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AFTER THE WAR—GOD

Discussion of navigation is easy for those standing on the shore. For the crew of a storm-wrecked vessel it is a matter of life and death. We call the one group academic, the other vital and practical. But books on navigation are not written during storms, and the compass was not invented while men fought shipwreck.

Nor do storms and shipwreck prevent the study of weather and wind, tides and currents, steam and electricity.

Similarly men should prepare for hours of national storm in days of peace. War no more shows the futility of preparation for peace than storms argue against navigation laws or quarantine against sanitation. In moments of sanity we should organize thought and social attitudes as a protection against possible hysteria in moments of crisis. Peace, not war, is normal.

Can we as Christian people thus train ourselves in days of indecision, when the fate of nations is in the balance?

If we cannot, we have not yet learned the full meaning of faith in God.

True, there is moral danger even in a nation’s faith in God. For a nation, like a man, may so unblinkingly believe in the justice of its cause as to identify its motives and methods with divine Providence. But such confidence is not true faith in the God of Jesus. To believe that God is on our side may mean only descriptured brutality.

True Christian faith does not seek to persuade God to work with us; it seeks rather to work with God.

And if God is like Jesus, then love and not hate, justice and not physical force, forgiveness rather than injury, are the ultimate bases of national greatness.
Has any nation yet given full consent to that sort of faith in God? Can Christian patriots yet pray that God's rather than their government's will shall be done?

A war in the defense of the spiritual precipitate of civilization is justifiable; in the last resort it is a duty. For it is a less evil than the loss of spiritual achievements. War to preserve ideals is better than moral anarchy, however scientific or euphemized.

But it is an evil none the less. Its grandeur is given it only by those who dare sacrifice life to preserve the moral achievements of the race.

And after war has done its worst or its best, there still remains God—the God of Love and Law—to reckon with.

The laws of the spiritual order are as final as those of the physical. Civilization consists very largely in ordering our life in accordance with them. The spiritual forces which such laws describe will remain long after the wrath of man with all its miseries has passed. To violate them is to suffer.

Justice, established not by might, but operative in the structure of the world, is one of these forces.

Love, as terrible as it is merciful, is another.

And on Justice and Love a nation, like individuals, depends. When it obeys them it builds firmly; when it disobeys them it suffers.

Remember Tyre and Nineveh.
Nations of today, like them, have their Day of Judgment.
War cannot destroy our moral universe.
After the war there will still be God.
THE COSMOPOLITANISM OF JESUS AS RELATED TO KINGDOM IDEALS

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In these days when Christianity is being severely tested by international relations, it is well to hold constantly before our minds the spirit of our Lord. The ethical significance of a supreme faith in him is beyond comparison. If he had been Chauvinistic, his religion would certainly be of little use in a world that is beginning to feel the kinship of human nature.

The cosmopolitanism of Jesus has been a challenge to the Christian church through the centuries. Jesus is the one and only cosmopolite that civilization has yet witnessed or that the centuries have looked upon. He was the one man in the world without a country. He was indeed homeless in that he belonged to no one country, time, or people. He was the world’s man, the world’s Savior. Born a Jew, yet we do not think of him as a Jew. He had none of the Jewish characteristics: none of the Jewish pride, none of the Jewish prejudice, none of the Jew’s hate for other people. Jesus did not share the Jews’ exclusiveness. He had no part of their sense of superiority and favoritism. He was as free from Jewish bias as a Greek. He was a universal character. He was the one universal man.

The Orient was his home, but he was not an Oriental. Artists have garbed him in oriental dress, and the Christ of art is a Palestinian Christ; yet our knowledge of him and our experience of him picture him in no such fashion. He rose above all the limitations of race and clime and customs, and looms today on the horizon of the centuries as the one cosmopolitan spirit of all history—the Man Universal. Dr. Newell Dwight Hillis, in speaking of Jesus, says: “The sun above cannot be parcelled out. Nobody’s star, but everybody’s; nobody’s air, but everybody’s; nobody’s sky, but everybody’s; and one greater possession was universal—the man Christ who globed in himself all the qualities of all the races.” And says another: “For him there were no race prejudices, no party lines, no sectarian limits, no favored nation. There was nothing between his love and the world. His heart beat for the world, and, on Calvary, broke for the world.” We need to think only of some of his great utterances to verify these statements. “I am the light of the world,” he declared. What sweep and outreach and compass in the statement. He was not the light of a given people, of a certain locality, of a movement; of a cult, of a sect; but here is one who declares himself to be the light of the world. Again he says: “And I, if I be lifted up from the earth, I will draw all men unto me.” In speaking of human needs which he came to supply, he does not speak of them in terms of
the individual, but as racial needs. “I am the bread of life.” “I am the water of life.” “I am the Good Shepherd.” Not alone the Shepherd of Israel, but the Shepherd of the race. He was the Word made flesh—the universal Word, uttered in the flesh, the universal language. Jesus was not bound by racial ties nor limited by national or continental boundaries; so also did he rise above ties of kinship. He recognized human relationships, to be sure. He was the son of Mary his mother, and as such he honored and obeyed her, but “in his knowledge of himself as Son of God he arose above kindred and country to embrace the world.” His love and mercy are not hemispheric, but spheric. World-wide, universe-filling, is his love.

Deeper than the deepest ocean,
Wider than the widest sea;
Higher than the highest heaven,
And vaster than eternity.

The early disciples failed utterly to catch the sweep of his purposes in the world. They could not comprehend his thought for the race and failed utterly to share with him his world-vision. Do you recall that incident in connection with his ascension, when, about to depart, he drew his followers aside for a bit of counsel and advice? They, perceiving that some new course of action was about to be announced, asked him, saying: “Lord, dost thou at this time restore the kingdom to Israel?” With a mild rebuke and with infinite sadness in his voice, he replied: “It is not for you to know times or seasons, which the Father hath set within his own power. But ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses unto the uttermost parts of the earth.” They were thinking of local issues, he of world-problems. They thought of the Jews—of themselves; he thought of humanity. After the day of Pentecost it still remained difficult for his disciples to comprehend in any adequate fashion the thought of Christ for the world. Peter, the great preacher of Pentecost, was not yet freed from the thraldom of racial narrowness and national exclusiveness. It required a vision and a voice from heaven to compel him to go contrary to custom and long-established precedents.

So it was with the church at Jerusalem. When the scattered disciples had gone everywhere preaching the gospel, and when converts were being won from among the Gentiles, and the church at Antioch had been organized, you will recall that the news of the radical departure from Jewish practice came to the ears of the brethren in the mother-church, and they immediately dispatched their wisest and most trusted brethren to Antioch to look into the matter. They could not grasp the universal idea of Christianity. Not until Paul came to the leadership of the early Christian movement did there come any clear appreciation of the world-encompassing mission of Christianity. Paul seemed to perceive clearly the universal elements of the gospel, and under his leadership a world-movement was begun. He was the first Christian expansionist and imperialist. He saw in clearest outline that Christ was the Savior of the world and that Christianity was a world-power. He saw that the “gospel was the power of God
unto salvation to everyone” who would believe it.

With this world-view Paul began a movement whose program included the evangelization of all nations. This movement persisted for some time, but was finally checked by the controversial spirit that crept into the churches. As the churches multiplied and as the membership of the churches became more heterogeneous, problems increased in number and importance. Great theological questions sprang into being, and perplexing ecclesiastical problems confronted the churches. Christendom was plunged into controversy and debate and bitterest disputation. Councils were held, creeds were formulated, orthodoxy was defined and delivered once for all. Religious bigotry grew apace and jealousy and hate took the place of charity and brotherly love. For conquest was substituted controversy, and through the centuries down to our own times those controversies have been waged and the main business of the church of Jesus Christ has been forgotten, and the world-encompassing program of Jesus has not been carried out.

Perhaps this was inevitable. Perhaps it was necessary for the Christian church to halt in its onward march and forge out some of these great theological doctrines in order to settle some things once for all and clearly understand the import and importance of them. No one will question that good has come from those early “battles of the creeds,” but every student of church history can only lament that so much of the thought and time and energy of Christianity should have been expended in the warfare of words while the great world-program of Jesus was lost sight of. It is my profound conviction that the policy of controversy has not carried us as far along in the work of kingdom-extension as conquest would have done. We are better grounded in the faith, perhaps, but our going has been pitifully slow and pathetically indifferent. We are more orthodox, but less invincible. We are sectarian in spirit and split in hopelessly confusion, while otherwise we might have been united. The early churches had the faith and the religious experience and the passion for conquest and were divinely commissioned, and thus panoplied they went forth with mighty power and success; but they stopped to define, and their ecclesiastical definitions brought divisions. It is ever thus. We divide when we stop to define. Definition is important. Let us not decry it. But theological definition serves as a check to spiritual conquest. I am not berating the early church nor belittling the stalwart defenders of the faith in the long ago. I am endeavoring to trace the evolution of the Christian policy through the centuries. What I am saying is that the cosmopolitan spirit of Jesus, which the early church in the time of Paul began to realize, was lost in the controversial spirit of succeeding centuries. Not until the rise of the modern mission movement was there any serious attempt to recover this universal spirit so characteristic of early Christianity. The opposition of leading ministers and churches serves to show how thoroughly the universal element of Christianity had been forgotten and neglected. We have come a long way since that day.
in our appreciation of the purpose of Christ raceward; but that we are far short of sharing with Jesus his world-outlook no one will doubt who is at all conversant with the Christian thought of the world today. We are provincial still. We think in terms of continents at best. Our patriotism is deemed exceedingly latitudinous if it takes in the North American continent. And if our cosmopolitan spirit should suddenly become as elastic as the Monroe Doctrine, we would become inflated with pride and begin to boast and brag of our breadth of vision and generosity of spirit.

I know nothing that argues so convincingly of the divine sonship of Jesus and his "other-world" origin as this spirit of the universal that characterizes all of his life and teaching. The greatest men of earth, after all these illuminating centuries, have not attained unto it. How can it be explained, how came it, that there was a man raised up out of the exclusiveness and narrowness and prejudice of his time and people, who preached a cosmopolitan gospel and carried with him into all of his acts and ministries the universal spirit? And why has not this Jewish race, or some other favored race, produced another like unto him during these twenty centuries? There is but one explanation: He was the sent One of God and shared God's thought for the world and God's bigness and broadness and benevolence.

My first deduction from this outstanding characteristic of Jesus is that a provincial people cannot give adequate expression to the universal spirit of Christ and Christianity. It has been aptly said that Christianity has never yet been tried. The principles of the Sermon on the Mount have never been fully applied to society. The high morality of Christianity has never yet been fully incorporated in human life, save in the life of one man. The spirit of Jesus has never imbued any large group of men. The sweep and compass of truth have never yet been presented to the thought of men. The cosmopolitanism of Jesus has never yet been duplicated, and we may well question whether it has been clearly apprehended. We have no men who approach him in the bigness of his thought. We have had men of our own nation who have traveled far and have seen much of the world, and who have had their outlook upon life and their sympathies greatly enlarged; but they have returned with provincial ideas of internationalism and world-problems. They have drawn the color-line, or have made race distinctions, or have recognized continental boundaries where none should have existed. Hear our greatest men talk tariff. It is tariff for the United States, which, being interpreted, means tariff for us. How would it seem for the nations of the world, headed by their most gifted statesmen, deliberately to set about to frame laws for the benefit of all mankind irrespective of race or nation, color or previous condition of servitude? How would it seem to have a Democratic House and a Republican Senate undertake to devise a tariff policy that would work good to all the nations? I need only hint at such an impossible procedure to have you see how far short we are of the spirit of Jesus. Yet loud is our boast that we have world-relations,
and that we are committed to the doctrine of the "brotherhood of man." We stoutly maintain our faith in "brotherhood"; but we see to it that we choose our brothers and that the logic of the doctrine does not lead us into uncongenial and inconvenient relationships. We accept the statement of the great apostle that "God has made of one blood all the nations of the earth," but we do not care publicly to recognize the kinship which that fact would imply. We do not bank much on "blood" anyway. Color is so much more important than blood. If the color is white, "we be brethren," but if it shades off into brown or yellow—not to say black—then we are only distantly related. We are related only through marriage, don't you know. We are afraid to follow the logic of our belief in the brotherhood of all men—not of the white man, nor of the red man, nor of the yellow man, but of all men. Such an attitude toward the world of men and the races of men can never reflect the universal character of Christianity or embody the spirit of Jesus. You cannot squeeze a continent into a county—although the county happens to be in Texas. No more can we give full expression to a world-religion by community ideas. Our efforts may be expended chiefly on community needs and community problems; but our eyes must be upon world-horizons. Our hands may minister to the wants of those about us, but behind those ministering hands of ours must be hearts that take in the whole wide world. It requires a universal gospel, universally proclaimed, to give full expression to the love of God and the purposes of God as he has revealed them in the person of Jesus Christ his Son.

The second inference I draw from the cosmopolitan spirit of Jesus is that all missionary endeavor is conditioned on the appreciation of the universal element of Christianity. In the universal spirit of Christ is to be found the fundamental missionary appeal. God's love and Christ's redemptive work are for all. God's beneficence extends to all. He purposes that all men should come into the knowledge of himself and his saving truth. He wills that none should perish. His plan of redemption contemplates the whole human race. The Jew had no such conception of God and his love for the race. "They were the people and wisdom would die with them." There is strong suggestion that it was Jewish exclusiveness that sent Jonah in flight when commanded of Jehovah to go to Nineveh. Nineveh was a heathen city, and, because heathen, it could not be that Jehovah's love and mercy could be extended to it. Rather than go beyond the confines of national exclusiveness and racial pride, Jonah fled to Tarshish and there took to the sea to get away from the duty imposed upon him. The last chapter of the book is the story of an attempt on Jehovah's part to shame Jonah out of his littleness and narrowness. To one who reads the Book of Jonah aright the whole program of Christian missions may there be found. Many permit the whale to blind their eyes to the revelation of the universality of love which God makes in the book. Not until Christian men and churches come to see, as Jonah came to see, that God loves the world, and that his redemption is race-wide, can
there be any effective and far-reaching movement for the evangelization of the world. Our whole missionary propaganda is based upon this great truth. Not the Great Commission, but John 3:16 is the utterance that gives impulse to all movements for the evangelization of men. "For God so loved the world, that he gave his Son." Let a church believe this—let a group of men believe it—and the inevitable result will be that they will be impelled and irresistibly compelled to declare this good news to the wide world, to every tribe and nation. It was to make this truth known that Jesus came from high heaven. God loved the world, and Christ emptied himself of his glory and took upon himself our humanity that he might utter this fact to men in terms of the flesh. God thought love toward a sinful race, and Jesus became the Word that uttered that thought to men. God loved the world, and the apostles went forth to make it known to others. God loved the whole human race, and William Carey and the Judsons and a great army of men and women since their day have gone forth to make that love universally known. We go and keep going, because back of our going is the eternal, universal, world-encompassing love of Jehovah with his heart "still swollen with love unsaid." This is the master-motive of missions and the supreme dynamic for world-conquest.

My conviction is that there is coming to the churches everywhere an increasing realization and appreciation of this truth, producing a greatly enlarged circle of sympathy and service. This larger spirit sometimes takes the form of impatience with the existing methods of church activities. It frequently breaks with the church altogether. It declares, in its zeal, that organized Christianity misrepresents the spirit of its Founder because of its narrowness and selfishness. It goes forth without the church and without the sanction of the church to carry out what it believes to be the purpose of Christ. Sometimes this enlarging and ever-broadening spirit expresses itself in organizations apart from the church, which, it thinks, with their greater freedom can better serve the interests of the Kingdom. The many Christian associations and movements, but indirectly associated with the church, are sometimes cited as an expression of this growing cosmopolitan spirit. Some even declare that the decrease in the number of candidates for the ministry is attributable to this new spirit. They say that men are coming to see that Christianity is something more than a system of truth to be declared by word of mouth and proclaimed from pulpits; that it is something to be inducted into business and society; something to infuse into our industrial relations, and therefore the need is not so much for more ministers as it is for Christian men and women who will carry the principles of the gospel into every relationship of life. The new movement is an attempt to permit the religion of Jesus to filter through and out of and beyond the confines of the meeting-house and the local interests of the Christian group. I am not careful to affirm or deny these statements. My thought is concerning the enlarging outlook that is coming to Christian men everywhere. Our churches, instead of
becoming stagnated and obsolete, are coming into their own in these days in which we live. They are catching the vision of the wider world as never before and are feeling an ever-deepening sense of obligation to this wider world. We are following the gleam of this great truth of which we have been speaking—the universal purpose of Jesus. Our church activities are broadening and lengthening, and as a result our work is heightening. We have not realized the dream of the Master in sending us forth, but we find ourselves today in the process of attaining unto it. The new awakening is upon us, and there is being slowly created a world-consciousness which is a prophecy of better days in the future. We have been a long time attaining unto a national consciousness—some indeed have not yet attained it; but everywhere there is a growing inclination to lift our eyes and look upon the world-fields. As never before we are striving to “climb to those turrets where the eye sees the world as one vast plain, and one boundless sweep of sky.” These enlarging horizons are lifting us out of our narrowness and exclusiveness, and out of our provincialism, and giving us glimpses of regions beyond. The arts and inventions, this great European war with all of its devastation, the new methods of traffic in air and under water, are all conspiring to compel us to think larger thoughts than aforetime. Modern progress is carrying us along, whether we will or no, to larger things. We can no longer be little and local and selfish in our sympathies and service.

Our Protestant churches are becoming inoculated. They are enlarging their programs. They are multiplying their activities. They are pushing back the confines of their parishes and widening the fields of operation. I have been studying programs of recent religious conventions. The themes discussed are most varied. A decade ago such themes were unheard of in many religious bodies. Missions, Stewardship, evangelism, Sunday school, Christian education, temperance—these are not unusual. But to hear discussed such subjects as social service, white-slave traffic, industrial reform, child labor, tenement housing, Belgian sufferers, Christian diplomacy, and internationalism is quite a new thing under the sun. These do not exhaust the list, for there are subjects pertaining to widows’ pensions, pensions for aged ministers, interdenominationalism, comity, federation, Christian union, after the war, what?

Let no man say that the church is asleep on its job or that it is unresponsive to the quickening spirit of modern times. These discussions mark a new day in the work of the extension and establishment of the Kingdom of God. Never again will the churches of Christ be content with the doing of small things. Never again shall we be satisfied to preach merely an individual gospel, and a Christianity that exhausts its program in community affairs. Henceforth the gospel must go to the individual, and through the individual touch earth’s remotest bounds. No amount of theological disputation, creedal adjustment, ecclesiastical juggling, denominational quibbling, will stay the churches from the prosecution of their divine mission.

I conclude with an appeal for men and women with the cosmopolitan spirit—men and women with wideness
of vision and outlook. No longer are we measuring men by avoirdupois. Big men are not necessarily big in bulk. Great men are not men with swollen fortunes and occupying exalted positions. Many small men are rattling around in large places. He is great who has a great vision of things and looks out upon a great world. Outlook and horizon are essential to bigness. You cannot grow big men in a cow lot. You cannot grow cosmopolitan spirits by studying county maps. Great characters cannot be produced by interests that are purely local and selfish. One must have breadth and compass and upreach and outreach if one would be great of heart or strong of soul. It is not where we go, or how far we travel, that broadens us. It is the open mind, the expansive heart, the uplifting eyes, the retreating sky line, that makes us kin to Christ and gives us that spirit of the universal that characterized his life and spirit. The great need today is the need of men of this spirit—men who have caught the world-spirit and who can think in terms of continents. We need men who have come to a world-consciousness, big men, sun-crowned men,

Men with Empires in their bosoms,
Men with eras in their brains.

Small men cannot solve great problems, such as confront the world today. Little men cannot lead out in great enterprise. And what we need in politics, in social service, in education, in the work of the church in every department are men of vision and grasp of mind and a patriotism that is as universal as the race. The bane of the nation today is the men in politics who cannot see beyond the “pork-barrel” and the wants of their own constituents. And who will deny that the church of Christ has not suffered much by the littleness and narrowness and short-sightedness of its leaders. The “sorrows of the wider world” seem never to have beaten in upon their hearts. The local church is occupied with the problem of maintaining itself and keeping up the appointments of the sanctuary and paying the pastor’s salary and the pittance to the sexton, and paying for light and heat. These matters mark the outer limits of many a church’s concern and indicate the largest boundaries of its generosity. These endeavors exhaust the program of not a few institutions calling themselves churches. Such conceptions and such leadership will never compass the world’s needs, nor can they ever accomplish the mission of the church in this world as Jesus outlined it twenty centuries ago.

We must begin to grow bigger men. Our sons and daughters must begin to study world-maps. They must be taught to think in terms of continents and hemispheres. They must have a patriotism that is race-inclusive, horizons that are limited only by human need and Christian opportunity. If there is one utterance of Jesus that we need to ponder longer than another in these days it is this: “Lift up your eyes and look upon the fields”—the world-fields. The upward look and the outward reach are what every church needs. We must elevate our eyes if we would energize our hands. We must clearly see before we greatly serve. We must see the vision splendid and hear the Macedonian cry before we take ship for the farther shore.
If the poet feels that it is impossible to give a worthy description of the starry sky, and confesses that the humblest flower of the field awakens thoughts which lie "too deep for tears"; if the artist acknowledges that he can never hope to put on canvas an adequate expression of what he sees on a cloud-capped mountain, or on some lonely moor by moonlight, or in the infinite reaches of the ocean; and if the man of science, even at the close of a long and fruitful life, spent in the investigation of a single one of the many problems of Nature, declares that all his knowledge is like the handful of pebbles which a child picks up on the wide beach of the sea, how shall any man, though possessing the combined gifts of poet, artist, and man of science, adequately set forth the greatness and the glory of a human spirit and of a pure human life?

"What a piece of work is man! How noble in reason, how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!"

If we may speak thus of man—of any true and worthy representative of the race—what pen shall worthy portray the greatness of Jesus,

... who wrought
With human hands the creed of creeds,
In loveliness of perfect deeds
More strong than all poetic thought;

The task is indeed impossible. All attempts to perform it will ever fall far short of perfect success. But nevertheless the attempt ought to be made. If the proper study of mankind is man, then the study of the greatness of Jesus makes a pre-eminent claim on the thought of mankind. Such study, carried on in a humble spirit and in the love of the truth, will ever fructify the hearts and inspire the courage of men.

There are several ways of approaching the subject of the greatness of Jesus. We might begin with other famous prophets of the unseen, with Confucius and Buddha, with Zeno and Socrates, with Zoroaster and Mohammed, and after getting near to them, and having seen God and man through their eyes, pass on to the gospel and life of the Jewish Master. This is a long way and sometimes monotonous, yet a way that leads at last to valuable results. It is much to see wherein and how far Jesus towers above Socrates and Buddha and the rest, as also to recognize what they have in common. From this point of view we gain an impression of the greatness of Jesus which makes us confident that his religion is destined to supplant all others yet known among men.

Or, again, we may approach Jesus by way of a study of what Christianity
has wrought in the earth. We may even cite his own words in support of this method—his word that a tree is known by its fruit. And yet this way of approach is not so simple as it may at first appear. For there is much in Christianity that cannot claim to have sprung from Jesus, much indeed that is hostile to the pure gospel that he taught.

If we are to approach Jesus through the works of Christianity, we must in some way learn to recognize those elements of Christianity which really flow from him. Otherwise we shall form most erroneous views of his greatness. And this study of Christian history, to find out what that bears the name Christian is really from Christ, is long and laborious. It has surprises and disappointments. Some of the good in so-called Christian civilization is not from Jesus, even indirectly, and much of the evil in this civilization has come, not indeed from Jesus, but from the misunderstanding of Jesus among his disciples. Yet when we at last find out the genuine fruits of the tree, that is, the gospel, then we gain a worthy impression of the greatness of that personal character and life which made these fruits possible. If the effect is unparalleled in all history, then the cause, too, is without parallel.

A third way of approaching our subject would be a study of what the disciples of Jesus have said of his greatness. This way has its own interest and value, but also its own perils. The opinions differ so widely that if we had them all spread out before us, or at least the leading opinions, we might feel it a hopeless task to find our way through them to solid ground.

In some of the earlier centuries men saw the greatness of Jesus in his nature, in what they supposed he was and had been from eternity; but in modern times many Christians see the greatness of Jesus, not in what he was by birth, but in what he became by the free exercise of his will. If we look at him through the eyes of the writer of the Fourth Gospel, we shall doubtless see the secret of his greatness in what he was in himself, while if we look at him through the words attributed to Peter in Acts we shall see the secret of his greatness rather in what he became by the grace of God.

If opinions of Jesus within the New Testament itself differ so widely, we shall not be surprised at the differences to be met in the following centuries. It is obvious that this way to a satisfactory view of the greatness of Jesus is beset with great difficulties. If we had the skill and the patience to find out what all the independent disciples of Jesus have held in common with regard to his greatness, we might be on a safe road to a worthy view on the subject, but who has ever had that skill and patience?

There is yet another way of approaching the subject of the greatness of Jesus, and that is the direct independent study of Jesus himself. This is the shortest way of all, the safest, the most satisfactory. The other ways are helpful; this alone is sufficient.

When now we analyze the words and life of Jesus with care and sympathy, what do we learn of his personal achievements? In what element or elements do we find the secret of his world-wide and ever-enduring power? His life
THE GREATNESS OF JESUS

was short, his stage was narrow, and his audience largely indifferent or hostile. By what magic did he lay hold on the mind and the heart of the race so deeply that his vision of a heavenly kingdom has become the foremost motive power in the bosom of humanity? Was it by an intellect greater than that of Shakespere? Was it by a will more indomitable than that of Caesar or Washington? Was it by a tenderness and sympathy greater than any mother’s? Or was it by a unique combination of all these sovereign qualities? Surely no competent student will deny that Jesus was a man of great and luminous intellect. This fact is evident in his grasp of Old Testament history and teaching, evident also in the simplicity and clearness and universality of his own religious thought, and evident in the ease with which, though untrained in the schools and living a life of manual toil, he met and silenced the most astute and learned scribes of his day.

In like manner, no one who is acquainted with the life of Jesus will question that he had a will equal to the severest imaginable strain. He had the strength to refuse a crown. He had the strength to stand absolutely alone at the close of his ministry and to declare himself the Messiah. He had the strength to meet voluntarily the shame and terror of the most ignominious and cruel death. Again, no one but a man of supreme will-power could have resisted the solicitation of his own mother and brothers to turn aside from a public career, and have resisted the whole stifling worldly trend of the Jewish religion in which he had been brought up and whose hopes were dearer to him than life.

It is plain, too, that Jesus had the charm of a tender and affectionate heart. Recall how he said that they who did the will of God were mother and sister and brother to him; how he bore with Judas up to the last moment; how he took the children in his arms and blessed them fervently; how he said to a poor sinner, “Neither do I condemn thee: go and sin no more”; how he wept over Jerusalem, which was about to crucify him, and with what tenderness he spoke of God.

But though Jesus possessed such a mind and will and heart as have been briefly indicated, these did not constitute his greatness; these did not make him our hope. There was something beyond and beneath these, something more subtle and powerful. The way he used his mind and will and heart was more significant than the original quality and endowment of each. His inner experience of religious truth was something more momentous for him and for the world than mere intellectual power or strength of will or tenderness of heart.

Here indeed we stand at the threshold of the Holy of Holies, the realm in which the greatness of Jesus was wrought out in his life as boy and youth and man. That truth of which he had a unique experience was God—the character, the loving presence, and infinite good-will of God. This experience pervaded his mind, determined his will, and inspired his heart. It was this experience, this knowledge of God through experience, that made him the hope of the world, the supreme guide and inspirer of men.
It was his trust in God as his Father and the Father of all men, his assurance of the love of God, and a life wonderfully conformed to this faith, that gave to him his unspeakable and imperishable spiritual influence.

So the greatness of Jesus lay in his power of trusting, and leading others to trust, God. Other men have possessed some measure of this same power, especially some of his disciples, but no one has possessed it in a degree approaching the fullness of his power. He stands alone and far above the great spiritual prophets who were before him; and as regards his disciples and their attainment in any future age, his position will of necessity always be unique.

To explain how Jesus reached this supremacy, how much he owed to his richly endowed ancestors and how much to his own endeavors, is a problem that no one has solved. But we have the great and comforting assurance that the distinctive greatness of Jesus presupposes no elements that are not present in some degree in every human spirit. That greatness is the goal set before his followers, not in mockery, as essentially unattainable by them, but in divine hope and confidence. This goal they are ever to approach, and in approaching they find redemption and peace. What Jesus experienced of God and love we may experience in some measure, and through that experience we come consciously into spiritual life.

The greatness of Jesus is a prophecy of the ultimate greatness of humanity. It is not a fact to make man despair, but to breathe into him an undying inspiration. One may despair of approaching Shakespere. We do not believe, or desire, that all Englishmen and eventually all men of all races should become like him. Here one faces greatness that is primarily intellectual. But the greatness of Jesus, as we have seen, is something immeasurably beyond this, for it is perfection of character, of trust and love and all the qualities nourished by their overflow; and character, though it may be missed by a Shakespere—character of the finest order may be surely achieved by the plain man on the common road. That it is achieved there, more and more widely, is chiefly due, on the confession of those who achieve, to the inspiration that still flows from Jesus.
In the year of grace 1529, at a meeting of the motley and cumbersome collection of secular and ecclesiastical potentates that constituted the Diet of the mediaeval German Empire, a minority of these rulers offered a joint protest to the emperor and the majority against a contemplated attack upon their rights. As far as concerned the deepest interests of men in general, the occasion was comparatively trivial, for it mattered little to the world then, as it does now, if some ecclesiast or princeling were to lose his special privileges. The mightiest influences in human affairs derive but little of their power from the will of officials or hereditary rulers. Notwithstanding, the occurrence was very significant inasmuch as the Empire enjoyed a great traditional prestige even in those later days of its decadent power, and because this protest announced to all the peoples within the Empire, and to all the other European nations that still professed a nominal connection with it, that a new political combination had arisen in support of a religious principle or profession. It was a sign of the times.

