party. Every minister must attack steadily

and persistently every form of graft and chicanery, and steadily and persistently exalt the idea of public office as a public trust. The fine and delicate sense of honor which pervaded the ages of Christian chivalry must come back to us and replace the "law-honesty," whose only motive is fear of the penal code. Our good men must be good for something. Our saints are not to be statues awaiting translation to some divine art gallery, but soldiers of the common good. The separation of church and state, which we all believe in, necessitates the closest possible union of citizenship with religious principles. In the ancient world every great civic duty was conceived as an act of worship. The election of magistrates, the promulgation of new laws, the sailing of the fleet, the return of the conquering general — all these events were attended with prayer to the unseen powers. Every Athenian youth when he came to the threshold of manhood stood in the presence of the chief officers of the city and took the famous "oath of the Ephebi":

"I will not dishonor my sacred arms. I will not desert my fellow-soldier, by whose side I may be set. I will leave my country greater and not less than when she is committed to me. I will reverently obey the laws which have been established and in time to come shall be established by the judges. I will not forsake the temples where my fathers worshipped. Of these things the gods are my witnesses."

Do we call that Paganism? Whatever its name, it is precisely the spirit we need to inculcate from

every Christian pulpit to-day, — the indissoluble blending of patriotic devotion and religious faith.

But religion cannot stop with devotion to the fatherland; its expansive power drives it beyond political boundaries and compels it to work for the federation of the world. The Christian teacher cannot ignore the question of the mutual relation of civilized states. He may not be an expert in international law, but he must have deep-seated convictions regarding international ethics. All around us are voices proclaiming that Christian principles do not apply to the relations of sovereign states. It has even been affirmed that no moral obligation rests upon the state save that of justice. Truth, honor, fidelity, generosity, sacrifice, are, we are told, purely individual virtues which no state can be expected to exemplify when they stand in the way of its aggrandizement. "None of the ties which bind man to man," says Professor Ruemelin, "can join state to state. Although ideal aims and purposes should certainly be considered and cherished by different nations, in reality the latter confront one another as in a state of nature, *i.e.* as strangers, compelled to be wary and distrustful, like wanderers meeting in a desert."¹ The conception of wanderers, or rather

¹ The extent to which this Neo-Machiavellianism is willing to go may be seen from further quotation: "A neighboring state may be afflicted and in great distress, caused by natural disturbances, by hostile invasion, or by internal dissensions. The

savages meeting in a desert, is hardly the ideal which lies at the basis of the Hague Tribunal. It is, I do not hesitate to say, a conception which no teacher of ethics can for a moment admit as valid or even human. To say that moral laws apply to individuals, but not to states, is like saying that the law of gravitation holds with regard to falling stones and trees, but not with regard to Arcturus and Orion. If there be any man or nation so great as to be beyond the reach of the law of love, then that law is itself defective and unworthy of our highest allegiance. But if that law be indeed a universal obligation, then it will show its sweep and scope most superbly when a nation becomes, in Milton's phrase, "one huge Christian personage, one mighty growth or stature of an honest man." From such a standpoint England aiding struggling Greece, and the United States springing to the relief of Cuba, are simply examples "writ large" of the principles which moved Sir Philip Sidney at Zutphen, or Robert Gould Shaw at the head of his colored regiment.

decision of the question whether our own state shall offer assistance depends, not upon the extent of the neighbor's need, but solely upon the inquiry whether the rendering of such assistance would or would not be compatible with our own best interests. There may be circumstances causing us to rejoice over the weakening of a neighboring state and impelling us to derive a selfish advantage therefrom, nay, even to strike an aggressive blow. . . . We have of necessity released the state from all obligations sanctioned by love." — PROFESSOR GUSTAV RUEMELIN, *Politics and the Moral Law*, p. 34.

Here, then, is the fascinating field that opens out before the modern preacher. He cannot if he would, he would not if he could, ignore the great moral issues which are fiercely debated by his generation, and which from time to time cause social upheaval and re-arrangement of social strata. The minister must proceed with sanity and calmness, and only after adequate study. He is not ordinarily to deal with individual men and measures, as is the candidate for public office. But he is to feed and nourish the moral sense of the community out of the great store-houses of the past. He is to challenge sharply all theories and policies which antagonize the laws of human justice and love. He is to interpret the Galilean teaching into terms of present life. He is to explain what in the gospel narrative is transient custom or local rule, and what is eternal law. He is to point out impartially and fearlessly the ethical dangers which inhere in all groupings of labor or capital, and in all new movements, social or civic, fraternal or religious. He is to summon his fellow-men to that aggressive fighting for the right which is "the greatest sport in the world." He is to assume by virtue of conviction and position the place of natural guardian of the weak, the defenceless, the forgotten, the widow, and the orphan. He is to champion human rights, and in the same breath to insist on human duties. He is to make all men see that the Kingdom he represents is no insubstantial

pageant faded, but is the deepest and divinest of realities, and that every man in the community may find in the service of that Kingdom a task big enough and arduous enough to employ forever his highest powers.

A man with this conception of his calling can never become a mere functionary of ecclesiastical routine. He has a task that is inexhaustible and magnificent. He is prophet of God's great to-morrow and educator of the conscience of humanity.

V

THE SERVICE OF PSYCHOLOGY

"Every child must live out completely every complete stage of childhood, or he can never develop into complete maturity." — FROEBEL.

"At first the effect of psychology is to encourage the notion that everything is mechanical and that no place is left for personal force and will. The very regularity of nature revives belief in fate. Further insight, however, shows that we do not have to choose between persons and law, but that personality itself is the most perfect example of law."

— GEORGE M. STRATTON.

LECTURE V

THE SERVICE OF PSYCHOLOGY

THE charter of Brown University, granted by the colonial legislature in 1764, includes a remarkable statement regarding the character of the instruction to be given in the infant college: "The public teaching shall in general respect the sciences." Such a declaration, made before the American revolution, in an institution intended at first largely for the training of ministers, anticipates with almost prophetic insight the attitude of the twentieth century. But we respect the sciences, not when we pick out isolated facts in chemistry or botany as illustrations of truths in another realm, but when we utilize the methods and results of science in the solution of our life-problems. And of all the sciences there is none that comes closer to the minister's task than that of psychology. He may be innocent of physics or geology without serious detriment. But the sciences that deal with man — biology, anthropology, sociology, psychology — are either the baseless fabric of a vision, or they are vital to the minister's understanding of his task. The application of psychology to education has illuminated and sometimes trans-

formed the art of teaching. What service can it
✓ render to the task of the preacher?

At the outset, let us beware of extravagant claims. Psychology is itself in process of transformation, and like any half-grown and ambitious youth is not yet fitted to serve as arbitrator in all discussion. Experimental psychology has been sometimes pushed to extremes. The questionnaires that have flooded the land have made life a burden. Child-study has sometimes superseded child-love and guidance. Pedantry has laboriously devoted itself to proving by statistics that children delight in dolls and prefer the games which every mother has taught her child since the days of the cave-men.

We must also be careful not to lose the minister in the psychologist. The detached scientific attitude of the experimenter, who necessarily views all experience, even the most vital and sacred, as mere material for research, is antipodal to the attitude of the true pastor. Vivisection has its uses, but is especially perilous when the experiments are in the realm of soul. All sensible men would flee from the minister who regards our whispered confidences as so much material for his latest questionnaire, and labels our penitence and aspiration as specimens in his religious museum.

Moreover, it must be said that the successful preachers and leaders of men have always been psychologists, whether consciously or not. The

essence of psychology is insight into the workings of other men's minds — and such insight has marked all great orators, teachers, and organizers. The old phrenology was a crude attempt to systematize and explain our instinctive judgments regarding our fellow-men. The orator who begins by reminding a hostile or suspicious audience of some conviction that he and they hold in common, may never have heard of "apperception," but he has the essence of the doctrine. The speaker who rests his audience at regular intervals, by pause or change of subject, or the insertion of something in lighter vein, may never have studied "voluntary attention," but he has learned by experience what such attention is and how to hold it. The sermons of Charles Haddon Spurgeon were marvellously persuasive, not because of scholarship or novelty or weight of thought, but because of their extraordinary psychological insight, their intuitive apprehension of how the average man thinks, hopes, fears, and battles with himself. Dwight L. Moody may never have heard of the "psychology of the crowd," but he had learned it beyond all the teaching of our laboratories, and the subtle sway of emotional reaction over vast assemblies was to him a matter of daily experience. Many an efficient preacher is like Molière's hero, who was amazed to find that he had always talked prose without knowing it. We want the thing itself, not the label. We want a working knowledge of men, whether the

knowledge comes from laboratory or library or farm or factory, and whether we call such knowledge psychology or common sense.

With these caveats, we may say frankly that no man who proposes to change the mental attitude and character of his fellow-men can afford to neglect the flood of light shed on his problems by modern psychology. The public school-teachers of this country have found their task transfigured by this new light, and all their conventions and periodicals are aglow with the fervor of new discovery. Here and there a theological seminary has been penetrated by the study of applied psychology, but on the whole our ministerial education is not yet utilizing the new knowledge to any appreciable degree. What help has this modern science for the modern preacher?

1. It has demonstrated beyond question or cavil the reality of religious experience. Twenty-five years ago it was the custom of many men versed in philosophy and science to look down with pity on the experience of religion, as either pure hallucination and mythology, or as due to neurotic conditions which returning health would dissipate completely. Such interpretation of religious phenomena governed the old rationalistic exegesis of Scripture. Many a German theologian dealt with certain phenomena recorded in the book of Acts as if such occurrences must have been sheer illusion, when similar phe-

nomena are familiar to-day to every man who has ever attended a camp-meeting or has studied the life of Charles G. Finney. Professor James, in his "Varieties of Religious Experiences," is only the leader of many writers who have vindicated forever the reality and normality of that inner upheaval and readjustment to the unseen which the church has called conversion. Such writers in affirming that the highest character is "twice-born" are returning almost to the exact metaphor of the gospel of St. John. By long and patient study of experiences once classified by medicine as abnormal and neurotic, they have shown us that underneath all the strange manifestations which have baffled our predecessors lie the eternal needs and the imperious demands of our human nature.

These students have become "assertors of the soul" in a new and deep sense of the words. They are affirming that what the church calls "conviction of sin," "hunger and thirst after righteousness," "change of heart," is no pathological condition, much less an illusion, but is a crisis in the growth of the normal human being, as reasonable and necessary as the bursting of a bud into flower or the swift flushing of the sky at dawn. Of course a disciple of naturalism may go farther, and affirm that having ascertained the presence of law in religious experience we no longer have reason to see in it any divine working. But such an inference is unwar-

ranted. Precisely the opposite conclusion should be drawn. When we have ascertained the process, we have not touched upon its cause. To show the *how* of things is not to give even a glimpse of the *why*. To explain the ticking of a watch is not to wind it up. A man who sees no God anywhere will of course not find him in the experience of religion. He will find only "psychoses" and "neuroses" and illustrations of his favorite thesis that human life is nothing very wonderful after all. But one who finds God, as we do, in every sparrow that falls, will find him still more clearly in every man that rises. We see the divine in the normal unfolding of the world and in those great crises of the soul which are essential to its normal development. Psychology has fortified evangelism in the last ten years, and given it a permanent place in any possible advance of the church. It has affirmed in clearest voice that the horror of sin, the thirsting of the soul for God, the battle with the "flesh," the "peace that passeth understanding," are not figments of the imagination, are not psychopathic phenomena, but are experiences always found where religion becomes a vital power in humanity, and that the soul that has never passed through some crucial decisions in the spiritual realm is in a condition of arrested development. Grotesque as many forms of its expression may be, the reality and reasonableness of a supreme religious choice is to-day a part of the creed of the thinking world.

2. Psychology has with equal clearness shown us the unreality of many conventional sins and traditional virtues. Often have we blamed children for restlessness and disorder in school or church, little realizing that such proofs of inner activity were the most encouraging signs that can come to any teacher. Many men now living can remember being taught at the age of six or eight years to sing :

"There is rest for the weary,
On the other side of Jordan,
There is rest for you."

But the last thing in the world that normal children want is rest. They want to run and shout and play and toil — the one aspiration which they could not possibly cherish was inculcated as the mark of youthful piety. The passive and inert goodness of the old-fashioned Sunday-school book, the putty-like receptivity of the boy who did no wrong merely because he had not courage or energy enough to do it, — all that has become to our best teachers undesirable and inhuman. In every Mohammedan school the children study aloud, and the buzz of subdued voices fills the air. Is not that quite as rational an idea of discipline as that which once made the school a place of folded arms, and whispering almost a crime?

Frequently children have been punished for falsehood, when they have simply yielded to a naturally strong imagination, with no thought of deceiving

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any one. The child that has never seen more than the bare facts in an adventure, more than science can find in the forest, or more than the written record in a Biblical story, is a being of poor vitality and deficient imagination. If instead of forbidding the imagination to work we can feed it with nourishing material, then we shall have in later life young men who can see visions and old men who can dream dreams.

Many of us can recall the conventional virtues that were inculcated in many an isolated community in early New England history. The Christian life was identified with abstention from certain amusements or occupations and with routine performance of certain acts. Handed down from generation to generation, a stereotyped formula of Christian virtue came to have binding authority. To attend church, to read the Bible in course from beginning to end, to observe Sunday by refraining from all pleasure, to support the "means of grace" — these duties were so easily expounded and any infraction so easily detected, that they were exalted into supreme tests of character. A man might keep slaves, or adulterate his sugar, or bear false witness against his neighbor, without a tithe of the obloquy which he must face for failure to observe the traditional routine. A man might be hard at a bargain without trouble; but if he indulged in "amusements" or found enjoyment in the woods on Sunday, he was

branded as a religious outcast. Our own moral standards are too defective for us to reflect severely on our fathers. But at least we may say this: we have gotten into more vital contact with moral reality. Any observance which genuinely expresses human need, or supplies it, is forever a duty; and any abstinence which is merely a thoughtless repetition of the abstentions of the past is but a shadowy and unreal virtue which the soul can safely neglect.

3. Another gain from the newer psychology is a knowledge of the mutual inter-relation and inter-dependence of mind and body. To the older "mental philosophy" the mind was a sovereign, imprisoned briefly in a "frail tenement of clay." Hence the task of the preacher was simply by logical demonstration of truth to convince the mind and enable it to triumph over the body. But to the modern minister, body and soul constitute the single personality, and Browning scarcely exaggerates when he cries:

"Nor soul helps flesh more now than flesh helps soul."

Insight into this fact shapes the minister's entire attitude toward individuals who need counsel and direction. The spectres of the mind may be due to microbes in the blood. Cowardice and recreancy, doubt and fear, often have their origin in a sluggish circulation. Slight surgical operations may have far-reaching effects on moral character. The

removal, for example, of adenoids from a fretful child has frequently removed the cause of constant irritation and depression, and so effected a vital change in character and disposition. Pessimism has physical roots, and Carlyle's "three million men in London — mostly fools," was the utterance not only of the brain but of the liver. To save souls is our duty only if we use the word in the fine old English sense — the sense of the Old Testament. When we read that "all the souls which came with Joseph into Egypt . . . were threescore and six," we are sure that what went down into Egypt was not a company of invisible essences, not a group of shadows or monads, but a company of living, breathing personalities, with minds and bodies and raiment and food and cattle. Souls in that sense — beings in spiritual, mental, physical, social relations — we are to save.

But conversely, the dependence of the body on the mind is vastly greater than either theology or medicine has ever been willing to admit. The immense vogue of certain religious varieties of mental healing to-day is due to the reluctance of religion and medicine to acknowledge the facts of psychology. It is the palpable, but hitherto ignored or derided, facts of human experience that give Christian Science all its power, and make it one of the vital religious movements of our generation. When thousands of persons all around us are indisputably cured of

certain ills by mental means only, it is in vain to object because the cures are not wrought by graduates of our medical or divinity schools. Granted that the philosophy which underlies the movement is but shreds and patches, that all true science is wanting, that all rules of syntax are broken, that many cures are temporary or illusive — it still remains true that thousands are healed. The extent to which our varied physical ills are the direct result of varied fears, we are only beginning to realize. The mental bondage induced by anxiety over to-morrow and regret over yesterday is inevitably and constantly reflected in bodily conditions. The suggestion of fatigue almost universally induces fatigue. The condition of mental uncertainty, harassment, despair, invariably affects the entire circulation, and so the condition of all the nerves and the functioning of every organ. On the other hand, the release from physical congestions, inhibitions, and even morbid growths, that may be brought about by setting free the mind from "the perilous stuff that preys upon it," is far greater than either science or faith has yet recognized. Most of us are only half living our lives, little suspecting the powers that sleep within us. We seem to imagine that the only means of physical recuperation is through the drugs which our best physicians now use as little as possible. We are amazed when under the inspiration of religious faith some martyr no longer feels the fire, or St. Paul

shakes off the viper and feels no harm, or some modern Christian undergoes a bodily regeneration which appears miraculous. These are the common-places of religious biography, and a religion that has no place for them, and no expectation of them, is narrow and inhuman.