It may be that few of these men were deeply or intelligently in sympathy with religion for its own sake or cared very much for the liberties of the multitudes whose destinies were to be affected by their act. It may be that their act was prompted by selfish political considerations, but their protest was in support of a religious faith, and it helped to force upon the attention of Europe the significance of the challenge which the brave monk, Martin Luther, had hurled into the face of the Roman papacy a few years before. It was the act of these protesters that gave to all who associated themselves thereafter with the opposition to Roman Catholicism the name they were to bear for all time to come—Protestants. As time passed, great companies of men rose up in many lands to join in further protests—no longer mainly against the claims of the heads of a great political system with its heritage of authority based upon its doings in the past, but against a greater and more dreaded system with its claims to a higher authority—the Roman Catholic church. The whole revolutionary movement that swept so swiftly over a larger portion of Europe may be properly denoted by the term Protestantism. Our attention will be mostly confined to the religious side of it.

At the outset of this study it is to be granted that Protestantism cannot be understood apart from its relation to
the Catholicism against which it projected itself. The name is not on that account, however, significant of a merely negative attitude. Catholic controversialists have continued to this day to reiterate this old charge against it. In those early days of Protestant history, when the bitter struggles in defense of the new profession naturally called forth a determined polemic against Catholicism, there was some plausibility in the accusation; but when the story of the rise and progress of Protestantism is told, when its powerful creations in many spheres of life are exhibited to the student, the absurdity of the view that Protestantism is simply a negation of Catholicism becomes evident. It is one of the greatest positive constructive forces that has appeared in human life.

It is true that the outburst of this new power brought about for a time a degree of turmoil and confusion that was fairly appalling to lovers of peace and quiet. To such people it must have seemed at times that Protestantism was just destruction let loose. For accepted maxims of life were contradicted, society in many places was disintegrated, economic conditions were turned upside down, revolutions were started, wars broke out in many lands, blood was shed like water, thrones toppled, and the great church was rent in pieces. "Prophets" at times went hither and thither proclaiming that the end of the world was at hand, and attempts were actually made to set up a visible kingdom of Christ on the earth. The storm began to calm down after a while. From the time that Calvin's theocracy was firmly established at Geneva till the Westminster Confes-
custom and tradition. Fourthly, there was the instinct for order with which every new movement must reckon. The Protestant leaders found it practically necessary to adjust themselves to these conditions. The general outcome was a partial compromise. There was a checking of the religious insurrection on the one hand, and an alteration of the terms and forms of the old faith in a modern direction on the other hand. Protestantism was not altogether a revolution. In the life of Christendom it was truly a reformation rather than a revolution.

But was the Protestantism that came to expression in the institutions that bear its name in the sixteenth and seventeenth centuries truly and fundamentally religious? Was it not rather a watering down of religion, a pruning of the true Christianity in order to adjust it to the demands of the rational intelligence and the secular life and its institutions? I am firmly convinced that it was the former. The very fact that the men who have been designated by the popular mind as its greatest representatives were the religious teachers and reformers, and the fact that the Protestant states that arose invariably issued a confession of faith upholds this view. The history of the creation of Protestantism and of the development of its life proves it. Protestantism is a specific interpretation of Christianity.

1. Historical Sources of Protestantism

Protestantism was fed by far-off fountains that sprang up in those mountain recesses of human life where lowly people, mostly unobserved by statesmen or high ecclesiastics, cultivated a simpler and purer faith than that which held the high places of the earth. It is now pretty certain that a non-churchly and non-sacramental type of Christian faith lived on through the Dark Ages before mediaeval Europe was born. Albert H. Newman says: "That there were hosts of true believers during the darkest ages of Christian history can by no means be doubted." When the Cluniac revival of religion in the Catholic church produced a purification and great extension of monastic orders until the monastic ideal of life was accepted as the Catholic Christian ideal, this layman's faith also grew and flourished. The story of Peter de Bruys, Henry of Lausanne, and Arnold of Brescia proves that they who maintained this other type of faith were by no means ignorant people. Their success in
France, Germany, the Netherlands, and Italy created alarm in the ranks of the orthodox. For they undermined the very foundations of the Catholic system. Infant baptism, intercessions for the dead, sacrifices, prayers to saints, consecration of holy days and places, veneration of relics, and similar practices were powerfully attacked, and that not merely on rational grounds, but on the ground that these things violate the spirituality and moral purity of the Christian faith. Their ideal was likeness to Jesus in the common relations of life.

The great work of the Waldenses in translating the Scriptures into the vernacular and circulating them far and wide drew upon these devoted people the persecuting zeal of the monks. The deadly inquisition for heresy was set to work. The story of its horrors cannot be told here, nor the story of the splendid resistance of these evangelicals. Suffice it to say that, while these people were forced to do most of their work in secret, the faith they held could not be extirpated. When the church became more and more entangled in politics and forgot the needs of the masses, increasing multitudes got more and more out of hand and followed their own inclination. The result was the appearance of two popular types of religion side by side. The one was the priestly, sacramental religion that multiplied its rites and its intercessors, that went on great pilgrimages to holy shrines, that prayed to Mary and a host of departed "saints," that paid for prayers and masses, that frequented the confessional, that purchased indulgences, that trembled at the prospect of the Judgment Day and hell, and shrank in terror from Christ, the awful Judge. The other was a religion that loved the words of Jesus, that tried to follow his steps, that nurtured love and a tender conscience, whose priests were the whole communion of believers, whose invisible altars were on the common highways of life—a religion that sought the favor neither of princes nor of ecclesiastics, and that appeared at its best in the family circle and not in the monastery or the nunnery. It was intelligent because it was particularly a Bible-reading religion.

This was the main religious source of Protestantism. But for its antecedent operations throughout Europe Luther would probably never have been heard from or would have spoken to deaf ears. If Protestantism was characterized by its emphasis on the authority of the Bible, the explanation lies here. It was not simply because of the exigencies of controversy. It was not simply because it was found that the weapon which the Catholic church had forged for its own defense when it made a canon of sacred Scripture could be used to smite its maker to the ground. But it was mainly because the spirit that inspired Protestant religion and enabled it to endure the storms of the times had been, and continued to be, nourished on the Bible.

Tributary to this powerful current was the growing demand for a morality that would be personal and pure. If it is true that the penitential system of the church grew out of the effort to train the rude masses in a knowledge of the obligations of the Christian life, it is also true that the necessity of securing large funds for its purposes led the church to turn its
The penitential system was used as a method of evading direct responsibility and of bargaining for absolution from guilt. The moral reforms which the monks sought tended to arouse sluggish consciences for a time, but the monastic institutions tended in a double way to aggravate the evils of the times. For the ascetic ideal tends to the disparagement of the common things of life and, consequently, to the minimizing of moral failure in common things. Also, the very success of monasticism and its admission to a high place in the church's system led to a corruption of monastic morals to such an extent that the common people in many places looked upon the cassock of the priest and the begging-bowl of the friar with uncondescended scorn. Neither of them could be trusted at large. Lay morality was higher than the morality of the priest and the monk.

Another tributary influence sprang from the growing sense of personal worth. The gradual breakdown of the older feudalism and the reduction of the serf or villein who was bound to the soil to the level of the chattels of a distant master were matched by the development of commerce in connection with the crusades, the growth of large cities, the increasing demands for artisans in these cities, the substitution of the money-wage for payment in kind, the organization of workingmen's gilds for mutual advantage and the higher exaltation of the individual. The new industrial and social conditions in the cities aroused new hopes in the minds of the country peasantry. Organizations of the peasantry became numerous and powerful. They began to insist on the recognition of rights hitherto denied them. The rising wave of peasant feeling was deeply imbued with the spirit of religion. Intrepid leaders appeared. The Lollards in England, the Hussites in Bohemia, the leagues of the Bundschuh in Germany, were all inspired with a similar spirit. The attempt of the Empire, on the one hand, and of the Church, on the other hand, to impose upon the people an imperial system that would reduce them all to virtual serfdom only stimulated the risings the more. The Swiss peasants won a great victory and their independence from their imperial masters. The hope of like conquests spread like wildfire throughout Central Europe. Democracy raised its head. The man, kept down by ages of ignorance and oppression, was coming to himself.

There was also the influence of the growing nationalism of Europe. The national spirit was abroad. It supervened upon feudalism. Both emperors and popes feared it, for it contested their claims, and ultimately thwarted the ambitions of both. The affirmation of national rights became a rallying-cry for those who protested against the pecuniary exactions of the papacy and the draining away of the country's revenues to fill the coffers of a foreign prelate. The English, the Scotch, the French, and the Spaniards were rapidly realizing their national ambitions. The Wycliffian Reformation in England and the Hussite Reformation in Bohemia owed their success in no small degree to their intimate connection with the national aspirations in both countries. National aspirations were rising among the Germans, the Dutch, the Italians,
and elsewhere. The papacy first and the Empire next were the chief outer obstacles to the realization of these hopes. Religion took on a national character. The aim of bringing the church in each country under the control of the government of the country gained backing steadily. Protestantism gave the signal to make the religion of the land a function of the state. The state was no longer to be viewed as merely secular, no longer of merely earthly origin. It was founded by heaven and its rights were divine. The natural had become the holy.

A single word only need be said about the Renaissance. The revival of learning affected directly at first only the intellectuals, but its influence was bound to permeate whole communities in course of time. It liberated the mind from bondage to authority in the realm of knowledge and thereby gave support to the growing religious freedom. It revived the interest in the distant past and stimulated a search for the true Christian beginnings. It opened the way to new interpretations of the Christian Scriptures. It reaffirmed the competency of the human reason to discover truth in any realm. It brought the pretensions of many of the accredited church leaders into contempt by exposing their ignorance. It strengthened confidence in the worth of the natural as against a narrow supra-naturalism. It gave new strength to the scientific impulse and the desire for discovery and invention in all realms of knowledge. It threw broadcast the invitation to come to nature and learn her secret from herself.

Protestantism was an outcome of the union of these forces and the penetration of them all by the spirit of religious revival. The manner in which they were combined varied greatly in different countries and in different groups in the same countries, but it is not difficult to discover one prevailing trend amid their differences. This, I trust, will become manifest by an analysis of Protestantism from various points of view.

[To be concluded]
THE PERMANENT VALUE OF THE PRIMITIVE CHRISTIAN ESCHATOLOGY

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Unless all signs fail the most marked issue of the next few years in our evangelical theology will be eschatology. And back of our view of the meaning of eschatology will be our attitude toward the Scriptures. Here the issue is, as much as anything, one of method. How are we to gain the everlasting gospel from current conceptions of what that gospel is? This is a real task, worthy of real thinking. We may well pray that in our efforts to get at the heart of the gospel we shall be free from temptation to harsh judgments of others, and particularly of such rhetorical descriptions of their views as may do them injustice. Believing as we do that eschatological pictures of the early church are symbols rather than realities, we also believe that the truths they represent are of the utmost importance for anyone who would understand the Christian religion.

By the term “the primitive Christian eschatology” we do not mean a particular system of eschatological doctrine, for no “system” was elaborated, as in the Jewish apocalypses, which may be called by this name. Nor do we mean in particular the early apostolic eschatology, nor that of St. Paul, or of the Apocalypse of John, nor even that of our Lord himself. But we mean, rather, the whole general attitude of early Christianity: its view of the nearness of the end, the immediate coming of the Messiah (Jesus) on the clouds of heaven to establish the Kingdom of God; the resurrection of the dead, in the flesh, before the impending judgment; the reward of “life” or of condemnation to follow; the extermination or annihilation of evil, or of its power over the world; and the final consummation.

The world of ideas into which these phrases introduce us is one which is strange and bizarre to the modern man. Our present-day Christianity places the emphasis elsewhere than on these doctrines; we are even constrained to explain away, or to offer apology for, the presence of such teachings in the New Testament. In this respect the sermons of today offer a decided contrast to the sermons of a generation ago, to which our fathers, and perhaps we ourselves in youth, listened without protest. Eschatology does not hold the place today in popular Christianity that it once held; yet even so, though eschatology was an integral part of Christian teaching until recently, it has not held for centuries the position it held in primitive Christianity. Within three centuries of the founding of Christianity the eschatological emphasis and point of view had been largely lost. The historian does not have any great difficulty in outlining the course of this change: it came gradually, but inevitably, as Christianity spread over the Roman Empire, and as the church developed into a great world-wide institution.
And the historian will be the last man to deny the *continuity* of the religion in which this great and fundamental change was effected. For before the close of the first century an interpretation of Christianity was presented which was practically non-eschatological, and which nevertheless claimed to be the true representation of Christ's life upon earth and his continuing life in his believers, an interpretation of the most profound and far-reaching importance for all Christian theology—the Gospel According to St. John. However, for our present purpose, the Fourth Gospel must be ignored—simply because it is an interpretation, a transvaluation of the primitive message. For we are concerned with the primitive eschatology which lay back of the Gospel of John, and which filled a place in the earliest Christian teaching which it does not at all fill in this Gospel.

What are we to make of this primitive eschatology? What suggestion have we to offer the modern Christian man or woman who is perplexed by these doctrines?

I

Let us first consider the significance of Jewish eschatology in general as a historical phenomenon. Although all religions have had something to offer their adherents relative to life beyond the grave, some solution of the problems of sin and righteousness as related to the end of man, of suffering and death of mortals as related to the eternal existence of the divine Being or beings, yet the Hebrew religion, in its late post-exilic form, went far beyond the dim longings and speculations which characterized almost all other faiths. It was not content with the prospect of mere continuity of existence, the disembodied state of the spirits in Sheol, without joy, without God, without light or even life in any true sense. The deep craving for realism which is to be seen in all Hebrew thought forced onward the growth of faith in something more tangible and living. Hence the notions of a restoration to earthly existence and of a realization upon this earth of the ideal of religious satisfaction and bliss were eagerly seized and held fast.

This much, namely, the *urge* toward a realistic conception of future bliss, can be at once accounted for as indigenous to Hebrew religious thought; but the notions which were seized upon as expressing and guaranteeing this hope, whence did they come?

It has been suggested that the rise of eschatology in Judaism is to be traced to contact with Persian thought during the early post-exilic period. In the doctrines of resurrection and final judgment, the final victory of God over the power of evil (Satan), and the establishment of the reign of God are to be seen indications of this influence.1 And again, these notions go back still farther, to old oriental mythologoumena of great antiquity. The probability that this source is to be admitted is very strong.

We have not time for a discussion of this matter here and now; but we must mention one more factor which operated concurrently with the two already mentioned, the political-social experiences of the nation. Long before the exile Hebrew prophets had an-

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1 See the materials and discussion in Bousset, *Religion des Judäentums*, 2d ed., chap. xxv.
nounced to the people the coming of the Day of the Lord, a day of vengeance upon the enemies of Israel, a day of retribution to the sinners and disobedient among the holy people itself (i.e., the people devoted and specially related to Jehovah); to follow this, according to Isaiah, was to be a period of exaltation of the nation, when a king of the lineage of David should reign in peace and prosperity over a "redeemed" people. It was this nationalistic hope which contributed most largely to the expectations of outward magnificence which characterized the popular eschatology in the later period. As time went on, and this hope failed of realization, it was continually deferred and postponed; through all the varied political experiences of the nation the people clung fast to this expectation, and insisted upon a this-worldly realization of the promises contained in the Law and the Prophets. It rendered inevitable the this-worldly character of the early Christian hope; a purely other-worldly eschatology, in which the clouds of heaven, the resurrection, Gehenna, etc., had no part, would have been simply meaningless. Even the most highly transcendental formulations of the Jewish national hope were not wholly free from this characteristic.

"Prosperity is the blessing of the Old Testament" (Lord Bacon). This is a truth involving the whole social psychology of the Hebrew race. We see it reflected in the narratives of the Old Testament. The stories of Abraham, Jacob, Joseph, Moses, David, are stories of heroes—and ancestors of the Jewish people—who rose through disaster to better things. The significance of this is apparent upon contrasting other national religions of the Orient. Other races delighted in tales of heroes and their adventures, the Greeks in the stories of the *Iliad* and the *Odyssey*, the Indians in the stories of the *Mahabharata* and *Ramayana,* such was the social-psychological foundation of epic literature. But it is characteristic of Hebrew heroes that their careers were more than series of adventures, misfortunes, or victories; they always had a meaning, what we may call a telic significance. Abraham's migration, Jacob's return to Canaan after his sojourn in Haran, Joseph's marvelous career, Moses' call and achievement in spite of his flight from Egypt as a murderer and an outlaw, all had a single significance: they were led by the hand of God and wrought out his purpose, helping to achieve the destiny of the Hebrew nation, the covenant people of Yahweh. They rose through disaster, under the call and guidance of God, that they might serve his purpose for his people. And this characteristic of teleology is fundamental to Jewish eschatology, which is, from one aspect, nothing more nor less than the expression of this national psychological attitude (or faith) in the realm of religious and political life.

We see the same thing in the appearance of the note of tragedy in Hebrew literature—in the effort to grapple with the *problem* of tragedy. This came at a stage roughly parallel in Greek and Hebrew development, i.e., rather late,

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1 Cf. De la Saussaye, *Religionsgeschichte*, sec. 68; among the Egyptians the myths of the gods excluded and took the place of such hero-tales.
and after the purely narrative and lyrical stages had been for some time attained (Job, and the later Psalms). But, unlike Greek tragedy, the Hebrew did not rest content with the complete portrayal of the tragedy, or with a doctrine of nemesis (or, in Hebrew thought, punishment for sin), but pushed on in search of a deeper meaning—so profound was Hebrew faith in life and in God. The result was the doctrine of sacrificial suffering, of vicarious atonement, such as we see in Isa., chap. 53, and in the Psalms (e.g., 22:24–27?; 51:17; 119:67), and in the doctrine of the expiatory value of the death of the righteous in II Maccabees (chap. 7). The mind could not rest content with the solution of "Job," the view of trouble and disaster as a test of faith, with a restoration of lost earthly goods in the end, though the mind fondly clung to this until bitter experience wrenched it loose; a profounder meaning had to be found: suffering as the means of reconciliation and restoration to a lost ethical status, and recompense effected, not in this present life, but after death.

Final prosperity in spite of apparent failure, success in the end, under the guidance and by the power of God; the confidence that God must hear and answer the cry of his anguished people, that he would surely reward them upon their enemies, that he would restore their vanished glory and their shattered kingdom, that he would save their souls from sin and its consequences, and raise their dead—this faith, growing in ever-purer spirituality, wrung from the souls of Jewish priests and prophets, patriots and seers, through century after century, is something in reality transcending racial psychology, in which it no doubt had its roots. This faith is written large upon their sacred literature, in the stories of the patriarchs, in the hymns of their worship, in their annals, their prophecies and apocalypses, from Genesis to the Apocrypha. Yes, and apart from it, the life and hopes of Jesus of Nazareth, and the hopes which he so readily awakened, would be entirely inexplicable. This faith is the fundamental thing in Jewish eschatology—not ideas borrowed or inherited from old oriental mythology, not the quest for realism in its hope of a future life, not the continual postponement of the realization of its dream of national glory; but all of these drawn together, molded, and welded into one under the compelling influence of a mighty faith. As disaster succeeded disaster, politically, after the brief era of freedom under the Maccabees, the flame of confidence leaped ever higher, not alone in the hearts of Zealot and fanatic, not alone in the hearts of such as defended Jerusalem before its destruction, but in the hearts of the humble, the law-abiding, the scribe and the Pharisee, the dreamer of strange, apocalyptic dreams and the lowly tiller of the soil.

Jewish eschatology gathered up the whole significance of Hebrew literature and thought. Its interpretation of human life and activity, and of the vast, portentous events of history, is a religious interpretation. In fine, Jewish eschatology is its interpretation, its highest unveiling of the meaning of human life and human history. It is not the Christian interpretation; but next to the

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Christian, with all its faults and defects, the bravest and most believing the world has ever known.\(^1\)

The Jewish eschatology is throughout social, not merely individual. God’s Kingdom was “to consist of a regenerated nation, a community in which the divine will should be fulfilled, an organized society interpenetrated, welded together, and shaped to ever higher issues by the actual presence of God.”\(^2\)

It is important that we realize this social character of the Hebrew-Jewish eschatology; herein is its greatest contrast to Greek eschatology, and to much of the thought of life after death today. Doubtless the social-political experience of the nation, which brought eschatology so sharply to the forefront of the people’s attention, was the factor which contributed to the hope its social character. Political disaster awakened the sense of social solidarity. The unsettled conditions of the times, wars, oppression, social discontent, were no doubt active stimuli in the development of apocalyptic. There arose a longing for social salvation from social oppression, though not by social means—rather by means of divine intervention (effective socially, of course).

We see today a situation somewhat similar to that which gave rise to apocalyptic. The revival of interest in apocalyptic speculations among those who are so inclined is a certain indication. But even among those who are not under this influence there is a general questioning in regard to the spiritual meaning, if any, of the Great War. This is a day of large horizons, and in the distance we behold monstrous forces contending: forces of righteousness, or forces of sin? contending against God, or under God and for God? It was so in ancient times, especially in Syria and Palestine. Like the lesser “bumper-states” of today, like Belgium, Poland, Serbia, Roumania, etc., they lay between the mighty empires of the East and the North and the West, and were crushed in the conflicts of their all-powerful neighbors. It was one effect of national oppression upon a realistic national religion, that it gave rise to apocalyptic eschatology. This we may see in “Daniel,” announcing a happy future for “the saints of the Most High,” a social unit. Later writers carried on and enlarged the tradition; it would almost seem to be a law governing this type of literary production that the more unpromising the present the more bizarre and fantastic, exalted and impossible, should be the seer’s program of the future.

From its rise to its final disappearance in Jewish literature apocalyptic eschatology—and all Jewish eschatology, for that matter, but especially apocalyptic—results from the conflict of the theocratic idea with the facts of experience. Not the priestly, legalistic idea of the theocracy only, but the whole notion of the nation as allied to Yahweh,

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\(^1\) In this respect Hebrew eschatology is superior to that of the Egyptian and Indian religions, because their eschatology “was not generated by the religious spirit, but was due to the incorporation of early philosophical speculations into those religions—an incorporation which eventually in Egypt led to the denial of individual immortality, and in India to the Buddha’s denial of the existence of the soul at all” (Jevons, *Introduction to the History of Religion*, 2d ed., pp. 331 f.).

chosen by him, guided and protected and governed by him, was in manifest disagreement with the facts of experience. There was no realization of his blessings in their fulness, no escape from political disaster, or famine, or bloodshed, or scourge of disease, such as would be assured if the theocratic reign of God were an already accomplished fact. Therefore, it could not be otherwise than that the future held this blessing in store, when the time should come, and righteousness and peace take the place of violence and sin; when God himself, or his Messiah, should come to judge the world, and establish his rule over the upright, bringing the departed righteous to life once more, and purifying the earth of sin and of sinners, to be his footstool and throne forever. Such a restoration involved more, now, than a social unit: the whole earth, the heavens, and the sun and stars, were involved in its dénouement. Evil was to be uprooted and destroyed everywhere, and a new cosmos take the place of the present one, which should pass away.\footnote{Contrast to this popular pagan ideas of the time, according to which the world was indeed going from bad to worse, losing its fertility, the regularity of the seasons, harvest and winter and seedtime being confused. But it should end, not in annihilation, but in decay. Soul and spirit should be saved, body and matter being left to degenerate into barren chaos.}

It was this Hebrew eschatology, particularly as developed in apocalyptic Judaism, which was the inheritance of early Christianity, which formed the thought-world of the first believers, and which was the cradle and mold of its earliest formulation of doctrine. This represents the background of the phenomenon with which we have to deal in the New Testament. It is apparent at once that this phenomenon, the primitive eschatology, is no product of Christianity.

II

The earliest announcement of the Christian message was in the words, "Repent, for the kingdom of God is at hand" (Matt. 4:17; Mark 1:15). The Judge stood before the door; men must pay immediate heed to the demand for preparation to meet him. The conceptions of the Kingdom and of the judgment, in the first instance, were in no respect differentiated from the current conceptions. No effort was made to "redefine" or "translate," or "fill with new meaning" the common Jewish conception of the coming era and its mode of introduction. And yet, within two generations, the Christian religion had begun to cast off its inheritance of apocalyptic eschatology as something unnecessary, a burden, a mode of thought and expression unsuited to its genius. How are we to account for this phenomenon?

Various attempted explanations have been offered. Let us next examine some of them.

1. Of historical, but not other, interest is the theory of eighteenth-century rationalism, namely, that eschatology was of the nature of a pious fraud: well-intended, and salutary in its moral results, but a deception.\footnote{Cf. Gibbon, Decline and Fall, II, p. 99 (chap. xv, note 60).} This is only too closely connected with the rationalistic interpretations of our Lord's "messianic claims," as a pious deception of
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others, or, at most, a pious self-deception. It hardly deserves notice today.

2. A more promising explanation is that the eschatological scheme was taken over and understood as an allegory of spiritual realities, and its figurative, symbolic language was adopted and adapted by our Lord to suit his needs in addressing his fellow-countrymen and disciples. This is parallel to his use of parables in his ethical teaching. We have to do with oriental forms of thought and phraseology, both of which were parabolic; the logic of the East was "the logic of the imagination."

But this explanation goes too far, and ignores the character of eschatological symbolism. For here the symbol is both objectively real and subjectively significant. It is involved in the very nature of apocalyptic literature, presupposing as it does visionary experiences as the source of its authority. And it ignores also the fact that Jesus used parabolic language, not only in his ethical teaching, but also in his eschatological teaching—as may be seen in the parables of the last judgment in Matt., chap. 25.

The East never raised the question of sincerity in the use of parabolic language. A mind captivated by the spell of an eschatological world-view lent itself to elaborating the most extravagant, often non-moral, and sometimes non-religious schemes of retribution in the world to come, and methods by which that world should be introduced. And the East never asked if this was meant in good earnest, or only as a symbol or figure of spiritual reality. The stage of culture, and the inherited ways of thinking, alike forbade any such distinctions of reality and unreality in the figures adopted. For instance, it was unnecessary first to question the objective reality of Zechariah's candlestick and olive trees before their symbolic, spiritual character might be understood; they were understood to be objectively real and at the same time spiritually significant, fact and symbol both. In other words, the "allegorical" or "spiritual" interpretation of the concepts of eschatology would not at all dispose of their "reality," as representing actual, objective facts to be realized in the future. A fact was enriched by the discovery of its spiritual significance, not because the spiritual significance was better than the bare fact, but because there were now two meanings where before had been only one; the spiritual meaning in no way dispossessed the literal of its right to exist.

3. Another explanation is that the eschatological hopes of primitive Christianity have in truth been already fulfilled. Pentecost, the fall of Jerusalem, and other succeeding crises in history, such as the barbarian invasions, or the defeat of Arianism, or the Reformation, have marked the stages of this fulfilment. Each crisis in the history of the world or the progress of the church has been a separate coming of Christ. This view has been stated in more careful form by Principal Garvie:

History has offered the authoritative commentary on the prophecy of the Parousia of Christ. The presence and power of his Spirit, the spread of his gospel, the progress of his Kingdom, have been as much a fulfilment of the eschatological teaching of the New Testament as his life and work on earth.
were a fulfilment of messianic prophecy, for fulfilment always transcends prophecy.¹

But it is a question if the Old Testament prophecies were fulfilled in the life of Jesus on earth. Did not he himself look forward to their complete fulfilment at his Parousia? "The things concerning me have a fulfilment" (Luke 22:37) is wrested from its meaning if it is understood that our Lord viewed them as already fulfilled, or to be fulfilled apart from his heavenly Parousia; they have a fulfilment, but that fulfilment is not completed yet. Both the messianic ("regal") prophecies of the Old Testament and the predictions of Jesus have gone unfulfilled. We cannot suppose the first premise of this theory, namely, that one dispensation of prophecy was fulfilled, and then another opened up, more definite than its predecessor but fulfilled far more indefinitely. For both are views of the future which have never yet been realized completely.