Sensitiveness to pain has in modern life often replaced the Puritan terror over sin. The fear of future woe which oppressed Bunyan, after his perfectly innocent indulgence in games on the village green, finds its present analogue in the fear of poisoned blood and palsied limbs and mental break-down which now shadows and desolates millions of human lives. The baseless fear in the one case was removed by the vision of the great love of God manifest in the sacrificial life and death of Christ. The baseless fears of present-day victims may be removed by the vision of the immanent Spirit, closer to us than our doubts and fears, source of order and harmony and peace, filling body and soul with health and gladness. A faith which cannot work these physical and psychical changes, but leaves its devotees to a formal profession of beliefs, and to a daily life anxious, obstructed, joyless, and defeated, is not the faith that overran the Roman empire in three centuries. The religion of Christ gave and forever will give to its adherents some control over all conditions of mind or body that threaten their highest happiness and efficiency. How far that control

may go, no wise man cares to say in advance of experience.

How far the church should formally enter the realm of mental therapeutics, and attempt to employ the methods of suggestion and hypnosis, is a question still *sub judice*. If it be demonstrated that mental dissociation and moral impotence can be reached by purely psychic forces — at least we may say that the church must “by all means save some.” In a realm where deception is so easy, and assumption so rife, and scientific knowledge as yet so small, we must proceed with peculiar caution. It is best at present that a few ministers or physicians and a few churches should make adequate experiment, and that all of us should preserve the open mind. The genuine faith-healing is that which uses all possible means, physical, medical, mental, and moral, rejecting nothing that God has placed within reach, and trusting in nothing except as it becomes the vehicle of the divine and all-pervading life. But few candid students can doubt that we are on the verge of great enlargement in our understanding of the powers of men. Delusion is easy; but the greatest of all delusions is to suppose that we have already explored and dissected and labelled all the conscious and subconscious contents of the human spirit. We have explored just far enough to learn that much that we have called incredible is occurring daily all about us. To the psychologist many of

the cures ordinarily called marvellous are not only credible, but are to be sought for and expected. The intimate blending of mental and physical in one unitary personality, the constant dependence of character on its physical basis, the utter transformation of the body through a change in mental states — these are facts taught in every psychological classroom, facts which should lie at the basis of a minister's entire career.

Such facts explain the "stigmata" of Francis of Assisi; they furnish the clew to the physical phenomena which often have accompanied genuine revivals of religion; they may even throw light on the methods of our Lord, as when he put clay on the eyes of the blind man or touched the tongue of the dumb. If it be true that bodily activity always accompanies mental movement, as when the circulation is quickened by anger or by joy; if it be true that the bodily state conditions the soul and shapes the character; then these facts will determine the preacher's whole attitude toward the physician, the social settlement, the public park, the playground, the fresh-air fund, and the hospital. No man can intelligently repeat, "I believe in the resurrection of the body" unless he believes in the preservation and development of the body as a primary religious duty. No man can accept the narratives of Christ's miracles of healing without making the physical upbuilding of his congregation a part of his own pastoral function.

4. Such a conviction of the unity of personality will necessarily shape a preacher's method in arousing and holding the attention of his congregation. Any man can secure attention for a few Sundays — but can he hold it for twenty years? Any man can secure absorbing interest by sensationalism in speech or garb or action; but the penalty of using strong spices is that the quantity of spice must be constantly increased to stir the jaded palate. Mere exhortation soon becomes wearisome to him that gives and him that takes. Physical fervor will not long serve as substitute for ideas. Pulmonary eloquence soon exhausts itself and its audience. A hortatory pulpit is futile except as based on constant instruction. It is for this reason that the old-fashioned "application" and "appeal" at the end of the sermon have now largely vanished. The application should come all the way through. The strongest possible appeal is a vivid perception and presentation of the truth. Make men *see*, and you have made them *feel*. "I did see all heaven opened before me," said Handel, as he told of his writing the Hallelujah Chorus, "and heard the angels harping with their harps." "The lion hath roared," cried Amos after his vision; "who shall not prophesy?" But how shall a man retain and impart this vivid perception as the long, weary years pass over his head? Will he not at last become tired of his message, his congregation, and himself?

The secret of ever renewed attention is expounded by Professór James in his "Talks to Teachers": "The subject must be made to show new aspects of itself; to prompt new questions; in a word, to change. From an unchanging subject the attention inevitably wanders away. . . . You can test this. . . . Try to attend steadfastly to a dot on the paper or on the wall." No man can do that for any length of time. "But if you ask yourself successive questions about the dot, how big it is, how far, of what shape, what shade of color, etc.; in other words, if you turn it over, if you think of it in various ways, along with various kinds of associates, you can keep your mind on it for a comparatively long time. That is what the genius does in whose hands a given topic co-ruscates and grows. That is what the teacher must do for every topic, if he wishes to avoid too frequent appeals to voluntary attention of the coerced sort."¹

This explains our present revolt against the exaggerated sermon analysis of former days. The very mention of "fourthly" and "fifthly" to-day provokes a smile or a protest. We do not care for sermons built up as a carpenter builds a row of houses, all of the same reiterated design. We demand novelty—novelty not by the addition of ornaments and anecdotes, but rather by new aspects of the subject which shall relate it to new parts of our own experience. We feel a repugnance to

¹ *Talks to Teachers*, p. 103.

fourthly and fifthly, not (let us hope) because we dislike coherent thinking, but because the mere announcement of laborious subdivisions is a declaration that the preacher is primarily interested, not in the lives before him, but in the logical analysis of doctrine. He seems to us to regard his congregation as spectators of a process of reasoning leading to a triumphant Q.E.D., instead of regarding the truth as a means of helping the congregation. He thinks more of logical victory than of spiritual inspiration.

For this reason, the former doctrinal sermon, in which logical coherence and demonstration were in the forefront, has now given way to a more human and direct approach in which the speaker closely grapples with his congregation, according to O'Connell's saying, "A great speech is a great thing; but after all the verdict is *the* thing." And this is a return to the earliest methods of the Christian church. The logical method was never employed by the Semitic mind. We are often puzzled because the sayings of our Lord are gnomic, epigrammatic, pictorial, startling us like a flashlight in a dark room, when our Western intellect expects propositions, major and minor premise, and irrefutable conclusion. We are troubled and baffled because Christ seems interested in people rather than discourses, and persists in lighting up the recesses of human hearts instead of helping us in the formation

of our creeds and theologies. But he was wiser than we are. We cannot, indeed, surrender our attempt to coördinate truth and make it intelligible in forms of thought. While the world stands we shall need to rationalize our faith and put it in philosophic form, *but not in the pulpit*. There we are to put it in forms of life, appealing to human hunger, aspiration, conviction, hope, fear, affection, and make the message come home to the entire man.

5. In the same line is the emphasis of psychology on the emotions and the will as the centre of personality. For centuries Christian teachers have apologized for the emotional element in religion. It has been felt a damaging admission that conduct is determined by feeling, and the ideal man has been pictured as one who, after being duly instructed, yields intellectual assent to statements of truth, and confesses his adhesion to the venerable creed and the historic organization. Is not this man who becomes a Christian by intellectual assent as unreal a personage as the "economic man" of the old political economy? The truth is that our feelings are the mainspring of all we have and are. The feelings are not signs of weakness, they are the motive power in all our living. If they are wrongly directed, we become slaves of passion or caprice. If they are strong and steadfast, then the intellectual and social life becomes potent and progressive. Every feeling tends to vent itself in action, and when strong enough

issues in deeds without any conscious choice. That habitual currents of feeling wear channels in the very substance of the brain, that through those channels feeling discharges itself with ever increasing swiftness and ease, that the slightest desire tends to eventuate in deeds, and that no human being can permanently desire one thing and act another — these are the psychological facts that reënforce the ancient insight: "As a man thinketh in his heart so is he." The insistence of all moralists and preachers throughout the ages on judging men by aspiration rather than by performance, the steady declaration of the church that virtue is interior, the emphasis of Christianity on "whosoever looketh" and "whosoever hateth," — all this finds extraordinary corroboration in psychology. It is a timorous and half-hearted religion which apologizes for appeal to the emotions. Only let us remember that the appeal must be, not to the transient moods that ripple the surface of the soul, but to the great primary hungers and hopes and fears and loves which sweep steadily onward like the great trade-winds driving countless ships across the sea. Without these driving powers men would be less than human. Instead of apologizing because we possess them, we should glory in their possession. The hungers of the soul are the proof of its greatness. The swine in the far country could not say, "I perish with hunger." Only the lost son could feel the

attraction of the Father's house. Had we composed the parable, we might have had the son brought home by the exhortation of a travelling preacher, by his straying into some synagogue, by some irrefutable demonstration of the existence of the Father. But to picture the boy as starting homeward merely because he was hungry — how disappointing to the rationalistic view of man, how eternally true to the divine discontents and unvoiced longings within us all!

Intellectual assent without emotional consent deserves neither praise nor blame. It could be given by a logical mechanism, destitute of character. Character begins when the tides of feeling begin to flow, and the conscious reason either inhibits those tides, as men dam up a river, or yields to their power, as men plunge their water wheels in the river and convert its lawless flood into directed power. The aim of preaching is to appeal to the primary instincts and interests of the soul, to address the entire nature of man with all its passions, appetites, inarticulate hungers, blind reactions, and subconscious strivings, as well as its perception of logical validity. Men are indeed to be uplifted and moulded through the presentation of the truth; but this truth is addressed not merely to the reasoning power, but to the entire personality. The truth presses into the soul as the tide sweeps along the shore, flooding every bay and cavern and creek, and by a thousand inlets

penetrating to the interior. Through our instincts as well as our arguments the truth comes home. The instincts of men were acquired long before their reason developed, and evolutionary philosophy often intimates that reason is a late development achieved solely as an aid in the struggle for survival. To ignore the fact that the man in the pew is primarily a creature of instinct and feeling, and to address him as if he were to be moulded and uplifted by the nineteen valid forms of syllogism, is wholly to mistake one's task. "In the near future," says G. Stanley Hall, "education will focus upon the feelings, sentiments, emotions, and try to do something for the heart, out of which are the issues of life. It is this side of our nature which represents the human race, while the intellect, and even to a large extent the will, are acquired by each individual. . . . The highest education is that which focusses the soul upon the largest loves and generates the strongest and most diversified interests." In attaining such an insight the modern educator powerfully re-enforces the preacher, whose task is to declare the whole counsel of God to the whole content of the human soul.

6. Educational psychology is also among the prophets in its emphasis on the value of action in the development of character. The preacher may indeed say: "This is nothing new. As old as the Christianity is the declaration that 'if any man will

do . . . he shall know.'" But to show why this is true, to discover the working of the principle in many realms, to expound the significance of self-activity in all intellectual and moral development, this is the task of psychology and constitutes one of its most valuable gifts to religion. The division of men into sensory and motor types has been unconsciously made by every man who has understood his fellows. The most untrained preacher on the frontier is aware that some men are by nature dominantly receptive, and others are of the eager, executive, and achieving type. But that all men are to be trained not by pouring truth into them, but by inducing them to act out the truth they know, is now an axiom of modern education. "Learning by doing" is the rough statement of a profound principle which, long implicit in the great teachers, preachers and organizers of men, is now at last explicit in education. The schools have adopted manual training, not in order to enable children to produce things of commercial value, — the trade school does that, — but in order to train the hand as well as the eye, because inability to use the hands constructively means inability to use large sections of the brain. Intellectual and moral life is not sheer reception of wisdom from without, it is not the attitude of a pail under a pump; it is self-activity, the forth-putting of mental and moral energy in deeds. As Byron said,

“’tis to create,
And by creation live a being more intense.”

Hence character-building is to be achieved, not chiefly by learning what is true, but by doing what is right. The laboratory now everywhere supplements the library, the workshop stands beside the lecture room. In a former generation our children studied astronomy without a telescope, geology from a blackboard, botany without entering the green fields, and sometimes could spell the names of all the trees without recognizing any tree in the forest when they saw it. Now nature-study takes them beyond the book-plates and descriptions to the actual flora and fauna. In the making of gardens and miniature buildings they give free play to the constructive impulse which lies deep in human nature. The school is no longer merely a place in which to listen; it is a place in which to act, to build and plant, to create and achieve, and the appeal to the motor side of human nature has transformed education.

Has this new knowledge been adequately recognized in the programme of the church? Or do we still think that religion is largely synonymous with passive attention, and that the test of youthful piety is sitting still in church service? The church will bind active young people to itself not by what it does for them, but by what it gives them to do. Its greatest gift may be a sphere of action, a worthy

and enduring task. "What wilt thou have me to do?" is the question that lies at the beginning of every great career. The most virile and vital manhood is precisely that which cannot endure merely to sit still and listen, though the listening be on a sacred day and in a sacred place. "Divine service" is not simply praying and speaking on Sunday morning at eleven o'clock. The true divine service begins when the worship is ended, and the church doors swing outward into the eager and struggling life of the world. The true religious educator is not he who continues to crowd truth year after year into docile minds, but he who summons men to act on what they know and himself leads the way.

The minister who has grasped this principle will value introspection only as a means to wise and deliberate action. Self-examination is merely a path to self-activity. We should look at sin just long enough to see what it is and forsake it. To examine and analyze it, as did the mediæval casuists, is to feel anew its fascination. To dissect our own feelings is not a means of grace. The habit of keeping a diary is well, provided the diary is filled with something more than our own pulse-beats. No man grows by watching his own shadow. But when a man looks backward only in order that he may go forward, and gazes within only that he may more effectively "lend a hand," then he reaches the true balance of contemplation and action. Our gen-

eration is indeed deficient in quiet thoughtfulness, in that meditation out of which all high and clear vision must come. But in its approach to religion through ethics, in its attempt to reach truth through action, it is in harmony with the soundest psychological theory.

7. One of the greatest services that psychology has rendered to our time is its far-reaching study of the meaning of adolescence. To John Fiske we owe the first deep insight into this field, since he first showed us how the prolongation of human infancy has made possible the human home, with all its wealth of affection and power of education. Since that time a multitude of students have been at work in the study of childhood and youth, until our entire attitude toward adolescence has been transformed. Facts wholly new to the world have been brought to light, and fascinating vistas of opportunity and responsibility have opened before every teacher.

If it be true that every human being passes through certain physiological changes at adolescence which profoundly change his whole mental and affectional life, then a conception of religious experience which ignores these changes is clearly inadequate. But how often have we tried to force little children through the experience of the thief on the cross or the apostle to the Gentiles! We have frequently treated the child as simply an ungrown man or woman. We

have for the sake of the children taken treatises intended for adults and put them into words of one syllable. We have presented abstract ideas to children at the age when concrete objects were needed. If then they failed to respond, the failure was frequently laid to inner depravity, when it should have been laid to our own blindness and ignorance.

The three epochs of childhood may be roughly outlined as the period from six to eight years, the period from eight to twelve, and the period from twelve to sixteen years of age. In the first period there is a constant necessity for the appeal to authority. In those years childhood is not to reason why, but is to attain freedom through the fundamental virtue of obedience. Right and wrong are then rules of action enforced by superior power. In the second period comes the transition. Verbal memory is strong and should be filled with noble passages from great writers of all time. Imagination is glowing and should have constant nourishment. Right and wrong are passing from mere rules into principles of action. Religion is becoming not only a story of what was once, but the possibility of a divine life now and here. In the third period comes that marvellous efflorescence, physical, mental, and spiritual, which opens up a new and dazzling world of social and moral possibility. Strange impulses surge through the soul; the sound of

distant voices is heard in all the inner chambers of being; great ideals float before us and are withdrawn. The youth sees "the vision of the world and the glory that will be." He forms passionate loyalties to new causes, ideas, persons; followed by reaction into melancholy or despair. He chooses one career after another as his own, and passes through various creeds, social, political, and religious. He sees himself as leader in many a cause, hero in many a battle, and anon is plunged into pessimism regarding himself and the world.

It is needless to recall the statistics of our church membership, which show that this period in life is the supreme religious opportunity to the individual and the church. Of the years from twelve to eighteen it is peculiarly true that "now is the accepted time." If the budding soul, all astir and athrob with the climbing powers of the human springtime,—if now it fails to make any supreme moral choice, fails to yield itself in any irrevocable spiritual allegiance, the great opportunity passes beyond recall. All later reform is at far greater moral cost and difficulty. The Christian pastor should know and feel that at adolescence the powers of human nature are working with him. His young people are by nature blossoming into new demands, aspirations, and longings. The fountains of the great deep are broken up. The inner life is crying out for something more than food and drink. The

soul is hungry for invisible bread. It clutches eagerly at the offer of sympathy, whether it come from above or below. It craves companionship, assurance, gladness, victory. To this period religion comes with its supreme message from one who knew what was in man. The Messiah who himself at adolescence terrified Mary and Joseph by his sudden self-assertion, and cried with a new accent in his voice, "I must be about my Father's business," is the same living Lord who forever claims the allegiance of the newly awakened soul, offering to each a yoke that is easy and a burden that is light.