It is a further condemnation of this theory that it does not admit the objective reality to Jesus himself of his own message; it is impossible to read in such an interpretation into the records of Jesus’ life contained in the Synoptic Gospels.²

² It must be recognized that eschatological forms of speech and the eschatological temper of mind influenced largely both the form and the matter of Jesus’ teaching. On the other hand, it is not difficult to exaggerate the importance of eschatology in Jesus’ teaching. Also, it is possible that the first Christian century, the first disciples, the closest followers of Jesus, not to say he himself, overestimated the importance of this element. ("However strong Jesus’ belief in eschatology might have been, it was only of secondary importance for his religious life, and for his teaching" [Dobschütz, Eschatology of the Gospels, p. 204.]) Jesus’ teaching began with an eschatological movement, popularized by the preaching of John the Baptist; Jesus’ public activity was immediately preceded by his baptism by John. John’s message was accepted as inspired, and his baptism as “from heaven” (Mark 1:9). Under this influence neither the disciples nor Jesus for a moment questioned the proximity of the judgment, with the succeeding establishment of the Kingdom of God in its full outward splendor. Similarly with the messiahship: this was not the solution of the problem of his own greatness (cf. Bousset, Jesus, 3d ed., pp. 82 ff.: “Thus for Jesus the Messiah-idea was the only possible form of his self-consciousness, and nevertheless, an inadequate form; a necessity, but yet a heavy burden, which he bore in silence almost to the very end of his life; a conviction, which gave him his inner hold upon himself, and at the same time brought him into insoluble outward difficulties”; Dobschütz, op. cit., pp. 172 ff.: “Conscious as he was of a unique position involving a great task as well as a supreme authority, He had no other notion in the language of his people to describe this position than that of Messiah”), but a matter of divine revelation—"a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased" (Mark 1:11). The ground of certitude was not found in his self-consciousness, as Son of God or Son of Man, only, but was partly, no doubt largely, dependent on this (to him) objective experience. The possibility of error was thus vastly reduced; his messianic consciousness was not the self-given answer to his restless questionings, “Who am I? Whence am I?” but was the reflection of a moment of divine revelation. We must beware, with our new psychologizing theology based on modern Western models, in which introspection plays no small part, of mistaking the mind of the ancient East, with its passion for objective, experiential faith. Mistaken, or not mistaken, as to that voice at his baptism, Jesus was no dreamer of idle dreams, no morbidly overwrought or fanatical self-analyst. (See the sound, straightforward passage in J. Weiss, Die Predigt Jesus vom Reiche Gottes, 2d ed., pp. 67 f.)

To sum up: The realistic character of the primitive eschatology is required for the understanding of Jesus’ life and teaching; but yet too much may be made of this element. It must be recognized, but not allowed to carry us away from a sober historical view of the beginnings of Christianity.
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4. What alternative have we left? Only this: frankly to admit that the primitive Christian eschatological hope was mistaken, i.e., was never realized. It was earnest (i.e., not an allegorical representation of transcendent spiritual realities); it was sincere (and no fraud, however "pious"); but like the Jewish hope which gave it birth, of which in fact it was only one particular form, it was doomed to disappointment. And what if it was mistaken? Christianity is not essentially an apocalyptic-eschatological Jewish sect, but a religion of new life. Our Lord himself "knew not the day nor the hour," and deprecated the efforts, common in his time, to compute the "time of the end."

Thus far, it may be urged, we are in agreement with those who accept the whole primitive eschatology, and believe that it is yet to be realized. This is a legitimate belief, but it will not satisfy the modern man, to whom the categories of such thought are an impossibility—he does not conceive the earth as flat, with heaven, or seven heavens, directly above him—and to whom the resurrection of the flesh is simply abhorrent.

The permanent value of the primitive eschatology is to be sought, not in the correspondence of its conceptions with external reality, but in its underlying motive. Certainly its outward form and its element of time are of no account today. The generation of the Lord's hearers passed away, despite his promise, and never saw the Son of Man coming in glory on the clouds of heaven. The setting up of the judgment, the sending out of the angels to gather the elect from all quarters of the earth, the stars falling from heaven, etc.—all this has today no more essential value than the Ptolemaic chart of the heavens, or the geography of the Middle Ages. The world-view of eschatology has gone down before the modern scientific worldview; or, rather, what remained of it after the collapse of its top-heavy time-element. Outlawed by the church, and hunted to its death by science, it survives today only in a few scattered millenarian sects. As a system of thought, an attitude to the world, eschatology is valueless. If not actually rooted in old oriental mythology, it was at any rate imbedded in the old oriental worldview. It is even surprising how rapid was its general disappearance in the Greco-Roman Christian world after the church had broken its early Jewish connections. The primitive eschatology could not endure in Christian history, for it was in truth incapable of denationalization. It was essentially the social

1 Though what preacher today, however orthodox doctrinally in the matter of Christian tradition regarding "the last things," ventures to begin his discourses with the announcement, "The time is fulfilled, and the Kingdom is at hand"? The primitive formulae may be retained, but the eschatological point of view and mode of thought have forever passed away.

2 We have not examined Ritschl's explanation of the primitive eschatology implied in his equation of the Kingdom of God and justification (see his Justification and Reconciliation, pp. 30 ff. [sec. 6]). It is apparent that such a solution is only indirect, owing partly to his method (non-historical), partly to his preconceived definition of the Kingdom as a non-eschatological (supramundane) quantum. Ritschl did not set out to explain the bearing of the primitive eschatology upon the doctrine which he expounds, but rather vice versa, we might say, as far as he touches the question; hence he did not intend an explanation.
hope of a particular group, the Jewish race; it could not abandon its Jewish character and continue to exist. Therefore, the denationalized form of this hope, as it appears in the New Testament (or, more frequently, the national hope expanded and universalized), was a state *contra naturam suam*, and could not persist; it was necessarily only temporary, a transition-stage, impossible of return or restoration once it was passed.

But as a motive, as an effort to understand and explain the course of history and bring human history into contact with the divine, the primitive eschatology must remain of profound interest and value. This motive, as distinguished from the forms of conception in which it found expression, we have already in the earlier part of this paper endeavored to make clear. This motive, which underlay historically the Jewish eschatology, and to which again Jesus and the first Christians returned, is now no doubt considerably weakened. Yet this was by no means the only motive of early Christianity. Side by side in Jesus’ teaching are such sayings as, “Repent, for the Kingdom is at hand,” and, “Ye therefore shall be perfect, as your heavenly Father is perfect.” We can hardly agree to the statement, “Eliminate the eschatology, and Jesus’ ethics remain the same” (Dobschütz, *op. cit.*, p. 13), yet our disagreement is not absolute. It is very nearly the truth. For we really can imagine Jesus teaching in a time when eschatology did not possess the minds of his hearers—or his own mind. As a matter of fact, he has been teaching men in such a way for many generations.

If the formal concepts of eschatology are unessential, what becomes of Jesus’ claim to messiahship, or his consciousness of himself as Messiah? Does messiahship mean anything apart from the eschatological view of religion and history?

It is to be noted that Jesus did not conceive of messiahship in quite the way that the people of his time and nation did.¹ Hence, the “messianic secret.” His contemporaries thought of the Messiah as a mechanical figure, adopted by God to bring in the Kingdom.² Their minds were centered on the coming era, not on the personality of its herald. Jesus adopted the terms the Kingdom and the Messiah (the Son of Man), and yet the meaning which they had for him was different from the meaning they had for others. Necessarily so. And it is a question if he would have used the term Son of Man if another had been available to express his relation to God and men, or if eschatology had not existed. If, however, speculation over such a non-existent condition is unallowable, we may at least feel certain that his consciousness of a

¹ A. Schweitzer suggests that “for Jesus, the purely Jewish consciousness of a transcendental messiahship may itself have been religious, nay even spiritual,” without any modification or transformation (*Quest of the Historical Jesus*, 2d ed., p. 235). But see H. J. Holtzmann, *Das messianische Bewusstsein Jesu* (1907), especially pp. 86–98.

unique relation to God and to humanity was prior to his use of the term Son of Man (Messiah). Certainly, he did not arbitrarily adopt this term, and then undertake to fill the proper rôle which its use in self-designation implied.

III

There was something back of eschatology, more important than its formulated scheme of things: the longing for the reign of God, the realization in this world of fact of the first premise of religion, God's supremacy.

Our soul hath waited for the Lord;
He is our help and our shield.
For our heart shall rejoice in him,
Because we have trusted in his holy name. [Ps. 33: 20 f.]

This is something which is permanent, whether in Judaism or Christianity, the yearning for the realization of "the promises." Whether in the primitive eschatological expectation of a sudden coming of the Kingdom of God, or in the long, patient task of Christian missions, or in the modern social hope—through all we discern one motive: the desire to bring all things, all men, all human life, into harmony with God, to destroy sin and ignorance (or behold their destruction), to bring light and life to the world. Not that the ideal of Christian missions or the ideal of Christian sociology is an exact equivalent to the primitive ideal of the Kingdom of God; or, conversely, that the Kingdom of God is equivalent to the finished church, or the finished social state; but underlying all there is one common motive. And that motive has been transfigured, immortalized, rendered permanent, powerful, and changeless since Jesus baptized it in his blood.

Its greatness is its faith in God: its confidence that God will reveal himself, his purpose, and that all the future, all the present, is in his hands. Instead of paganism, fronting rearward, with its golden age lost in the distant past, here is a faith which looks forward to the approaching future. This is one fundamental difference between Christianity and the religions of Greece and India. All Christian progress lay dormant in that confident outlook toward the ideal future which characterized the primitive eschatology.

Again, its view, not only of history, but also of the individual human life, is teleological: the conditions of this life are not final; another life is the real goal and end of the Christian pathway. The standards of this life must pass away, and the true standard be set up. The true view of human life is not in its relation to the life or death of the body, or the happiness or misery of this present life; but the true view of human life is sub specie aeternitatis, i.e., in its relation to God and eternal life. Hence eschatology was ever the greatest stay and comfort to the persecuted in the days of the martyrs.

Yet its ideal is one of social and not individual blessedness. This is a permanent characteristic. Christ is supreme, under God the Father; he is "the Judge" in a far deeper sense than the original forensic. And he is the Savior and the Judge, not only of erring individuals, but of a world, a human society, the whole vast commonwealth of mankind. Hence Christianity is constantly on the qui vive—or should be so; where
it is not, there Christianity is dead—looking for God’s hand in history. In this sense the church is still an “eschatological community.” Hence the importance, to take a final example, of the modern gospel of social reform. Though this is not the whole of the gospel of the Kingdom of God, though its ideal is not an equivalent to the primitive ideal of the Kingdom, yet it must be recognized at once as God’s will, and a part of the divine program for a new earth. A new earth; but not a new heaven. For let us beware of saying, “When we shall have transformed this world, when men shall have put away their artillery and their battleships as too-dangerous toys; when we shall have cured consumption and cancer and social vice, and uprooted the evils of competitive industry; when we shall have tamed the savagery of this world, behold, we shall have brought down the Kingdom of God to earth.” It is simply untrue to say that God’s Kingdom or reign is incompatible with a perfect civilization, a completely humanized society; it is compatible, but it is another thing. The world can be made far better than it is. And while we have day, let us lay hand to the high task of making it so, with all the might God gives us. But let us not deceive ourselves by saying, “When we have done this, we shall have set up the Kingdom of God.” For the Kingdom of God “cometh not with observation,” nor by human effort.

It was this ideal of a transcendent divine Kingdom, in Christ’s teaching a greater thing than Jewish eschatology could ever produce, which has been the driving force in the Christian social hope—not its equivalent, but its inspiration. And surely this has been found in our own time and in our own experience to be something of permanent value.

MORAL VALUES IN NATIONAL HOLIDAYS

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The moral and social value of national celebrations has always been recognized with more or less clearness. Among primitive peoples the tribal ceremonials, with their dramatic reproduction and representation of crucial occasions in nature and in human life, were observed and valued for their moral and social effects. Through these ceremonials, with their intense emotional reaction, the youths were instructed in the secret practices and historic traditions of the tribe and were taught self-control, endurance, and obedience to the older men. When we pass from primitive peoples to those of a higher culture we find the same appreciation of the social character of the educative process. The educational technique of the Hebrew people was based upon a thorough-
going belief in the value of national festivals in moral education. No doubt formal instruction was given in morals and religion, and fine material was provided for such instruction in a great world-philosophy and in a significant national history ethically conceived and pedagogically written. But the dominant factors in the moral training and the religious development of a Jewish child were the elaborate ceremonials, the imposing institutions, and the national festivals amid which he grew up and which were such vital and pervasive features of his social experience. With the identification of education and instruction, with memorizing and reciting as the important elements of the process, the observance of national holidays for moral purposes suffered an eclipse. But the mistake of the past has been realized, and more and more we are coming to recognize the social aspect of education and to appreciate the wealth of material of moral value furnished by our social life.

The moral values in national holidays must be sought and found in the patriotic character of these social celebrations. Reduced to its lowest terms patriotism signifies loyalty, with the nation as the group. What is the heart of this loyalty, the unifying force which holds a historic race in solidarity and permanence? Obviously no single answer can be given. The sting of defeat, the unhealed wounds of oppression, the proud memory of ancestral valor, the urge and surge of glorious and triumphant struggle, the restless vigor of ambition, have all contributed to the virile strength of the patriotic sentiment. But though the patriotic sentiment is a compound of many elements, the social value of patriotism is declared by all the higher attainments of humanity. Its sacrificial loyalty is essential to national existence and progress, to the conservation of historic traditions, and to the realization of unfolding ideals. But for patriotism to perform its highest function it must be given its highest meaning. To realize its ideal social values it must be associated with the supreme, abiding, universal human values. At its best patriotism has few peers as an elevating moral force, but patriotism is at its best only when it espouses some great human cause and finds in honor, freedom, justice, chivalry, and democracy the magic words of its stirring battle songs.

Now national holidays provide a full opportunity for giving patriotism this desirable and proper content. Rightly interpreted many of these days stand for ideal values. They commemorate the memory of times when all that was best in the nation came to itself in noble expression, or they honor some national hero whose character embodied ideal national qualities. Where their celebration is appropriately conducted, therefore, national holidays suggest and secure the association of the patriotic sentiment with the highest moral qualities. At present national holidays are devoted to well-nigh every end save the perpetuation of the memory of the events and personages they were intended to honor. In the cities and larger towns they are exploited by commercialized amusement and in smaller communities they are spent in countless trivial ways. Yet a little intelligent effort would soon replace the vacancy...
and stupidity of these days with celebrations that would conserve all their historic values and make them a source of instruction and pleasure. In Chicago and in Portland, Oregon, story-tellers have gone to the parks on national holidays and have told stories appropriate to the day to interested groups that spontaneously gathered, and it is safe to declare that while they added greatly to the enjoyment of the day for those who listened, they likewise greatly increased their appreciation of the moral significance of the occasion. Story-telling can be supplemented by dramatics. Through the co-operation of schools, women's clubs, fraternities, and patriotic societies almost every community might arrange an attractive program of plays of impersonation—statues, tableaux, shadow play, story-playing, pageant, and drama—which would enlist the interest and ability of the young folk and give the human values of the day a dramatic setting of genuine educational worth. Plays, dialogues, and pageants suitable for patriotic celebrations may be obtained from publishing houses that deal in this form of literature. Many, however, will prefer to work out their own dramas, and in the notable events and striking figures of the past they will find a wealth of material for an effective presentation of the qualities that help to make a people great. It would add to the interest and character of such celebrations if neighboring small communities would agree upon the observance of different days, each becoming responsible for a specific celebration and so giving itself to the discovery and portrayal of the significant moral values commemorated by the occasion. During adolescence the dramatic instinct is strong, and when patriotic celebrations are conducted so as to afford an opportunity for the expression of this interest through a dramatic presentation of national events and heroes national holidays will be a splendid moral asset.
Paul's Gospel and Its Antecedents

A very discriminating discussion of sources in connection with the preaching of the Apostle Paul is put forward by Professor B. W. Bacon of Yale under the title "The Gospel Paul 'Received,'" in the January issue of the American Journal of Theology. Preliminary observations on the part of the writer attempt to place Paul and his message in a correct milieu as regards contemporaneous heralds of Christianity. Although the Pauline writings, according to modern scholarship of the highest repute, are "primary documents antedating by almost a generation the earliest narratives" of the Christian movement, it is a startling fact that between the Pauline and the Palestinian gospel—as represented by the synoptic writings—appears a wide divergence. The two are in substantial agreement upon the significance of baptism and the Lord's Supper. Yet the differences are remarkable. "In synoptic literature Paul's central theme, the message of reconciliation (II Cor. 5:18), dwindles to a faint echo in Mark 10:45 and 14:24. This single echo reappears in the Matthean parallels to these verses; but it is completely obliterated in Luke, whose only trace of the idea occurs in Acts 20:28. The Pauline Jesus is the Isaian Suffering Servant; in the synoptics the Danielic Son of Man predominates. Even Isa. 53:4 applies in Matt. 8:17 only to men's physical ills. The Pauline resurrection story, I Cor. 15:3-8, differs in every particular from the synoptic. It has different events, a different doctrinal standpoint, and different scriptural proofs. The Pauline doctrine of the pre-existence of Jesus is absolutely unknown to synoptic tradition; nor is this absence compensated by the later divergent forms in Matthew and Luke of the legend of miraculous birth. Paul's Christology is fundamentally an incarnation doctrine; the synoptics is a doctrine of apotheosis. The synoptics depict Jesus as a 'prophet, mighty in deed and word before God and all the people,' miraculously delivered from the fate to which rebellious Israel consigned him, that in due time he may return to bring the Kingdom to all believers. For Paul he is the martyr-Messiah who 'devoted himself' (Gal. 1:4) to save mankind from impending wrath. Reference to his teachings is extremely rare; of his mighty works there is no single mention. The synoptists make repentance the one great preliminary to salvation; Paul never preaches it and scarcely once employs the word."

After this summing up of the differences between the synoptic writings and the message of Paul, the writer suggests that the action of Marcion about 138 A.D. in setting aside the main articles of the Palestinian tradition as Judaistic and in lauding the tradition held in the churches of the Pauline mission field caused, in fact, a turning back on the part of all the Christian groups toward the tradition handed down from "the apostles and elders at Jerusalem." The teaching of the "Ultra-Pauline" Marcion provoked a conflict which obscured for a time the true worth of the great Apostle's message. "Only later, upon Irenaeus and his contemporaries, did the task devolve of fixing the true equilibrium between Pauline liberalism and the conservatism bred in the synagogue."

It is to be recognized that Paul's strenuously asserted claims to direct divine authority are well supported by his independence of doctrine and of missionary activity, Luke to the contrary notwithstanding. Yet the liberalism of Paul is also evident in pre-Christian Jewish propaganda as well as in gentile Christianity. A century prior to Paul Alexandrian Jews were
busy reducing the many moral precepts of the Torah "to the single principle of imitation of the divine goodness and the ceremonial distinctions of meats to moral allegory." The Wisdom of Solomon and "Wisdom" literature generally evidence this. Philo, the conservative, bewails the liberal movement. Josephus relates laxity regarding circumcision. Added to this is the existence of the Jewish brotherhoods, Hypsistarii, worshipers of the Most High God (cf. Acts 16:17), and with all the features of church groups, save that distinctively Christian. Paul "goes one better" than the allegorizing exegetes of Alexandria in the matter of reconciling the law and universalism. He sets forth the law as holy, divine, and perfect, yet withal only preparatory to Christ. For Paul the cross was the divine portent of a new order, and the special application of the doctrine of the cross is a distinct Pauline contribution. Besides all this there is a body of doctrine which Paul explicitly declares himself to have "received by tradition." This is sketched by Paul in I Cor. 15:1-11, and quoted from in I Cor. 11:23ff. In II Cor. 3-5 Paul alludes to the common God-given message of the "ministers of the new covenant" as a "ministry of the reconciliation." "Its content was the atoning death of Jesus." The synoptic tradition, showing little or no evidence of this doctrine, makes room for the inference that the Palestinian gospel dominating synoptic sources is not really representative as touching the central point of Jesus' death and resurrection. As regards the resurrection tradition the synoptic representatives gravitate away from the so-called "Galilean" type in I Cor., chap. 15, toward the "Jerusalem" type with its empty tomb. It is only in the Fourth Gospel that we find a partial return to the primitive doctrine of forgiveness through the propitiation and intercession of Jesus. The conception of Jesus' earthly ministry as held by Paul is colored by the ideal of the Suffering Servant of Isaiah and is very different from that in Mark or even in the other synoptists, the one with elements of lowliness and meekness, the other with its demonstrations of power. The doctrine of a vicarious retribution, so prominent in Paul, is noticeably absent from the Passion Story and the post-Calvary preaching as found in the triple tradition. It is not necessary to resort to a psychological miracle by means of which the reconciliation preaching sprang de novo from the last few days or hours of Jesus' earthly career. From Deutero-Isaiah, through Wisdom literature and the apocalyptic writings, the scarlet thread of vicarious atonement is traceable. The popular observance by the Jews, in early Christian times, of Hanukka, the Feast of Purification and Rededication of the Temple, had as its central idea that of atonement made by martyrs whereby God was "propitiated" and the temple and Torah restored. And in sermons preached on that day—such as Second and Fourth Maccabees—the central theme is "a doctrine of atonement through the self-devotion of the martyrs, an atonement whereof an essential part is their mediation by immediate resurrection and glorification in the presence of God."

It is from such ideas as these, and not from Levitical ceremonial, that the early Christian faith, as expressed in the Lord's Supper, derived its background; from the memory of heroes "who gave both their body and life that God might be propitiated for his people" (I Macc. 6:44). The preacher in Fourth Maccabees praises the Jewish martyrs and declares that "through the blood of these devout men, and the propitiation wrought by their death, divine Providence, which before had inflicted evil on Israel, now saved it" (IV Macc. 17:18-22). It is from this rather than from a Levitical source that the antecedents of the gospel which Paul "received" are to be sought. "Shall we correct its message of self-devotion for the forgiveness of the people's sin, its doctrine of self-sanctification
to make propitiation and intercession for the people, its proclamation of a risen Lord ‘even now beside the throne of God,’ its prayers offered in the name of ‘the beloved Servant,’ with a temple ritual no longer near to the hearts of the people? Or shall we not rather look to the religious life of the people of Jesus’ time, their lofty heritage of endurance for the faith, their memorial of the martyrs who gave their lives for God’s Kingdom’s Sake, their feast of the ‘reconciliation’ of God, the feast of the ‘purification’ of temple and nation?”

Christianity’s Future

Over against the picture of English Non-conformity with its outlook upon the life of today it may be instructive to set an American sketch of world-conditions as related to Christianity. This latter bears the title, “Wanted—An Adequate Exponent of Christianity,” and is written by O. E. Goddard, of Galveston, Texas, for the Methodist Review, January, 1917, a quarterly magazine of southern Methodism. If the English Dissenter finds a solution for modern problems in the preaching of “salvation within the church,” the American Methodist practically ignores the very name that might suggest ecclesiastical limitation and discovers for East and West a unifying and organizing force in the message of the risen Christ. “Give the non-Christian the living Christ, and let him hold on to all he has that does not contradict that,” is the verdict of Mr. Goddard.

The writer is led to this conclusion partly by incidents connected with summer-school lecturing. In a theology class last summer the question was raised: “Is the Roman Catholic church of today an adequate expression of Christianity?” This received a negative answer. In spite of the moral earnestness of many Roman Catholics, the papal claims, the abuses of the priesthood and the confessional, and similar defects mark the organization as inadequate. At the same summer session a similar query was raised regarding Protestantism in its present form. At first affirmative responses came rapidly, but after a serious discussion a regretful negative came to be deemed necessary in this case also. (1) The very name Protestant, implying as it does a negation of Romanistic claims, is meaningless in view of Christian enterprise toward the conquering of lands unacquainted with such phenomena as presented by Reformation struggles. “United Protestantism will need a name that embodies that for which united Protestantism will stand—some term that will need no apology wherever we may go, some term that bristles with the positiveness and aggressiveness that we shall have to have before we gain universal dominion.” (2) The creeds of the different denominations are not germane to the program of world-wide Christian conquest. All of them bear the birth-marks of a conflict with so-called heresy. None of them appear to have been born in the throes of agony for universal dominion. Even today we have made little progress beyond the stage. Let a pan-Protestant assemblage be called and asked to subscribe unanimously to a particular tenet of any of our leading denominations such as that of infant baptism. Such a proceeding would evoke a pandemonium. Yet it is comforting to feel that the tendency to form separate religious bodies, which began with such velocity in the Reformation, reached its maximum a half-century since, and now we see the pendulum swinging toward the merging of denominations. From the first beginnings of Christianity its environment has seriously obstructed adequate expression. Foes external and internal have menaced the life of the churches. It is only in the modern period with the coming of civil recognition that Christianity finds favorable conditions for the setting forth of itself in universal world-conquering terms. Today “we need an open mind that will make us willing to be stripped of all unnecessary impedimenta. We need to agree upon a few vital, elemental,
fundamental truths, and go out for universal dominion.” The matter of unification is not as easy as many well-meaning folk are disposed to think. It cannot be done by bringing all other denominations within the one we feel best suited to our own individual notions. Yet in all the abortive efforts so far undertaken there lies the promise of a solution for the problem of unity. Every vital idea in some way evolves an organism for its expression and perpetuation. The regally vital idea of a closer fellowship among God’s people must move through its ever-increasing influence today to some form of unity—federated or otherwise—of love, purpose, and sympathy which will furnish an adequate expression of Christianity.

**Nonconformity and Its Outlook in England**

Bernard L. Manning, of Jesus College, Cambridge, writes an article entitled “A Dissenter’s Apologia” in the *Constructive Quarterly* for December, 1916, which in a lively fashion depicts the light and shade of Free church life and thought in England. Evil days appear to have come upon Dissent. In politics, in philanthropy, in actual Christian propaganda, denominational concerns appear to interest an ever-narrowing circle. “The Y.M.C.A. threatens to oust the missionary societies.” The war is bringing conditions that challenge the Free churches. Does Nonconformity stand today for “anything that is vital, essential, eternal”? The writer goes on to inquire as to what is distinctive at present in Dissent. (1) In architecture the fashion has changed from the chapel perhaps even named after a public house—like the Red Lion Street Chapel—certainly always easily distinguishable from the buildings of the established church, “to a building which is as bad an attempt to copy mediaeval Gothic architecture as the highest of high churches across the street.” (2) In public worship Dissenters now use fonts and lecterns and ritual and fore-shortened sermons in a very Anglican fashion. (3) In conduct the old and straitened standards of character are laid aside as “narrow” and superstitious. “The ban has been removed from novels and the theatre, from dancing and whist.” It is urged that nineteenth-century Nonconformity “preserved public spirit, fostered political freedom, maintained intellectual liberty, and defied a renascent feudalism.” Admitting all this to be true, it may now be shown that (1) Dissent is no longer necessary to the performance of these public services and (2) the need for such services is now no more present. Dissent in the Victorian period provided most eager workers in social and philanthropic causes. Since then the Established church has developed a social conscience and “the fact that a man is interested in humanitarian work is no longer a reason for his being a Dissenter.” In the country life of the nineteenth century the chapels served as rallying-points “for all men with a mind of their own, who were resolved not to sell their souls and bodies to the squire and the parson.” Now the squire may himself be a wealthy Dissenter. The chapel is not now necessary as a protest against Victorian feudalism.

Yet, in spite of all this, Dissent does really stand for something real and vital. It stands for the church, not of the Anglican Establishment, but of God; the Holy Catholic church and “not a spiritual shadow of the state.” “The world, the nation, and the parish are vain, temporary things; the church is eternal, foreordained before all worlds. The church is not the world organized for religious purposes, it is God’s dynamite to destroy the world.” This, the original meaning of Nonconformity, still holds today. The war has shattered the notion of the gradual evolution of the highest life. Devotion to our own nation, devotion to a common humanity, will not save us. The supernatural church, “the New Jerusalem that lieth four square, descending out of heaven from God,” this only will save us. “Outside the church—no salvation.”
THE CHURCH AND THE WORLD

MISSIONS

Missionary Half-Truths

Rev. C. B. Young, of the English Baptist Mission at Delhi, has written a timely article in the July number of The East and the West. He intimates that too frequently missionaries in the presentation of the missionary situation revert to the old indiscriminate attack on the "heathen" systems of faith and practice. Mr. Young is of the opinion that there is a tendency to dwell predominantly on the dark side of "heathenism." The effect of such interpretation is that the people at home frequently infer that "heathendom" is total darkness upon which "the light that lighteth every man" has shed no ray. This may or may not mean increased zeal for missions, but it is not true. He thinks missionaries are not called upon to argue that non-Christians are totally depraved, for while it may be true that the alternatives to Christianity in the West are frankly irreligious, there are in India rival religions which include among their adherents thousands of spiritual, even saintly men. One-sided portrayals of the evils of heathendom not only establish missions on the basis of a half-truth, but do infinite harm to the cause among the non-Christians in the foreign field.

The Other Side of Islam

Does the average American Christian assume that there is no good in Islam? When we read about Islam or hear lectures on it, frequently we are following the interpretation of someone who is endeavoring to gain recruits for the missionary propaganda of Christendom. Suffice it to say that such a motive is not conducive to a fair presentation of Islam. Anyone who is predisposed to think that Islam has nothing good to give to its adherents would do well to read S. M. Zwemer's article in the Constructive Quarterly, December, 1916, entitled, "Islam at Its Best." Few men are better able to appreciate the failures of this religion of the East; but he is also able to see the high points to which Islam attains.

Islam at its best is found embodied in the lines and writings of four superior persons, namely, Mohammed, the author of the Koran, al Bukhari, the chief collector of traditions, al Ash'ari, the great dogmatic theologian, and al Ghazali, the reformer and mystic. But al Ghazali is singled out as the person in whom, more than in any other, Islam may be seen at its best.