To recognize this marvellous awakening at the time of adolescence and adapt Christian effort to it, is not to ignore the divine presence and action. We do not banish God when we discover his method. Is he not present in physiological changes within us, as truly as in geological changes without us? Can we believe that he "clothes the grass of the field" and yet is not acting in the great investiture of the human spirit with social powers and hungers? The regular recurrence of adolescent transformation, forcing each new life out of isolation into fellowship, out of passive routine into insurgent aspiration, may be the clearest evidence of God's immanence in body and soul.

8. But perhaps the chief value of the study of human growth and development is in the reënforce-

ment which comes to the central truths of Christianity when they are interpreted in terms of life. Many theological difficulties are to be solved, not by the pathway of metaphysics, but by a deeper understanding of the spiritual life of man. Perhaps the chief advance which preachers like Robertson of Brighton and Phillips Brooks made on their predecessors lies here. We cannot claim that these modern prophets excel their great forbears in philosophic grasp, in logical acumen. But they clearly do excel in their psychological power, in their capacity for intuition into the hopes and fears and remorses and aspirations of humanity. They lay bare our hearts; they flash a torch in the secret chambers of imagery; they expose our deepest motives to our startled gaze, and interpret our confused struggle with a seer's insight. Many of their attitudes and methods are explained and enforced by every new treatise on psychology. The pulpit and the laboratory are at one in teaching us to interpret doctrine in terms of life. Through such interpretation a thousand doctrinal difficulties dwindle or vanish.

For example, the emphasis which the church has frequently placed on periods of religious awakening has been peculiarly objectionable to men of philosophic temper, whose own development has been at an even pace and without any marked event. Is, then, the revival of religion, sweeping through a

community, to be craved as a divine and gracious gift, or to be feared as an abnormal stimulation? To the *a priori* philosopher the method of even and steady growth may appear superior. To the student of the "psychology of the crowd," these great tides of emotion and conviction, felt alike in the school and the church and the nation, felt in the political, the social and the religious realm, are entirely normal, and constitute a rational and human method of advance. The path of progress is seen to be not a straight line; the line is curved and knotted; it runs through crises and judgment days; and to object to life's sudden tensions is to quarrel with life itself.

So the insistence of the Bible on the resurrection of the body has been a stumbling-block to many. The Platonic idea of incorporeal immortality has seemed to many a more spiritual conception than that of the great pæan in the fifteenth chapter of the letter to the Corinthians: "The trumpet shall sound . . . and we shall be changed." That splendid hymn of victory has to philosophic refinement seemed needlessly explicit in material and bodily detail. Is it not nobler to say with Robert Browning: "What becomes of the old clothes of me, I have no manner of care"? But one who has been trained to conceive body and soul as constituting a single unitary personality cannot avoid an instinctive sympathy with the Pauline idea

of the life beyond. At farthest possible remove from the Greek conception of the future world as a limbo of pale and ghostly shades is the apostle's glowing thought of the complete human personality, ennobled, purified, and translated into the eternal Kingdom of God. Innumerable difficulties may surround any attempt to conceive the mode of the future life; the grotesque particulars outlined by some expositors may repel the reverent mind. But the conception of a life, in which, in some sense, the whole man attains continuing expression, of a sphere in which the complete personality finds a congenial home, is in harmony with the fundamental thought of those who have studied man most deeply to-day.

So also the miraculous element in the New Testament presents far less difficulty to the psychologist than to the metaphysician, or even to the theologian. While the latter may busy themselves in defining the relation of the natural to the supernatural, or in discussing the value of historical testimony, the psychologist begins his examination with the record of the miracles of healing. Accustomed as he is to find every great personality in history radiating influences which are not to be explained by ordinary formulas, he would be astonished if the work of Jesus failed to include "signs and wonders." Accustomed to give credence to many narratives of mental and spiritual therapeutics, familiar with the

cures wrought by faith in all ages, the calm judgment, "Thy faith hath saved thee, go in peace," seems to him only the recognition of the supremacy of spiritual forces over impotence and pain and disease. If any one of us should enter the laboratory of Marconi or Madame Curie, we should expect some startling phenomena. We should be disappointed to find such persons showing no greater mastery of physical forces than we ourselves possess. So when we enter the presence of Jesus as he lived in Galilee, we find his character to be such a miracle that other recorded marvels seem but natural sequences. Even in the greatest deeds, what he did was less than what he was. However the "nature miracles" may baffle us, the record of healing seems so simple and sincere and appropriate as to win immediate assent. A Messiah who did nothing for the physical life of men, who merely taught stoical insensibility to pain, might be another Aurelius or Epictetus; he would not be one who came "to preach deliverance to the captives and to set at liberty them that are bruised."

Thus we might run through the central truths of Christianity and find that each one of them loses some point of difficulty, or offers some new avenue of approach, when seen from the standpoint of human experience. The Christian, like the psychologist, asks not what is probable, not what will fit into a system, but simply what is true. From this stand-

point much of our wider knowledge of moral and religious experience is confirming and explaining both the facts of Christian history and the familiar statements of Christian truth. The Bible itself is a book of experience rather than philosophy. With difficulty we make it fit our credal systems; but easily it fits into and enriches our life. It is not primarily a book of propositions to be believed or commands to be obeyed. It is the witness of the men who, of all in history, have perceived the Infinite most vividly and experienced his presence most profoundly.

If now any one should be induced by these words to take up again the study of psychology, he must expect no marvels to be wrought by it. He must constantly beware of extremists here as elsewhere. He must adopt nothing because it is new. He must remember that half truths are easily discerned — the full truth comes only to the patient student. But in the characteristic doctrines of psychology no sincere religious teacher can fail to find help. Professor James's chapter on Habit has been preached in a thousand pulpits. His chapter on Attention has moulded the methods of many Biblical teachers. The modern doctrine of interest is indispensable to every Sunday-school. Three months' study of psychology will throw a flood of light on the relation of thought and feeling in religion; on the reason why a suggestion is better than an exhaustive discussion; on the way to introduce new ideas into a circle of

old ones; on the power of a single inserted idea to effect permanent changes in character. Even the briefest study may give one the psychological point of view. When we have attained that, all religious phenomena become of intense interest. Even our enemies we do not fear or hate, when absorbed in trying to explain them. The opposition which terrifies the inexperienced worker becomes to us the expected reaction of evil. The indifference which discourages many is then to us simply a reason for changing our method. The falling away of some co-workers is but a repetition of the universal human experience, while the swift increase of the early Christian church is but an intimation of the spiritual powers that play about us to-day.

Not the least of the benefits of the psychological view-point is that it thus releases us from personal resentments and exasperations, and enables us to see our local task as part of the education of humanity. The religious leader is above all other men in danger of acquiring merely personal standards of judgment. The chemist, or physicist, or biologist is dealing daily with a mass of objective fact, where personal likes and dislikes must be ignored, where subjective moods must not be allowed to affect conclusion or action. But the man who, like the poet, or preacher, or teacher, or statesman, lives mainly in the world of personality, and must contend with human fickleness, prejudice, and misconstruction, is in

danger of estimating all men and movements solely according to their relation to himself. The man that agrees with him must be right; the man who ignores his appeal must be depraved; those who suggest another method must be malicious; those who prefer to follow another leader must be schismatics and troublers in Israel. But whoever assumes that attitude finds life full of thorns and stings. He becomes tender and touchy, and his work capricious and fitful. He is the sport of the varying winds of popular favor. A rainy Sunday or a slender congregation depresses such a preacher utterly; a large and responsive assembly fills him with short-lived enthusiasm. The apathy of good men nettles him; the opposition of evil men calls out his anathemas; and the whole world seems roseate with dawn, or black with woe, according as it does or does not indorse his petty personal policy.

But the man who is able to take the objective standpoint of psychology can see things in their larger and more permanent relations. He has acquired a practical knowledge of human nature, — the material in which he has to work, — just as the physician has mastered his anatomy and physiology. He understands that good men must frequently differ, and that bad men may be explained. He knows that there are many gates to the City of Man-soul, and if driven back at one entrance he draws off and prepares to march in at another.

Like Elijah under the juniper tree, he learns that the conclusion hastily drawn from his own experience is refuted by seven thousand instances outside his own small circle. He conquers his own temperament, and views philosophically the sudden depressions and elations around him. If men are obtuse or unresponsive, he realizes that there are some ways in which we can play on an instrument, and some ways in which we cannot; and that instead of blaming the instrument we had better learn the stops.

"He knew what was in man." In that brief recognition of Christ's insight is recorded the explanation of that calmness amid three years of tumult, of that exquisite patience with dull disciples and frowning Pharisees, of the parabolic form of instruction, and of the unforgettable sayings that reveal all men to themselves.

Anything like a bibliography of recent works on the psychology of religious education would be too long for insertion here. An extraordinary wealth of literature has been created within a few years — literature with which no religious leader or teacher can afford to remain unacquainted. Many of these books presuppose acquaintance with the main facts of psychology, such as are presented in some standard text-book. Professor William James's "Psychology" will prepare any student for the perusal of other works dealing with the applications of the science. A few books are named below which apply the results of the study of psychology to the problems of moral and religious education — books which should be in every library connected with a church or Sunday-school. In some places these volumes have been gathered in a travelling library, and sent from church to church throughout the region.

"The Spiritual Life," "Education in Religion and Morals," "The Religion of a Mature Mind," by GEORGE A. COE.

"Personal and Ideal Elements in Education," "Rational Aims in Living," by HENRY CHURCHILL KING.

"The Moral Instruction of Children," by FELIX ADLER.

"The Psychology of Religion," by EDWIN D. STARBUCK.

"Talks to Teachers," "The Varieties of Religious Experience," by WILLIAM JAMES.

"The Making of Character," by JOHN MACCUNN.

"Principles and Ideals for the Sunday-School," by BURTON and MATTHEWS.

The volumes containing the Annual Proceedings of the Religious Education Association.

"The Journal of Religious Education," published by the Religious Education Association.

"The Journal of Religious Psychology and Education," published by Clark University.

More general in outlook, but hardly less pertinent to the director of religious education, are the following:

"The Educative Process," by WILLIAM CHANDLER BAGLEY.

"Youth: its Education, Regimen, and Hygiene," by G. STANLEY HALL.

"Genetic Psychology for Teachers," by CHARLES HUBBARD JUDD.

"Interest and Education," by CHARLES DE GARMO.

VI

THE DIRECTION OF RELIGIOUS EDUCATION

"Somewhere in a nook forlorn
Yesterday a babe was born.
* * * * *
Day shall nerve his arm with might,
Slumber soothe him all the night,
Summer's peace and winter's storm
Help him all his will perform.
'Tis enough of joy for thee
Such high service to foresee."

— E. R. SILL.

LECTURE VI

THE DIRECTION OF RELIGIOUS EDUCATION

EVERY civilized community is to-day throbbing with educational activity. The impulse to gain new knowledge and apply that knowledge to life is clearly the dominant impulse of our time. The whole world is going to school. Instruction has gotten far outside the schoolhouse and the college. Public libraries have sprung up in every village. University extension has spread out its tendrils until a single university now enrolls three thousand students in extension courses. Public lectures are usually no longer of the old lyceum order, — heterogeneous and aimless, — but are definite courses of lectures by experts in some one field of knowledge. Correspondence schools, with work of varying value, have multiplied, until a single school now enrolls 350,000 pupils in all civilized lands, most of the pupils being employed during the day and pursuing their studies at night. A new reading public has been developed by popular journalism and the low-priced magazine. Hundreds of thousands of people who, when living in the old world, were accustomed to read little or nothing, are now eagerly scanning

the papers and frequenting libraries. Hundreds of thousands of parents who can give their children no prestige, or position, or wealth, are making heroic sacrifice to give those children the best possible mental training. Business men, who a generation ago scoffed at the inefficiency of the college graduate, are now writing every spring to college presidents and begging for a list of the most promising men in the senior class. The finest buildings in the modern city are frequently its high schools. The great western states are taxing every dollar of every citizen for the development of the state universities, which are in turn transforming the agriculture, the industry, the social and political life of the people. Never in history has there been seen such eagerness for education as is now universal in America.

Yet while this great educational enthusiasm has been leavening our national life, our schools have undergone a quiet revolution. The American state has consented to drop out of education all attempt at religious instruction — a change almost as far-reaching as the elimination of slavery from our economic life. This is the logical and inevitable result of the principle on which our government is based, but is a result unforeseen by the founders of the republic and at variance with all their expectations. Any reader of the diary of Judge Sewall or the journal of David Brainerd can see most vividly how complete is the transformation of psychological

climate brought about by the change from the theological education prescribed by the state during two centuries of New England history to the secular education provided by the state to-day. The early American colonies, with the exception of Rhode Island, conceived religious education as the duty of the government. Of the famous "New England Primer" about three million copies were printed in the course of one hundred and fifty years, and practically every child in New England during that period received his first instruction by means of it. But that instruction was all interwoven with Puritan doctrine. The letter A introduced the child to the story of Adam, O made him familiar with Obadiah, Z was forever linked with Zaccheus. Then followed, in that famous manual, the catechism and the summary of Christian duty. For a century and a half no child learned to read in New England without being grounded at the same time in the elements of New England theology. Not till 1833 was the established church abolished in the state of Connecticut. Not till that time did New England schools really surrender the ideal of religious propaganda as their fundamental aim.

It is clear, therefore, that we are facing a problem comparatively new in the Western hemisphere, the gravity of which it is impossible to exaggerate. Through the relentless application of our fundamental principle of soul-liberty it has come to pass

that the American state will never again undertake the most important part of education, the development of the religious nature. Protestantism with its numerous divisions of creed, and democracy with its demand for individual freedom, have silently revolutionized the attitude of our government toward the education of its citizens, and constrained it to a position which no European country, save France, is willing to indorse. In the United States, Protestant, Roman Catholic and Jew are united in believing that for the state to undertake any form of religious education is to do irreparable injury to religion itself. This attitude of the American state, almost without precedent in ancient or modern history, forces upon every thoughtful citizen inquiries more serious and fundamental than any questions of economic or political reform.

Here, then, is our national peril — that the supremely important task of our generation will fall between church and state, and be ignored by both. The church may say: "Education is no longer in our hands." The state may say: "On all religious matters we are silent." Thus millions may grow up — are actually growing up in America to-day — without any genuine religious training. It is time therefore for church and school to coöperate, as army and navy coöperate, in defence of our common country. Power of attention, concentration, discrimination, power to reason, to think, habits of

industry, thrift, promptness, fidelity, command of the tools of common speech and daily life — all this can be given by the school. Ideas of reverence for the unseen, of obedience to conscience, of the constant recognition of God in nature and history, of the place of Christ in Christianity, of the growth and value of the Bible, of the method and motive of the Christian life, of the relation of Christianity to other religions — all these must come through the home and the church. If the home and church shirk this responsibility, our people will be in fifty years a nation without a religion, *i.e.* a nation disintegrating and dying. No strong and enduring people ever yet existed without definite and continuous work in religious education. If reverence does not “grow from more to more,” the nation is palsied at its very heart. Since the state cannot, and the home usually does not, undertake religious instruction, what is the duty of the church?

Naturally we think first of the Sunday-school. No other institution of our age shows such a chasm between possibility and performance. No other has such vast powers latent and unused. It is strong in numbers, strong in its position as the only school allowed to meet on the one day when the people are at leisure, strong in its traditional hold on family life, strong in its development of a vast and varied literature, strong in being the only Christian institution whose income is always in excess of its expen-

diture, strong in having in the Bible the best pedagogical material in the world, strong in retaining many of its pupils for twenty-five or thirty years, strong in the universal interest of young people in moral and religious problems.

Nevertheless the Sunday-school is lamentably weak and ineffective. It is weak in having only thirty minutes of teaching each week, while the public schools have thirty hours, weak in assembling usually in a building erected without class-rooms, weak in its untrained officers and teachers, weak in the subservience to anonymous "lesson papers" as fountains of authority, weak in its ungraded character and its fear of new truth, weak in its ignorance of pedagogical ideals now dominant in other schools, above all weak in its unconscious substitution of exhortation for genuine education. "From the standpoint of the development of religious intelligence," says one of our foremost students of education, "the American system must be pronounced the most fragmentary, partial, inefficient, haphazard system in the world."¹

Here, then, is the unrivalled opportunity of the modern pastor. He finds close at hand a sword already fashioned, but rusty and sticking to its scabbard. He has not to begin the work of religious education — it was begun in the Sunday-school

¹ Professor Charles De Garmo, *Principles of Religious Education*, p. 63.

more than a century ago. He has not to induce his church to organize a school, to appoint teachers, or to set apart some time for instruction. The machinery is at hand, though antiquated and creaking, and sometimes a mass of revolving wheels that achieve no output. To take this mechanism, remodel it to suit present need, to harness it to new sources of power, and put it in charge of the most vital and forceful personalities in the community — this is the pastor's imperative task. No other form of work will bring so rich results. Vastly more important than the annual round of pastoral calls, which may degenerate into mere social simpering, far more promising than any young people's societies, more rewarding than all guilds, settlements, leagues, and clubs of every kind, is the fundamental and essential work of directing the religious education of the congregation. The pastor who succeeds as educational director cannot fail otherwise. His church has touched the ultimate springs of power. It is as a tree planted by rivers of water, which each year adds new rings to its growth and new diameters to its shadow. Such a church is always anticipating its own future, and training its own successors. The pastor who depends mainly on his own eloquence or ingenuity or freshness of appeal will soon reach his natural limits. The pastor who depends on the educational process applied in the religious field is steadily planting the corn whose fruit shall shake like

Lebanon. He need not be his own superintendent, or actually conduct a class. But he must be the inspiring and directing power in the church school of religion. He can neglect that only at the peril of his entire ministry.

Yet this is the part of the church work for which the average preacher has neither training nor aptitude nor inclination. With all possible respect to Hebrew scholarship we ask: Might not the seminary take some of the time now devoted to "Hiphils" and "Hophals" and put it into mastery of the work of an educational director? Is it a true perspective which allows us to spend much time in learning how to conduct prayer-meetings and funerals and weddings, and allows no time for study of the history and methods of religious education?

At what age should children enter the Sunday-school? Is it wise for parents as far as possible to instruct their children at home, reserving the Sunday-school for those who have little home training? Shall we adapt the methods of the kindergarten to religious teaching? Should children be taught dogmatically, or should they be left to grow up without any announcement of adult conclusions? What is the ideal way of grading a school? Are our public schools satisfied with their grades, or are they protesting against the rigid "lockstep" which may result? What is the essential and radical difference between the "international system" and the various

substitutes now modifying or supplanting it? Is there any way of appealing to the motor powers in religious education, so that the church may have its "manual training"? These are specimens of scores and hundreds of questions that every young minister must face when first he enters his Sunday-school. Inquiries will be flung at him from every side if he attempts to alter the conventional routine. Is the school a form of worship or a form of study? Is its object to furnish a friendly teacher a chance to deliver a "sermonette," or to enable a scholar to master historical facts and religious truths? Should the school have its curriculum and its diplomas and its graduation day, or remain a place for the friendly chatting of the church family? What is the best form of building, the best kind of training class, the best series of lesson helps, the best form of opening and closing exercise? All the fascinating problems that beset a superintendent of schools will inevitably confront the modern minister if he undertakes the religious education of his people.

This is not the place to consider the technique of Sunday-school instruction. But out of all the confusion of questions a few luminous and illuminating principles emerge.

The fundamental principle is that the Sunday-school is a *school*. In it we pray, but it is not a prayer-meeting. In it we may use liturgy, but it is not organized for liturgical worship. In it we

may win decisions for the Christian life, but such decision is not our only aim; if it were, then we should dismiss from the classes all who have made the great decision. The supreme aim is the continuous development of the religious nature, the continuous education of the pupils in Christian truth and duty.

"But do we not want," an adherent of the old type of Sunday-school will say, "above all things to make Christians?" Assuredly. But the making of Christians, who will remain Christians, is best achieved not by fervid and transient appeal, but by implanting Christian truth in the pupil's mind. The truth is seed, which once inserted by the educational process can be trusted to germinate and bring forth fruit. The teacher who leaves with her class the memory of personal pleadings may indeed render a real service. But the teacher who imparts a real knowledge of the pleading of Christ with those apostles who persistently misunderstood and misconstrued and at last forsook him, has given the class memories and convictions which can never be lost. The child's mind is a sensitive plate, to be imprinted, not by the pressure of the photographer's hand, but merely by exposure to the light.

We do not mean that the church school is blindly to copy the methods of public schools. On the contrary it must be on its guard against some of the errors into which they have fallen. Our public schools have unquestionably suffered from over-

emphasis on formal discipline, on mere mental drill apart from culture of the emotions and strengthening of character. No man wants to see the Sunday-school made a mere engine for the inculcation of historical facts, however sacred. A list of Biblical dates is no more nourishing than a list of similar dates in Chinese history. Some of the wars of Israel may be of hardly more significance than the feuds of the ancient Saxon tribes. The Sunday-school is fully justified in insisting that something more than conveyance of knowledge is the object of teaching. The day-school may learn much from the steadfast adherence of the Sunday-school to the creation of ideals as well as the impartation of facts. A barren intellectualism has sometimes made the public schools rigid and remote from life. The Sunday-school is quite right in seeking to touch the springs of lofty aspiration and produce a strong and noble character. But the way to do this most effectively is by sharply differentiating the Sunday-school from all services whose primary aim is worship, or fellowship, or exhortation, and making it, from opening bell to closing hymn, a genuine *school*.

Obviously if it is to be a real school, it must occupy more time. A half-hour of instruction each week cannot possibly educate. No other school in the world would expect any result under such limitation of effort. Either the parents must supplement the single session by regular instruction at home, or

more than one session must be held. In France every Thursday is made a holiday in the public schools in order to furnish time for religious instruction. In Germany every curriculum of the state schools makes generous provision for instruction in Biblical history, in the catechism and the creed. In this country such teaching could be furnished by the various denominations in their own churches, either on Saturday or after school on other days. The remarkable growth of the Lutheran church in America is largely due to the fact that each Lutheran clergyman regards himself primarily as the teacher of the children of the church, and meets them at regular hours. Such instruction is surely worth far more than "junior prayer-meetings," where children may be encouraged in premature introspection and expression. Some pastors have already found the most delightful hours of the week those in which they meet their children after school is over. More time spent in this work will give opportunity for familiarity with the entire Bible, opportunity for the study of Christian history, Christian missions, denominational standards, and methods of Christian service.

If the school is a real school, it will certainly need trained teachers. The charming girl with blue eyes and golden hair is not necessarily able to undertake the religious education of our boys and girls. If she is not willing to join a training class, or study any of

the methods of teaching, then she must go into some kind of work where kindliness and good intentions are a sufficient equipment. The training of teachers for their work can be brought about in several ways. The most effective method demands the coöperation of all the churches in a community. Wherever the churches will unite in forming a normal class or school, selecting and sending the ablest of their young men and women as students, and securing some man of wide experience as leader and director, every participating church will be enriched by new access of power in its Sunday-school instruction. If some university is near at hand, with a department of education, a most helpful affiliation of church and university can be formed. The Teachers College of Columbia University long ago opened a model Sunday-school, and now offers to religious teachers training under efficient guidance. Where no affiliation or coöperation with other institutions is possible, the individual church can establish its training class for the study of methods, of the psychology of religion, of the history of the church, or of particular parts of the Bible which are subsequently to be taught in other classes. Without offering some such training no church should ask individuals to experiment in the religious training of our children. In the majority of our churches the best teachers do not desire the work they have undertaken. They have taken it up with deep hesitation

and under urgent pressure. They are frequently discouraged by lectures on Sunday-school pedagogy, as they see a lofty ideal set before them and no opportunity for attaining it offered in the local church. Thus the church is compelling its most conscientious and sensitive members to make bricks without straw, demanding that they assume the high function of religious interpreters, but offering no genuine preparation for the task.

Many pastors are looking to-day for a trained Christian educator who can be placed in charge of all instruction given in the Sunday-school, and can systematically undertake the religious education of the entire parish. Such a man would do a vastly greater work than that of the ordinary pastor's assistant or church missionary. He would select teachers, determine the mode of their training, lay out courses of study for school and home, establish grades, determine standards of examination and promotion, and stimulate the whole congregation to continuous study of the Scriptures. Such a man would avoid most of the difficulties which beset the usual assistant minister. His own work, being entirely outside the pulpit, would not come into comparison with it; and the modern, like the ancient, church would be furnished with a recognized order of teachers of the Christian faith.

Let us offer the teachers financial compensation if we must; but there is far greater reason for em-

playing a few experienced officers of the school. We must secure for such officers some of the men and women who have already proved their success in secular education. President Harper set us the fine example of the university president serving as Sunday-school superintendent. Many a school principal taking charge of some church school has transformed its atmosphere and ideals. We cannot excuse from the service of the church the very men and women who know the most about educational method. If they find the church responsive and open-minded, they will delight to bring to it the results of their maturest experience. The Sunday-school can easily coöperate with the superintendent of the public schools, with the public library, with the various clubs and societies for intellectual and social improvement. It can easily become a social and moral power in the community, teaching its pupils to work out, in a ministry of daily service, the message received from apostles and prophets. A study of the social ideals of Amos would set a young men's class aflame with zeal for civic betterment. A study of the methods of charity employed in the early Christian church would inspire any group of women with eagerness to spend at least one year in testing ancient methods in some modern city.

In many churches a "mission-study class" for adults has broadened immensely the horizon of a group of laymen, and trained them in methods and

results of missionary effort. A band of young men who have studied for six months some such topic as "new forces in old China," have been lifted out of the pettiness of the weekly routine and brought into sympathy with the heroism and romance of militant Christianity. They are made familiar with types of Christian character outside their own denomination, and with racial characteristics and developments far outside their own country. In many churches the most thoughtful laymen have acquired a wholly new understanding of the Bible through pursuing for successive winters some of the courses of study outlined by the American Institute of Sacred Literature — courses which offer university guidance to the busiest man in the metropolis, or to the housewife in the remotest hamlet.¹

About graded instruction we need say little. Here the battle has been fought and won. We all realize that there must be both grouping of the pupils according to maturity and ability, and grading of the material according to the pupils who are to use it. The visions of Ezekiel and the Pauline discussions of

¹ In one of the leading churches of the Mississippi Valley there are five adult Bible classes devoted to the following subjects:

1. "The Study of the Bible as Literature." 2. "Biblical Archaeology." 3. "The Ethical and Religious Message of the Bible." 4. "The Social Significance of the Teaching of Jesus." 5. "Child Psychology" — for parents only. All of these classes are taught by principals or experienced teachers in the public schools of the city.

pagan iniquity were not meant for childhood, and should be entirely ignored by all young classes. Cosmological theory can be touched but lightly in the earlier years. Theological propositions have no place until more fundamental things are mastered. The words and works of Jesus, or the simplest of the Old Testament stories, may come first, and then step by step the growing mind may be led into all the rich inheritance of the Christian centuries. A pupil thus led can never outgrow the Sunday-school. He may wish for himself the epitaph written on the grave of John Richard Green: "He died learning."

But the educational leadership of the minister will take him far outside of all Sunday-school administration. He must himself become the teacher of some portion of his congregation through which he may leaven all the rest. He may, in rare cases, do this on Sunday. He may do it by forming a men's class to meet at any time that proves most convenient. Such a group of men may become a men's league, or a class for the discussion of current topics, or a forum for formal debate on moral and religious issues, or a St. Andrew's Brotherhood for specific ministration. Leadership in such a group gives opportunity for self-impartation to dominant minds in the congregation.

The prayer meeting may easily be turned into a meeting for Biblical study, whenever the older type of meeting may seem to have done its work. The

Sunday evening service may be largely expository in method, often to the relief of both preacher and congregation. Courses of sermons — better if not of formidable length — will give the preacher opportunity to develop lines of consecutive thought, and so save him from the terrible desultoriness which is the bane and peril of the preacher's life. The subjects of sermons advertised in our Saturday newspapers are a revelation of the extremes to which an honest mind may be driven when it has no definite path of advance. Such a mind may move, not like an ocean steamship steering by the stars, but like a ferry-boat bumping along the docks, until it makes a happy hit and stumbles into its desired haven. Such a mind may put more energy and agony into finding a subject than into unfolding and applying it.

The first ten years of a man's preaching determine whether he is to be throughout his life a scrappy and disjointed mind, or whether he is to educate himself and his people along certain definite lines. Some men's sermons are obviously mere compilations and mosaics — bits of brightness brought from all the corners of the earth and stuck into a pleasing pattern. Such productions are essentially agglutinative and reminiscent. Such preachers are not plagiarists — they would not wrong any man, living or dead. They are as honest as the agglutinative type of mind can be.

But when we listen to them, we are conscious that the whole method of production moves on the surface of things. There is nothing artesian and fundamental in such dealing with reality. But if during the first ten years after a class graduates from the seminary one member of it would devote himself, for example, to Old Testament prophecy, another to the study of the Protestant Reformation, another to modern methods of philanthropy, another to a study of Christian education, another to the influence of Christian ethics, — each man preaching steadily all the time, and making each sermon a bud or branch from the central stem of his advancing study, — what visible accretion of mental and moral power we should have, and what influence such a class might exert! Such men at the end of their first ten years would have not merely a series of sermons, for which they perhaps already feel some distaste, but a grasp on some realm of Christian knowledge which would enrich their entire career. Any one subject, thoroughly pursued, is sure to relate itself to many others which beckon the man steadily onward, and he is no longer left to the haphazard reading of the last book loaned him by a friend, or the book which no one else has cared to take from the public library. Such men's ministry would be educative in the highest sense. The congregation would surely be conscious, without knowing why, that their leader was constantly

gaining in breadth of horizon and power to translate the past into the present. They as well as their pastor would be saved from that discontinuity which leads straight into mental dissipation and moral aimlessness, and would grow with him into a manhood of larger stature and deeper power.

Out of such a ministry would come that teaching evangelism for which the world is still waiting. We have already said that since deliberate choice and conscious surrender are essential experiences in religious development, a real and vital evangelism must always have place in the Christian church. Reproduction is the proof of life; a real religion is forever propagating itself in regions beyond. It flings itself into the service of the truth and sallies forth to win the world to its flaming vision. Without missionary zeal we could have an Academy, or a Stoa, or a Parnassus, but not a Christian church.

Why, then, does our evangelism, so zealous and devoted, produce so little result? Why are many churches declining longer to employ methods and men once esteemed fruitful? It is because our evangelism has been so often separated from instruction, and has secured a decision from men who did not know what they were deciding. When we say, "Come to Jesus," and men arise by the score to say, "I come," the ethical and religious value of such coming may be great or small. It would be useless for us to cry, "Come to x or y " — some

unknown quantity. If Christ is an unknown quantity to our hearers, their willingness to follow has no significance. When we say, "Come to the platform of Tolstoi," every one knows what that is. It is the extreme doctrine of the non-resistance of evil as the solution of earth's problems. When we say, "Come to the standpoint of Henry George," all men understand our meaning. It is the doctrine of the single tax as the relief from social distress. But when, after nineteen centuries of debate and misconstruction, we now say, "Come to Christ," does the world really know what we mean? To show the world what such coming really involves, to explain Christ's attitude toward God and man, toward the family and the church, toward knowledge and joy and sacrifice and death and eternity, to show what it means to enter into that attitude so as again to say, "Christ liveth in me" — that is the endless task of the Christian preacher. That is an essential part of the task of the evangelist. If we could show our Lord as he really is, if we could strip off the accretions of the centuries as men have stripped off the pigments from Giotto's picture of Dante on the church wall in Florence, if we could make clear the supreme miracle of Christ's character, would not the world hasten to receive and acknowledge him? And if we leave Christ still unknown, and get men to go through the motions of a formal allegiance, our evangelism has no more value than

if we had secured recruits for a journey to the mountains of the moon. The whole enterprise is unreal and the whole decision futile. "Who art thou, Lord?" is the first cry of the bewildered and seeking soul. Unless evangelism can answer that, it has no place in the Christian church. When that is answered in deep and searching instruction, we may be sure that the allegiance of the soul cannot long be delayed. A teaching evangelism is one of the crying needs of our age.

And this will naturally be followed by a teaching pulpit in the regular services of the church. I do not mean that we need a return to the didacticism of a former generation. But I mean a pulpit that shall grapple with the intelligence before it, and seek to move men not only by power of appeal, but by genuine communication of truth. Every preacher may find a keen delight in ministering to the strongest minds in his congregation. Some preachers unconsciously repel their strongest hearers, and draw to themselves only the more pliant and docile spirits. Some denominations have driven out many of their strongest ministers and laymen, or at least allowed them to depart, by a repressive and protesting attitude. As Spain through its Inquisition banished or silenced her most powerful and self-reliant minds, as Italy by feud and tumult drove from her cities Dante and Savonarola, so a religious body may make it difficult for original

and conceiving spirits to live within it. Such a church must be content with men of the purely receptive and innocuous type, blameless and un-achieving. But a strong and victorious ministry will make stout appeal to strong men. It will not be content with the rôle of trained nurse, ministering to the weak and wounded, but will set the trumpet to its lips and summon the most courageous spirits of the time. If it is our duty to feed milk to babes, it is equally our duty to place strong meat before men. In listening to some speakers we begin to discover how many paths are dangerous, how few things are possible, how small life has gotten to be. In listening to others, we have the sense of opening doors and windows and the inrush of morning light and air. We discover, as they speak, how many things are possible for us all, how feeble are the lions in the way, how glorious the liberty of the children of God. A religious leader must be more than a builder of fences. He must show us that, while fences are necessary, the ledges underlie them and the eagles soar over them and the stars revolve above them, and that the pasture is but a little part of the great and turning world. Thus the educational ministry becomes a dynamic ministry. Because it goes deep, it releases power. Because it is patient and willing to labor for remote ends, it accomplishes things that no hurried worker can ever achieve.