Al Ghazali was born at Tus, in Persia, in the year 1058, and died in 1111. Professor Duncan B. Macdonald, who is as well qualified to speak as any other man, says that al Ghazali "saved Islam from scholastic decrepitude, opened before the orthodox Moslem the possibility of a life hid in God." Al Ghazali honors Jesus, but his acquaintance with Christians has been unfavorable, and so in his writings he despises them and ignores Christianity as a religion. Tradition attributes to him some ninety-nine books, of which sixty-nine are known still to exist. He was a great mystic, and his famous Confessions may be compared with those of Augustine or Bunyan. Sometimes his sentences read much as do those of the great Christians; for instance, "No one knows God save God Himself Most High, and therefore even to the best of his creatures He has only revealed His names, in which He hides Himself." There are three degrees in knowledge of God, he says: intellectual, admiration and attempted imitation, and actual acquirement of God's attributes such as the angels. God, whom he calls the Merciful One, expresses Himself...
in four mercies: our being by creation, our guidance, our external happiness, and beholding God's face in paradise. Holiness he describes as deprivation of all that which is merely human, not by any idea of separation from moral evil. He was a great observer of nature and a student of the natural sciences. His respect for Jesus is reflected in his quotation, "Whosoever knows and does, the same shall be called great in the Kingdom of Heaven." Especially attractive are his discussions on prayer. To be sure he assumes the characteristic Moslem attitude toward prayer and says, "Prayer in the Mosque is worth twenty-seven times as much as private prayer." But we are able to appreciate more his words: "Prayer is a nearness to God and a gift which we present to the King of kings even as one who comes from a distant village brings it before the ruler." The six things of which prayer consists are: presence of the heart, understanding, magnifying God, fear, hope, sense of shame. Referring to humility he says, "No one shall enter paradise in whose heart there is the weight of a grain of mustard seed of pride," and, "Whoso humbleth himself before God, God will exalt him, and whosoever is proud God will bring him low." And in accord with such views of humility are the seven requirements in almsgiving, namely, promptness, secrecy, example, absence of boasting, gift not to be spoken of as great, giving alms to right person, and our best is demanded. Indeed, one might easily think his prayer for forgiveness to have been uttered by a Christian:

O God, forgive my sin and my ignorance and my excess in what I have done, and what Thou knwest better than I do. O God, forgive my trifling and my earnestness, my mistakes and my wrong intentions and all that I have done. O God, forgive me that which I have committed in the past and that which I will commit in the future, and what I have hidden and what I have revealed and what Thou knwest better than I do, Thou who art the first and the last and Thou art Almighty.

When Dr. Zwemer ponders on the fact that these ideas held the thought of al Ghazali and continue to interest his followers, he has the hope that al Ghazali may prove to be a schoolmaster to lead the Moslems to Christ.

RELIGIOUS EDUCATION

Sufism Reaching West

While Christians have been making herculean efforts to cover the world with their religion, Islam has, at least, been making one staggering attempt to propagate itself in the West. Inayat Khan was induced by his spiritual guide to promise that he would go into the West to spread the faith of Sufi. Accordingly, during the last four or five years an order of Sufis, or Moslem Mystics, has been brought into existence in England, France, Russia, and America. Sufis have no prejudice toward any prophets, for they look upon all as Divine Wisdom itself appearing under different names and forms. They offer devotion to Abraham, Moses, Jesus, and Mohammed. Inayat Khan as a Sufi is so tolerant that he can write:

Were a Buddhist to come to me saying, "Lo! our Lord Buddha was the only teacher," I would say "Verily!" And if a Hindu cried to me that Krishna is the ideal master, I would answer, "You speak rightly." And if a Christian should declare that Christ is the Highest of All, I would reply, "Undoubtedly."

Sufism is a religious philosophy of love, harmony, and beauty. And in its modern guise it makes a subtle appeal to those aesthetic souls whose mental conceit forbids the acceptance of Christian faith. "Allah" is declared to be the sum total of
“all personalities, having two aspects, the “Knower” and the “Known.” As “Knower” He is God supreme; as “Known” he is Mohammed. The aims of this mission in the West are said to be five: (1) to establish human brotherhood, (2) to spread the wisdom of the Sufis, (3) to attain that perfection wherein mysticism is no longer a mystery, (4) to harmonize the East and the West in music, (5) to produce Sufic literature. Herbert E. E. Hayes, writing in the Moslem World, January, is of the opinion that Sufism can never become popular, for its appeal must of necessity be confined to members of society who have intelligence and leisure enough to revel in its subtleties. He further thinks that the movement tends rather to sensualism than to mysticism, because it seeks to gratify aesthetic taste in preference to spiritual aspiration.

Religious Education as a Function of the Church

Franklin C. Southworth, in a brief article, “The Church as an Educator,” in Religious Education, December, states very clearly some of the implications of the present emphasis on religious education. His query whether or not education is a new function of the church is answered in the negative. In the Middle Ages the church virtually controlled education, and more recently the motive in founding large universities was to prosecute the study of theology. Four different interests are designated which have held first place in the order of church work, namely, ritual, dogma, feeling, and mechanism. The opinion of the writer is that wherever these interests predominate religious education will not be allowed its rightful place. The purpose of the article is to make an appeal on behalf of the teaching function of the church. And while he is able to say, “The man who is interested in truth for its own sake should apply, not to the church, but to the university,” he feels that the church is the only institution which interprets to men the real significance of the daily experience through which they pass. The task of the church, he states, is to connect the knowledge and the experience of the average man with the unseen world upon which the world of sense impinges. All of which has a direct bearing on the view we will hold of church membership. The test of earnest belief is no longer applicable, but, on the contrary, the church will welcome to its membership the youth or maiden as yet utterly incompetent to distinguish between the merits of the various divergent creeds of Christendom with even greater eagerness than it will welcome the veteran dialectician of a thousand battles. He takes a further step and says that character will not be the final test of fitness for admission into church membership. If the church is to be animated by the spirit of its founder, there will be more joy in its ranks over one sinner that repenteth and perchance sins again than over ninety and nine just persons who need no repentance. The church is to be regarded as one of the agencies to help humanity forward. Therefore, “let the church not mistake itself for the Kingdom of heaven” nor “confuse its membership with the fellowship of saints.”

Religious Education at State Universities

The tenth annual meeting of church workers in state universities was recently held at the Congress Hotel, Chicago. The program was devoted in the main to the discussion of problems peculiar to the work of religious education among the students in state universities. During the discussion a noteworthy feature was brought to light, namely, that there is on foot a movement for the organization at state universities of schools of religion in which the instructors will be men employed by the various denominations interested. At the present
time some universities are willing to give credit for Bible courses pursued under competent direction, but public sentiment prohibits these institutions from offering such courses under the direct control of the university. The general consensus of opinion among the workers present at the meeting was that the interest of students in religion is much greater than is indicated by the relation of students to the local churches.

How Children and Education in England Are Affected by the War

It is commonly thought, and perhaps truly, that England is one of the least hit of all the belligerents; at any rate, she has not been overrun by pillaging armies. Even so, the deteriorating effects that are witnessed in the children, and the shattering of the works of the large educational institutions, call for reflection. Some reliable information has been provided by the United Board of Sunday-School Organizations, which is composed of representatives from the denominational Sunday-school organizations of the Methodist bodies, Congregationalists, Baptists, Presbyterians, the Society of Friends, and Moravians. The report shows that in England there are statistics revealing an increase in juvenile crimes of a serious nature since the outbreak of the war. For instance, Cecil M. Chapman, the metropolitan magistrate, found that during the last few months of 1915 delinquency in children had increased 40 per cent, and the comment he made was that "war had created an excitement in the minds of the children." Somewhat similar are the findings of Sir Edward Troup, permanent undersecretary at the Home Office. In a circular he issued this year to the magistrates he says he "has under consideration representations respecting the recent increase in the number of offenses by children and young persons under sixteen years of age."

He adds, "The increase in the number of juvenile offenders is mainly caused by an increase of nearly 50 per cent in cases of larceny; but there are also more charges of assault, malicious damage, gambling, and offences against educational acts." The report of the United Board refers to the "loss of discipline" which seems to be prevalent, and due in part to the absence of fathers. Sir James Yoxall has stated that as many as 200,000 children between the ages of eleven and thirteen have been released from school to do war-time work. The report continues, that among the older children there is a growing impatience of control and an increasing desire for adventure.

The London Times states in a recent editorial that less than half the children of England receive any education after the age of thirteen because the war has depleted the colleges and universities to such an extent that the dormitories which hitherto were used for students are being occupied by wounded soldiers. Thus, as the effects of the war are banishing the child life and educational institutions it is penetrating to the vitals of the nation.

Congregational Education Society

The one-hundredth anniversary of the Congregational Education Society was observed on December 4, 1916. During these years the Society has disbursed over $6,500,000 in aiding 10,073 ministerial candidates, helping schools of all grades, and doing religious work among students. Now the Society faces the future with a new and somewhat definite task. It is to lead in a comprehensive and unified religious education program. There are five definite objectives in this program, namely: (1) to lead in unifying and directing missionary education for the six Congregational executive societies; (2) to lead in special religious work among students in colleges and universities; (3) to lead in pushing the cam-
paign to secure recruits for the ministry and missionary service; (4) to lead in training people in applied Christianity through the Social Service Department; (5) to lead by co-ordinating the above work with the religious education program of the Sunday School and Publishing Society.

CHURCH EFFICIENCY

Young People's Societies Based on Federated Sunday-School Classes

It is frequently heard said that the organized Sunday-school class seems to be making any other young people’s organization superfluous. At least it is apparent that the trend in some quarters is for the work of the young people to center around the Sunday school. Organizations known as Sunday-school federations have, in some churches, taken the place of any other young people’s society. The purpose of the federation is twofold: to supplement the Christian education of the Sunday school and to furnish opportunity for the expressive activities of the Christian life. The unit of membership in the federation is a Sunday-school class with its teacher, instead of an individual unit. The advantages which accrue from this federation movement are that the religious activities of the young people have a single center, namely, the Sunday school; and that the Sunday school is given a larger opportunity to carry its work through to some kind of expression.

Free Churches and Union

The meeting of the joint committee representing thirteen denominations to consider proposals for a United Free Church of England was held recently at Mansfield College, Oxford, with Rev. J. H. Shakespeare presiding. Some eighty-two members were present, and progress was made in the direction of an ultimate working program. It was felt that any federation of churches should admit communicants to communion at all free churches alike. One of the noteworthy recommendations was that a federal council be created, “consisting of members duly appointed by the assemblies or supreme courts” of the federating churches, and that this council should have general advisory powers, together with such executive and administrative powers as the churches might give to it later. A number of special committees were appointed and a meeting will be held in the spring, when a declaratory statement of the common faith of the evangelical free churches of England will be presented.

What the Federal Council of the Churches of Christ in America Is Doing

Bishop Earl Cranston of Washington headed a delegation which, on January 24, called upon President Wilson and presented resolutions in support of legislation by Congress providing for the adequate protection by the national government of aliens in this country “and for the creation of a Federal Commission of not less than five members for the study of the entire problem of the relations of America with Japan and China.” The resolution asking that Congress authorize the President to appoint an Oriental commission suggested that Congress invite Japan and China to appoint similar commissions and that the American commission meet with the two Asiatic commissions in their respective countries. These resolutions had been previously adopted by “A Conference on America’s Oriental Problems,” held in New York, September 28, 1916, and by the Federal Council of the Churches of Christ in America at its quadrennial meeting held in St. Louis in December.
Under the joint auspices of the American Council of the World Alliance for Promoting International Friendship through the Churches, and the Federal Council of the Churches of Christ in America, a conference was held in New York City, January 13, 1917, to consider how the Christian womanhood of America may make its most effective contribution to the promotion of international friendship and world-justice through organization. There were more than one hundred invited outstanding leaders present, representing twenty-one denominations. After full and spirited discussion it was unanimously voted that the best results would be secured by having women “become an integral part of the organization of the American Council” and be “represented upon the Executive Committee.” A preliminary committee of nine was elected to suggest members for election to the American Council.

At the request of the Commission on Inter-Church Federations of the Federal Council of the Churches of Christ in America Dr. George J. Fisher has made a study of Sunday-school athletics. A questionnaire addressed to 575 physical directors of Young Men’s Christian Associations brought 342 replies and indicated that in 130 communities some form of inter-church activity prevailed in athletics. The most common form of organization is that in operation in Brooklyn, which is the pioneer effort. It is known as the Sunday-School Athletic League and is a permanent organization in which about 90 churches participate and which provides for promotion of a wide variety of athletic activities as well as a summer camp, first-aid work, and lectures in sex education. This investigation indicates that a large number of communities desire to promote such activities. Where this work is related to the Young Men’s Christian Association, it has grown quite satisfactory and efficient—which may point to the value of having an experienced physical director to conduct such activities.

The conclusion reached by the investigator is that the time has come for standardizing this work, for outlining a model type of inter-church organization of athletics which shall provide recommendation of methods for adequately relating such activities to the local churches and to other inter-church bodies in the community.

Christianizing Society

Under this caption in a recent issue the Methodist Review has some pertinent things to say.

We hear much insistence that the Kingdom of God is within you. This is true, but it must labor for an outward expression. Life manifests itself in growth, evolution, and expression in organization. The attainment of a world-order in harmony with the teaching of Jesus is the end toward which the Christian must hope, pray, and labor. He must be in irrepressible conflict with everything that would hinder the realization of this end. It is this ideal that animates the church today. It remembers well enough that salvation is first individual, and that a regenerated life is autonomous, and not enforced and guided from without. But it also recognizes that good environment has great value in modifying temptation and repressing vices. So there comes upon us the dawning of a social regeneration. Heretofore the work of the church has been largely curative; henceforth it is to be both curative and preventive. The work of rescue is not to be given up, nor will it be any less, but added to this will be the breaking up and the destruction of forces and conditions that make rescue necessary. This effort will ramify all phases of life, extending to all wrongs that can be righted and to all evils that can be subdued.

The humanitarian spirit which characterizes all Christendom today, and which asserts itself in the prevailing forms of social service, is due primarily to the teaching of
the church. It is the challenge of the world thrown back upon the church to establish the validity of her faith by her works. There are those who would call a halt upon this talk of social regeneration and of Christianizing society. While the tendency may have its accompanying dangers, yet the idea is just as sound as that of the regeneration and Christianization of the individual, the home, or the school. Jesus’ condemnation of formal religion was uncompromising. According to his teaching, if religion is to achieve all that it should it must function to the farthest outreach of justice, truth, and mercy. Love must be the dominant principle. Guided by this the church has sought always to take her lessons and her duty from her own resources and the field which was before her. She must and will do so in our day. Yet be it understood that in this the church is not to become responsible for social and political movements, but is to inspire its own forces with the ideals and the spirit of helpful service and as far as possible pour into all channels of human interest a reforming and purifying influence. In harmony with this view is the aspiration of the Federal Council of the Churches of Christ in America. It thus states the duty of the churches: “To secure a larger combined influence of the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.”

**Church Efficiency and Health**

At the last session of the Southern Sociological Congress, the general secretary delivered a sort of keynote address, “A Challenge to the New Chivalry.” It is published in *Forward*, the official organ. We do not now attempt a review of the address, but gather from it a few suggestive items.

The “New Chivalry” is health. The challenge is issued for a new order of sacrifice—a crusade against disease. Attention is called to the fact that in all ages disease has been the heaviest drag on civilization. It is the haunting threat of every human life. During the past year it is estimated that in all the world nine and a half millions of people died from preventable diseases, and in the United States six hundred and thirty thousand. In this country tuberculosis alone costs more than the entire expense of the federal government. Malaria causes more than 3,000,000 cases of sickness every year with a cost of not less than $160,000,000. Typhoid brings annually 35,000 deaths and a financial loss of more than $350,000,000. All these and numerous other diseases that exact their heavy toll are absolutely preventable. When we know how to prevent and to exterminate them, they pass from the class of mere diseases and become social crimes. Death from such causes is manslaughter.

Heretofore organized religion has been preaching much about health and joy beyond the grave, while human happiness and efficiency have cried out for the redemption of health this side of the grave. Now science and religion alike have made public health a moral issue and are, therefore, calling on the church as well as on all other social agencies for a crusade of health. The church is the most powerful guardian of human life and welfare. When the causes of disease were unknown, it was largely exempt from responsibility. But now, since the causes and the prevention of disease are understood, the position of the church passes from a dim and superstitious indifference to that of a commanding moral obligation. “Hereafter a searching test of church efficiency will be its ability to achieve health for the people—health, physical, mental, and moral. And every church that holds aloof from this holy interest will thereby forfeit its historic place in the reverence and the confidence of humanity.” Too long we have clung to the
idea that the church must confine itself to the realm of piety and prayer. Certainly these are just as significant as ever they were. But now that the darkness is lifted and we know how to prevent disease, there is need of doing things as well as of praying about them. Some insist on caution, reminding us that the only business of the church is to save souls. We are agreed. But who is able to draw the dividing line between soul and body? Wherein are their interests separate? If one feels more satisfied when he has biblical teaching to direct him, he should be able to find all that his case requires by consulting either the Mosaic legislation or the teaching of Jesus. In both of these the conservation of health and life is a predominant characteristic. The achievement of health today will not come apart from the support of organized religion. Long has the church been the greatest of earth's altruistic agencies. There is nothing yet in view that can take its place. It will not fail now. In each of the past centuries it has had its distinguishing achievement. It will have such in this century. It will be the conservation of human life.

Looking to Unification

The Joint Commission on Unification representing the Methodist Episcopal Church and the Methodist Episcopal Church, South, met in Baltimore, December 28. They had before them the report of the Joint Commission adopted at Chattanooga in 1910, the report adopted by the General Conference of the Methodist Episcopal Church, South, at Oklahoma City in 1914, and the report adopted by the General Conference of the Methodist Episcopal Church at Saratoga Springs in 1916. There has been much speculation as to what would be the fundamental and vital issues. They were agreed upon as follows: (1) the General Conference and its powers; (2) the jurisdictional conferences, their number, and their powers; (3) the status of the colored membership of the Methodist Episcopal church in the reorganized church.

The spirit of the commissioners was fine. The whole atmosphere was distinctly fraternal. The fellowship was intimate and refreshing. The discussions were all in the very best of spirit, frank and brotherly. Both sides spoke their mind freely, yet there was not a bitter or distrustful word. Questions which have been generally considered to be charged with dynamite were discussed in a calm and brotherly way. All seemed willing to consider every question acquo animo and to let clear judgment, a fraternal heart, and a righteous conscience give the final word in each case.

It was believed that if agreement should be reached touching the three items mentioned above, with time and patience the details of a plan for the unification of Methodism could be worked out. The commissioners were in agreement concerning many of the related questions. But in view of the magnitude of the interests involved it was impossible to reach final conclusions. The significant subjects were assigned to special committees for further consideration. They are to make their report at a session of the Joint Commission to be held June 27, 1917. An editor of one of the church periodicals who is a member of the Commission said in concluding an editorial on the meeting: "God is leading us. Let us be sure that we follow him in the patience and expectation of faith and in the largest spirit of Christian fellowship." The whole membership of the churches concerned is called upon to continue instant in prayer for the guidance and blessing of God upon the work so auspiciously begun.
BOOK NOTICES


Objection has been fairly made that the Sunday-school curriculum is prepared for boys and young men. Biblical narrative is largely concerned with men, and even heroic biography outside the Bible is chiefly masculine. Of course, great lives, whether of men or of women, are stimulating to both girls and boys. We should not wish to confine the ideals of girls to those that are feminine. Yet there is undoubtedly a need for good textbooks that deal with the religion and the religious and social problems of women.

Mrs. Peabody has made use of a unique pedagogical device in the organization of her book. She presents for one lesson a biblical character, e.g., “Lydia, the Christian Business Woman”; for the next lesson she studies a modern problem suggested by the biography, in this case “Woman’s Place in Industry.” The plan gives a vitality and interest to the course.

The work is very well done. There are good teaching suggestions; a limited bibliography allows of work outside the class; some good poetry gives a literary quality to the presentation.

The course extends to only thirteen chapters, and thus offers an excellent three-months’ study for a young woman’s class in Sunday school or Christian Association.


The subject of religious instruction in the public schools is here treated with great earnestness. The author stands squarely by the American principle, but still believes that the essence of religion may be taught in the public schools. He gives numerous quotations from educational authors who hold that religion is an essential of education, and argues from the whole history of education from primitive man to recent times. He presents with approval the systems in vogue abroad. The manifest difficulties of the American situation he would meet by limiting religion to its great essential—belief in God as the sanction of all morality. But the problem is not so easily solved. In any practical working out of the matter there is no such reality as a common religion. Belief in God may mean much or little, and the way in which such faith is taught would depend entirely upon the teacher. To make the teaching of religion obligatory upon the teacher would certainly be very unfortunate. It is doubtful whether the English and European systems offer any success which would encourage us to follow their examples.


The problem of teacher training is ever to the fore. Within the last few years a new effort has been developed to perform this work by cooperation among the churches of the community. The most notable and successful of these attempts was made by Professor Athearn at Des Moines, Iowa. He built up an institute where serious work of high grade has been done by a group of students through a three-year course. He secured teachers for his classes whose ability was often equal to that of college grade. He emphasized the school idea, deprecating mere enthusiasm and inspirational meetings. He secured the response of the community and the co-operation of the churches, and actually succeeded in training a body of effective teachers.

The results of this experiment, the details of organization, the plans for promotion, the suggestions for curriculum, and so forth are given in this convenient little book. Pastors and Sunday-school workers would do well to study this scheme, for there is no community where some similar institute could not be successfully carried out. There are some hundreds of community training schools now in operation. Many of them would be more successful if they gave better heed to Professor Athearn’s suggestions.


The largest contributions being made to Christian unity are doubtless in the mission field. This work of Dr. Brown presents the material in admirable form. The reader will find in it not only a statement of what is actually being accomplished in co-operative activity in the foreign field, particularly in China, but he will find these facts given their place in a broad philosophical outlook. Dr. Brown’s acquaintance with his field is too well known to need more than mention. The most serious criticism to be passed upon the book is the author’s failure to grasp some of the historical difficulties under which certain denominations like the Baptists and Episcopalians approach the problem of co-operation. This particularly appears in
chaps. ii–iv and vi. From the point of view of efficiency such positions seem mere sectarianism. As a matter of fact, however, both of these religious bodies, to which others might be added, face an actual situation resulting from the attitude of large portions of their members. The chapter upon "The Anglican Proposals for Unity" is written sympathetically, and Dr. Brown is never harsh in his judgments of those who see less clearly than does he the necessity of unity. In his opinion organic unity is inevitable, but the actual current of events would seem rather to argue that there will be a general rapprochement of different bodies until at last men have got together in spirit and in program rather than ecclesiastically.

Citizens in Industry. By Charles Richmond Henderson. New York: Appleton, 1915. Pp. xix+342. $1.50. Dr. Henderson's volume has already been mentioned in the Biblical World by Professor Graham Taylor, but it is desirable again to call attention to the sterling worth of the volume. In it one will get an admirable presentation of the actual processes now at work in the improvement of social conditions. It is the sort of book which every minister ought to have in his library if he wishes to keep in touch with the work of our modern world. Among the valuable topics touched upon are "Health and Efficiency," "Methods of Improving the Conditions of Home Life of Employees," "Neglected and Homeless Youthful Employees," "Education and Culture," "Experiments in Industrial Democracy," "Welfare Work," and "Moral and Religious Influences."

The Christian Science Church. By William McAfee Goodwin. Washington, D.C.: Goodwin, 1916. Pp. 165. $1.50. The author has a grievance: the Christian Science Board of Directors will not amend the Church Manual of the Mother Church. The author is a devoted Christian Scientist upon whom rests the heel of the oppressor. To those who know the technicalities of the situation the volume would probably be edifying reading. The review of this volume is unfortunately somewhat late, but the work belongs to a class which may very well be noticed at any time after publication. Professor Schaff has produced a volume of real biography. It is based upon the study of sources, and while abounding in appreciation of Huss, is far removed from miscellaneous adulation. While Dr. Schaff recognizes the position of Huss as a national leader, the general course of history seems to be handled rather as a background than as a breeding-ground of the reformer's significance. Church history is not clearly seen as a phase of social history, and the total effect of economic readjustment in the fourteenth century is hardly recognized. Eighteen pages serve to give an account of the world in which Huss lived.

John Huss, His Life, Teachings, and Death. After Five Hundred Years. By David S. Schaff. New York: Scribner, 1915. Pp. xv+349. $2.50. The review of this volume is unfortunately somewhat late, but the work belongs to a class which may very well be noticed at any time after publication. Professor Schaff has produced a volume of real biography. It is based upon the study of sources, and while abounding in appreciation of Huss, is far removed from miscellaneous adulation. While Dr. Schaff recognizes the position of Huss as a national leader, the general course of history seems to be handled rather as a background than as a breeding-ground of the reformer's significance. Church history is not clearly seen as a phase of social history, and the total effect of economic readjustment in the fourteenth century is hardly recognized. Eighteen pages serve to give an account of the world in which Huss lived.
It is only fair to add that Professor Schaff does not undertake to give a history of the times in which Huss lived, but rather to show him as a representative of a new type of interest among the cultured men of his day. As such the volume is a permanent addition to our biographical literature.


The present volume is the first of a two-volume dictionary which undertakes to do for the rest of the New Testament what the Dictionary of Christ and the Gospels did for the Gospels. In tone and character it is more like the latter volume than the Dictionary of the Bible. It is a little difficult to see why it is needed, for the field is thoroughly covered by the Dictionary of the Bible. Still, it is a few years more modern, and the literature is therefore brought down a little closer to today. It also is a little less obviously critical in quality and its general positions are possibly more conservative. At all events the articles in which there is any particular danger of radical views are given to men of unspeculative mind. This sometimes leads to strange circumspection, if not circling, as, for example, Professor Peake's article on "The Epistle of Jude," and the article by Professor Allen on "The Gospels and the Kingdom of God." Professor Dewick's article on "Eschatology" is what we should expect—a thoroughgoing treatment of the matter. He seems to be well acquainted with the English writers, but apparently sees little value in American writers, or German, unless the latter are translated. American authors are not much in evidence, but as a product of British scholarship the work is thoroughly respectable. As a dictionary it will hardly be needed by those who already possess Hastings' Dictionary of the Bible.


From all points of view South America is interesting and important to the United States. Hitherto this has not impressed us. The development of the various states has been fostered and directed by European countries. But now we are beginning to wake up to our responsibility and opportunity. To those whose knowledge of South America is meager this little volume will serve as an excellent introduction. A good map and a select bibliography are given at the end of the volume.


Professor Slater has moved out into a path where every temptation is to drop into scientific bathos on the one side or into sentimentality on the other. He has avoided both. Starting with the fact that some time or other we are all to find ourselves living in a different mode from that of our present life, he begins to wonder what he will do thirty or forty years from now when he reaches this condition. He enters into an interesting field. We have had Letters from Heli and Cotes Ajor, which attempted the same forecast, but none of them has had the sanity and helpful intimacy of Professor Slater's treatment.

The book refuses to be regarded as an argument for immortality, but one can see that it rests upon a study of philosophy. Its ethical bearing is of course immediate, for the way we shall live forty or fifty or one hundred years from now certainly has something to do with the way we ought to be living now. But Professor Slater does not preach. He stimulates, he evokes moral response, and always with a genial humanness which makes the book unique among books on immortality. He makes you feel that you would rather like to die.

We venture to suggest that it would not be a bad idea for ministers to read this little book, or at least portions of it, in prayer-meetings and Bible classes. If its hearers do not outgrow the idea of death as either an eternity of torture or of sanctified ennui, we are greatly mistaken.


These are the Merrick Lectures, delivered at Ohio Wesleyan University in 1916. They are in the best style of their author. He shows what the war is teaching concerning the nature of war itself, regarding the character of man, the inexorable law of moral law, the results of armed peace, and the indispensableness of religion if the world is to escape the permanent welter of destructive warfare. It is a brave and passionate book with the trace of the spoken style on every page. It is a splendid spectacle to see Dr. Jefferson drive forward with his arguments and arraignments.

Yet we have felt a certain inconsistency between the first and second chapters. If war is in itself such an evil, it is difficult to see how it can call forth such superb qualities in humanity as are cited in pp. 62 ff. At one moment we see war as the supreme evil, calling out the basest passions in men; at another moment we discover that war has evoked the most noble sacrifices and heroisms of which mankind is capable.
How can a cause that is all evil produce such abundant good? The comforting assurance is that the time will come when man, thus revealed in the full light of his tremendous energies for good and evil, will mobilize his strength for the conquest of moral and spiritual evil, finding the higher equivalent for fratricidal conflict. The note in the book which commands us is its prophetic sternness and profound insight. Young men ought to hear this modern voice crying in the wilderness of preparedness leagues and programs of militarism.