But the minister must be the leader of educational

forces in a still larger sense. If the entire community is, as we have said, alive and throbbing with aspiration after knowledge, that aspiration should naturally look to the minister for encouragement and guidance. I have known a pastor to discourage his young people from pursuing Chautauqua courses on the ground that the Bible is sufficient for young Christians to study. I have known other pastors to kindle in their young people a zeal for knowledge which has permeated the whole community. A minister may organize his eager young minds into circles for reading, for debate, for study of literature or art or history. He may plant in many a boy's mind an ambition which shall drive him later into college and perhaps into the ministry. He may form a guild for Bible study and bring before it some of the foremost religious thinkers of our time. The minister who each winter can bring into a rural community some forceful teacher of commanding powers, for even a single address, may stimulate minds long inert and cold into enthusiasm and devotion. The man who brings before his congregation a series of teachers, — the missionary with his picturesque narrative, the settlement worker with his revelation of how the other half lives, the civic reformer with his stirring appeal, the archæologist with his latest discoveries in Assyrian sands — the man who thus constantly calls to his aid well-known leaders of noble enterprise is enlarging

the souls around him by the irresistible processes of education. Each congregation contains minds that would eagerly respond to such stimulus. It is the minister's business to know, or at least to know about, the men and women who are doing things in the modern world, and to devise ways of bringing such leaders into contact with the life of his parish.

The average church member knows nothing about the enormous evils of child-labor in America. He would eagerly offer personal ministration to one little child that he had discovered on the curbstone or in a cellar. But the children that toil all night in the cotton-mills, the little boys that run to and fro to escape the molten masses in the glass factory — of them he knows little or nothing. He still lives in the region of individualistic ethics and sporadic charity. But if the facts regarding child-labor in this country could be set vividly before the average church, and the church could be really instructed as to what has been done and should be done to change them, each church would at once become a regiment of crusaders. At present our churches have remained apathetic, merely because untaught. A ministry which has nothing to say regarding the crushing out of young life in this country by the industrial Moloch is surely a somnolent affair.

So it is with the various plans for upbuilding and ennobling the communities we dwell in. To whom

should the village improvement society look for counsel and aid with greater assurance than to the minister? Every movement for civic betterment, for public lectures, for night schools, for the study of literature, for advancement of science, should find in the minister warmest support. If he, as the educational director of a congregation, is indifferent toward the study of great public issues and endeavors, his people will soon catch and reflect his indifference. If he is hospitable to new forms of effort, familiar with the latest methods in social relief, a constant student of economic and social movements, the people will naturally go to him for direction in reading and for guidance in action. By thus bringing his local church into correlation with the strongest altruistic forces and the noblest organizations around it, a minister is training up large-hearted and broad-minded men and women.

In all this work of Christian education the minister has the supreme inspiration of dealing with young and receptive minds. The men who sit at the head of the pew on Sunday morning are probably beyond the period when great changes are possible. Just in proportion to their success in life may be their moral impenetrability. Why should they wish to remodel a life which the world has honored, or reconstruct a society which has given them wealth, position and influence? They can be strengthened in good resolves already made; they can be com-

forted in trouble; but their religious education is at an end, their successful career has been a finishing school. But scattered all over the congregation, or assembled in close ranks in the Sunday-school, are the young and open minds that are ready for intellectual and spiritual adventure. They long to move, to act, to climb, to experience. To look down on such a gathering is like looking down on hundreds of steam-engines, standing on the track, with the steam up and the mechanism panting. There is no difficulty in getting them to move! The only difficulty is in getting them to move off on the right rails, to take from the wilderness of interwoven tracks the single path of shining steel which will bring them to the chosen city. The constant absorbing problem is not to create energy in our young people, but to give to the energy they already possess outlet and direction. We are dealing with forces indestructible and mighty,—the appetite for knowledge, the craving for action, the aspiration for achievement and for character. To organize and guide such powers is the minister's unavoidable duty and increasing joy.

VII

THE RELATION OF THE CHURCH AND THE COLLEGE

"After God had carried us safe to New England, and we had builded our houses, provided necessities for our livelihood, reard convenient places for God's worship, and settled the civill government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust."
— *New England's First Fruits* (1643).

"Resolved: that we will all heartily unite as one man in . . . the affair of Building a Meeting House for the public worship of Almighty God; and also for holding Commencement in." — *Records (1774) of First Baptist Church in Providence.*

LECTURE VII

THE RELATION OF THE CHURCH AND THE COLLEGE

- IN an ideal society there would exist neither college nor church. "I saw no temple therein," says John of Patmos, and if we were to complete the vision we might add: "I saw no school therein."
- In patriarchal times the home sufficed both for a place of worship and a place of study. The father was both priest and pedagogue to his family. We may imagine the coming of a time when religion in the home shall be so deep and pervasive that the family altar shall be the only altar, and when education shall come to all — as it came to John Ruskin and John Stuart Mill — from parents and relatives with little or no instruction in formal schools.

But that time is not yet. The home is to-day far from ideal, and is often lamentably unfitted for the training of children or the nourishment of the intellectual life in young men and women. We must remove them temporarily from the home in many cases in order to develop and train them. Hence as the house of Justus "joined hard to the synagogue," the modern home ought to join hard to the church on the one side and the school on the other.

But here comes the ever present difficulty. This differentiation of function may lead to antagonistic attitudes and contradictory results. If in the church the young man finds the spirit of devotion uppermost and in the college the spirit of investigation; if on Sunday he is taught submission to authority as the highest duty, and on Monday the duty of scrutinizing all authority and yielding only to reason; if from the pulpit the great message is one of obedience, and from the professor's chair the message is one of freedom; if in church the primary virtue is self-sacrifice, and in the college is self-realization; if in the church the Bible is made an infallible oracle, and in the college is made simply the repository of the legends of an ancient race; if in the church the saint is the man of humiliation, self-abasement, and penitence, while in the college the ideal is self-respect, courage, and achievement — what is to be the outcome in the character of our young people? Will they react from education, and fear the light which is yet to break out of God's word? Will they come to share the attitude of Tolstoi, to whose severe asceticism art, literature, science, law, and the chief institutions of civilization are the foes of the primitive and genuine Christian faith? Or will they react from the church of their fathers and take refuge in science and philosophy? Or will they — worst fate of all — believe one thing on Sunday and another thing on Monday, living in more or

less conscious duplicity and self-sophistication? No greater service could one render to the cause of Christianity than to help the college and the church into closer mutual understanding and coöperation. No greater need is now upon us than the need of the integration of the intellectual and the religious life of our time. What are the elements in the problem? What is the nature of this obvious antithesis?

1. The college has undergone a complete intellectual revolution in the last forty years, and the church has not. How extraordinary that revolution is, may be seen from reading in Senator Hoar's "Reminiscences" his description of the nature of the instruction he received as a boy in Harvard College. In the personnel of the faculty, in the relations of the faculty and students, in the ideals of life, in the attitude toward the physical and the mental world, in the method of approach to every study, in the criteria of truth, in the attitude of the student toward the unknown and the infinite, there has been a startling change.

In our colleges the study of modern physical science has introduced a degree of objectivity into all study which was almost unknown in the days of our fathers. The study of literature naturally and necessarily produces reverence for great names, regard for authority, acceptance of established standards, and a conservative attitude toward in-

stitutions civil and religious. The study of science on the other hand necessarily and rightly produces reverence for fact rather than for authority, cultivates the spirit of inquiry and personal investigation, and inclines one to a critical attitude toward accepted canons and established institutions. It is for this reason that Oxford has for centuries been the home of English conservatism, while the German university, with its great development of science, has been the home of many radical theories and movements. But our colleges, though founded on the Oxford plan, have in the past thirty years been passing under the influence of German ideals. The method of teaching has been steadily away from the formal recitation, requiring of the student passive listening and repetition, and toward the laboratory method, in which the student actually does the work under the teacher's supervision, and learns to draw his own conclusion. Students trained under such a method think of truth, not as a completed deposit to be received with becoming humility, but as a growing possession to be won by each man for himself. They apply the scientific method not only in physics and chemistry, but in language and history and political economy. Under the old-fashioned college curriculum, the unity of the students consisted in the fact that all were passing through the same course of study. Under present conditions the unity is found in the fact that all the

* students, whether in philosophy, or engineering, or biology, or history, pursue the same inductive method of observation of facts, classification of facts, inference, verification, and conclusion.

But this method of approach to truth is still struggling for recognition in our churches. The student in a chemical laboratory, when he finds that a certain reaction has produced a wholly - unexpected result, is aroused and delighted. Nothing would please him so much as the discovery of some entirely novel fact, compelling the reconstruction of his theory. He regards all theories as working hypotheses to be modified and superseded as men come ever closer to reality. Nothing in recent intellectual history is more striking than the attitude of men of science toward the discovery of the radio-active substances. Instead of manifesting chagrin because their previous theory of the constitution of matter was imperilled, instead of resentment toward the discoverer, our chemists and physicists, the world over, showed keenest interest in the new discovery, patiently interrogated the evidence, and quietly began to make room for it in their fundamental theory. Would an ecclesiastical council have shown the same temper if confronted with entirely new facts regarding the origin of the Hebrew tabernacle, or the development of the New Testament canon? Would a minister's conference always show the same temper when

discussing temperance instruction in our public schools?

It will, of course, be said that the investigation of the action of radium is a purely impersonal matter remote from our daily interests; and that this detached scientific attitude is quite impossible when men come to deal with vital questions of morals and religion. But does this mean that in one realm of study we may expect candor, and in the other may not? Does it mean that we must have one set of men to study the use of alcohol in the arts, and another set of men, with different temper and different rules of evidence, to study the effect of alcohol on the human body? Then indeed we are in evil case. If it be true, as it surely is, that in discussing great economic and social and moral problems, our human nature is stirred to its very depths, and our primal hopes and fears are involved, all the greater is the need of men of such training and open-minded habit that they will never bend facts to wishes or judge truth by its consequences to themselves. The existence of these two attitudes toward truth is perhaps the chief cause to-day of the bewilderment of our young people.

In a religious paper recently there appeared an earnest argument for the observance of the two church ordinances, Baptism and the Lord's Supper, urging that, whatever textual criticism might say,

those sacred rites must have been established by Christ himself, since it was inherently probable that Christ would have gathered up the central truths of his religion and have embodied them in two so simple, beautiful, and significant ceremonies. But this method of reasoning is one that could never be used by the man of truly modern education. He ~~x~~ has long ago learned to distrust all arguments from fitness and inherent probability, and to ask not what might well be, but what was and is. In the theological seminary some of us were instructed, as the first reason for believing in the inspiration of the Scriptures, that it was "antecedently probable" that a divine being would reveal himself, and would preserve that revelation in written form for the guidance of men. Such an argument, whatever its intrinsic value, makes no impression whatever on the man educated in the last thirty years, or the man who is in touch with the thinking of the present day. Nothing is sadder than to see in many a modern church an earnest faithful preacher, and before him a group of college students to whom the preacher's entire utterance is not only unconvincing but fairly unintelligible. Even when he and they hold the same truth, they hold it in such different ways and express it in such different terms, that neither can be understood by the other. The basal assumption, the method of reasoning, the entire vocabulary employed in the modern church, is dif-

ferent from that of the modern school. The Protestant church does not indeed use Latin as the vehicle of its worship. But an ancient language would be no more a barrier to modern men than ~~ancient~~ modes of conceiving, defending, and applying truth. In this twofold vocabulary lies a problem demanding the serious study of all preachers and teachers.

2. The college stands for analysis as the instrument of knowledge; the church, whether by instinct or by intention, exalts synthesis as the foundation of both theology and life.

A child looks out of the window on a distant forest and is taught to pronounce the word "forest." But the child has only a dim and blurred idea of what the word means. His thought of it is a mere unanalyzed impression. In later years the growing boy goes out into that forest and threads its winding paths. He learns to distinguish pine and hemlock, oak and maple and cedar; learns where the birds build their nests; where the mayflowers hide under the leaves; where the nuts fall and the squirrels chatter. Now the boy begins to put together the ideas gained out of these varied experiences, and to construct a wholly new conception of the thing we call "forest." When now he hears that word, there comes before his mind, not the blurred and childish image, not the hearsay gained from some book or teacher, but the distinct and

vivid experience gained by repeated personal inspection of the woods.

Our boys usually come to college with just such blurred ideas of truth. Religion to many of them consists in attending a certain church, or observing certain ceremonies, or reciting a certain creed. Patriotism is the waving of banners and marching in procession. Success is achieving wealth by manipulation of laws and of men. Freedom is being set loose from obedience to law. Knowledge is something contained in books, and to be recited under fear of failure and disgrace. Law is a set of statutes which men of a past generation have somehow imposed on the men of to-day. Government is a chance for the achievement of personal distinction through obedience to the party leaders. Home is a richly furnished house in which one can lavishly entertain a host of admiring friends.

At once the college takes those boys of blurred vision, and begins to stir up their preconceived ideas. After the drill of freshman year is over, the college sets the student face to face with the ancient problems. It teaches him the primary duty of personal investigation. It bids him cross-question his own experience. It asks him what he really means by freedom, success, patriotism, religion. It asks him what is the true place in our civilization of knowledge, of law, of government, of the home. Unless the student is a very block, he is aroused,

bewildered, thrilled, when set face to face in the class-room with the inquiries: What is the soul? Is it series of sensations, or immortal entity? What are human rights — mere conventions of society, or inalienable and eternal? Is private property a modern fetich, or a divine bestowal? Is socialism the revival of primitive Christianity, or its antipodes? Is patriotism a narrowing, or an enlargement of the individual? Is government a shrewd device of the few to restrain the many, or are the powers that be ordained of God? Is the home a disappointment and a tyranny, or is it the basis of civilization? Is life itself the cunning and transient combination of molecules, or is it shot through with eternal meaning?

The student faces these world-old problems for at least three years in the open discussions of the class-room and the free experiments of the laboratory. No true college is now content to offer a set of dogmatic answers. The university method — whether wisely or unwisely — has been carried down into the college years. The college no longer seeks to teach the student what is true in all fields of study, but to give him the love of truth and show him the way to find it. The college shows him that the way to truth in all realms is by analysis of the facts in our possession. By breaking up the ideas we already possess into their component parts, by separating the rock into its constituents, by ana-

lyzing the ore into its elements, by dissecting the body into its tissues and filaments, by dividing and subdividing the epic or history into documents — by subjecting all the world within and without to the critical, dissolving process of mental analysis, we take the first essential step in grasping its hidden meaning. The college must seize the student, as it were, by the coat-collar, and shake him out of dogmatic slumber. It must show him how little he knows, how baseless are many of his prejudices, how easy is illusion, and awakens him to a life-long enthusiasm in the search for truth. This is a perilous but essential process. Those who pass through it under wise and strong guidance become men of intellectual and moral power. Those who never pass through it remain either dogmatists or children — in either case unawakened and afraid.

But the work of the church is obviously different, or rather it is with a different emphasis. It deals with motive rather than with process, with personal purpose and result rather than with mechanical cause and effect. It seeks to combine the scattered aims and hopes and insights of each individual man into a single world-view, and give him a single animating purpose to live by, and if need be to die by. It offers each man a vision of the nearness of God and the meaning of life, and demands of each man a supreme consecration of his whole being to one great end.

Here surely is ample opportunity for misunderstanding and antagonism. Happily the antagonism between college and church is far less than a century ago. At the opening of the nineteenth century in one famous New England college the students dubbed themselves with the names of noted scoffers at religion, and in another only two students could be found who ventured to call themselves Christians. At that time atheism was the badge of culture, and when the poet Shelley was leaving Oxford, banished because of his disbelief, he wrote in the album of an English inn: "Percy Bysshe Shelley — student, philanthropist, atheist." That bit of bravado would be impossible for any student to-day. Unbelief has grown modest, and faith has grown kind.

But still the antithesis between the attitude of analysis and the attitude of obedience remains, requiring much mutual tolerance, conference, and coöperation on the part of college and church. If the analytic habit inculcated by education shall degenerate into the mere habit of objection, into arrogant assumption, paralyzing all power to reach conclusions and to act, then the college becomes the foe of the inner life. If the obedience demanded by the church is mere submission to external authority, mere closing of the eyes to facts in order to avoid debate and delay, then the church becomes the foe of truth and of Him who is the truth. If the college selects for its teachers men dominated by intellectual

curiosity but devoid of moral earnestness, and if the church exalts as its ministers men in whom good intentions have replaced intellectual veracity and fearlessness, then the college and the church will constantly clash and our young people be left baffled and distracted.

3. The church stands for religion conceived chiefly as worship, while the type of religion found in our colleges makes more of action than of devotional exercises, and emphasizes not so much the forms of worship as the altruistic spirit. It is clear that worship, the utterance of the soul to God, is not only the highest exercise of which man is capable, but is essential to the maintenance of Christianity in the world. Without it Christianity would sink to the level of humanitarianism and the church become a mere mutual improvement society. Yet it has been questioned whether the modern emphasis on religious services, and the endeavor to secure the attendance of the public upon them, finds much support in the New Testament. Apparently the stated services of the early church were for the members only, while the contact with the world outside was chiefly in the form of helpful human service, or in public address apart from formal worship.

However that may be, we must acknowledge that the college student of our day does not find as much profit in devotional exercise as did his father before him. Attendance of college men at church has greatly

diminished, and in some places almost ceased. The college prayer-meeting is not as effective or useful as thirty years ago, while the college Bible class and social settlement are far stronger than ever before. Reverence is not a characteristic attitude of American youth. But a keener sense of honor, a deeper perception of the obligations of truth and courtesy and chivalry, and a sincerer desire than ever before to be of service to one's fellows are prevalent among college men. This change in the college is only part of a change in our whole generation. The desire to penetrate through forms to reality, the interpretation of religion in terms of action rather than terms of assent, the eager desire to express the Christian spirit through social service — these are marks of the whole temper of the modern Christian world.

Certainly this antithesis is not fundamental or hopeless. When our universities are insisting on cap and gown and gorgeous hood and stately procession, and are returning to the mediæval ceremonial on many public occasions, they cannot consistently ignore the power of religious functions in which great assemblies symbolize religious faith. When current Christianity is daily returning more fully to the standpoint of Christ, it cannot refuse to recognize Christlike action as the test and proof of genuine religion.

4. The church stands in the popular mind for a

religion of crises; the college naturally stands for a religion of growth. The church with its summons to repentance, its teaching of the new birth, its doctrine of a final judgment-seat before which we shall all appear, everywhere emphasizes the religious life as a solemn choice, a deliberate turning from sin to righteousness, an act of volition, free and responsible. The college naturally emphasizes religion as culture, as a growth in the soul of man, a gradual unfolding of a higher life, a progressive impartation of the life of God to the soul of man. Any distinct and avowed evangelistic effort of the older type is now distrusted in our larger colleges as an invasion of personality, as an appeal to emotion apart from reason, and as better suited to the rescue mission than the academic hall. By all modern teachers the mind of the student is conceived as a growing organism, unfolding as does the seed, and needing chiefly nutriment and light. Hence our teachers and students generally are averse to any forcing process in the realm of mind, and they look upon religious development, not as volcanic and catastrophic, but as the quiet unfolding of the soul under the inner guidance of the ever present Spirit. They incline in many cases to a monistic view of the world, and to the interpretation of history as a ceaseless evolution of resident forces acting under law.

The church, on the other hand, feels that it must at all hazards affirm the freedom of man, the power of

sovereign choice. It is strongly inclined to dualism in philosophy and religion. It refuses to assent to any reign of law which can be understood as an abdication of personality. It protests against the paralysis of a naturalistic view of the world, and resists the "block-universe" of determinism as the foe of ethics and religion. It summons every man to an immediate decision, by which he shall forever identify his personal life with the life of God.

Here again is the antithesis due chiefly to a difference of approach and emphasis. The churches are steadily coming to realize more deeply the need of Christian nurture, the emptiness of mere formal decision, the necessity of the training of young Christians in truth and duty. On the other hand, our psychologists, trained in university laboratories, are to-day everywhere asserting that normal growth is not always at even pace, that the mind has its epochs of development, its crises and transformations, and that true life is too full of surprises to be safely predicted and labelled. But the difference in emphasis remains. The Pauline conversion is still regarded in our churches as the standard and typical experience, while the college looks rather for a gradual increase of vision and a progressive surrender to ideals.

What suggestions now can be made as to the more intimate understanding and closer alliance of college and church in advancing the kingdom of truth?

What can preachers and teachers of to-day do to bring about this alliance?

We need first of all to secure and develop in the college some large coördinating and unifying purpose. This the church in large measure already possesses. The best private schools of our eastern and middle states already possess it; they are closely knit by a single dominant aim which moulds every pupil from the day of entrance to the day of graduation. The college of seventy-five years ago was inwardly correlated and unified by a single ideal, — a course of study to be pursued, and a type of character to be achieved, by every student. But the college of to-day is often "moving about in worlds half realized." It has gained greatly in aggressive effort, and lost in self-consistency. It has often added new departments or courses because some donor happened to be interested, not because president or faculty planned or desired them. It has enormously gained in extent, and become quite uncertain as to its intent. The smaller colleges often retain a compactness of structure and vividness of ideal which fully compensate for lack of coveted equipment. But our larger institutions have sometimes sprawled into sudden bigness, enlarging by pressure from without, instead of developing from a purpose within. Hence the multiplicity of courses, the disconnected glimpses of truth gained from unrelated departments, the conflicting standards

and outlooks, usually arouse and feed the student's curiosity, but leave him hungry for a working theory of life. On the day of his graduation he knows far more facts than his father knew at the same age, but is not nearly so certain as to the meaning of the facts or the purpose and goal of his own life. He feels a dim and vague disappointment at the end of his course, — every college administrator has met that feeling, — because the institution for which he has shouted and fought in so many famous contests has given him a vast array of knowledge, but failed to bring it to a focus in any definite view of human institutions and duties. We may have put the boy for four years under a series of unrelated specialists — as if, wishing him to build up a weak constitution, we had sent him in swift succession to an oculist, an aurist, a dentist, an orthopedist, and expected him by faithfully following all their prescriptions at once to attain robust and vigorous health. One of our well-known educators has suggested that we need in every institution a "professorship of things in general." At least we need teachers who have not gained erudition in a small province by willing blindness to all other human interests. We need somehow to give our students power to "see life steadily and see it whole."

Many of our colleges are beginning to realize that they have gone far enough in submitting to German ideals, and are now — notably in the sys-

tem of preceptors recently established at Princeton — returning to the older ideals of Oxford. We have long enough exalted the laboratory at the expense of the library. In the laboratory men may test truth, but in the library they discover it. With retort and microscope they may learn the facts regarding certain portions of matter, but only by thinking and rethinking, by induction and imagination do they hit upon the law which coördinates and illuminates their facts. For what we call new truth is simply the new combination of old ideas, and such combination comes to us when in contact with the world of thought rather than the world of materials. Darwin's great generalization occurred to him, not when gathering specimens on his long voyage, but when reading the famous essay of Malthus on population.

It will not do to set adrift the callow freshman, at the age of eighteen, in some room devoted to "research," and expect him to discover all truth afresh. It is not good for every sophomore to have imposed upon his immaturity the methods of the graduate school or the German seminary. He needs guidance, suggestion, inspiration, quite as much as test-tubes or microscopes. He needs personal human help, the contagion of scholarly minds and noble characters, more than he needs all syllabi and reference libraries. When Mark Hopkins taught at Williams College, he instructed the entire senior class in all their studies

throughout the senior year. We can never return, and have no wish to return, to that condition of things in the American college. It is easy to show how much we have gained in variety of method, in electives, in specific and technical equipment on the part of our teachers. It is easy to show also how much we have lost in selecting as teachers so many young men just out of college, or doctors of philosophy who are full of a subject but not yet clear as to their object. It is easy to show that teaching is more accurate and informing than forty years ago, but hard to show that it is more efficient in power to mould, to summon, to inspire. Our colleges must renew their allegiance to their earlier ambition. They must exalt the creative above the critical impulse. They must decline to estimate growth in terms of endowment, or gates and towers, or great buildings whose maintenance is annually provided for by keeping down the compensation of the teaching body. They must persistently think more of men than of materials; more of men that can teach than of those who can write dissertations; more of making useful citizens than of gaining athletic victory or social prestige.

Our theological seminaries need the exaltation of the creative impulse quite as much as our colleges. Dr. Richard Salter Storrs frankly confessed that his course in the seminary left him so self-critical and fastidious that he was distinctly a poorer preacher

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at the end of the three years than at the beginning. The aim of the seminary should be, not to produce theological professors, but to train preachers for the active service of the church. A dozen teachers of the New Testament Greek would suffice for all the seminaries and universities in the eastern states for a quarter century. But many hundred ministers will be needed during the same period to direct the broadening activities of the modern church, and to interpret the mind of Christ to the mind of America. No mere linguistic training, no familiarity with outgrown heresies, will equip our ministers for this task. There are some philologists who regard the Sermon on the Mount with precisely the same interest with which the entomologist regards a collection of insects. There are men who decompose the prophecies of Isaiah with the same zeal as that of the chemist in analyzing a new baking powder. But the chemist never dreams that his analysis may be a substitute for bread. Equally useless is it to imagine that any analysis of documents or periods can by itself give us men of leadership and commanding insight.

A single term may be enough for the study of all the heresies that have ever distracted the Christian church. We need far more time than we now have in our seminaries for the study of missions, of Christian ethics, of religious psychology, of sociology, of the methods of charity, of the relation of social reform to the coming of the Kingdom of God. The

department of homiletics in the modern theological seminary is especially rich in unrealized possibilities. Long enough has it dealt merely with the making of skeletons and the devices of sacred rhetoric. It should be the cutting-edge of the entire seminary instruction. It is the meeting point between the vast stores of new knowledge the world has now acquired and the actual entrance of that knowledge into human lives as inspiring and transforming power. It may do for theological education what the "case system" has done for legal education and what the clinic has done in the study of medicine. It may bring the students into vitalizing contact with the most influential ministers of our generation. It should keep every student preaching or teaching on every Sunday during his three years in the seminary, and so make sure that, whether he have ten talents or one, that which he does possess is not hidden in a napkin, but ready at any instant for the service of man.

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Vocation, not technical knowledge, should be the goal of our seminaries. They need not less scholarship, but more persistent focussing of scholarship on life. Our best schools of engineering, uniting devotion to science, with the steady application of science to the work of construction, may furnish many a useful hint as to the training of those whose higher task it is to "make the crooked straight and the rough places plain."

But this reinterpretation of function and readjustment of effort is quite as necessary on the part of the church as on the part of the school, if the two are to come into genuine coöperation. The church must develop the educational ideal to a far greater extent than hitherto. To keep the church in sympathy with student life we must not only, as already suggested, speak in the vocabulary of the present day, but must adapt the church more fully to the needs of young men and women. We must indeed comfort the sorrowful, bury the dead, brighten the home of the aged, relieve the poor; but we must not become so absorbed in running the ambulance of the King's army that we have no time to sound the trumpet and lead the host into battle. The average church is adjusted primarily, and perhaps naturally, to family needs. With its hallowing of birth and bridal, with its provision of the long pew, seen in no other assembly-room, with its pastoral attention to homemakers rather than to bread-winners, the church shows that it considers the family as the unit of its life. But meanwhile in our civilization the family has been unhappily broken and scattered. No longer sitting together around the lamp on a winter evening, no longer rising at the same hour in the morning, or working at the same place during the day, the members of the modern family find their life transformed by the industrial revolution. The unity of the family fifty years ago was expressed in

the fact that all the members were engaged in the same regular tasks at the same hour. Waking at the sound of the same bell or the call of the same voice, they sat together at table three times a day, worked together in the field or the store or the home, and spent the evening together around the fireside or at some neighbor's house. But to-day (family unity must be found in a common affection and ideal, surviving the utmost diversity of program and occupation. If all the members meet even once a day, they are rarely fortunate. One must leave for the city by the earliest train, another is travelling through distant states, a third is away at school, another is entertaining some friend for whom the others do not care, and the former unity of program and routine has forever vanished. Family prayers have become in many cases a physical impossibility. The family pew, where once father and mother and children sat in solemn dignity, is now rented in fragments and occupied by persons who never meet elsewhere. Both the industrial revolution and the educational renaissance have carried the young people far from home, thrown them on their own resources, weakened denominational bonds, broken up the customary religious observances, and forced a new problem upon the church. Many American cities contain thousands of eager students, in boarding-schools, colleges and institutions for professional training. Thus the most promising young

people of the nation are away from home during the most critical years of their life. If the church is still following the old program presupposing the family circle and the family pew, it must remain uncomprehending and incomprehensible to the young men and women who crowd beneath its shadow.

Young men do not need to be treated as a special class, deserving either special pity as prodigal sons, or special respect as paragons of wisdom and virtue. They need a virile type of thinking, an upright, down-right mode of address, a power to strip off the husk and get at the kernel, and a practical type of religion which insists on going about to do good. They need above all to "learn by doing," to be set at work for the Kingdom of God. We shall hold them, not by what we do for them, but by what we enable them to do. They covet above all else a sphere of action, a chance to do things that seem worth while. If they do not go to church, it is not always because of antipathy to Christian faith, but frequently because they believe nothing very important is being done there. They will not attend church simply to pay compliments to religion. They will not be allured by effusive greetings in the vestibule, or disguised opera in the choir, or processions and vestments and genuflections. They will be allured and held and educated by an opportunity to engage in great Christian enterprise under wise and effective leadership.

If any one of us received two invitations for the same afternoon, one to an afternoon tea and the other to a meeting of the board of directors of some corporation in which we had invested half our savings, there would be no question of our choice. We should say of the first occasion: "That is mere formality, exchange of greetings and compliments; no one will suffer from my absence." We should say of the other meeting: "There my interests and those of my family are at stake. There principles will be discussed, policies decided, and action taken which may affect all our future — at all hazards I must be there." The young people of our time do not and cannot identify religion with respectful attendance at a formal service which appears to them to convey no new knowledge or lead to no new action. If they can be led to think of worship as the true and essential preparation for service, and to conceive the church as a headquarters of Christian enterprise, their response will not be long delayed.

Many churches would be sorely embarrassed if twenty young men should apply for membership in a single year. We should hardly know what to do with them. If a young man is fluent in speech, or able to assist financially, we can at once place him. There is the Sunday-school or the Young People's Society for the man who can speak, and surely there are abundant opportunities for the man who can give. But the man whose chief talent lies in a

very different direction, would sometimes find better opening for definite human service in a social settlement or a Roman Catholic brotherhood than in the average Protestant church. If we could use more men, we should have more men to use. The church of the future will devise means to bring into action the vast latent powers of its detached young men and women — detached because not yet convinced that the church is willing or able to harness their energies into helpful, inspiring service to their generation.

From every church thus in sympathy with young life there will constantly go forth a procession of young people into our Christian schools and colleges. Such a church must take a constantly growing interest in education. The endowed Christian academy has wrought a memorable work in our country, a work not yet completed or superseded. If our public schools cannot give religious instruction and social watch-care, there will always be needed for some pupils well-equipped private schools under the fostering care of the church. To plan and nourish such schools, and send to them some of the choicest of its young people, will always be the ambition of a far-seeing church. It is most significant that three of the foremost evangelists of the last generation gave the closing years of their lives to the founding and developing of Christian schools. Charles G. Finney did his most enduring work at Oberlin. Charles H. Spurgeon, as he grew older,

devoted ever increasing time and labor to his college for the training of ministers. Dwight L. Moody's real monument is not in the great auditoriums that he filled, or the volumes of sermons he scattered in every civilized land, but in the groups of buildings and the hundreds of students gathered in the Connecticut Valley. These men, gifted to an extraordinary degree with power of personal impact and suasion, came to see that their message to the world would be evanescent unless placed upon an educational basis, and embodied in some enduring school.

Our foreign missionaries have slowly but surely reached the same attitude. The great missionary enterprise began simply with the idea of individual rescue. Millions were falling daily into eternal darkness, and by heroic endeavor a few souls might be plucked from the general destruction. The most the church could hope to do was hurriedly to announce the good tidings by itinerant evangelism, and thus clear its skirts of responsibility for the general doom. Later came to our missionary leaders the idea of the possible evangelization of the whole world in this generation. Then came the transformed and transforming idea of actually setting up the Kingdom of God in the regions beyond, of embodying its message in permanent institutions, and building schools whose full development would demand a thousand years. In these schools, on the Bosphorus, the Ganges, the Yang-tse-Kiang, the Congo,

are now centred the chief hopes of our missionary leaders. Through such schools is coming about a change of religious climate, by which individual allegiance to the Kingdom of Christ will become natural and imperative. In foreign missions, at least, church and college, springing out of the same impulse, founded in the same deep faith, are co-operating for the same great end.