The author (Mrs. Clarke, evidently) tells how a great amount of personal manuscript connected with Dr. Clarke's life and work was destroyed in 1910 because he "did not intend to leave behind him data of any kind which might one day be exploited material for a biography." Over half of the present volume has been used for a sketch of Dr. Clarke's life. This affords a pleasant and fairly satisfactory impression of the main incidents in his useful career. In view of the strong autobiographical element in Dr. Clarke's Sixty Years with the Bible, a study of the genesis and growth of his theological judgments is not so necessary as it would otherwise have been. We feel, however, that the biographical section of this book might have been handled with a stronger grasp. Personal appreciations and recollections are interesting to kinsmen and acquaintances; but they are occasionally repetitious, and even a skilful editor cannot produce a unified impression out of such material. One of the most revealing memorials is from Dr. Harry E. Fosdick (pp. 117-19). Clear and beautiful as is the impression left by this gracious treatment of Dr. Clarke's life, there is an inadequate sense of direction. So through enlarging experience and continuous exertion we reach (3) the natural life where man learns to avail himself of the regular forces of nature, and all such human individuals as possessed neither intellectual grasp nor spiritual insight. Its ideal was that of a spiritual aristocracy. And so we are led to (4) the culminating stage of the universal life, whose fundamental postulate is that "the actual world contains the potentials of adaptation and growth of which human intelligence may avail itself in the establishment of a universal spiritual life." These stages elaborated and squared with the actual facts of history abundantly justify faith.

The postscript on the future of religion is a fitting close to a work which is optimistic in an acceptable form. Although the author's conception of will is very comprehensive, in the reviewer's opinion there is hardly sufficient recognition of the fact that will to be efficient must be directed. Reason must at least sit on the right hand of the throne. We heartily commend the book to a wide constituency.


"Faith is belief that the ideals of personal life can be realized, a belief which is affirmed and acted upon in advance of proof from actual experience." In an introduction the author reviews the progress of thought through the mediaeval period; Copernicus, Kant, Hegel, James, and Dewey; and defines his own position as critical idealism embodying the good elements of pragmatism. This position recognizes "will as fundamental to human personality, as the root of human activity, the source of human progress." But since will is so central, he devotes a short chapter to its further elucidation. After this somewhat abstract introduction he enters a more concrete discussion of progress in its actual stages through history. These stages are: (1) The primitive life which is absorbed in the gratification of momentary desire. But this life is essentially unsatisfactory. So through enlarging experience and continuous exertion we reach (3) the natural life where man learns to avail himself of the regular sequences of nature to utilize natural processes, to employ natural forces. But here, too, the inadequacy is extremely urgent, and we are led to (3) the supernatural life. Here faith leads to the projecting of a plan of a larger and more permanent life. But this life, too, despite its peculiar grandeur, fails because of its incompleteness. It shut out from its ken the refractory forces of nature, and all such human individuals as possessed neither intellectual grasp nor spiritual insight. Its ideal was that of a spiritual aristocracy. And so we are led to (4) the culminating stage of the universal life, whose fundamental postulate is that "the actual world contains the potentials of adaptation and growth of which human intelligence may avail itself in the establishment of a universal spiritual life." These stages elaborated and squared with the actual facts of history abundantly justify faith.


The title of this book raises a momentous question. In plain view of the present world-condition after two thousand years is the religion on which we have depended as final really practicable? The question cannot be dodged, but Dr. Brown does not wish to dodge it. With perfect composure he faces it squarely. In the first place and the last place he insists that in the large and true sense it has never been tried. It has never had a chance.

He makes a very important distinction at the beginning. Hitherto Christianity has been
utilized as an individual matter; as a social factor it has been overlooked or totally neglected. It has never once occurred to a single one of the falsely so-called great Christian nations to apply the eternal principles of Christ in solving either national or international problems. The idea has somehow prevailed that when nations are dealing with each other it is a game of grab and hold by force. They have sought to exploit each other. The idea of even cold, calculating justice has been suppressed. The great Christian conception of common human brotherhood has not occurred to the nations. So they have not built armaments. Science has been taxed to the utmost limits in devising instruments of destruction.

But usually it takes suffering and sorrow to wake us up, and now we are waking up in very truth. Those who see far and wide are beginning to see what our fathers ought to have seen long ago. The teachings and example of our Lord are for the healing and happiness of the nations. The indications now are that at last Christianity is to have a fair trial. Such, we believe, is the thesis of Dr. Brown’s book. He sustains it with cogency and power. He is always sane, avoiding, for example, the extremes of both the militarists and the pacifists and pointing out difficulties in the way of the league of nations. The central position of the church assures her, if she is wise, the leadership of the great nations to the realization of the Kingdom of God. Moreover, we are not shut up to present resources, powerful as they are. “But God has other workers still to enlist, and new powers still to release, and these in time—if we but do our part—will make accomplishment certain, and usher in the new social order for which the world still waits.”

These lectures were delivered in Japan, and ought to have a wholesome influence in countering the baleful effects of jingoism both in Japan and in America.


The title expresses the extent of the subject’s work and experience. Dr. Davis was born in New York of New England stock. In his early boyhood his father moved to Dundee in northern Illinois. Here he made his way through the district school, taught, and became a student at Beloit College. In the middle of his course he responded to his country’s call, served with distinction through the Civil War, becoming a colonel. Then he returned to Beloit, after graduation went through the Chicago Theological Seminary, served as pastor, and finally found himself in Japan, where he was to do his greatest work. Missionary work in Japan still in the early seventies was in the face of almost insurmountable obstacles. By nature Dr. Davis was an evangelistic educator—a rare and much-needed combination. So he soon felt the necessity of higher education if real Christian progress was to be made among the Japanese. Previously he had met at Amherst Joseph H. Neesima, whose thrilling story is here briefly told. Through the co-operation of these two men the Doshisha was founded, and in the story of Dr. Davis’ life we have a stirring history of the early struggles, the growth, the later perilous struggles, and the ultimate triumph of that great school.

The problems that Dr. Davis had to meet in connection with the school after it had become well established were more perplexing than those at the beginning. The danger came from the department of physical science. The teachers became exclusive specialists, and then gradually lost interest in the spiritual side of education, and some of them became out-and-out atheists. It looked sometimes as if all were lost. The death of Dr. Neesima was a severe blow. But the soldier in Dr. Davis served him well at this critical juncture—and through the years many a hard-fought battle was won. At last the Doshisha was saved, and the fact that it is now a powerful intellectual and spiritual force in Japan under the presidency of Dr. Harada is due in a very large measure to the evangelical loyalty, wisdom, and persistent energy of Dr. Davis, who in one of the later chapters is fittingly characterized as the “All-Roman Missionary.”


While we are constantly hearing about the horrors that are being inflicted upon the Armenians, Jews, and Belgians, we hear nothing about the equally great horrors that are being suffered by the Nestorians or Assyrian Christians in Turkey and Persia. This is probably due to their “small number and lack of literary representatives.” But while we are surrounded by horrors it is just as well to have the list as complete as possible. This book gives the history of the small sect of Nestorians who are designated the “Ever Persecuted.” Then follows a “Chapter of Horrors” into the details of which we must not go. But even this chapter closes with the prayer: “May God forgive the Turks and Kurds, for they know not what they do!”


This volume presents the same characteristics as a previous book of Webster; it embodies wide reading now expected of ethnologists.
The study of tabooed days, market days, and lunar festivals is as complete as can be. The discussion of the so-called Sabbath in Babylon is clear. The author does not accept Meinhold's theory of a primitive monthly Sabbath identical with the full moon. He shows that it is highly improbable that the weekly Sabbath was introduced largely by Ezekiel. One may add here that Ezekiel's influence—granted that the book is not a pseudepigraph—was not as great as was supposed ten years ago. One must say that very little is certain beyond the fact that the weekly Sabbath was unknown to Israel before the conquest of Canaan and that its basis is agricultural. Dr. Webster raises the question whether fasting had not been associated with the Sabbath at a very early stage. The death penalty on a Sabbath-breaker is not a pious historical dream. In the Hawaiian Islands and West Africa anyone who broke a sabbatarian taboo suffered death. Dr. Webster by calling attention to such facts will help the cause of Bible-study if his voice is heard among critics. Too often the attitude of the latter has been dogmatic, and their attempt to explain the evolution of Israel has been based on imaginary conditions. Israel before the assimilation of Canaanite civilization was in a primitive stage, and a study of similar conditions will give us a truer point of view. For this reason and for many others we welcome Dr. Webster's scholarly work on Rest Days.


This little book is the first of a new series entitled "Handbooks of Ethics and Religion," intended for the use of advanced Bible classes or individual study. And, as its title implies, it is really a "Manual of Introduction to the New Testament," differing from the usual technical work only in the extreme simplicity of its treatment. It enters into no discussions of disputed points, cites no authorities, and gives only the briefest of bibliographies. Instead, it simply sets down, in the plainest possible language, the indispensable facts regarding the origins of the various New Testament writings, summarizes them usefully, and closes with a brief discussion of the growth of the Canon. All this is done in terms that anyone past childhood can, not only understand, but read rapidly and with pleasure. Yet this apparent ease of treatment rests on thorough technical scholarship, which is all the more striking because of its lack of self-display.

As regards various details other scholars may no doubt think otherwise, but all would recognize that the positions taken are legitimate. And the non-technical reader may rest assured that the facts he will learn are as correct as knowledge and patience can possibly make them.

The only criticism suggested is pedagogical and it may be stated in question form: Is the best treatment for beginners to be obtained by merely "scaling down" a textbook for advanced students? The answer should probably be negative. The usual introduction is intended for students who are also studying special exegesis, history of the times, and New Testament theology, and so can leave many topics untouched. But a member of a Bible class (unless under an unusual teacher) has no such supplementary information and the present book does not attempt to give it. For instance, on p. viii we meet with "messianic" and "eschatological." Now the first of these will have a false connotation to most beginners while the latter will have no connotation at all, but neither of them is explained. Here there is a defect in the treatment that is caused by the method. If the New Testament is to be understood as "the precipitate of primitive Christianity," beginners must be given something more than the special occasions of the special writings, or primitive Christianity may seem to them a rather attenuated and obscure system.

The obvious remedy for this defect would be to use this book in conjunction with some other which specializes in the thought of the period. In this case no better work of the same dimensions could be had.


This book, written in a positive and irenic spirit, was read at a joint meeting of representatives of the Protestant Episcopal church and the Disciples of Christ interested in Christian union, and was published in 1912. It is a clear statement of the following position: "The immersionist believes it to be true that the ordinance of baptism in its essentially symbolic nature demands immersion: he believes it to be a fact that our Lord Jesus Christ, though it was unnecessary for Him, yet, in order to 'fulfill all righteousness,' was immersed in the river Jordan; he believes that the uniform practice of the New Testament church was immersion" (p. 80). This is a friendly and positive statement of unalterable positions, and is in fine temper.
The Psychology of Religious Experience was published in the same year as King's book. It adopts the method of functional psychology which is outlined in the second chapter. This method emphasizes the instinctive impulses as the natural springs of all conduct, and therefore the ultimate sources from which religion arises. There is no specific religious instinct, yet religion appears in the developed interests which spring up in the fulfillment of the instinctive needs. The two fundamental instincts are food and sex. In fulfilling these needs a variety of interests and relationships appear. Struggling with nature and with other groups for food and protection, man slowly learned to make and use tools, to foresee distant ends, and to co-operate in attaining them. The natural environment determined the particular kinds of food available, and these, in turn, required special kinds of labor and modes of life. The division of labor between the sexes is also an important factor in social organization and control. Woman, on account of child-bearing and the dependence of the child, becomes the stable social factor. Mother and child become the social nucleus and the economic center. The woman's is the storehouse. Goods, domestic animals, and the garden develop around her. Affection pervades her world. Men hunt and fight for the woman and child, for home and fireside.

The recurrence of seasons, which controls hunting, fishing, and agriculture, occasions a periodicity in all the great activities, as do also the cycles of human life. This repetition gives rise to custom. Customs arise and undergo change quite unconsciously. Illustrations are offered by dress and speech in all ages. Customs gather sanctity through use and wont. In general, older ways are more sacred and their violation more taboo. Since these matters are non-rational many incidental features are carried along with those of greatest importance. Superstition and detrimental factors are not discriminated and eliminated.

The most important social customs—those most intimately bound up with the life and death interests of the group—are the ceremonials. They constitute pre-eminently the cultus. They occur in connection with the great events in nature, when man's nerves are put on the stretch by the uncertainties of life such as variations in the food supply due to drought and flood and pestilence. The first catch of fish, the first-born of flocks and herds, times of planting and harvesting, are
celebrated by ceremonials. Events of human life, birth, adolescence, marriage, illness, and death are also thoroughly ceremonialized. The same is true of relations between groups as appears in the cases of war and hospitality. While the variations in these observances are very great among different peoples, the occasions when they occur are quite uniform. This is the key to the unity and the differences of religious rites in widely separated peoples. They are all concerned with adjustment to the material and social environment, but each one reflects the objects and functions of its own life-processes.

These ceremonials are not pastimes, nor merely imitative dramatization. They do work. They accomplish results. They control nature and destiny. They are felt to be more important to the success of crops than the cultivation of the soil. Among primitive people they are magical. Magic is not distinct from religion. It is an aspect of religion, as of other relations of early man’s life. He has no clear notions of cause and effect or other “laws of nature.” He associates together all sorts of things which to modern science are unrelated. He is guided by surface impressions. His magic is collective and ceremonial as well as individual and secret, but the former is socially approved and the latter is more often taboo. Magic is chiefly of two kinds, imitative and sympathetic. The former appears in ceremonials of rain-making, when water is thrown into the air to come down like showers and thus bring rain. Warriors precede the battle with imitations of fights against the enemy which are felt to really weaken him. Images of the enemy may be employed, the destruction of which starts his actual defeat. Sympathetic magic proceeds upon the conviction that whatever you do to any part or possession of a man you do to him. Nail-parings, hair-clippings, clothing, excrement, afford a real connection with a person. Whatever is done to these is done to him. If they are bewitched or destroyed, the same fate overtakes him.

Gradually the ceremonials of a developing people may be freed from these notions of magic and be perpetuated and modified with more rational and ideal meanings. Many discussions of the priority of magic or religion are futile because they do not recognize that in early stages these belong together, and that religion later becomes more rationalized and practically efficient. Science, for example, can scarcely be considered any more a development from magic than from religion, for both at first worked together for practical control of nature and human life.

Ceremonials are always related to “spirits,” but so is everything else in the experience of primitive man. Two questions, then, are of great importance here; namely, What are spirits? and What particular spirits are connected with religion? It is important in answering the first question to note that the notion of spirit is not clear and well defined among civilized men, not even among the theologians and psychologists. There is a great deal of evidence to show that the term “spirit” in early ages denotes anything which is unusual, either because it is peculiar in some minor variation from type, or because it excels in important ways. A gnarled tree, a stone whose contour resembles a face, a white elephant, a deformed man or animal, will be so regarded. Creations of the imagination are often not clearly distinguished from material objects. Dead men are not radically different from other men, only they live in other places, under the ground or beyond the hills. They eat the food left for them. They participate in ceremonials. Rice and tin among the Malays are addressed as human beings.
The chief characteristic of spirits seems to be their incalculable nature. They are whatever produces surprise, novelty, uncertainty. They elicit the "watchout attitude." It is this quality that King identifies with the "Mysterious Power," as if it were thought of as something pervading nature like electricity. A much simpler view of Mana or Wakonda is that these terms designate whatever attracts attention and produces a feeling of surprise, anxiety, fear, or wonder. In this view the spirits of religion are the objects of concern felt to be most important to the social group. Among some peoples these are totems. With others they are the human leaders, the kings and warriors and judges. The god is the group spirit symbolized in the form of the object or person held to be of most value.

Sacrifice is another common phase of ceremonials. The older and deeper meaning is obscured by later developments. Sacrifice is a means of bringing the group into closer relations with its gods. The gods or sacred objects have magical power. This can be secured by contact. The most complete contact is established by eating; therefore at first the sacrifice is the appropriation of the deity in a feast. Contact is also magically secured by leaving parts of one's self at the shrine or temple, for instance, a bit of one's property. The sacrifice is a means of overcoming taboo by securing more adequate connection with one's own magic-giving deity. It has also the effect of binding the group together as in the commensal meal.

There are other features of the ceremonial, and it is important to attain a sense of the unification of the various factors through the harmonious movement of the whole. It is necessary to perform the ceremonial at a fixed place and time. The ceremonial ground is characteristically decorated. The participants are dressed to represent the totem objects or ancestors. The sacred myths are recited and chanted, while the whole company moves in a rhythmic procession or dance, accompanied by characteristic music.

The discussions of prayer and mythology help to bring out more fully the relatively unconscious nature of these early ceremonials. Prayer does not occur independently of the ritual and is imbedded in it as a less conspicuous factor than the magical motor reactions. The suggestion is made that speech is for a long time secondary to other gestures, and occurs in the simplest ceremonials as exclamation, rather than as definite petition. Even in late developments prayer is not wholly free, since it seems to have its efficacy so largely at certain places and in specific postures and when accompanied by gestures of supplication and resignation. Mythology is also a much less rational and independent phenomenon than has been thought. Like prayer, it is at first closely identified with the ceremonial drama. It is the vocal expression of the images embodied in the mimetic dances. These reproduce the historical, legendary events from the past of the group, recounting in vivid action the crises and achievements of ancestors and various participants. "Interest in explanation satisfies itself with trains of vivid imagery rather than with actual facts or real relations."

The chapter on the development of religion is of great importance for an understanding of the author's view of the whole subject. It is intended as a kind of bridge across the seeming separation of earlier and present-day forms of religion. This interest determined the choice of the history of the Hebrew people, for illustration. The same general process is found among other peoples.
who have attained any advanced stages in religious experience. Greeks, Egyptians, Babylonians, and Hindus afford abundant confirmation of religious progress as closely related to economic, political, and social development.

The remainder of the book treats a number of problems characteristic of the individual’s experience within the continually unfolding life of social groups. Conversion and related phenomena deal with the inner life of persons at the period of their initiation into modern religious organizations. Here the psychology of religion achieved its first recognition as a science. Other sections deal with the breadth of the religious life, contending that it is not chiefly a matter of feeling or of doctrine, but that emotion and thought are related to action in religion as general psychology has shown they are related in other interests. Special chapters are given to studies of inspiration, non-religious persons, sects, and to the influence of democracy and science upon the character and fate of religion. Several of these topics will be studied in succeeding articles.

* A Psychological Study of Religion, by Professor James H. Leuba, is a very frank statement of the subject from the standpoint of an “empirical idealist.” In the preface he says: “I cannot persuade myself that frank dealing with religion can be detrimental to society, even though the advent of psychological analysis and explanation should bring about a crisis more powerful because more profound, than the one due to the less recent appearance of the comparative history of religions and the literary criticism of sacred writings.” The keyword of the book is behavior. There are three chief kinds, mechanical, magical, and anthropopathic. The first is seen in the impersonal practical control of nature. Magic is also impersonal, and seeks definite ends, but by coercive means through mysterious powers. It is therefore sharply contrasted with scientific behavior. The anthropopathic type is that represented by the relations of men with men and with superhuman beings, whether personal or not. There is no specific religious instinct or emotion. Religion appears where an appeal is made to these superhuman powers. Gradually human needs are segregated into sacred and secular, the latter being those not easily satisfied by natural means.

The author avows his conviction that no god has more than a subjective existence, but this does not make impossible an explanation of the origin, continuance, and high estimate of religion. The gods have exercised a regulative, moralizing influence. A great variety of interests gathers around religion, which are usually accredited to religion itself. The real reason for the existence of religion is its biological value. “This value is to be estimated by its success in procuring, not only the results expected by the worshiper, but also others, some of which are of great significance.” It is natural, according to Professor Leuba’s general view, to make a sharp distinction between magic and religion, but the distinction is difficult to verify in the life of early peoples, and arouses a suspicion of being applied to the phenomena rather than being found in them. Much attention is also given to the origin of the idea of superhuman beings, which is attained along several routes, the most important being that of the notion of creation. Only those beings which are important factors in the struggle for life acquire the significance of real gods, but when the conception of physical nature is developed, the gods lose their significance in this realm and become “comforters in time of sorrow, lovers of justice and mercy, gods of righteousness.” When through the accumula-
tion of experience regulative morality is born, religion supports it and enforces it. The relation of religion to morality is that of a guardian, but not a source.

In the treatment of theology and psychology it is important to note that theology is said to divorce itself from science and metaphysics, and to base itself upon "inner experience." But inner experience is the field of psychology, and thus theology would become a branch of psychology. The author's judgment that theology would entirely reject such a view was truer in the past. It hardly holds of the leaders in theological thought today. The last part of this book deals with the most recent religions and the religion of the future.

Certain questions like the following are likely to occur to the readers of these books:

Why is so much attention given to early stages of religion? The answer is because here one sees the phenomena in simpler form, and this helps to make clear the stages of development. It is not because primitive forms are regarded as higher or more authoritative. It is desirable to appreciate the genetic method of study of these problems.

Does not the connection of religion with the natural instincts degrade it? Not unless the natural is regarded as evil. It really gives religion a firmer foundation in experience.

How is the comparative value of different religions determined? Each needs to be regarded in terms of the social order to which it belongs. It is impossible for a people to have an advanced religion if effective social organization and rational education are lacking.

Books for Further Reading


Jane Harrison, *Ancient Art and Ritual.*
Jane Harrison, *Themis.*
At no period in the world's history has the problem of suffering been more acute and more haunting in its claims upon human thought than today. We say more acute, not because the value placed upon human life and the actual disasters to the individual are greater, but because higher ideals bring with them a greater capacity for suffering, both individually and as members of society. This course will lead many to think more broadly and to develop more universal sympathy, perhaps also to gain a clearer view of God and human destiny.

[Those who desire to conduct classes or to have this course in separate form can secure reprints from the American Institute of Sacred Literature, The University of Chicago, at twenty-five cents for the course of five months. Leaders of classes will also be provided with a series of programs and suggestions, as well as lists of reference books, upon reporting classes to the Institute.]

STUDY I

THE PROBLEM AND THE EARLIER ATTEMPTS AT ITS SOLUTION

From a recent book dealing with our subject we borrow the following words appraising the importance of the problem of suffering, and man's perpetual interest therein:

The problem of suffering is the great enigma vitae, the solution of which, forever attempted, may forever baffle the human mind. Why our planet has been invaded by physical and moral evil; why a God of infinite love and power has ordained or permitted the sufferings of sentient beings; why his "whole creation groaneth and travaileth in pain together until now"; why, in particular, the operation of pain is so indiscriminate that the innocent suffer with the guilty— these questions are asked in bewilderment today, and the facts which evoke them have troubled the spirit of man ever since it began to grope for a meaning and purpose in life. This is the sphinx riddle of existence.

Every age endeavors to throw some fresh glimmer of light on the perennial problem, which ordinarily presents itself to the plain man, not as an intellectual puzzle, but as a heart-piercing sorrow, or a haunting fear.

Our own age which brings to the solution of old problems the new light of evolution is profoundly conscious of the anomalies of the world regarded as a moral order. Increasing culture has increased its capacity for pain—its sensitiveness, its sympathy, its perplexity in the presence of the mystery of evil.

If Faith is to secure and retain the allegiance of the modern mind, it must somehow come to terms with the enigma of suffering, and be able, if not to explain it, at least to
render it tolerable. No problem is more worthy of mental toil. Grant that human reason can never wholly solve it, that clouds and darkness must ever be round about it, yet even to state it correctly is no small help, while to discuss it, to offer tentative and partial solutions of it, may place the intelligence in a position of superiority to it.

Happily no age has to wrestle with the mystery as if it had never been attacked before. Many bewildered sufferers have asked ere now how divine goodness can be compatible with the existence of pain, and have sought not all in vain to answer their own question [James Strahan, *The Book of Job Interpreted*, 1913, pp. 1-3].

The view regarding the cause of suffering was the same throughout the entire ancient world. That is to say, suffering was looked upon as due to the wrath of the gods. In the first stages of thought upon this subject the anger of the gods was thought of as being wholly arbitrary in character. The sufferer did not know why he suffered. The god was angry—that was all.

As men came to believe themselves better acquainted with the ways of the gods, and as the sphere of men's obligation to them became more definite, the anger of the gods was conceived of as aroused by the neglect of some duty toward them on the part of man. This neglect of duty might be voluntary or involuntary and unconscious. The consequences in the way of divine wrath and suffering were just the same. Gradually, however, the feeling grew that man was not responsible for offenses which he never intended to give. Suffering then came to be thought of as due to conscious, deliberate remissness, that is, sin.

We have set ourselves the task of tracing the progress of the Hebrews in their thought upon this subject.

*First day.*—§ 1. Read Gen. 2:4—3:24 as an expression of the point of view of suffering to which we have referred. Note the simple character of the thought; for example, Jehovah God walking in the garden in the cool of the day, 3:8; Jehovah asking Adam “Where art thou?” vs. 9; the sewing of the fig leaves, vs. 7; the first clothes made of skins of animals, vs. 20.

Is it likely that in so childlike a narrative we shall find anything profoundly philosophical or theological? This old story of the first sin is presented as a type of all sin. It emphasizes the thought that sin is opposition to the will of God. The result of this sin is represented as a change, not in man's character, but in his lot. All the ills of life and its manifold suffering are thought to be due to this first act of disobedience. Re-read vss. 14-19 from this point of view.

*Second day.*—§ 2. The first step in the progress of thought regarding human suffering was made by the great prophets beginning with the eighth century B.C. They insisted that the anger of God was primarily aroused by violations of the ethical law. Read Hos., chap. 10; 11:12; 12:6-9, noting the emphasis upon righteousness.

*Third day.*—Read Hos. 4:6-8; 5:10-15; 8:4-10, and note the prophet's denunciation of all kinds of social injustice.

*Fourth day.*—Read Isa. 1:10-17, noting how this prophet a half-century later repudiates sacrifices and ritual as sufficient in and of themselves, and insists upon justice and mercy as indispensable to the favor of Jehovah, representing Jehovah as hiding his face from Judah because of the absence of these qualities.

*Fifth day.*—Read Mic. 6:6-8, and notice how this definition of religion again affirms the supreme place of justice and mercy in the ideal of the prophets.
Sixth day.—§ 3. Read II Kings 22:1—23:25 containing an account of the finding of a book in the year 621 B.C. In all probability that book appears in our own Bible as a portion of Deuteronomy.

Seventh day.—Turn to the Book of Deuteronomy and read 25:13-16. In this section of the legal literature of the Hebrews, which voices also the prophetic doctrine of the seventh century B.C., we have the same emphasis upon the necessity of a right moral character.

Eighth day.—Read Deut. 12:28, and observe also that the old prophetic doctrine, that if the commandments of God are kept prosperity is certain to follow, is again clearly stated. It should be borne in mind also that in the prophetic literature, and in Deuteronomy in particular, the welfare of the nation is the dominant thought. The problem of individual prosperity receives practically no consideration.

Ninth day.—§ 4. What we may call the orthodox doctrine in Israel which we have just been considering was eminently satisfactory so long as things went well and normal conditions were maintained. But the half-century before the exile, commencing in 597 B.C., brought upon Israel unparalleled suffering in spite of all that she could do. Read Isa., chaps. 36, 37, which tell the story of the suffering of Israel at the hands of Sennacherib, and this notwithstanding the fact that Hezekiah is represented as a good king. See also II Kings 18:13—19:37.

Tenth day.—Read II Kings 23:24-31, the story of the death of Josiah, who is represented as a pious king par excellence. Remember that Josiah had carried out a thoroughgoing reform in religion and morals (see sixth day), and yet he was killed and his army defeated.

Eleventh day.—Consider the later submission to Egypt, II Kings 23:31-36; still later that to Babylonia, 24:1-7; and the deportation of inhabitants of Jerusalem to Babylonia in 597 B.C., 24:10-17.

Twelfth day.—Remember that Jerusalem itself fell in 586 B.C., and that the flower of Israel was carried away into exile immediately after. Read II Kings 24:18—25:21. What must have been the thought of those who were faithful in Israel in the light of such a series of disasters as these? Was it possible for them to think of God as just? Would not questions inevitably arise as to the justice of Jehovah, or as to his power, or as to his love?

Thirteenth day.—§ 5. From the midst of this period of misery there comes down to us the Book of Habakkuk in which the prophet faces the great problem of his times. Read Hab. 1:2-4, observing how the prophet is disturbed mentally and spiritually by the moral chaos prevailing among his contemporaries. See how he hurls his question into the face of Jehovah. This is an absolutely new thing in the history of prophecy.

Fourteenth day.—§ 6. Read Hab. 1:5-11, and see how there comes to the prophet’s mind in answer to his question the thought that Jehovah is about to send the Chaldeans from Babylonia to punish the wicked Israelites.

Fifteenth day.—§ 7. Read 1:12-17, noting how the prophet refuses to remain satisfied with this answer. He now confronts Jehovah with a new question, namely, How can God fairly be justified in causing the most wicked of all peoples to triumph over his own people who are, after all, far better than the Chaldeans?
Sixteenth day.—§ 8. Read Hab. 2:1–3, and see how the prophet figuratively represents himself as waiting patiently and expectantly for an answer to this, his latest problem, and how while waiting he was filled with confidence that a satisfactory answer would be forthcoming.

Seventeenth day.—§ 9. Read Hab. 2:4–20, and note that this is the longed-for answer. What does the answer say? Is it not to this effect, that the Chaldean by reason of his inherent depravity cannot possibly survive indefinitely? But, on the other hand, Israel the righteous shall endure because of his faithfulness. (The word translated in the English Bible "faith" is more correctly rendered "faithfulness," as in the margin, and in reality is about equivalent to our word "integrity.") Has the prophet made any new contribution to the thought regarding suffering? As a matter of fact, is he not simply restating the old teaching that righteousness must finally triumph, and that wickedness must be ultimately overthrown? However, the prophet has dared to raise the question; and this is saying much. He is the forerunner of a great succession of thinkers upon this age-long problem. He shows that it is possible to be in a questioning frame of mind about some aspects of religion and yet be none the less religious.