But the chief need of both college and church, and of our entire civilization as well, is to emphasize the ideal and spiritual elements in human life. The trend of the colleges toward vocational courses of study, for which strong reasons can be presented, and the trend of the churches toward social reconstruction, for which equally good reasons can be given — both make it clear that spiritual motives and aims are in danger of being overlaid and obscured.

We have become almost afraid of the word "spiritual" — it has been so abused and perverted. As the great word charity has sunk to mean merely the tossing of a dole to a sturdy beggar, so the word spiritual has often come to mean the use of a certain phraseology, the exclusive dwelling on certain aspects of truth, or the adoption of a sanctimonious tone and manner. But the word is too noble in meaning and association to be lightly surrendered. It must be recalled to its original and lofty use. Spirituality is the power to pass beneath forms and formulas

and materials, and perceive the spirit which animates them and gives them significance. It is the power to penetrate behind the outward appearance of an object, an event, an institution, or behind the visible world itself, and apprehend the spirit which gives to the outer symbol all its validity and meaning. The unspiritual man is not he who fails to pronounce certain shibboleths or observe certain conventions; it is he who habitually lives in the mere world of appearances and materials. But he who perceives the ideal within the material, the spirit within the body, the eternal presence behind the fickle fleeting world, is the man clothed with power of spiritual discernment and leadership.

The college must indeed have its equipments and endowments. It cannot remain "an old log with the great teacher on one end and the student on the other." The great teacher is precisely the one that will not remain in that position, or narrow his pupil to that horizon. The college must have its apparatus for modern teaching, or remain introspective and provincial. But it must regard as still more imperative the possession of men of insight into moral and spiritual values. It must realize that facts are worthless until seen in their relations, and events meaningless apart from standards of value, and all whetting of the mental powers is futile unless the spirit of man is permeated with just and vivid ideas of what is truly worth while.

The church needs, as we have urged, new materials and methods. It may have its kindergartens and sewing-classes and vacation schools and guild houses, and the clubs whose name is legion. It must have, as we have shown, vital relation to the institutions about it, to the great movements for human uplift, for sweetening the life of city and country. But the amount of this work it can undertake depends absolutely on the clearness of its spiritual perception and the depth of its own inner life. The moment it turns from the vision of God, and begins merely to serve tables, that moment it is crippled. If the church — the only institution in our civilization which professes a fundamentally spiritual aim — begins to surrender its supreme allegiance to the Christian motive, and consents to be merely a purveyor of second-hand clothing and fresh-air funds and charity tickets, it will become the heaviest disappointment of history, mocking the deeper needs of men in its short-sighted attempt to supply them with three meals a day. We need more, not less, of humanitarian effort; more equipment for healing the sick and clothing the naked. But we can preserve this work from superficiality and futility only as we bring it into relation to the Kingdom of God. To give a cup of cold water "in his name" is not merely to quench a thirst that will soon return, but to do a single trivial deed as part of the universal moral order,

and to link that thirsty man with powers that spring up into everlasting life.

The need of our country is not to lift marble to the fortieth story of some new office building, but to lift the level of character; not to whiten the seas with the sails of our commerce, but to develop those simple fidelities and homely virtues which are the cheap defence of nations. When Tennyson wrote "The Crossing of the Bar," he did more for civilization than if he had built any ocean-liner or man-of-war. Thomas Stevenson did much for England when he built the lighthouses which send their radiance each night over the tossing waters of the Channel. But we owe far more to his son, Robert Louis Stevenson, because he taught us how to kindle a light within, how to keep the soul serene and steadfast in the face of pain and death. When Millet seized his brush and painted the "Angelus" on the bit of canvas that cost him three francs, he did more for labor and the laboring man than if he had seized a spade and worked for fifty years in the fields of France. Not the men who add to our quantity of materials, but the men who deepen the quality of our living, are the real benefactors and educators of the world. In such high endeavor our antagonisms vanish, because we become workers together with God.

VIII

THE EDUCATION OF THE MINISTER BY HIS TASK

"One dared to die; in a swift moment's space
Fell in war's forefront, laughter on his face.
Bronze tells his fame in many a market place.

"Another dared to live; the long years through
Felt his slow heart's blood ooze like crimson dew
For duty's sake, and smiled. And no one knew."

LECTURE VIII

THE EDUCATION OF THE MINISTER BY HIS TASK

EVERY minister is on the day of his ordination simply an educated possibility. He is not a finished instrument, but an emerging power. He stands like Milton's "tawny lion, pawing to get free his hinder parts." One half his nature is often still immersed in the aims and ideals of the library and the lecture room, the other is reaching out to the world of men and of action. His creed is half formed, his methods tentative, his abilities unknown, his success problematical. He has indeed a great overmastering conviction, but which way that conviction will drive him, and what sort of instrument will result, no man or church can tell. "Ye are branches," said Christ to the original band of Christian preachers. The quality of the branch is indeed determined; but its rate of growth, the direction it will take, the nourishment it will find, the value of the fruit it will bear—all this is fascinatingly uncertain. The minister is at ordination usually plunged into a wholly new environment, and the reaction of that environment on his character and ideals is profound

and constant. If he is a man of tenacity and self-assertion, he may change but slowly. If he is, as religious men usually are, sensitive to all the intellectual and spiritual forces that play about him, then in some measure his

“nature is subdued
To what it works in, like the dyer’s hand.”

What is the influence, for good and for evil, of the minister’s task on his character?

1. Every congregation makes a silent and continuous demand for a certain type of preaching. There are, let us say, a thousand men and women in the congregation, and only one in the pulpit, and the pull on the preacher often varies as the mass. The preacher ordinarily does not create his position, he is called to fill it. The office is many centuries older, and may be far stronger, than the man. He finds before him and around him a people, already trained in certain conceptions of truth, certain ideals of life, demanding a certain kind of mental and moral pabulum, and the pull of the audience on the preacher is as unremitting as the attraction of the moon upon the tides. The editor of the newspaper is thus conscious of his readers in every line he writes. The novelist cannot draw a single character without thinking of the demand of the unseen public. But the preacher is under far more powerful attraction. He is face to face with the men he

must uplift and inspire. He sees as he speaks the gleam of glad response, the look of bewilderment, the frown of opposition. He knows that a single utterance may cause him to be labelled with some unhappy designation or may give rise to long misconstruction and controversy. Can he keep his rudder true? Can he persist in giving his people what they need rather than what they want? Instead of tamely offering a supply to meet a popular demand, can he create a new demand and stimulate a diviner hunger among his people?

Here is the secret of the deterioration of the popular orator. Seldom does any man address many hundreds of his fellow-men at once for a long series of years without some inner compromise. He sees before him a vast assembly to be roused, stimulated, impressed. He strikes a certain string, it vibrates instantly. He strikes it again and again, not because that particular note is the one needed, but because in that direction he is sure of response. He descends in soul to meet the impatient crowd. He finds that an anecdote holds the audience in rapt attention, and he enlarges his stock of anecdotes. He discovers that reference to current topics rouses the most somnolent hearers into eager listening, and he invents a "prelude" to the sermon. He finds that pathos reaches the will without the necessity of convincing the reason, and he falls into the pathetic strain. He learns that an epigrammatic

and pungent style will produce startling effects, and straightway he bristles with sentences like barbed arrows. He gradually becomes acquainted with the psychology of the great assembly, as a lion-tamer learns the moods of the huge creature he must master or be mastered by. The popular platform lecturer is tempted now to humor and flatter his audience, now to startle and dazzle it. By all possible devices he must hold together the assembly whose dwindling would be his disgrace. If they want patriotic fervor and pyrotechnics, why should they not have them? If they want social or political orthodoxy and repetition of sounding formulas—after all, the speaker is there to meet the public demand. There are no more subtle or powerful temptations in the modern world than those which beset the oratorical temperament face to face with the swift judgments and imperative demands of a great popular audience. Let each one of us look about him and see that the greatest tragedies of the pulpit are not in the case of men who have lost their places, but the men who have kept them by descending in spirit.

The field in which a young minister first settles at once begins to shape him, while he attempts to shape it. To select a particular field because of the opportunities it affords for personal growth is indeed a small and unheroic proceeding. To go to a certain parish because there one will find leisure, or books,

or intellectual stimulus, is to preach in order to be ministered unto, not to minister. The best place for the preacher is the place where he is most needed — no other general prescription can be given. The place for the leaven is in the inert mass of meal; the place for the light is where the darkness is most dense; the place for the religious leader is where religion is rarest and most profoundly needed. Who shall say whether that place be on Fifth Avenue, or in the New England country town, or under the walls of Pekin? There are timid souls in the ministry as everywhere else, who shrink from any genuine intellectual and spiritual adventure. They settle down where labor seems easiest and environment most responsive. And they have their reward — they grow more timid and anæmic as the eventless and insipid years pass. The only negative counsel one can give a young man is never to take a church that is already on the crest of great success; for then the only thing one can do is to hold it there, and that is small satisfaction to an aspiring spirit. The real joy of living is found in laying hold of an enterprise that is struggling, surrounded by difficulties, but obviously needed, and then lifting it slowly, steadily, out of its problems and obstacles into strength and commanding position. To pour light into darkness, power into weakness, and the life of God into the lives of men, is the minister's supreme happiness, and the place

where such work is most clearly needed is the place that makes clearest and most persistent call.

But whatever the field, its silent reaction on the worker at once begins. In a great city he feels the constant demand for administrative ability. He must each day organize, harmonize, correlate discordant forces, and direct them to the achievement of some end. In working among the poverty-stricken tenements he experiences the suffering due to industrial maladjustments, and comes to insist more and more on the social aspects of Christianity. If he is addressing each Sunday an assembly of the prosperous and successful and complacent, he is steadily drawn to a roseate view of life and a general contentment with the economic *status quo*. Fight as he will against it, his church becomes his training-school. The congregation steadily drawing their preacher toward a certain ideal may create a definite ministerial type. The difference in denominational types is well known. An entire denomination, surrounding a minister with certain demands for a quarter century, becomes to many men an irresistible power. It would be difficult to imagine a John Henry Newman growing up in the Methodist church, or a Chaplain McCabe in the Anglican communion. The difference between the contemporaneous sermons of Canon Liddon and those of Joseph Parker was due not simply to doctrinal tenets or distinctions of temperament,

but to the subjection of both for thirty years to the almost antipodal demands of two audiences, representing distinct historic evolutions and distinct ideals of the prophetic message.

Happy is the minister who has in the pews before him some man or group of men who will steadily hold him to his best! A few thoughtful, spiritual listeners may achieve the higher education of their minister. In their presence he is never tempted to stoop. In their appreciation and gratitude he finds support on the darkest day. The power of the laity to create the ministry is seldom recognized. Especially is this evident when, as so often happens, the officers of the church are mature, strong men, and the pastor is young and inexperienced. Such men can often make or break the young minister's career. They can encourage him in the flamboyant and the sensational, or they can by silent or spoken sympathy summon him to educational and spiritual methods which shall make his ministry the joy and crown of the church.

2. The task of the minister is also educative because of the insight it gives him into human nature — the motives which actuate men, the causes of joy and grief, the reasons for success and failure, the passions and regrets and hungers which lie in the depths of every human heart. The young minister usually knows books better than he knows men. But books are, in Stevenson's phrase, "a

mighty bloodless substitute for life." After spending years in the study of literature and theology, it is a startling and wholesome experience to be flung out into a parish, and be compelled to face those primitive human experiences which are the source of all the theologies of the ages. The average seminary gives a man so little of that clinical experience which is the special aim of the medical school, that the young minister may feel far more at home in an alcove of the library than in a group of men assembled to discuss some public wrong, or in a company of friends gathered to comfort a bereaved household. It is his intellectual salvation to be plucked out of a bookish life, and thrust into the tumultuous and complicated strivings of a neighborhood where the noblest and meanest passions of humanity are grappling for mastery. Amid such lurid and pathetic realities how pale and shadowy seem the class-room discussions! What a flood of light is poured on the old problems by the new emergency! Actually to face the drunkard and libertine and pull him out of the miry clay, actually to grapple with the greed of gain as it throttles leading members of the church, actually to meet the sneers of the scornful with patience and the objection of the sceptic with candor, to offer some genuine consolation to the man whose last hope is under the sod, and to rejoice with them that do rejoice, — which is often harder than to weep

with them that weep, — this is to gain such insight into human souls as no poetry or fiction or university study can give, and to undergo inevitable revisions in one's formulation of truth.

There is no relation in society quite so intimate as that of pastor and congregation. The nearest thing to it is the relation of the physician and his patients, but this often stops with physical relief for physical ill. There is no kind of mental or moral burden or grief or perplexity which is not brought to the true pastor. He is "acquainted with grief" — a touching phrase, as if human sorrow were so various and intricate that only through laborious process could one become familiar with its innermost recesses. He is to be acquainted with joy, — its abandon, its excesses, its reactions, its wholesome enlargement of heart and life. He is to go with his people through all the varied territory that Bunyan has pictured, — Doubting Castle, the Valley of the Shadow, Vanity Fair, the Enchanted Ground, the Interpreter's House, and Beulah Land. And all this contact with innermost human experience should give him a psychological insight such as can be gained in no other way. The pride of technical scholarship vanishes as he comes to realize that some men whose theology is hopelessly crooked know God much better than he does. The dilettantism bred by years of academic seclusion evaporates in the presence of the dire realities of human need.

I have seen a man of finest intellectual ability, aristocratic bearing, and sensitive disposition, after spending years in the companionship of Matthew Arnold and Amiel, suddenly set down in a miners' camp in California and compelled to address the inhabitants twice a week on the things of the spirit. At first his revulsion was terrible. But after six months he learned that the rough miner had found some things hidden from the wise and prudent, and the preacher achieved a knowledge of humanity, apart from all accidents of birth and occupation, which changed his entire career. If every candidate for the ministry could pass through some such elemental and soul-searching experience, our preaching would have a realism such as no hours in any library can give.

3. Side by side with these opportunities lie certain dangers. Among these not the least is the abuse of the "homiletic habit," *i.e.* a habit of viewing all truth with reference to its public presentation in sermonic form, and all objects and events as suggestive of religious analogies. Such a habit is indeed the mark of an alert mind and a vivid imagination. Just as the mountain suggests to the botanist endless excursions through the fields, to the engineer some new triumph in the construction of tunnels, and to the artist some new canvas for the approaching exhibition, so it suggests to the preacher truths which will soon emerge in the pulpit. As he walks

abroad through the summer sunshine, or the winter's whirling snow, or the clinging mists of autumn, as he visits battlefields and monuments, he is constantly storing up images that will some day "flash upon that inward eye which is the bliss of solitude." He cannot go to the village post-office without finding metaphors and analogies in the thistles of the pasture or in the wayside pool. He cannot view a military pageant without hearing invisible trumpets playing, "Onward, Christian soldiers," or go a-fishing without hearing a far-away voice cry, "Henceforth thou shalt catch men." The life of Tennyson, by his son Lionel, showed us how constantly the great poet jotted down in his notebook descriptions of scenery which were afterward to appear as glowing images in "The Idylls of the King" or "In Memoriam." We can easily understand how such a man could stoop enraptured over violets in the grass, crying out, "What an imagination God has!"

But this habit, so useful, so fruitful, must be held in stern subjection, or it may become a source both of illusion and of tyranny. Analogy is not always argument, and may easily mislead us. It was generally felt that Henry Drummond, in his "Natural Law in the Spiritual World," while giving us much keen insight and helpful suggestion, had yet pressed analogy into identity and overshot his mark. The ancient commentator who found in

the four points of the compass the reason for the existence of the four gospels was the father of a numerous offspring. Such writers find marvellous truths in every curtain of the ancient tabernacle, and discern more gospel in Leviticus than in the writings of St. John. A poetic fancy is a valuable gift only when held in leash by a sound judgment.

But the chief danger of the homiletic habit is that it may become so tyrannical as to reduce all truth to mere grist for one's private sermon mill. It may hinder a man from dispassionate and candid study of great ranges of Christian thought, and induce him to regard the universe as mere material for next Sunday's homily. This is as if one should imagine that the entire use of the Hudson or the Mississippi were to fill a private drinking-cup. To study Israel's history, or Augustine's Confessions, or the Great Awakening of New England, merely in order to extract some homiletic nuggets for next Sunday, is to miss entirely the meaning of what we study, and to be hampered by a fatal self-consciousness born of a utilitarian end. Let a man rather plunge into the study of some great movement or some stirring truth as the swimmer flings himself with abandon into the sea. When he comes out dripping and glowing, he may bring nothing tangible with him, but he has gained a vigor and zest in living which will transform every task he essays. The man who has studied, for example, for six months the swift

spreading of Christianity in the Roman empire, not with a view to edifying incidents which may be set before his congregation, but simply with a view to mastering the truth, will rise before an assembly clothed with genuine and obvious power. He speaks with authority, and not as do the scribes or the rhetoricians. He may possess an imagination that can clothe any truth in brilliant hues; but in all his intellectual product he rigidly subordinates decoration to construction.

Thus also the preacher is saved from continually applying truth to his neighbors, his community, his state, his nation, and forgetting to preach to himself. Wisdom was in Bengel's saying, "Apply thyself to the text, and then apply the text to thyself." It is dangerous for a man to view the entire Christian faith simply as a means of exhorting and improving other men.

Many a truth is spoken in jest, as in Mark Twain's description of his ascent of Mont Blanc by proxy. At the hotel in Chamounix he was urged by his friends to attempt the ascent of the snow-crowned mountain. He shrank, however, from the undertaking, and resorted to the telescope erected in the courtyard of the hotel. Looking through the glass he perceived a party of travellers nearing the summit, and sat there through the whole morning, intensely interested in their progress. When they slipped backward on the icy path, he held his breath in

anxiety and fear. When they climbed securely upward, he clapped his hands in sympathetic joy. When they rested for a few moments from the arduous toil, a sigh of relief escaped him. Thus, he affirms, he obtained all the exhilaration and benefit of the great ascent without himself stirring from the little courtyard.

A man may so fervently urge others to benevolence that he imagines himself to have been benevolent. He may so admirably depict the virtue of forgiveness that he actually supposes himself to have forgiven his enemies. He may so vividly set forth the beauty of self-sacrifice and so sincerely feel that beauty that he comes to think of himself as living a sacrificial life. We cannot doubt that Goethe was alive to the beauty of innocence when he painted Marguerite, or that Byron as he sang the "Hebrew Melodies" felt the majesty of the Hebraic conscience. But the minister is more than poet or painter. He is the word made flesh. He is not only to "allure to brighter worlds," but to "lead the way." The divorce between vision and life which the world tolerates, and sometimes welcomes, in the artist, it will not tolerate in the prophet. Let the prophet's imagination blossom as it will in all manner of figures and parables; but let him sincerely try to know and live the truth before he attempts to adorn it or apply it to his brother man.

4. Another distinct element in the education of

the minister is found in the fact that women constitute so large a majority of the membership of our churches. When we consider the vast amount of time spent in pastoral visitation upon women and children, when we remember the numerical preponderance of women in the average congregation, it may be said that the greater part of the minister's time and strength is expended in the direction, encouragement, and consolation of Christian womanhood. This situation cannot fail to react on the minister's attitude toward life, both for good and for evil.

All the greatest seers of the world, whether in literature, art, or religion, have included in their native endowment some distinctly feminine qualities. The virility and initiative and fearlessness and crude energy which we call distinctively masculine qualities are not enough to qualify a man for spiritual perception and interpretation. A certain delicacy of temper, a susceptibility to changes of psychological climate, a swift responsiveness to the moods of others, a brooding meditation like that of Mary, who "kept all these things and pondered them in her heart" — these are elements in the equipment of the true preacher. A church without the insight and sympathy of womanhood might indeed be a victorious army, but it would be fighting on the wrong side half the time. Indeed, in these days of the industrial opportunity and economic independence of women we may yet have to struggle to retain the distinctly

feminine elements in life, lest all the finer instincts and perceptions of womanhood should be swallowed up in the desire for an equality which is simply a monotonous and meaningless identity. Forever will it be true that "the eternal-womanly leads us on." Phillips Brooks's biographer has not failed to note in that rare spirit a certain feminine receptivity which was a part of the universality of his nature.¹

Nevertheless if constant sympathy with the ideals and attitudes of womanhood should put preachers definitely out of touch with the masculine ideals of their generation, the Christian religion would suffer irretrievable loss. Entering recently a metropolitan church I heard the venerable pastor — a most attractive figure crowned with snowy hair — announce his subject, "The message of the gospel to tired women," and I counted just five men in that afternoon assembly. It would be unfortunate if the gospel should come to be regarded as chiefly adapted to tired women. There are clergymen who are quite at home in the parish visitation of families, but are hopelessly inept and awkward in any company of business men. Unfamiliar with outdoor sports, they dread to meet a group of young men discussing athletics, and sedulously avoid the playgrounds of the people. Unaccustomed to commercial life, they seldom enter a business office, and if compelled to do so are obviously embarrassed.

¹ *Life of Phillips Brooks*, by A. V. V. Allen, Vol. II, p. 299.

The rough contacts of the lawyer's life, the rude blows of political controversy, the open enmities of industrial competition — from all these things the minister is habitually sheltered. And like all sheltered organisms he may grow tender and colorless. It is his misfortune to see his congregation usually in their best clothing, to have men speak softly in his presence and avoid the themes which might startle him. Hence he may acquire a superficial view of the social order, and fail to grapple, man-fashion, with the virile personalities and brutal forces and grim realities which lie at the heart of the world around him. If he would be saved from that feminization which frequently overtakes the poet, the musician and the artist, he must resolutely decline to spend his best vitality in calling at places where no men are to be found, and must resolutely seek the friendship of those whom Whitman calls "powerful uneducated persons." He must seek the companionship of forceful men in their struggles, must meet them in their rivalries, in their recreations, their politics, and learn the strength of rude passion and the power of determined will which lie behind the achievements of the modern world. He who would minister to men must himself be a man of stout heart, able to endure hardness as a good soldier, unpampered and unterrified.

5. But nothing is more obvious in the minister's environment than the powerful stimulus to intellect-

ual and moral growth which comes from ministering continuously to the same congregation for a series of years. In this respect the minister differs sharply from the school-teacher. The latter teaches a procession of pupils constantly passing through his schoolroom. The minister joins the procession and marches with it. In the schoolroom the pupils annually change, and the teacher, going over the same lessons year after year, is in danger of stagnating and fossilizing. In the normal church the congregation changes but slowly, the same men may sit in the pews ten or twenty or thirty years, and the minister must keep in advance of the congregation intellectually and religiously, or leave his pulpit altogether. He must continually surpass himself or retire. If a man desires to make the most of his own powers, there are few positions in life that so imperiously demand constant growth as the pastorate of the same flock for ten or twelve years. The itinerant minister is relieved of this superb necessity. When his little stock of early sermons — the tin dipper which he filled in the seminary — is exhausted, he simply moves on to another field. When difficulties increase and clouds gather round his path, he quietly retreats. The travelling evangelist is under the strongest possible inducements to subside into arrested development. Changing the audience at the end of every three weeks, there appears to be no cogent reason why he himself should change at all.

Using the same themes, appeals, persuasions, year after year, it is a marvel when he occasionally escapes mechanical routine and intellectual atrophy.

But the minister who receives a boy into the church and then must guide and instruct and strengthen that human being through adolescence, early manhood, and perhaps into mature life, who must furnish direction and stimulus and hope, and must give ever enlarging vision of truth to the ever growing man — such a minister will find every talent he possesses brought into use, every power strained to utmost tension, and will be forced into the largest possible personal growth.

Here is a cogent reason for long pastorates. If our churches encourage short terms of service, they are encouraging in their ministers superficial habits of study, reliance on materials long ago acquired, desultory efforts and quick retreat. If a church follows its leader through long ripening years, it is summoning him, if he be a rich, strong nature, to the putting forth of his utmost powers and to a development of which his best friends did not dream.

Why, then, it is asked, is the long term of service so rare, and the desire for change so frequent? It is, we must frankly confess, because as the ripeness of later years comes to the minister, the capacity for moral initiative, the power to generate and impart moral energy, frequently dwindles or vanishes. If garnered wisdom or sagacious judgment were the

chief essentials to ministerial success, — as they are to achievement in medicine or in legislation, — then we might usually expect to see men of senatorial age and dignity in our pulpits. In the bishopric, or in the direction of great missionary and philanthropic effort, such ripened wisdom is the chief essential, and any communion will suffer immense loss if it does not create positions where men of matured wisdom can exercise the statesmanship for which the church is urgently calling. But in the average church power to awaken and inspire and initiate and energize is worth far more than power to advise, and the people instinctively feel that spiritual energy is their greatest need. We cannot deny that to many men the age of forty-five years is the age of disillusion and the cooling of enthusiasm. At that age they may have become so subtly wise as to see the objections to every affirmation and the difficulties in every program of action. They still believe in the happy Eden of earlier years, but the gate is now "with dreadful faces thronged and fiery arms." Whenever men do retain in later years their buoyancy and vision and power to initiate, their churches are glad still to follow.

Here the educational conception of the minister's task becomes of immense value. By leading both preacher and congregation into continuous study, it constantly opens out new vistas of truth and new forms of action. By fresh glimpses of the meaning

of Scripture, of church history, of missionary endeavor, of the social applications of Christianity, it lessens the demand for novelty and sensation. It provides for the growing congregation successive stages of instruction, experience and effort, and requires at least several years under a single leader to work out a definite result. The hurried pastorate of two or three years in length is both cause and effect of a merely hortatory pulpit, while the educational ideal implies and insures time for growth as well as for appeal.

And when the inevitable years have brought a real waning of energy and initiative, they may also bring opportunity for the best service a man can render — the direction and encouragement of those who are still militant and eager for the fray. Religious denominations which have been thoroughly organized possess an obvious advantage in providing various positions for men of various ages and talents, — one place for the stripling flaming with zeal, and quite another for the less eager but wiser man that he will later become. An organization that makes the same demands on Nestor and Ajax, and has only one office for the venerable Simeon and for the valiant Simon Peter, is certain to become either recklessly aggressive or inertly wise. Even the most democratic of Christian bodies can devise some provision for varying gifts — old men for counsel and young men for war.

But the real age of a spiritual leader is not to be measured by the calendar. It is not a matter of years, but of attitude. That is a pathetic description of old age in the book of Ecclesiastes: "They shall be afraid of that which is high." Whenever we stand timorous and querulous and faithless before some lofty enterprise, we are afraid of that which is high. Whoever says, "That is true, but I dare not confess it; that is right, but I cannot do it; that is ideal, but it is forever beyond me," — that man, whether he be seventeen or seventy, is already in his dotage and decrepitude. But whoever says, "That is true and I will proclaim it; that is right and I will do it; that is the ideal for me, for my church, for my country, and I will forever follow it!" — that man, whatever his years, has found the fountain of youth; he shall run and not be weary, and walk and not faint. Such men were Robertson and Bushnell and Beecher and Brooks and Maclaren. There are few positions in the modern world that have more stimulus to endeavor, to persistent growth, to utmost personal development, than that of the continuous spiritual leadership of a single church through many broadening years.

The very fact that this growth is of a somewhat general character constitutes the minister's peculiar opportunity. While the majority of men under modern conditions must devote themselves to a highly specialized task, the minister is still free

to attain a symmetrical development. It is the universal complaint of laboring men to-day that each apprentice must tend a single machine and cannot learn a trade. It is the perpetual lamentation of the college professor that to attain eminence in his narrowed field, he must neglect all other departments. But the minister counts nothing human as foreign to his task. The great field of Biblical study will fascinate him from the beginning. The light thrown by psychology on Christian preaching and Christian education he will eagerly welcome. The relation of environment to character, and of economic conditions to the moral life, the morality of modern industry, the ethics of competition, the Christianizing of business, the true method of helping the poor, the duties of citizenship — all these are matters close to the heart of his mission. The progress of science means to him the growing revelation of the divine, and every advance in literature and art, in justice and temperance and truth, is to him a part of the true coming of Christ. He may see before him every Sunday the scientist, the economist, the historian — men who know more in some corner of the world's knowledge than he can ever hope to know. But he holds the key that fits every lock, the unifying principle that underlies all occupations, the one message that is needed by every human soul, the secret of Jesus which can touch every life into beauty and power.

"I have not chanted verse like Homer, no —
 Nor swept string like Terpander, no — nor carved
 And painted men like Phidias and his friend;
 I am not great as they are point by point.
 But I have entered into sympathy
 With these four, running these into one soul,
 Who, separate, ignored each other's art.
 Say, is it nothing that I know them all?"

But this breadth of horizon and aim cannot excuse the minister for speaking without definite and explicit knowledge of the facts. Merely to dream of human felicity and draw pictures of Utopia will not help men, unless the preacher has concrete first-hand knowledge of present conditions. It is impossible to pronounce on the justice or injustice of social and economic conditions, unless one knows accurately what those conditions are. It is absurd to condemn landlords for extortion unless one is himself familiar with the tenement house, and unjust to rebuke men for striking for higher wages unless we have seen those men face to face. Our exposition of great moral principles will be visionary and useless unless based on face-to-face acquaintance with the human lives around us. Hence it is necessary for the preacher not only to study the constitution of society, the growth of social institutions and laws, but to know the men and women who live around his church — to know them, not as names in a card catalogue, but as breathing, struggling, human beings. In one of our western cities there has been organ-

ized a bureau whose specific effort is to place in the minister's hands the actual facts concerning any current movement on which he may be called to pronounce judgment. In the same city a pastor gave six weeks of the year to continuous visitation of the institutions for doing good within a few miles of his church. It is far more instructive, if less picturesque, to visit the organizations of help than to inspect the purlieus of vice. There is a certain fund of present-day information without which no man can safely play the part of ethical teacher. Yet this information is the most difficult of all to secure. I have known a minister quite baffled in attempting to ascertain what were the altruistic agencies in a certain section of a great city. They were not shown on any map. They were not grouped in any directory. In despair he went to the fire department and the postmaster, to learn who in that region were doing good and how they were doing it. Finally he was compelled himself to go from street to street, week after week, and investigate with his own eyes to secure information without which he had no right to speak on the needs of the city. In many cities such information is now obtained through the Federation of Churches. Our preaching of the millennium will be but a castle in the air, unless we have concrete personal knowledge of the forces of good and evil that play about us to-day. Our religious prescription will be rejected and our judgment rightly condemned, unless we speak from intimate personal acquaintance.

If we have in some measure succeeded in showing that the minister's calling is essential to society, permanent in result, abounding in opportunities and perils, and full of challenge to young manhood, then every man in that calling should never retreat or despair until he has "made full proof of his ministry." It is easy in those moments of doubt which come to every idealist — doubt most acute to those whose aims are highest — it is easy then to imagine that in some other calling we should have found the world more appreciative and responsive. Could not I have served God and man as truly — is the seductive whisper — in some calling more concrete and tangible, somewhere in that daily supply of man's physical needs which the modern world calls "business"? We need not, for answer, describe the disappointments and vicissitudes and disillusionments of other occupations. We need simply note the difference between working on the circumference of life and working at its very centre, between making human life comfortable and giving it meaning, purpose and character. All the honest occupations of the world are indirectly contributing to the one great end. They furnish threads to the fast-flying shuttles that are closely weaving our complicated life. But the minister's task is not merely to furnish an additional thread, brighter, if possible, than others. It is to stand by the loom and directly determine the pattern, color and value

of the entire fabric. There is deep satisfaction in working at design rather than material, in dealing with the quality of life rather than its mass.

Of course we are oppressed at times with the apparent evanescence of our work. The architect knows that his building will outlast his life. The sculptor sees his thought moulded in enduring bronze. Simply to talk to men and with men, to deal in such shadowy things as emotions, aspirations and ideas, is it not to write one's name in water? But in our hearts we realize that the thinker is the doer, that thoughts are powers, and that to shape the ideals of humanity is more than to build triumphal arches or pyramids. Elijah outlasts Ahab, Paul's "books and parchments" conquer Cæsar's legions, Savonarola is heard long after the Medici are silent, and John Wesley does more for the social amelioration and moral rehabilitation of England than all the mechanical inventions and legislative devices of his century. Let a man have at least faith enough in his own calling to sound its utmost possibilities, to hear again, behind all passing frictions and discords, the great heroic note of the men who have believed so profoundly in God, in the soul of man, and in the value of righteousness, that they have put to flight armies of aliens.

In the present age, so swiftly changing, so dazzled by conflicting lights, so lured by various voices, perhaps the highest form of personal courage is the

courage to believe. Not indeed to believe this or that metaphysical proposition,—Christian faith, as we have seen, is far deeper and more vital than that, and such propositions are the outgrowth and not the origin of religious experience,—but to believe that our little life has eternal meaning and consequence; that God is personal, just and loving; that Christ is the supreme revelation of what God is and man may become; that only through following him can men reach the noblest personal character or achieve social justice; and that even now the Kingdom of Heaven is at hand. To believe in these great realities with contagious conviction, and to convey that faith by the educational process to multitudes of others, is to feel the power of an abiding inspiration and to render a service indispensable and immortal. To the humblest men who achieve that service we may address the words spoken to all Christian teachers in the shadow of Rugby Chapel:

“Ye move through the ranks, recall
 The stragglers, refresh the outworn,
 Praise, re-inspire the brave!
 Order, courage return.
 Eyes rekindling and prayers
 Follow your steps as ye go.
 Ye fill up gaps in our files,
 Strengthen the wavering line,
 Stablish, continue our march,
 On, on to the bound of the waste,
 On to the city of God.”

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