Eighteenth day.—§ 10. From a little later day than that of Habakkuk we have the utterances of Ezekiel. Read Ezek. 1:1–3, observing that this information is that Ezekiel's prophetic activity was carried on in the midst of the exile in Babylonia, beginning about 592 B.C.

Nineteenth day.—Read Ezek. 11:3–11, noting that Ezekiel's contemporaries still refuse to believe the final destruction of Jerusalem possible.

Twentieth day.—Read Ezek. 13:1–10, 16, noting that Ezekiel's contemporaries, both in Jerusalem and in Babylon, were fanatically preaching the certainty of coming prosperity.

Twenty-first day.—Read Ezek. 12:21–28, noting the skeptical and scoffing attitude of Ezekiel's contemporaries toward his message.

Twenty-second day.—§ 11. Read Ezek. 14:16–20, observing the belief in the protecting power of vicarious piety. Ezekiel in this passage is evidently setting himself against the popular view that Jerusalem cannot possibly be destroyed because of the many righteous men therein.

Twenty-third day.—§ 12. Read Ezek. 18:1, 2, 25, 29, noting that these verses mean that many of the people to whom Ezekiel was preaching were criticizing Jehovah on the basis of the course of events. That is to say, they were ironically saying that it was a fine piece of justice for Jehovah to be punishing them because of what their fathers and grandfathers had done.

Twenty-fourth day.—Read II Kings 23:21–30, noting especially vs. 26 in which there is expressed fear that the suffering of Israel in the days of Josiah and his successors was occasioned by the sins of Manasseh. Is not this exactly what the opponents of Ezekiel were saying? And yet Ezekiel sets himself uncompromisingly against that position.

Twenty-fifth day.—§ 13. Read Ezek. 3:16–20, observing two things: first, that Ezekiel here regards his mission as concerned with the welfare of the souls of individuals (Ezekiel is the first prophet to conceive of his work from that standpoint); secondly, that Ezekiel evidently regards each man as master of his own destiny without let or hindrance on account of the actions of his ancestors.
Twenty-sixth day.—Read Ezek. 18:1–9, and see (1) that Ezekiel is here again dealing with individuals and their fate; (2) that he regards each person as sustaining his own individual relation to his God, vs. 4; (3) that he conditions a man's fate upon his conduct, vss. 5–9; (4) that he combines ritualistic and moral requirements in his catalogue of virtues.

Twenty-seventh day.—Read Ezek. 18:18–22 in which the prophet restates concisely the teaching he has previously formulated.

Twenty-eighth day.—§ 14. Read Ezek. 18:10–13, and see that Ezekiel clearly states that the righteousness of a father will not avail to shield the wickedness of his son. Read Ezek. 18:14–17, and see that just as confidently Ezekiel declares that the wickedness of a father will not bring destruction upon his righteous son.

Twenty-ninth day.—§ 15. Read Ezek. 18:23, 24, 32, and note the beauty of the thought that Jehovah does not desire the death of any man, but would much rather that man should live and enjoy his favor.

Thirtieth day.—§ 16. Read Ezek. 18:25–31, considering (1) the fact that Ezekiel's contemporaries were openly criticizing the justice of Jehovah (see particularly vss. 25 and 29); (2) does it not appear here and throughout the chapter that Ezekiel conceives of man's destiny as determined by his individual actions at the time when judgment is pronounced? Does Ezekiel allow any place for underlying character? Is not his attitude on this subject too atomistic?

Thirty-first day.—§ 17. Ezekiel's message was of supreme importance in his day. The nation of Israel was on the verge of collapse. If the religion of Jehovah were to stand or to fall with the fate of his nation, then nation and religion alike must perish. Ezekiel says that, after all, religion is a matter of personal relationship to, and fellowship with, God. He therefore works mightily to put religion on a new basis, and to enable it to tide over the great disaster involved in the destruction of Jerusalem and the overthrow of the monarchy. It is noticeable that Ezekiel has formulated no new theory regarding the cause of suffering. He has simply transferred the discussion from one field to another, namely, from a national problem to the individual problem. He still holds that prosperity is the reward of piety and that punishment and sorrow are the result of sin.

In thinking through the month's work note the progress made by the Hebrews in the period covered. They have moralized the whole question, tying up prosperity indissolubly with moral worth. They have furthermore dared to question current opinions on the subject in two cases. Habakkuk actually ventured in his own mind to call Jehovah to account for his treatment of Israel, with the result that he became more convinced than ever that Jehovah was on the side of the nation whose ways were right. Ezekiel met the question of his day regarding Jehovah's justice by denying the commonly received teaching that individuals inherited the merits or demerits of their ancestors, and by affirming for the first time in Hebrew history that each individual was responsible before Jehovah for his own conduct and only for his own.

REVIEW QUESTIONS

1. Have you ever given thought to the problem of suffering?
2. As you have observed life, is the old theory that sin brings immediate punishment upon the offender, in the nature of suffering, true?
3. Does the theory that God hides his face from the wicked and gives prosperity to the righteous represent the facts as you see them?

4. What religious leaders among the Hebrews were the first to make progress in thinking upon this problem?

5. What is the fundamental insistence of Hosea, Amos, and Isaiah concerning conduct?

6. Were the prophets previous to Josiah's death thinking primarily of the nation or of the individual?

7. Why was the death of Josiah a spiritual, as well as a political, blow to the Hebrew nation?

8. When they first went into exile, what questions must the faithful Jews have asked concerning the justice of God?

9. What concerning his power?

10. What concerning his faithfulness to his covenant promise?

11. Who was Habakkuk?

12. What was his question, and to whom did he address it?

13. What was the answer as he conceived it?

14. Tell all that you can about Ezekiel.

15. Why could not the people believe Ezekiel's statements that Jerusalem would surely be destroyed?

16. What theories concerning suffering does Ezekiel seek definitely to overthrow?

17. What new theory does he bring forward as a substitute?

18. What national situations today lead us to think seriously upon this world-old problem?

SUGGESTIONS TO LEADERS OF CLASSES IN THE PROBLEM OF SUFFERING IN THE OLD TESTAMENT

BY GEORGIA L. CHAMBERLIN

The author of the present course, "The Problem of Suffering in the Old Testament," is able to point out to us those passages from historians, prophets, poets, and sages, which contain more or less definite statements of the views of the Hebrew people and their leaders of their philosophy of suffering. It is preeminently a religious question with all and inseparably linked with their growing conception of God, and of his relation to the Hebrew people and to the world. These statements, however, can be understood and appreciated only as they are studied in relation to the history that lies back of them. The task of the leader of the class, therefore, will be in great measure to see that his group receives through him and through their own work a keen appreciation of those crises in the history of Israel which caused greatest suffering to the nation and to individuals, and out of the midst of which their theories were evolved. All members of the group should be urged, therefore, to read a brief history of the Hebrew
people—such as Wade's *Old Testament History*, Ottley's *A Short History of the Hebrews*, Kent's *A History of the Hebrew People*, or Sander's *History of the Hebrews*. The leader himself will perhaps desire to read more extensively in Hebrew history than he has yet done, with the theme of this course particularly in mind.

Two programs are presented for the meeting of the group. If this meeting is weekly instead of fortnightly, the programs should be divided.

**PROGRAM I**

1. Pictures from Hebrew history; brief sketches of critical periods in the history of the Hebrews in which they passed through experiences of suffering. (Leader.)
2. The situation of northern Israel—political, religious, and social—in the days of Jeroboam II.
3. The picture of northern Israel as presented by Hosea and his theory concerning the cause of her calamities.
4. Conditions in Judah in the days of Isaiah and his theory concerning the cause of her affliction.
5. The crisis in the days of Josiah, and the theory of the Book of Deuteronomy.

*Question for discussion:* In the suffering which you see about you, what proportion does it seem to you could legitimately be called punishment for sin?

**PROGRAM II**

1. The first great deportation of the citizens of Jerusalem to Babylonia and its spiritual implications. (Leader.)
2. The problem of Habakkuk and the conclusion at which the prophet arrived.
3. The conditions, physical and spiritual, of the Hebrew people in the first stages of the exile, especially of those who were faithful to Jehovah.
4. Ezekiel's theory concerning the cause of Israel's suffering in exile.
5. Ezekiel's ideal of Jehovah and his relation to the individual.

*Question for discussion:* Have we in the twentieth century gone too far in our theory of the relation of God to the individual, and failed in our emphasis upon groups of individuals as having corporate conscience, ideals, and responsibilities?

**REFERENCE READING**

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Editorial: Propaganda of Reaction
James E. Gregg

Penology and Atonement

Rival Interpretations of Christianity. III. Protestantism (Concluded)
George Cross

The Sovereignty of Fatherhood
William James McKittrick

The New Forum and the Old Lyceum
James L. Hill

Hunting Literature with a Spiritual Camera
Arthur S. Phelps

The American Institute of Sacred Literature

The Psychology of Religion
Edward S. Ames

The Problem of Suffering in the Old Testament
J. M. Powis Smith
The Biblical World

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PROPAGANDA OF REACTION

For a generation men and women have been gaining faith and spiritual uplift from the historical study of the Scriptures. Bible teaching in Sunday schools, colleges, and theological seminaries has been liberated and inspired by the proper method of study. The sciences have taught us how God works in nature, and history has corroborated the revelation in Jesus Christ. For those who have shared in this movement the Bible is today more precious, religion is more inevitable, and Jesus Christ is of more significance both to individuals and to the social order. Churches have never been so evangelically open-minded, religion has never been so respected by friend and feared by foe.

Unfortunately, this educational process is only partial. Although it has extended itself into the Sunday-school literature, its very success has consolidated its opponents—but in a new field. The older issue was Genesis; today it is the book of Revelation. In the interest of revival movements, the religious forces of city after city have been organized by those who regard evolution and higher criticism as damnable infidelity, who preach the physical and immediate return of Jesus Christ in the sky, who oppose efforts to extend Christian principles to social reconstruction, and who make the study of the Bible an ingenious exposition of prophecy for the purpose of proving that the end of the world is at hand.

Such propaganda is possible because earnest Christian people do not realize the dangers which lie within it. These dangers do not lie in this or that man, in vulgarity of language, or in personal peculiarities. They are not derived from that noble orthodoxy which has grown with the centuries and has been defended by
scholars and reformers. The new danger is in the organization by evangelistic forces of theological propaganda which identifies Christianity as a power to save men with a vituperative assault upon modern science; which divorces the churches from intellectual leadership in social reform and religion; which leads Christian life toward schism. Should this mobilization of theological and religious reaction succeed, Protestantism would become dangerous to intellectual and religious liberty.

Evidently we have here something more than mere theological conservatism. Such positions have repeatedly been condemned by orthodox bodies and teachers. Rather we have an open issue as to the very nature of Christianity itself. To believe in Jesus Christ as a savior must we believe all that an unscientific, Jewish, imperialistic world believed about him? To be Christians must we repudiate all progress except in commercial lines?

Christianity is too true to be ruined by any such reactionary propaganda. Never have the gospel’s fundamental positions been better understood and its principles more intelligently applied than at present. These principles are of God. They will continue to gain in number and in influence.

But will these modern Christians stay within the churches? That is a question to be settled by the future alone. For our own part we have no doubt as to the outcome. The church of today, like the church of Origen and Augustine, will refuse to sever reason and faith, knowledge and prayer, the gospel and culture.

But such a church must guard itself against its present danger. It must see that religious thought be true to the entire will of God wherever revealed, that the Bible be not used as a means by which to obscure the gospel, and that men of evangelical spirit shall refuse to be coerced into allegiance to propaganda which, however defended by its apologists on the ground of the conversion of individuals threatens to substitute obscurantism for truth, apocalyptic vagaries for social transformation, literalism for orthodoxy, and a peculiar theory of inspiration for evangelical faith.
The more we study theology the more we see that it is transcendentalized politics. We extend into the field of religion the practices to which we have become accustomed outside of religion. These practices we are very apt to take as self-evident truth, and we are sometimes surprised when we are shown what they really are. Here as in so many other places a refusal to think conventionally is at first sight rather startling. Yet facts are facts whether we have seen them or not.

A minister of the younger generation, in choosing the hymns which his congregation shall sing, is likely quite regularly to omit certain verses of favorite hymns, and certain other hymns altogether. If he analyzes the material which he thus habitually seeks to exclude from the worshiping minds of his people, he will be likely to find that most of it refers to the blood of Christ, shed for the remission of our sins. Somehow or other a great many of us nowadays cannot sing with glad conviction and whole-hearted sincerity

Just as I am, without one plea,
But that Thy blood was shed for me;

or

Jesus my Shepherd is,
'Twas He that loved my soul,
'Twas He that washed me in His blood,
'Twas He that made me whole;
And His the blood that can for all atone,
And set me faultless there before the throne;

or

Let the water and the blood
From Thy wounded side that flows,
Be of sin the double cure,
Save from wrath and make me pure.

William Cowper's hymn beginning:

There is a fountain filled with blood,
Drawn from Emmanuel's veins:
And sinners plunged beneath that flood
Lose all their guilty stains.

is said to have been repeated with intense satisfaction by Daniel Webster on his deathbed; but it does not now appeal either to the taste or to the intelligence of thoughtful Christians.

This growing aversion to the old-fashioned phraseology of the atonement is not due only to the fact that the symbol of blood is offensive to our sensibilities—connoting to us death, whereas to the Hebrews it connoted life. It is also due to the fact that the traditional theories of the atonement are more and more felt to be superstitious, heathenish, unreal, repellent, incredible. To begin with the earliest of these theories, we cannot accept the notion that Christ's death was a ransom paid by God to Satan, who otherwise would have continued to hold the whole human race under his power. Almost all the Fathers of the early church, from Irenaeus down to Gregory the Great, took delight in

expounding this theory, setting forth the bargain as a divine snare, by which Satan was cheated: for he proved not strong enough to hold the Son of God in hell. Gregory of Nyssa declares that “like a skilful fisherman, God veiled the divine nature of his Son beneath human flesh, in order to catch Satan by the hook of his divinity. The latter, like a greedy fish, swallowed both bait and hook.”

Anselm’s view, that man owes to God a perfect obedience, and that in sinning against the infinite Being he incurs an infinite debt, which only a God-man can pay, and which Christ accordingly has paid for us all—this “commercial” explanation suited the mind of the Middle Ages, and is still reflected in many of the phrases of hymns and sermons. But it is really derived from two feudal ideas: first, the honor which is owed to one’s suzerain; secondly, the necessity of either punishment or satisfaction for every offense; and it leads logically into antinomianism. For if all that men owe to God has been paid by Christ, they owe him nothing more, and may do as they please henceforth.

Nor is the “governmental” theory, first elaborated by Grotius, much more reasonable to our minds. According to this view, Christ suffered as an example, to vindicate and uphold the majesty of the divine law, which demanded that some punishment should be inflicted upon some one for the transgressions of humanity. Christ’s death is not thought of as a compensation, or as a substitution, or as a satisfaction, but simply as a demonstration of divine justice. Yet, one instinctively asks, what kind of justice is it which is exemplified and glorified by the punishment of an innocent victim? Shall not the Judge of all the earth do right? And is this right?

The slightly modernized statement of the Calvinistic view by one of the chief exponents of Princeton theology, Dr. Charles Hodge, may be next cited:

Human sovereigns pardon criminals; earthly parents forgive their children. If the penalty of the law could be as easily remitted in the divine government, then it would not follow from the fact that all men are sinners that they cannot be forgiven on the ground of their repentance and reformation. The Scriptures, however, assume that if a man sins he must die. On this assumption all their representations and arguments are founded. Hence the plan of salvation which the Bible reveals supposes that the justice of God which renders the punishment of sin necessary has been satisfied. Men can be pardoned and restored to the favor of God, because Christ was set forth as an expiation for their sins, through faith in his blood; because he was made a curse for us; because he died, the just for the unjust, because he bore our sins in his own body on the tree; and because the penalty due to us was laid on him. It is clear, therefore, that the Scriptures recognize the truth that God is just, in the sense that he is determined by his

1 Or. catech., 24, quoted by A. Sabatier, The Doctrine of the Atonement, English translation, pp. 66, 145.


3 On the whole, it seems fair to say that the Protestant reformers rested their theories of the atonement upon Anselm’s, though they emphasized the idea of punishment rather than that of satisfaction.
moral excellence to punish all sin, and, therefore, that the satisfaction of Christ which secures the pardon of sinners is rendered to the justice of God. Its primary and principal design is neither to make a moral impression upon the offenders themselves, nor to operate didactically on other intelligent creatures, but to satisfy the demands of justice.  

As Dr. Hodge elsewhere remarks, "everything depends on what is meant by justice. If (as Leibnitz declared) justice is 'benevolence guided by wisdom' . . . . the work of Christ . . . . may be simply a means of reformation, or of moral impression . . . ." But if we are to think of the justice of God as being "vindicatory," i.e., as rewarding goodness and punishing wickedness purely because of their inherent merit or demerit, "then the work of Christ must be a satisfaction of justice in that sense of the term."  

We are here in sight of the inmost knot of the whole tangled problem. Everything does depend on what you mean by justice. If you hold that all evil-doing must be rewarded by the infliction of a supposedly appropriate amount of suffering, without regard either to the past or to the future, then you may be able to believe that God is just in requiring the crucifixion of his innocent Son as an expiation of the sin of the world. But the reason why most of us find this theory of the atonement incredible and horrible is that we do not accept either the idea of justice or the idea of God which it presupposes.  

We start out in all our religious thinking today with the words "Our Father." Whatever else God may or may not be, we are sure that he is somehow that. Consequently we find it easy to believe that it was because he so loved the world that he gave his only begotten Son, that whosoever should believe on him might not perish, but have eternal life. Consequently, again, we recognize in the parable of the Prodigal Son a true picture of God's way with men. If certain verses from the Epistle to the Romans are quoted as contradicting the teaching of this parable, and we are told that we must choose between St. Paul and Christ, we shall not hesitate which master to follow. But we shall have a strong feeling that such a conflict of authorities is apparent rather than real; that St. Paul was simply speaking in the figures which were most familiar and expressive to him. He was a Jew, and consequently the altar-ritual was to him brimful of divine meaning, as it cannot be to you and to me.  

Furthermore, whether we realize it or not, most of us have thrown overboard the pagan notion that justice is properly retributive, or, as Dr. Hodge calls it, vindicatory. Both of these are more

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1 Sys. Theol., II, 492 f.  
3 "There is no doubt that the Hebrew people, whose religion was so intensely objective, held it in a manner of literality that involved real misconception. They saw nothing in it but the altars, priests, confessions, sprinklings, and smoking fires; and these they called their atonement, or the covering of their sin, as if there were some outward moment in the things themselves—taken outwardly these were the religion. But meantime there was a power in these . . . . and the outward moment of the rite, which was a fiction, had yet an inward moment correspondent thereto, which made the fiction truthful."—Bushnell, God in Christ, p. 352.
respectable looking words than the word revengeful; but that is what they mean—nothing more, nothing less. Vengeance may be exacted by an individual man, or by the state, or, as has been supposed, by an angry God. But it is the same barbarous motive in each case—"an eye for an eye, and a tooth for a tooth." It was permitted to the ancient Hebrews by Moses because of the hardness of their hearts; but it was swept away by Christ. His law is the law of love.¹

The whole progress of penology throughout the Christian era has been in the direction pointed out by our Lord. Dr. Frederick H. Wines distinguishes four stages in the evolution of the criminal law: (1) vengeance or retribution; (2) repression; (3) reformation or rehabilitation; (4) prevention. He shows that "retaliation, at first a private right, became, in the lapse of time, a public duty."² In early times "the fundamental principle of morality is reciprocity. . . . The primitive man could not see why if we are to return benefits we are not to return injuries upon the same basis of give and take. Accordingly, the instinct of retaliation is one of the deepest instincts in human nature; it survives even in the civilized man."³

Now this ancient and essentially barbarous and un-Christian idea of punishment as retribution or revenge has persisted, amazing as it seems, through the whole development of Christian doctrine down to comparatively recent times. Dr. Hodge seems as full of it as Augustine or Aquinas. He affirms without hesitation that neither the reformation of the offender nor the prevention of crime is the primary end of punishment. If this were so, justice, he says, would be merged into benevolence.⁴

Once again Dr. Hodge is right. Since we have now learned—and, thanks to Mr. Thomas Mott Osborne, are having the lesson impressed upon our minds with a new vividness—that the chief ends of punishment are the reformation of the wrongdoer and the prevention of further wrongdoing, we are able to see, more clearly than ever, that justice and kindness do coalesce as each rises into perfection. They lose their separateness and cease to contradict each other as they are taken up and transformed into love. This would seem to be the meaning of the strange parable of the Laborers in the Vineyard, in which the lord of the vineyard pays those who have worked but one hour the same wage as those who have toiled from early morning and have borne the burden of the day and the scorching heat. It seems unfair, and we sympathize with the tired men who protest. But the teaching of the story points to God’s justice, which discerns motives and intentions, which can value the will for the deed, and is therefore able to be compassionate and kind. In our modern courts and prisons we are slowly but surely working toward this ideal of a justice which is also merciful, and is consummated in love. The probation system, the indeterminate sentence, and the juvenile court are all illustrations of the new penology, which

² Punishment and Reformation, p. 7.
³ Ibid., p. 31.
seeks neither the death nor the misery of the sinner, but rather that he may turn from his wickedness and live; which looks hopefully toward the future, and considers with painstaking care what is best for the wrongdoer and what is best for the community, and not at all how much suffering should be inflicted to balance in some sense the harm which the misdeed has caused. Revenge, even in the name of justice, is not thought of. Yet severity is frequently necessary—frequently the kindest treatment that can be given. Just as we are disgusted with a father who spoils his children, by disregarding or lightly excusing their misdemeanors, so we are disgusted with a judge who acts as if the new justice meant good-natured indulgence of evil. Rather it means such an utter intolerance of evil that it is unwilling to release an offender until he is cured, made over, changed into a decent, upright, trustworthy member of society.

The orthodox theologians of the church, we remember, once clung tightly to an obsolete cosmology. But Copernicus and Galileo made them let go—after a while. Many of them are still clinging nowadays to an obsolete penology, a conception of God's justice which is inhuman, and therefore incredible. Once the human mind lets go the delusion that justice and mercy are in conflict, all the time-worn fallacies about the atonement—the ransom theory, the debt theory, the governmental theory, and all that belongs with them—will come tumbling down in ruins, and will settle quietly into one more of the many theological rubbish-heaps which are among the way-marks of the progress of Christianity.

But what will be left? What theory can we count upon to stand firm? Quite clearly, as it would seem, the ethical theory of the atonement is the one for the future. Sometimes it has been spoken of as "the moral-influence" theory, and often with a disparaging suggestion of weakness. But this is unjust. To hold that God was in Christ reconciling the world unto himself because of his love, and through the sacrifice of the cross, has nothing enervating about it. As Bushnell said, "A first consideration in the restoration of man is that he be made to see the iron substructure of eternal government jutting up around him and hear it reverberating under his feet." But there is nothing sterner than the tragedy of self-sacrificing love.

Indeed, as August Sabatier has eloquently shown, the call to accept an atonement which is spiritual, and not commercial or legal, is the same high summons which the prophets have voiced through all the ages. The priests have set forth ritual and sacrament and institutional order as the symbols of duty. These have their undeniable place and value. But the weightier matters of the law are something else.

1 Yet Clement of Alexandria discerningly said: "Men ask how God can be good and kind if he is angry and punishes? They should remember that punishment is for the good of the offender and for the prevention of evil."— Paed. I, viii. Quoted by Hodge, op. cit., I, 419.

"Plato held that the proper end of punishment is not merely to render to the guilty their due, but at the same time to make them better."—Wines, op. cit., p. 120.

* Christ in Theology, p. 236.
God's forgiveness requires a humble and contrite heart.

What unto me is the multitude of your sacrifices, saith the Lord: I have had enough of the burnt offerings of rams, and the fat of fed beasts. . . . Bring no more vain oblations; incense is an abomination unto me. . . . Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow.

All the other prophets gave expression to protests like Isaiah's; "all denied the religious and moral value of sacrifices, all absolutely rejected their objective efficacy for atonement." It is immediately evident that the teaching of our Lord follows out this same line of truth. He speaks of his death as "a ransom," to be sure, but this is merely a traditional Jewish picture-word, no more to be taken literally than our word "self-sacrifice," which suggests to no one the burning of one's body on an altar. The whole spirit of our Lord's words and deeds plainly proves to us that he thought of God's forgiveness as conditioned only by the repentance and faith of the sinner. No satisfaction, oblation, propitiation, or expiation of any sort is required of the Prodigal Son; and that parable has always been rightly regarded as the heart of the Gospel. God does not need to be reconciled to man; man needs to be reconciled to God. "God's external treatment of us no doubt may change with changes in ourselves. But we need to insist that his inner mind, the principle on which his treatment of us is based, never changes. That principle is always Love, and Love only."

Since God's love, like the wisest and truest human love that we know, is strong and firm and utterly uncompromising toward evil, we can understand that his forgiveness does not remove the natural penalties of sin. The reformed drunkard is handicapped for the rest of his days by a weakened body; the converted gambler sees his children growing up without the education which they deserve, because his vice has kept them in poverty. Forgiveness is a personal and spiritual reconciliation; it cannot blot out the past, or the physical consequences of the past. But it does bring the soul back into light and joy and freedom and peace.

The crowning wonder of God's love is its revelation in Christ. His incarnation and his atonement are parts of the same whole. God is with us at Bethlehem and on Calvary. But the distinctive meaning of the cross is that God's love was and is ever ready even to suffer on our behalf, that we may be drawn back to Him. That is why the self-sacrifice of Christ, beyond every other martyrdom, beyond every other heroic death, beyond every other deed of loyal devotion, is mighty to lift men out of their sins and to lead them into eternal life.

* A. Sabatier, op. cit., p. 31.  
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III. PROTESTANTISM—(Concluded)

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2. The Protestant Religious Spirit

A classic expression of the inner religious life of Protestantism is found in the answer to the first question in the Heidelberg Catechism: “What is thy only comfort in life and in death?” Answer:

That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, who with his precious blood has fully satisfied for all my sins, and redeemed me from all the power of the devil; and so preserves me that without the will of my Father in heaven not a hair can fall from my head; yea, all things must work together for my salvation. Wherefore, by his Holy Spirit, he also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto him.

In this popular statement the three great mountain peaks of the Protestant religious consciousness stand out clearly—loyalty to a personal God, confidence in the orderly course of the universe, the sense of inner worth. The different Protestant communions vary in the intelligence and firmness with which they hold to these fundamentals and in the emphasis they place upon them, respectively, but these convictions are characteristic of them all.

First: The religion of the Protestant consists primarily in the consciousness of the immediate personal relation with God. In the answer to the first question of the Westminster Shorter Catechism it is stated theologically: “What is the chief end of man?” Answer: “Man’s chief end is to glorify God and to enjoy him forever.” Here there is no blind or confused groping after an unknowable essence of deity or divinity, no vague surmise of the presence of an ineffable Somewhat, of a Silence or Abyss beyond all the range of human intelligence, but the affirmation of a direct contact with a personality as real and as definite in his existence as we are. Protestant theology may not have lived up to this standard always, but this is the Protestant faith. There can be no toleration of an effort to interpose anything between God and the soul, for this would be an insult to the divine prerogative and an injury to the human spirit. God reveals himself to man and confers good gifts upon him according to his own will. Man prays to God directly and obeys or disobeys on his own behalf. Hence the Protestant love for simplicity in worship. Hence the sternness with which the Protestants repudiated the mediatorial system of the Catholic church—its spurious sacraments, its prescribed devotions, its priestly intercessions and absolutions, its saints, its
holy seasons of fasts and feasts, and its legalistic regulations—not merely because they were absurd and vain, but because they were profane and wicked, a violation of the rights of man and a usurpation of the authority of God. Hence the determination of Protestants to reduce the tangled mass of teachings and usages that had held the multitudes so long in spiritual bondage, to the simplicity that they believed to have existed in the original faith of Christians. Hence also their repudiation of ecclesiastical authority in favor of the real authority of those Scriptures that came directly from God.

The religious view of God carried with it a religious view of the Bible. The demand for certainty in our relations with God implied a need for a pure expression of his will. This the Protestants found in the Christian (and Jewish) Scriptures. Whatever we may now say as to the value of the presuppositions with which they approached the study of the Bible or as to the value of their methods of interpretation, there can be no doubt that they made an honest attempt to understand its true and original meaning, and that not in the interest of historical or literary knowledge, but in the interest of their religious faith. They revered it as the “pure word of God” and sought to obey its instructions as the commands of God. The Catholic church had utilized the Bible in the interest of a system, but the Protestants sought to find in it the disclosure of the mutual approach of God and man, and to them largely we owe the exaltation of its religious value, even if, as we must confess, they often subordinated it to a system of doctrines partly derived from another source.

The Protestant religious spirit moved between a negative and a positive pole. The negative pole was a sense of ill-desert. The catechumen who studied the Heidelberg Confession learned to speak of “my sins” in the very first sentence he uttered. The sense of sin lay heavily on the conscience of those believers. The language of the Fifty-first Psalm was spontaneous to them and it was often on their lips. They accepted from Catholicism and Augustine the doctrine of original sin because it seemed to utter the truth of their experience, and they intensified its meaning and tried to take it in its most fearful sense. When they spoke of sin it was not a metaphysical defect or want of true knowledge they had particularly in mind, but the contrast of the human character when they contemplated the holiness of God. Sin was moral, it was rebellion, it was spiritual turpitude, it was ill-desert; and they could find no better expression of its unworthiness than the Catholic doctrine of an endless hell of torment. Nevertheless, when they thought of God, the principal emphasis was not upon sin.

The positive pole of the Protestant religious spirit was a consciousness of being the recipient of grace. Here these believers followed Augustine and, like him, they emphasized the greatness of their sin all the more because they believed that thereby they exalted the divine grace. The sense of sin was only the dark background of the picture of their inner life. Their spirit was not gloomy in the end but it was filled with a joyful confidence. This is what made
their tremendous achievements possible. They were filled with the feeling of dependence on God, but it was not the dependence of the mere suppliant or beggar, or of the hopeless criminal on his way to the gallows. It was the dependence of one who was aware that the divine love had flowed out upon him and made him a being of the higher order. It was the dependence of the loved one upon the lover, such a dependence as finds its best expression in a loyal and hearty self-surrender. "I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ." This is one of the things that made the doctrine of election and predestination so dear to them; it confirmed the assurance of the divine favor.

This union of the sense of sin and the assurance of grace rested on a vision of the cross of Christ. It was not that they contemplated the picture of his suffering as valuable for its own sake. It was not that they were trying, after the Catholic fashion, to repeat in their own souls the agonies of Jesus on the cross as the perfection of asceticism, but it was because they believed that "where sin abounded grace did abound the more exceedingly," and in the suffering of Christ they saw this principle in operation as an act of God himself. It was not the suffering of the cross so much as its moral significance that made it the center of their faith. They could live henceforth confidently and trustfully because this supreme gift assured all other good.

Secondly: The faith of Protestantism appears in its attitude of assured confidence rather than trembling anxiety toward the course of the world. While mysticism sought to scorn the world, while Catholicism viewed it mostly with mingled fear and contempt, Protestantism takes a positive religious interest in it. Notwithstanding the occasional lapses of Calvinists, and notwithstanding the perpetuation of their Catholic inheritance of the view that nature had been corrupted and that the ills of this life are made great in order that our hearts might be weaned from it and prepared for the world to come, the Protestants drew great spiritual comfort and inspiration from the contemplation of the world of nature and of man. Lacking the modern scientific view of the constancy of nature, they enjoyed a religious anticipation of it in the conviction that events in the material world—from the movements of a planet to the stirrings of a blade of grass—and events of human history, even of the most trifling and seemingly fortuitous kind—from the bad deeds of wicked men to the sublimest sacrifices of good men—came under the direct control of an unerring and kind Providence. It was in no spirit of cold speculation or fatalism that the Westminster Confession asserted that "God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass," but because it was, as Calvin held, the essential postulate of "the inestimable felicity of a pious mind." It was not that these people had consciously worked out a speculative view of the universe or fancied that they could demonstrate the truth of such a hypothesis, but because they had a consciousness of the indispensability of the divine presence at all times. They
must see God everywhere in order to be at peace in the midst of the turmoils of their time. What seemed inexplicable in a world that he made they felt must be governed "by the secret counsel of God." Everything in the world had a religious significance to them. Even inanimate objects "exert their force only in so far as directed by the immediate hand of God." They were not unaware of the danger to faith and to morality in such a view, but they were willing to endure those risks for the sake of the assurance it gave that "all things must work together for my salvation." This abiding sense of subjection, with all things, to God's will was quite in keeping with the Protestant conviction that there was free access to him in every place and all the world was a sanctuary.

Thirdly: Protestant religious faith embraced a consciousness of holy inspiration, purification of heart, and strength of will. The Protestants felt themselves superior to Catholics because the latter fell back on a belief in the mysterious gifts supposedly communicated in symbols, and lacked that "secret testimony of the Spirit" that gave the light of noon-day to the human soul. It is true that utterances of Protestant piety abound in confessions of utter unworthiness and even worthlessness, but that was meant to refer to men apart from the grace of God—which was not their true self. It was this that enabled the Protestants to dispense with the absolution of priests, the mediation of saints, and the voice of the church to certify the truth to them, because they had the truth within them, because they felt that a pure heart could never receive punishment from God, and because he who receives the divine assurance of blessedness in his soul can accept no other. Hence it was that they so often—extravagantly, it seems to us—regarded those who opposed their convictions as ipso facto enemies of God. Their doctrine of the Scriptures became a protection to them against the dangers of fanaticism to which such a faith made them subject. Indeed, it must be pointed out that they went so far as to persecute with extreme severity those who carried this sense of the indwelling of the divine Spirit to the whole length, and it sometimes became a very weak factor in Protestant life.

3. The Protestant Estimate of Human Life—Its Moral Outlook

It will hardly be contended that people who were ready to put men into prisons or send them to death because of a refusal to accept their beliefs on the highest and most difficult of all questions, or who regarded a large portion of the human race as heirs of the misdeeds of another and the inevitable consequences of those misdeeds by eternal divine decree and without their consent in advance, or who sentenced men to everlasting suffering for the glory of God, could have possessed the most exalted conception of the worth and sacredness of human life. Yet it is true that Protestantism maintained a high estimate of the human personality notwithstanding these shocking facts. Indeed, one might almost say that these very defects bear partial testimony to the dignity of the Protestant view of man.

In the bloody persecution of Catholics and other "heretics," the Protestants
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proved that they had learned only too well the lesson that Catholicism had taught them. Human life appears of comparatively small account when it may be destroyed for a difference of opinion. On the continent of Europe in those days men generally felt small compunction on account of killing men for these differences. In England it was otherwise. Queen Mary was nicknamed "the Bloody," though she had executed for their faith only two hundred and odd people. On the Continent she would have been regarded as rather merciful. The Protestant statesmen of Elizabeth's reign declared that they had put none to death for their religious beliefs. But this was exceptional among Protestants. How it harmonized with the Protestant contention for the right of individual interpretation of Scripture cannot be shown. At the same time it does bear testimony to their view that men can be held responsible for their opinions. It is somewhat the same with the Protestant view of an endless hell. That Christian men should be able to face with comparative complacency the prospect of such a fate awaiting the majority of mankind seems now incredible, or at least inexplicable. How can it be said that the human personality is sacred if it be true that "by the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death," that "their number is so certain and definite that it cannot be either increased or diminished," and that the second class "shall be cast into eternal torments"? And yet it must be said that this terrible doctrine can be taken, not so much as an essential view of Protestantism, but rather as a perversion of the profound conviction that the moral issues of a human life are so solemn that by nothing short of their eternal outcome can we estimate their meaning.

Taking such statements, then, not as adequate or correct expressions of the fundamental Protestant estimate of the worth of human life, we may see in them a clue to the Protestant conviction in this regard. That is to say, the value of the human personality is based, not so much upon its aesthetical or its intellectual powers, as upon its ethical quality and its moral possibilities. Human destiny is twofold because there are just two alternatives before men, and these are morally determined.

First: Human conduct must always be interpreted in its relation to a holy, commanding will. This will has been revealed to men in an inviolable law—the everlasting "thou shalt" and its answer, "I ought." This law, though manifold in its injunctions, is one in principle. A transgression of it in any one particular is a violation of the whole. It covers every relation in life and therefore it can be satisfied with nothing short of absolute holiness, unexceptional obedience. Its majesty is ineffable, its validity eternal!

There can be no compromise with its demands. There can be no neutrality toward it, there can be no division of loyalty to it. There can be no middle ground between obedience and disobedience. Therefore there can be no trifling with it, no exceptions to the moral imperative, no slackening of its claims, no compounding of felonies. As every crime is a sin and every sin a crime, punishment must be without
compunction or reserve. The sanctions of the law are inevitable. The dual destiny is essential to its authority. This it was, more than anything else, that led to the severity with which the demoralizing practices of the Catholic church were repressed in Protestant countries. The sale of indulgences and other modes of bargaining with the moral law were not simply foolish and vain in the eyes of the Reformers, but they were wicked and deserving of punishment. Unfortunately, we must add, this same sternness of moral judgment had something to do with the extravagant penalties that were visited by the courts on delinquents in Protestant countries. The grandeur of the Protestant conscience was sometimes turned into a spectacle of horror.

Secondly: While Catholicism accentuated the negative side of morality, Protestantism laid its emphasis on the positive side. It was not the qualities of renunciation, resignation, or self-obliteration that charmed the Protestant soul, but the exercise of the positive qualities of industry, courage, and determination. The Kingdom of God was to be won, not by retirement from the tasks of common life, but in the vigorous prosecution of them. Among the saints of Protestantism were the men of affairs. So insistent were the Reformers on the highest standards for all that they repudiated the idea of a gradation among Christians according to the degree to which they severally conformed to an ideal. The demands of the standard of life were absolute.

In this way the new form of Christian faith inculcated in its adherents a deep self-respect, a self-affirmation that threatened at times to degenerate into self-assertion. The man was elevated consciously above the organizations or the society in which he found himself. Against the very institutions that had nurtured him he rose up in protest because of their defects. He judged and denounced the society that had conserved the very moral interests that he held dear, because it fell short of its own ideals. He went even farther. He challenged the very ideals to which he had been bred and called men to the higher. The Protestant was essentially a moral progressive, a reformer. He found no resting-place for his feet; he must ever go forward. Pure conservatism was stagnation and stagnation was death, the very negation of the moral. It was natural, then, that division should occur in the Protestant ranks as they sought the higher ideals. It was healthful, too. For it was not conformity to type—much as some Protestants sought it—that gave Protestantism its solidity, but in the inner imperative to transcend all types it found its firmness and stability. For the soul of Protestantism was in the man and not in the system. "Here I stand, I can no otherwise," said Luther before the Diet of Worms—the man confronting the system and in those very words placing beneath the system a bomb that blew it into fragments!

Protestant morality is constructive. It builds from within rather than from without. It has more confidence in the power of personal initiative to work the good of humanity than in external restraint or constraint. It seeks unity, but the unity that dreads uniformity; a unity into which men grow and not a
From the first stages of its progress Protestantism consciously joined issue with Catholicism at this point. The Augsburg Confession argues:

The commandments of God and the true worship of God are obscured when men hear that monks alone are in that state of perfection; because that Christian perfection is this, to fear God sincerely, and, again, to conceive great faith and to trust assuredly that God is pacified toward us for Christ’s sake: to ask, and certainly to look for, help from God in all our affairs, according to our calling; and outwardly to do good works diligently and to attend to our vocation. In these things doth true perfection and the true worship of God consist: *it doth not consist in singleness of life, in beggary, or in vile apparel.* [All italics are mine.]

The Protestants saw that in the purity of the natural family relation the basis was laid for the purity of all those forms of industry and civil life which guard the family interest and supply the family’s needs. Here was the foundation of the view that the whole of humanity may be regarded as one great family founded in nature and therefore divine.

The Protestant sees the ideal of womanhood, not in the pale face and upturned eyes of her that wears the garb of the nun, but rather in the mother-heart and busy life of her who stands with uprolled sleeves before the washtub or rocks her baby to sleep in her arms or cares for the food and clothing of the inmates of the home. He sees the ideal of manhood, not in him of the shaven head or priestly gown who has scorned the love of the sexes, the affections and the trials of the home, the bargaining at the market-place, the administration of a city, or the execution of law and justice in the state; but
he sees the truly Christian man in him of the brawny arm and busy brain who plunges into the common things of life as his Father's business and finds the fulfilment of his heart's ambitions in the secular task of every day. When one finds that it is the Protestant peoples who are progressive in morals, in knowledge, in industry, and in politics, it is only what one should expect.

4. Protestantism as a Theory of Truth—Its Doctrinal Standards

On this involved and weighty subject it is not possible to say more than a few words in the present connection. It is to be remembered from the outset that while Catholicism is fundamentally institutional, Protestantism is fundamentally personal. Catholicism has its sacraments; Protestantism has its truth. Catholicism insists on assent; Protestantism on faith. Catholicism inculcates submission; Protestantism inculcates knowledge. Catholicism, accordingly, regards its doctrines as legal requirements, as preconditions of receiving the church's benefits; Protestantism regards its doctrines as the very life of the soul, as the knowledge of the way of God to the heart of the man and the way of the man to the heart of God. Protestantism, therefore, takes its doctrines more seriously than Catholicism and takes special pains to inculcate them. Thus, while the ritual is central to Catholic worship, the preaching or instruction is central to Protestant worship. The priest gives place to the teacher and the sacraments to the doctrine.

The doctrines which Protestantism inherited from the Catholic church take on new vigor. For example, the Protestant orthodox creeds accept, and renew allegiance to, the Nicene doctrine of the Trinity and the two natures of Christ. With the Catholic church these had become mysteries to be received without insight into their worth and they had lost their original meaning for the masses (and probably for the priests), having a sort of legal value only. The Protestant theologians renewed the vigor of these beliefs by impressing on the minds of men the need of a mediatorial sufferer to bear the guilt of sinful men, the actual enjoyment of the favor of God, and the certainty of an inner conscious renewal and fellowship with God in the Spirit. The old doctrines lived again, though in a very different sense from that which they had in the earlier times. The doctrine of the Trinity and the doctrine of the God-man expressed the Protestant experience. There was a reconstruction, but from a different point of view.

If the heart of ancient Catholic piety lay in the longing for infinitude and immortality, the longing of the Protestant heart was for righteousness, the deliverance from guilt, and the peace and power of mind which righteousness produces. The redemption which Protestantism sought was not escape from materiality and death, but escape from condemnation. Its great doctrines begin really with its conception of justification. That is, God was first of all the Lord and Judge of mankind. The solemn scene of the court room is the best symbol of his relations with us. The redemption of the sinner takes the form of a process at law. It can occur only through the satisfaction of offended justice, and this can be only on condi-
tion of someone's bearing the penalty. The hopelessness of man is relieved by the appearing of a God-sent, divine-human sufferer who bears the eternal penalty and frees the sinner. The whole is an act of the unmerited and infinite grace of God.

It was natural that, when assurance of this great gift was sought, the answer to the inquiring heart should be first given in the affirmation that men are justified through faith and not by their works. Then, when it became necessary to assure men that the basis of such an estimate of faith was safe, the answer took the form of a doctrine of atonement. The center of gravity was transferred from an inward experience to an objective, divinely constituted reality. But there was incomplete satisfaction in this view till it was determined whether I and you are among those who are thus actually redeemed, whether there is absolute certainty of our redemption. The answer now takes the form of a doctrine of divine election and foreordination. And thus, at length, at the hands of the Calvinistic theologians, the whole career of mankind from the eternity of the past to the eternity of the future was construed as the outworking of an absolutely irresistible and sure divine purpose that involves the everlasting and unchangeable destiny of each and all according as the inscrutable will of God determined from eternity. Thus Protestant theology became a theory of God's government of the universe. The glory of God is everything and the desires and rights of the individual man pass out of sight.

It is plain that the theoretical basis of Protestant doctrine was Paulinism interpreted through Augustine. More exactly, the Pauline experience and the Pauline exposition of sin and grace, narrowed to the Augustinian experience and theory of world-government, were treated as the heart of the gospel and the clue to the Scriptures. Everything else was brought to the test of this touchstone. Reformation theology was largely in substance a commentary on the Epistle to the Romans. The methods of the Protestant theologians were those of the Roman Catholic theologians purged of extravagances and ecclesiastical claims. Natural theology is accepted as far as it goes. It is supplemented and corrected by the Bible, which is the full and final revelation of God's plan of salvation. The teachings of the Scriptures were a unit. There was little attention to their historical setting and more and more they tended to become a law for thinking as well as for life. Speculations and queries tending to bring theological dogmas into question were dismissed as impertinent and profane.

5. Protestantism on Its Institutional Side

Here Protestantism stood rather between Catholicism and mysticism. It had not the Catholic realistic idea of the church. Christianity was greater than church. The invisible and spiritual "church" was greater than the visible and temporal church. Salvation was found only in the former, but was not dependent truly on the latter. And yet Protestantism was not clear on this point. It shrank from a full abandonment of the Catholic view of the efficacy of sacraments.
Sometimes, especially among Calvinists, there was held a legalistic view of the church. The Bible was the lawbook prescribing its forms and its activities. Others, like some Anglicans and Lutherans, held to a looser view of the church and were more concerned to secure the independence of the state than the freedom of the church. Others, again, like the Anabaptists and the (later) Baptists, held firmly to the freedom of the church and had little to say positively of the state. On the whole, it is to be said that the Protestants found in their Christian faith a purifying and strengthening influence working upon the natural institutions of human life and raising the common to the level of the holy. Thus, instead of the divine origin of the ecclesiastical order, Protestantism tended to exalt the divine sanction of the civil order. In place of the divine right of popes there was the divine right of kings or princes or parliaments. Instead of the supremacy of the priest in the life of the household there was the supremacy of the parent. Protestantism, therefore, on the whole, interpreted Christianity, not as institutional, but as a supernatural transforming energy working through the natural institutions of men and exalting them to be the natural instruments of God’s grace as it works out a heavenly, beneficent purpose.

THE SOVEREIGNTY OF FATHERHOOD

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It is with deep sorrow that we have to announce that Dr. McKittrick died shortly after finishing this article. In it we may therefore feel that he is expressing his own deepest conviction, borne of his wide and long experience as a religious leader.

There is no question in Christian thought as to the sovereignty of the Creator over his creatures, but there is considerable question as to what kind of sovereignty it is, and what are its relations to the personality of God and the consciousness and experience of man. The two words “sovereignty” and “glory” so overlap each other that we think of them together. The conceptions are joined in our confessions of faith, and wherever the sovereignty of God is mentioned the glory of God is bound up with it.

It is important, therefore, in the consideration of God’s sovereignty, to look into our conception of God’s glory; the origins of it, the development of it, the colorings that are lent to it by the imagination, and the whole substance of it as it lies upon our thought and molds our thinking. Both secular and reli-
gien history furnish a large bulk of information upon this subject. The imperial conception of the word has largely controlled its interpretation. A dominant dynasty, a conquering army, a bewildering display of the pomps and prides of dominion, the irresistible sweep of the various majesties that have arisen on earth and subdued it—these are what men have thought of when they have thought of glory. And this imperial conception was carried over into the Christian church. Glory was conceived in terms of power. The Roman Empire left a lasting impress upon Christianity. The popes were spiritual emperors. God was a magnified Caesar. His power in salvation or in providence, in retribution or in mercy, was that of the imperial scepter. The theology of Rome shaped the theology of the Middle Ages. The same interpretation of the glory of God was continued in feudalism. It was at home there and was encouraged by everything that lay around it. The democracy that puts values upon men was nowhere in sight, and the one value in the spiritual universe, the one power to be reckoned with, was the uncontrollable and uncontrollable power whose overlordship was like that of the baron over his servants and serfs. Nakedly human rights and privileges were unrecognized. "The world was reduced to a mere theater for the display of the divine attributes, and men became simply marionettes to whom God assigned such roles as he pleased." Complaint was sin and uncomplaint was a cardinal virtue. All question about the character of God and the possibility of his owing a debt to the creatures he had created would be as foolish and unavailing as to question about the strands of the whips that were laid upon their backs. They were small and God was great, and that was the end of the matter. The glorious God could do as he pleased just because he was the glorious God. The men of that age were taught that when a fire from heaven did nothing for them but to burn their skins into charred wrinkles it was a beneficent and purifying fire and that their sole business was to stand its heat and sing in its flame.

And this same conception passed into Protestantism. It found expression in the doctrines of predestination and predestination. It was necessary to the glory of God that he should be permitted to pick out the saved and the unsaved, and to stamp them with unchangeable destinies, without any consideration of their spiritual character and achievement. Calvinism has often modified this statement by saying the same things in other terms, and by the assertion that what it means was altogether different from what it said. It taught most strenuously the sovereignty of God over church, creed, life, salvation, and conscience, and its service in this respect cannot be minimized; but it taught just as strenuously that the outcome of all this sovereignty flowed back into a self-centered glory. Everything was done for the sake of that glory. Men were redeemed into a choir. Sin was condemned as a revolution within the boundaries of an empire. It had to be conquered because it stained or chipped a throne.

Now there is no contention in sane Christian thought against the truth that God created and carries on the world for
his own glory. The mistake is made when we put our conception of glory into his conception of it; when we fill it with a complacent selfishness and then transplant it into an unselfish Godhead; when we leave out of it almost everything that makes it a real glory and cover it over with a congeries of abstract and juridic elements that would not even win the respect of the mind of the average man. A man who works for his own glory is condemned. The judgment upon such a procedure is harsh and stern. It will put a black mark on the tricks of the politicians. It is recognized and outlawed in what is said to be "the honor among thieves." This simple human fact emphasizes the unreasonableness of exalting our inherited traditional notions of glory to the up top and forefront of our idea of the glory of God.

A great change came over all this when the democratic spirit leaped to the front in philosophical thought and the conduct of government. Sovereignty was looked for somewhere else than among the radiations of royal splendors, and the glory that surrounded it and streamed from it was translated into a new language. It began to be realized that men were something more than worms of the dust or pawns on a checkerboard, that they were endowed with rights that could not justly be taken away from them, and that one of these rights was a fair treatment and a square deal from the hands of their fellow-men. Romanism and feudalism might exercise their authority wherever their brute force might enforce it, but there arose a tide against them which, it was believed, would eventually carry them away. A new valuation was put upon the individual man. He was granted the same rights and privileges in his own little house as were granted to a king in his castle. It was not mercy that he asked for, but opportunity, a free unchoked air in which to expand his lungs and swing his arms. And this democratic spirit pierced the sky. It was believed that not only had men rights which other men were bound to respect, but that they had rights which God himself was bound to respect because of his respect for human personality. He had never overridden this. He had never forced truth upon men. He had never broken down the barriers of their free will. His salvations might be accepted or rejected. His Kingdom might be entered or passed by; and men began to feel that God was an honest God, that he would not ask what they could not give, that he would not first disable them and deprive them of even potential righteousness and then demand perfect righteousness from them.

They began to feel also that the glory of his sovereignty did not consist in selecting a few men for high honor, but in lifting up all men toward the highest honors which they could possibly obtain. It was not so in the monarchies. There were only a few privileged courtiers around the seats of the mighty. The monarchical idea was bare rulership. The proletariat was like wind-swept dust to Louis XIV. It was useful only for what could be got out of it. The democratic ideal upset that. Men were precious because they were men, and God would look upon them as men, and the relationship between them and himself would be vital and not artificial. Justice was demanded at both ends. God
was in bonds to man just as surely as man was in bonds to God. God owes something to men even as men owe everything to God; and what he owes them is not, as was supposed by the Rationalists and Deists of the eighteenth century, to make them happy, but to make them good. The good of men is the highest object of the highest life. This placed a new complexion upon the face of God's sovereignty and of his glory. The old complexion of arbitrary power and self-assertion faded away. It was felt, and has been felt more and more ever since, that if man's chief end is to glorify God, which means to live in accordance with the requirements of the law of God, equally true is it that God's chief end is to glorify man, which means to confer upon him the possibilities and environments of goodness; not to make him good \( ab \) extra, or to impute to him an unearned righteousness, but to show him what goodness is and where it is and in giving him his help to attain it. The glory of God is the goodness of God, and the glory of man is the goodness of man, and the one glory gets under the wings of the other glory to lift it up to its highest pinnacle.

There was a great awakening of interest on this topic when "the Lives of Christ" began to appear in rapid succession toward the middle of the nineteenth century. Theologians were led to reconstruct their ideas of the sovereignty of God by a profounder attention to the manifest and outstanding conceptions of Christ on the subject. These were sought for, not in any reflections of his thought, but in his own words. It was found that the central idea in Christ's portrayal of God was the idea of a divine fatherhood. No emphasis was laid by him on any other kind of sovereignty. The largest use of the words "king" and "kingdom" are found in the parables where they are employed in a metaphorical sense in order to bring the thought which they held within the comprehension of the people. They could grasp the significance of kings and kingdoms when they could not measure the spiritual contents of the Savior's teaching. King and kingdom were before their eyes, and Christ used a thought-form that would appeal to their ears; that was his habit. He did not cast his pearls upon the ground to be trampled over, but clothed his address in a form that would be familiar to his auditors. There is no evidence that the imperial conception of a kingdom had any place in his mind. His Kingdom was an association of peoples who were controlled by the same purpose and actuated by the same motives. It was built on a spirituality that obliterated earthly circumstance or condition. It was not a ladder, but a level. All enjoyed the same rights and privileges. Those who hankered after the highest seats were rebuked. The highest seat was not that of dominancy, but that of humility. The term "kingdom" was retained because there was a kingdom and there was a king, but of a different sort from that which had occupied the attention of the world. The Kingdom of God was democratic because all within its walls had the same opportunity. It was character that conquered its strips of territory and won its prizes. In his direct communion with God, from which parable and metaphor were naturally excluded, Christ never called God
"King," but always called him "Father." In the prayer which he taught his disciples it was the Father who was King of the Kingdom. This indicates clearly enough the character of Christ's conception of sovereignty. It was paternalism in its deepest and longest reach. It was not the dominion of unchained power, but that of a power that was wound around by the chains of its own constitutional purpose and desire. It could not be free from what it wanted. Its wants were its bonds. Even omnipotence cannot shake itself away from the rulership of its omnipotent will. God was as free as the wheeling stars of his highest heavens, but the wheeling stars are held to their orbits. God's freedom is the freedom of being right and of doing right.

God's sovereignty is the sovereignty of fatherhood, which is another way of saying that it is the sovereignty of love. Here is the vital distinction between mediaeval or feudal Christianity and the Christianity of modern thought. Not that the love of God is a modern idea. It is as old as the apostles. It is older than the prophets and older than Abraham, but it was swamped out of the heart of theology by other ideas that swamped in. In the confessions of faith it was banished from the text and put into a footnote. Love was benevolence, good-will, kindly feeling, a vague and undefined general goodness, but it was not love as described in the Corinthian epistle. It was not the greatest thing in the world, and it was not the greatest thing in the other world. But love is the greatest thing in the world and the greatest thing in the other world, the greatest thing in man and the greatest thing in God. No need to strike the strings of its glory in human life. It makes society, upholds it, and safeguards it. Without it humanity would be a beast of prey and all the social instincts would die. It is the one giant foe of the selfishness that would slay us.

Love took up the harp of life,
And smote on all its chords with might,
Smote the chord of self which, trembling,
Passed in music out of sight.

And love is not an attribute of God. It is God himself according to the apostle John. All other attributes or qualities in the Godhead stand around it like servitors eager to do its will. Omnipotence is the love that does; omnipotence is the love that does; omnipresence or immanence is the love that is everywhere; holiness is the love of righteousness; goodness is the love of virtue; wisdom is the love that weighs and measures; justice is love at the bottom; mercy is love at the top. Says Browning, "For the loving worm within its clod were diviner than a loveless God amid his worlds, I will dare to say."

We have spoken of the linking together in our thought of sovereignty and glory so that when we think of one we think of the other. There is another link which is that between fatherhood and love. We have spoken of them separately, but they are not thought of as separate save as the separation that exists between the two sides of a shield. They are joined together and no man can put them asunder. Doubtless there is a larger scope to a divine fatherhood than is visible in the ordinary family relationships; elements in it and the
expressions of them that ride above our finite and familiar conceptions of its range and outlook. All language in its endeavor to embody infinite reality is of necessity metaphorical, an imperfect translation, a miniature portrayal of that which lies above the reach of our comprehension. The limitation of human speech accompanies the limitation of the human mind. And it is a further fact that divine revelation is made for all time and even for all eternity. What we do not know now they who come after us shall know. What we do not see now succeeding ages may easily see. The darkened glasses may be cleared for the unborn generations.

In view of these two facts we may safely say that the truth of the fatherhood of God is a discovered country, but not an explored country, and that there are rivers in it along which we have not yet sailed. But there is one thing which we know to be there because we have handled it with our hands. It is love and the sovereignty of love. Nothing else is worthy of sovereignty even to the eye of our finite intelligence and our limited visions of a progressive revelation. Through the metaphysical envelopes and beneath the uncomprehended Shekinahs we behold the love of God in the fatherhood of God and the fatherhood of God in the love of God. That much is plain. It is the supreme revelation. It is the voice of nature and the voice of grace and the manifold voices of all the terrestrial and celestial orators who stand on the horizons of all the world.

It is sometimes said that an over-abundant emphasis upon the sovereignty of fatherhood and love in the character of God and in his dealings with mankind induces an effeminate and invertebrate type of Christianity; that it softens the heavens, evaporates the stern moral necessities of the Godhead, and encourages men to play out the traffics and tricks of iniquity without any adequate fear of punishment. This idea is built upon a misconception of what fatherhood and love are. Theirs are the sternest faces in the universe. There are not wrathst so deep and dire as their wrathst are, no retribution for a spiritual criminality so swift and hot. Law is a terror to evildoers, but love is a greater terror. A transgression against kingthood may send a man to prison, but it is nothing to the prison to which a man is sent sooner or later who transgresses against fatherhood. The deepest shame of a prodigal soul is revealed when it is compelled to cry out, “I am no more worthy to be called thy son.” Alienation from love is a darkness that can be felt. It may be longer in coming, but it stays longer when it has come. It stays longer and hurts longer. Laws are enacted, but a father is. Laws hang in the air with warnings and threats, like those on the signboards at railway crossings. There is nothing in the human world so fearful and foreboding as an outraged love. No pit of darkness is so deep as that wherein love is hurled back against the face of a lover. When a man comes into himself out of the other self that has come into him, and realizes that he has put a bruise upon his father’s face, the twists and twinges of his conscience are like those of an auger writhing and biting into the wood. Fatherhood and love are not alleviations of sin, or a slackening or
relaxation of its penalties, but an underscoring of them both. They blacken the blackness. They let loose the snaky heads of more furious furies upon the guilty soul.

The fear that a strenuous and continued preachment of the fatherhood of God will weaken the bands of divine authority, and thin the substance of human obligation, is one of those fears in which unreason and oblique logic are woven together. It is unreasonable because fatherhood is the very seat of authority, and it is illogical because the conclusion which it draws is at variance with the promises that stand before it. Shall we say that sin is watered down because it is committed against a father instead of a king? Has any king the intimate relationship to us that a father has? Will a czar be sorry when a convict dies in Siberia? Will an emperor put on mourning when one of his soldiers is lost in a shipwreck? They will not. The distance is too great. There are too many things between. The empire will go along just the same. But God does not go along just the same. God is not willing “that one of his little ones should perish.” This is a relationship that is not diminished by distance. And a relationship like that involves an accountability which no other relationship does. We never see sin until we see it as a rebellion, and we never see it as a rebellion until we see who it is against whom we have rebelled, and we never see who it is against whom we have rebelled until we see that it is a Father, and that it is love. Sin is abnormal. And abnormality punishes itself. It sets us outside of an ordered universe. It leaves us alone with ourselves. It is

detachment and isolation. If we were idiots, we would not feel it. But when self-consciousness has passed into God-consciousness, and God-consciousness has passed into Father-consciousness, we shall feel it to the ends of all our being.

The sovereignty of fatherhood has another mark upon it. It not only deepens sin, but it wins allegiance. It makes the loudest appeal to mankind’s loyalty. It wins a larger following than any other kind of sovereignty. It is an empire of hearts, and that is the widest of all empires. It strikes the common denominator of humanity. The willingness of the response to it is a cheerful willingness. Its command is never driven, because it is the command of love. It is the only sovereignty which the streets recognize. The dominion of mind passes over their heads. The argument of sheer power awakens revolution, and if the revolution cannot lay hold of visible weapons, it will be that inward revolution which is dumb but not deaf. Wherever this sovereignty of love carves out a kingdom in human life, it is a kingdom that shall stand forever, for of all things love stands the longest, and the love of God stands the longest of all love.

It is impressive in this connection to follow the fortunes of Christianity in regions that lie beyond the pale of the Christian civilization. There are two generic ones—the heathenism, which has not yet been touched by the Christian religion, and the slums, which have heard it, and have been faintly moved by it, but have sunken into a torrid or a frigid zone. These terms, however, are elastic. All heathenism is not always
heathenism, and all slums are not always slums. Both regions are penetrated by some quantity and quality of the light. Both can be stirred in their rags, and both have enough fundamental character to recognize the value of the broken moral visions that pass before them. And both of them know what a sovereignty is. It is visible above the most barbaric of superstitions. There is an omnipotent power in the clouds. The Indian thrills at the voice of his Manitou, and the South Sea Islander shivers before the tempest that may slash down upon him the wrath of a vengeful God. And the most submerged sections of humanity, where great cities have pounded vast areas of their citizenship into pulp, or where they have pounded themselves into pulp, feel, rightly or wrongly, that their lives have been scarred by the rough hand of some relentless power that has carried on a warfare against them in which they have been worsted. And neither heathenism nor slumism is in a mood to listen to the glorification of power. They have felt too much of it on their skins. They have been broken on its wheels. To tell them of these who are running the world with clubs in their hands will only bring a snarl from their tortured throats. It is the deification of another kind of power that they need, and the need will at last create a desire.

This is the encouragement of foreign missionary work and of city rescue work. Both of them feel that they can awaken a reverence for a divine power among the downfallen and downtrodden when it is brought before them in a different dress than that in which they have been wont to see it. They will back away from it when it thunders. They will run away from it when it pursues them. They will reject it when it is hurled toward them in a mass of steel or iron. But they will be won to its sovereignty when it is revealed to them as a sovereignty of love. This is the slogan on the battlefields of the world's redeemers; and it is here that the ancient conceptions of God's sovereignty break down. They may convince us of his greatness. They may roll above our heads all the suns and planets of his glory and make us to appear like grasshoppers in his sight. They may blame us and shame us, but they do not win us. They do not find us where we live; they do not seek us where we are to be found. The dazzle of glory is not enough. It must be warm as well as effulgent. Its sheen means more to us than its sparkle. There is a jury within us that will convict us of our sin. Even a drugged conscience will do it. A blinded eye will have a picture of it upon its retina. What we want to know is how to get rid of it. And it is only love that can get rid of it. A thousand penalties will leave it just where it is. Reformation by penalty does not exist in a spiritual world. And it is not reformation, but formation, that we need; an active principle of life substituted for a dead principle of death, a new creation that shall plant within us the seed of a new world. And that shall never be done until we come beneath the scepter of the sovereignty of love. Then only shall we see the glory of God, when we see it shining in the face of Jesus Christ. No matter where we enter into the field of Christian thought, we come
out on the Galilean meadows. There did not seem to be any glory upon him who did not have where to lay his head. The stones did not shine under his feet. The Cross was a symbol of shame. But he was God's great glory standing among men, the sovereignty of love crowned with the sovereignty of sacrifice.

It is this sovereignty that shall draw all men to him. It is fatherhood expressed in sonhood. It is the golden chain that shall at last bind humanity about the feet of God. And it does not bind us and subdue us to its blessed slavery, because it has rumbled and flashed around the dome of the sky, but because it has wept in a Gethsemane and died on a Golgotha.

THE NEW FORUM AND THE OLD LYCEUM

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Did you ever attend a forum? If so, you have your own opinion about it. Perhaps you attended only an ordinary Sunday evening service with a new label. That is not a forum. You do not preach in forums—you discuss. You expect the people are watching what you are saying and will have a chance to come back with a question or a protest. Perhaps here lies the reason why some forums fail. The speakers are not really open-minded. They are not ready to discuss really vital subjects, and, most of all, if they are accustomed to the safety of a pulpit, they do not know how to present matters in such a way as to appreciate a critical listener.

The happiest set of people that I have lately seen was in a Sunday evening forum. The atmosphere was like that of a reunion of friends. In token of sympathy and approval a ripple of applause broke out upon the silence at the conclusion of the prayer. On this evening the clock never loiters on its way to ten, and when its two hands are together there, the leader comes to the edge of the platform, and, after a moment's pause, in token of the prevailing good feeling, dismisses the large company with the words "Good night," which are taken up in remote parts of the house, "Good night," "Good night," "Good night." A chairman for a forum is born, not made. He gives the boat a good push from the shore and then takes the tiller. A misfit here is fatal. He has generalship, a gift which nature sometimes plenteously bestows, but more often withholds. He is a person having both force and friends. He knows the front door to the human heart. He sounds the dominant note, gives the key, elevates the feeling, excites expectation, like Julius Caesar is "in the midst of things," controls the situation and projects his individuality. No leader, no forum—this is fact number one. Followers soon take on the traits of a leader.
of ability and distinction. When you know a captain you see his company; a regiment is the counterpart of its colonel; an army will take vital character from a Nathaniel Greene, a Stuart, or a Sheridan. The maker's name is on the handle. A forum is not merely an audience, it is a spirit. Its pet aversion is dulness. Ancestral worship, which once brought to the Chinese a form of national paralysis, does not fit a forum's needs. Wit and entertainment are not here given the place that was accorded them in the old lyceum. The mood and atmosphere are different. Anything academic, merely historical or cultural or exegetical, of what Jefferson said, or Hamilton meant, or Edwards taught, is more welcome elsewhere. The speaker must have a message—this is fact number two.

**Keeps the Middle of the Road**

A stump speech is never heard. None of the fiery soap-box orators of the street corners are permitted to harangue the audience. Use is made only of crowned and recognized talent. There are no risks, no seconds, no maiden efforts. Nothing is amateurish. A boy who saw crêpe on a door said there must be "deadness" in the family. So far from this, a forum instead of sending all zealots to the rear, brings to the front all the enthusiasts who feel and care and who give life and force to a movement, provided strictly that they strive lawfully and play according to the rules of the game. What shall be done with men who adhere to their little beliefs and obstinacies very much as the Chinaman carries his little joss to every corner of the earth and as Rachael had her sacred images always by the tent as she journeyed? These men are like the ancient mariner who must declare his woe. A man who has the measles is in an unpropitious condition unless they "come out." The patient is watched until the thing with which he is afflicted shows itself on the surface. So with a man obsessed with an idea; when he states it, it becomes objective to him and he sees it reflected at different angles. A faddist, in a rut, follows only a furrow, where a little cross plowing, the very thing that the question hour supplies, is needed. Stop an intelligent citizen on the street and ask him what he supposes to be the essentials of a forum and he will probably say an accessible place of meeting on neutral ground, rather free from ecclesiastical staidness and association, a master of assemblies for leader, and a large cosmopolitan community in which are many individuals with certain ideals touching Americanism, particularly democracy. Not so! Your man does not stand quite high enough to get a sidewise look at a forum. The secret of all success is inherent in this: The members must be made to feel interested in each other—this is fact number three. At this all the leaders aim in the Hungry Club, of Pittsburgh; in the Sunday Evening Club, of Chicago; and in such sample forums as are found at Houston, Texas; Manchester, New Hampshire; Melrose, Massachusetts; Toledo, Ohio; Kansas City; and Bellows Falls.

**Not the Cave of Adullam**

Men are not like ships that pass in the night. Detached persons cannot make a nucleus for a Sunday evening forum.
A man thought to gain a swarm of bees by catching them, as he had opportunity, one by one. But individuals do not make a hive; they have no relationship, no bond of unity or existence. They must have a queen, a form of cooperation, and together become a colony and be an entity. They must first create a union before they can develop *esprit de corps*. While a principle like this has always been true, its practical working is doubly obvious during these last few years of social revival. One motive for attendance is fellowship, one and another going because some others go, who are a lodestone. Now, just as a person who would study colonial architecture turns to the John Hancock house in Boston, or to the Nichols and Cook-Oliver residences in the older settlement of Salem, so to enjoy a forum one can best observe the great prototype on some Sunday night in Ford Hall, a tall, stately building, having the semblance of a bank and standing adjacent to the State House in Boston. Here is the central sun, whose brightness gloriously appears, amid diverse conditions, in nearly two hundred reflected lights. The Ford Hall Forum is not a sort of home for the friendless and the socially non-elect. It represents a serried array of white-collared men. George W. Coleman, alert, magnetic, giving the impression of vigor, vitality, and sincerity, also of having forces that he has no expectation of using, rises and opens the meeting with the calmness and precision of a man of affairs and of a member of the Boston City Council. Here is the modern St. George, who sets forth to destroy a mighty dragon that menaces the life of the common people. His promptness and his fairness, and his facility and felicity in making the articulations of the service are manifest. At every point he seeks to advance the thought and the good feeling of the occasion. On ascending the platform some chairmen begin to reach for a small mallet to begin a clatter. He makes no use of the gavel. He does not put his audience under the ferule like school children. He does not come to them with a rod. He requires no insignia of his authority. He is more inspirational, creative, and constructive than the presiding officer of the old lyceum, the pride and boast of every community, in its halcyon days ever became. In the old lyceum at the last it grew to be a custom not to introduce well-known, well-advertised speakers, excepting chiefly John B. Gough, whose popularity outlasted that of all his contemporaries, and whose early obsession was a mild form of stage fright, causing him to insist upon being introduced in order to give him a moment to get hold of himself and to take the measure of his audience.

**Back to Sunday Night**

If a tendency exists to abandon the Sunday-night meeting I am against it. There is but one great vital question before the Christians today and that is: what shall we do with our Sabbath evenings? Ford Hall always expects to be full. The doors separate a large inspiring company into two parts, as those without often equal those within. In the old lyceum at Salem, as the great hall was not large enough for the audience, the lecture given on Tuesday night was repeated on Wednesday evening.
The orthodox formed the habit of coming together Tuesday night and the Unitarians attended on Wednesday evening. But in the street in front of Ford Hall the overflow stands in close formation and is called the "bread line." This feature did not escape the all-seeing eye of the press, and the newspapers have become the forums' best ally: "Standing room only"; "Hall full"; "Oh, let us in though late"! "Too late, too late, ye cannot enter now." Thus tarries outside, at times, a sort of reserve audience, anxious to be present in the second hour when the speaker is plied with questions. Lectures at Chautauquas and before women's clubs do not furnish this electrifying reaction. At the end of the first period, when some of the commuters must drop out to reach their trains, all those who have waited patiently fill up the empty spaces. "Sometimes," once remarked an intelligent Japanese, "we express our feelings in Japan—opinions we have none." It is different in a forum. It is often conjectured that the question hour will be monopolized by the prophet of protest, the apostle of everything that begins with "non," or "in," or "contra," or "anti," who would want a different picture thrown upon the canvas before the eyes of the company. Such is not the event. The question in every case is taken up and repeated by the director of the meeting, who limits each person to one question, thus admitting no surplus discussion and scattering any running fire. The chairman designates the section of the house from which the question may come. "Tonight we will begin with the gallery on my right." Thus many ideas are advanced before the heat that exists in spots is reached, and then it is but a step across. Whenever there is a big immigration a forum should exist. It does for those coming to America just what the old lyceum did for those who had earlier reached these shores.

The Years Have Passed—There Remains a Memory

In the old lyceum the question was addressed by the listener directly to the lecturer. Not until 1826, twenty years after the lyceum was introduced into this country, was there an interchange of lecturers at Millbury, Massachusetts. Not one rod of railroad existed for their use. The country towns were themselves social centers, not having been drained into the cities, nor impaired to meet the demands of manufacturing centers. The communities were isolated and each had to furnish its own light and entertainment. In the lyceum at Salem, from 1830 to 1845, native Salemites delivered 127 of all the lectures. The most intelligent and ingenious members of the community supplied the home talent. Individuals who had completely mastered some subject and could speak upon it with generally recognized authority met all public expectations, and, at the close of an address, any man like Mr. Holman, the universal objector, had more swing than the forum affords, as members of the lyceum could ask the lecturer to make certain points more obvious, and thus arose the questionnaire. During this period maps, specimens, apparatus, and products were often exhibited. When Essex County, Massachusetts, had twenty-six towns, it
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had twenty-three lyceums supported respectively almost wholly by their own townsmen. Women had not then come to their own. A lady could not in early days buy a ticket of admission to the Salem Lyceum, which had 853 lectures in its first fifty years, unless introduced by a gentleman. Anna E. Dickinson, the oratorical Joan of Arc, with her far-famed invective, had not then changed the vote of Vermont and been reckoned in lyceum circles with the great triumvirate, Gough, Beecher, and Phillips, as one of the "Big Four." There were thirty lyceums in Boston alone. In his town Emerson lectured ninety-eight times, and Thoreau nineteen times, and all without pay. Concord's lyceum, being one of the first, projected 784 lectures, 105 debates, and 14 concerts, the last of these being in 1870. The woman's club in many communities is rapidly becoming substantially a lyceum course. This is not only suggestive, it is ominous. It was not dependent originally on importations of talent. The interest that was felt and developed was in one another. The entertainment came up out of the life of the members. Many of the lectures now given would be enjoyed by mere men. The clubs are too large to meet in a home. To go into a hall means lectures. When in cities a woman's club house is obtained—the unique social purpose of the organization is restored. The original Chautauqua idea stood for courses of study, textbooks, and, in part, education at home. But we find here, as in all evolution, a reversion to type, and in many of the widely scattered Chautauquas the lyceum idea in the ascendent with lecturers and others so slated as to make the circuit.

Carried to the Zenith of Another Glory

The forum has the very proper rule that the speaker must steer clear of the Scylla and Charybdis of both religious and political contentions. This rule was affected by the old lyceum, and all volcanic subjects were interdicted. It was observed for nearly thirty years, but in the late fifties the great apostles of reform conferred not with flesh and blood. It may be doubted if that galaxy that gave the lyceum its unexampled prosperity and brilliancy would ever have attained such glory had they trimmed and counted their lives dear unto themselves. They were denied the newspapers; not until 1856 were lyceum lectures adequately reported. This gave the early lecturers occasion to carry their messages to different communities instead of having the newspaper, after their first efforts, do the work for them once for all. There are, however, thousands of topics used in the new forum and in the old lyceum which, if shaken together in a hat, could not be redistributed into the two classes except as guided by a certain dignity and demureness detected in the statement of those which were used in the old lyceum. Tailors use the same cloth and the same sewing, but the difference in garments is in the cut.

Gentlemen of the old school stand revealed by such lyceum themes as these: "Traits of the Times," "Alleged Uncertainty of Law," "The Mutual Relations and Influences of the Various Occupations of Life," "Phariseeism,"
"Injustice of History to the Common People," "Have We a Bourbon among Us?" "Sectional Prejudices." The educational and cultural benefits of the old lyceum are beyond estimation.

**Reflex Influence of Lyceum Oratory**

One could not travel through Massachusetts forty years ago without detecting its spirit. It had its survival in the real eloquence that was often let loose in the town meeting. A considerable portion of the school boy's education was early devoted to public declamation. The end of the term in school and academy was given to an "exhibition" of it. Oratory suited the public taste. Lyceum Hall, Lynn's ancient forum, standing at the corner of Market and Summer streets on the present site of Odd Fellows Hall, rang with free-soil and anti-slavery eloquence. All paths led to it. The people crowded its gates. No small amount of history can be traced to it. When a man is working for a reform he instinctively tries to get at the ear; the eye gate is second choice. It may be the agitator is so called because he so loved to agitate the atmosphere. He is in accord with the eminent Dr. Rush, who said: "The perfection of the ear as an avenue to knowledge is not sufficiently known. Ideas acquired through that organ are much more durable than those acquired by the eye." The lyceum germ found then a fertile soil. But as our death flies to us with our own feathers, so what was best in the old lyceum became its undoing. When the business instinct usurped its management the lecture was standardized. Its talent, its popularity, its effectiveness were capitalized.

For each of his first lectures John B. Gough averaged less than a dollar. His first established fee was eight dollars. "Let me handle this thing," said the bureau, "and it will be a good thing for us both." Mr. Beecher for one lecture was paid a thousand dollars. His biographer states that not less than a million dollars were received by him for his public services. In the years 1874–87 he delivered more than twelve hundred lectures. The lecture became profitable, not only to the topliners, but to the managers. That title, "Star Course," is full of sad suggestions. Most money was made on star speakers, who eliminated the element of uncertainty, and so things narrowed and centered into a star course. Henry M. Stanley, having found Livingstone, earned $287,070 with 110 lectures. Other attractions paled before it. The expense became enormous and prohibitive, involving a risk and to all managers a burden which neither our fathers nor we were able to bear. A general reliance was placed on John B. Gough to make up what was lost on other speakers.

**Regard for the Loaves and Fishes**

The lyceum now went, not with the lecture end, but with the business end, foremost. When the parsonage needed to be repaired, or the church painted or the chapel required a piano, a lecture course was plotted to which tickets were not bought, but to which tickets were sold by an active every-member canvass. The first one hundred dollars ever paid for a lecture was given to

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*Essays C.P., p. 47.*
Daniel Webster by the lyceum in Salem. But the honorarium was not wages, nor was it thought of or handed out as such. It was a personal tribute like the gift of a silver set, after one of his speeches, from Amos Lawrence. Neither the hundred dollars nor the silver set stand to the orator's credit in the estimation of his biographers, for they always point out as one of his two great faults his readiness, like General Grant, to receive presents. Now the forum is not exposed to the mercenary evil that broke the lyceum down. There is to be no worship of the golden calf. No admission fees and no collections make the rule. The money is supplied by funds and friends. And in the old lyceum's golden age there were not as many lecturers as are now heard before the new forums, the commercial clubs, the many existing country and small-town lyceums, the numerous Chautauquas, and the women's social, charitable, and upward-influence organizations. The glory of Israel has not departed. The country has not gone sterile of orators. Four thousand persons among us live chiefly by lecturing. The lyceum, with present-day revivals, makes a splendid page of inspirational history. It is distinctively American. Indeed, one of our ex-presidents calls it, the "most American thing in America."

HUNTING LITERATURE WITH A SPIRITUAL CAMERA

REV. ARTHUR S. PHELPS, D.D.
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Literature is a path all too little trodden by spiritual leaders. Especially do preachers find it hard to read anything that is not immediately connected with next Sunday's sermon. That is why they so soon pump out their intellectual wells. Dr. Phelps comes to this obvious truth from a new angle and with new interest.

A modern physiologist tells us that two-thirds of the brain is devoted to the motor centers, and only one-third to the reflective centers. He argues from this that our system of education has misplaced the emphasis by devoting itself almost exclusively to the minor area. But, as a matter of fact, the reflective faculty is the more important. Reflection precedes and dominates action in the material world. We think too little. We act without reflection. Meditation is a lost art. More reflection would have made less deflection. The symbol of St. Augustine's meditations was a burning heart in an outstretched hand. If there were more burning hearts, there would be fewer heart-burnings.

Folded eyes, said Elizabeth Browning, see farther than open ones ever do.
The eye sees but half an object; the imagination sees it all, outside and in. Wordsworth reminds us:

O reader! had you in your mind
Such stores as silent thought can bring,
O gentle reader! you would find
A tale in everything.

The eye of the spirit has drawn inspiration from history, science, and nature; but the fields of literature contain hidden stores almost unexplored. The ancient Alexandrines used phrases metaphorically, as we use trees and rocks. A phrase was used by them, not merely to convey the thought intended by the writer, but to express an entirely new meaning by playing on the words. They saw in literature everywhere what Swedenborg, as Emerson said, found in the Bible: hidden meanings greater than those intended by the author. To bear this fact in mind will make clear the inexplicable uses of the Old Testament on the part of New Testament writers. The latter put Old Testament phrases to uses their writers never dreamed of and made them glow with new and unexpected illumination. Take, for example, the saying, “Out of Egypt did I call my son.” Its author, of course, had in mind only the calling of Israel from Egypt. The inflexible western mind is bewildered by oriental literary freedom in this realm. It was as natural for an oriental writer to make a metaphorical symbol of a phrase as of an object. Isaiah and Matthew clasp hands across the bridge of literature, and history blows upon the embers of the past to warm the life of today’s breathers.

There is such a thing as consecrating literature, finding running brooks in books, trees in tongues, precious stones in sermons. Words are marshaled and made to march under a new master. An emancipation proclamation is issued to the slaves of lore imprisoned by old environment. As under the statute of Edward IV, “Pourra tout domestique suivant son maître aller et venir librement.”

This consecration of literature is a profitable money-changing—getting gold for copper. It is a Pentecost that makes apostles of fishermen. Like a conversion from Buddhism to Christianity is the adoption to Christian meditation of the Special Hymn of Hase Temple, Japan: “However oft I make the pilgrimage to Hase’s temple, my heart is as greatly touched as if each visit were the first; for Kwannon’s mercy is higher than the mountains, and deeper than the torrent-riven valley.” The voice of worship thus becomes a universal voice. New volumes are added to the Book of Proverbs.

Beginning with France and England, this spirit interprets to us in all the Scriptures the things concerning our Lord. The Picard proverb comes true: “La presence du maître engraisse le cheval, remplit le granier, enrichit la maison, et fonde la fortune.” Such quotations are even sweeter to the taste—like stolen fruit—than if they had been deliberately grafted on to a Christian stock and planted in the garden of the Lord.

It is like hunting wild game with a camera instead of with the rifle. We

1 “Every servant that follows his master can go and come freely.”

2 “The presence of the master fattens the horse, fills the granary, enriches the house, and founds the fortune.”
come unexpectedly upon living forms of rare grace and tenderness. As Landor says: "A shallow water may reflect the sun as perfectly as a deeper." The very sun of righteousness seems reflected unexpectedly in this chance sentence of Richardson in Clarissa: "Love that deserves the name seeks the satisfaction of the beloved object more than its own." In this search the "soul of a lover finds everywhere traces of the object loved," as Bernardin says.

The telescope turned heavenward discovers new orbs.
The spirit-world around this world of sense Floats like an atmosphere, and everywhere Wafts through these earthly mists and vapors dense A vital breath of more ethereal air, as Longfellow writes of his "Haunted Houses." We seem to catch sweet glimpses of His face among the trees along unfrequented paths. He comes walking across the sea toward us when we are struggling with the rowing. The heart finds itself anew when discovering a confession like this of De Lamartine: "Never have I wished of you anything but yourself." A joy like that of Mary after she had supposed Him to be the gardener, and suddenly cries "Rabboni!" is ours when we find in Tennyson: "How shall I henceforth be glad at anything until my Lord arise and look upon me?"

When the painters of the new German and French realistic schools portrayed Christ coming into the peasant's home, or sitting at the banquet table of Levi surrounded by ladies and gentlemen in full evening dress, we received a new vision of The White Comrade in modern life. Such a rapturous shock thrills us when we adapt Tennyson's words:

If I were joined with her [Him], ... Then might we live together as one life, And reigning with one will in everything Have power on this dark world to lighten it, And power on this dead world to make it live.

Such lines have the unconventional freshness of non-ecclesiastical phraseology. An epigram like this from Housaye has the force of an unconscious tribute from an outsider: "Tell me whom you love, and I will tell you who you are." It is the apotheosis of language to transfer such a phrase as this of Browning's from human to divine affection, and one which he himself would have rejoiced in:

Ah, Love, but a day,
And the world has changed!

For human love is but a mirror of the divine, nay, a homo-ousion. How natural it seems to use in private devotion these exquisite lines from Arthur Hugh Clough's Songs in Absence:

Were you with me, or I with you,
There's nought methinks I could not do; And nothing that, for your dear sake, I might not dare to undertake.

A love whose origin is above. One seems to be reading theology rather than Shakespeare in the observation of Speed in Two Gentlemen of Verona: "The shepherd seeks the sheep, and not the sheep the shepherd."

Wise men from the East come bringing gold and myrrh to a foreign Savior in the tribute to the converting power of love paid by Hafiz, the Persian:
The chemist of love will this perishing mould,
Were it made out of mire, transmute into gold.

And how readily, from reverence toward the Great Impassive, to a conscious devotion to the Divine Energizer, pass the words of Bhagavad Gita ("The Lord's Song"), one of the most divine of the Vedic hymns: "If one sees Me in all things, and all things in Me, I am not lost to him nor is he lost to Me. The Man of the Rule who, setting himself to Union, worships Me as dwelling in all born beings, abides in Me, wheresoever he may abide."

As from the lips of a Magdalen, her face lifted to her Savior, are the words of Browning in Andrea del Sarto:
You called me, and I came home to your heart.

And thus, hunting with a spiritual camera in the fields of literature, the reader exclaims with old William Law, of the seventeenth century, "You will find that all the world preaches to an attentive mind." For, as that great traveler, Pierre Loti, justly observes: "Les gens qui sont très occupés par le but de leur voyage s'amusent toujours plus que les autres aux milles détails de la route."

1 "Persons who are deeply interested in the end of their journey take always more pleasure than others in the thousand details of the route."
CURRENT OPINION

A Modern View of Faith

An earnest endeavor to clear away the mists from the word “faith” in present-day nomenclature is made in the *Reformed Church Review* for January. The writer is E. L. Coblentz, of Carlisle, Pennsylvania, and the article appears under the heading, “What Is Faith?” The customary use in the Christian ministry of certain great words in the history of religion without any clear and precise knowledge of their conceptual background leads Mr. Coblentz to attempt a sharpening of the modern ideas subsumed under one of these regnant words, namely, “faith.” Viewed negatively, the limits of faith may be distinguished in five different realms:

1. Faith is not credulity. The two are disparate and distinct. “Credulity is the accepting of statements or conclusions on slender or insufficient evidence.” The growing child, leaving behind the pleasing Santa Claus fiction, is losing, not faith, but credulity. “Any unthinking, easy acceptance of statements without effort or rational ground for verification, no matter how comforting, is credulity and not faith.”

2. Faith is not superstition. Superstition is constructed from mental concepts interpenetrated by distinct awe-inspiring, even terrifying, potency, and is labeled as supernatural activity. Many times this has been misnamed faith. What are the visits to shrines for cures, the kissing of the bones of saints, but gross superstitions, yet all clad in the garments and marching under a banner inscribed “Faith”? “Spain spends more money for candles on her altars than for public education.” Some hold that a mild form of superstition is allowable, for the reason of its conserving a sense of the mysterious so necessary to the perpetuation of religion. Yet is not the mystery of the stars of infinitely greater worth to the intelligent observer than their mystery to the savage who lives in terror of their supposed malignity? “Life must pass from the superstition of the charm to faith in the normal order.”

3. Faith is not a blind expectancy of supernatural benefactions. One of the most widespread and most dangerous delusions is that which leads people to hold faith as looking for help from an absentee God in times of extreme emergency, doubly dangerous because reckoned so religious. People can readily quote Scripture about the “mustard seed” and “removing mountains” to show that miraculous provision of the desirable as necessary may be expected.

4. Faith is not a disqualified alternative for work. Those who make use of such a combination display their adherence to faith as some sort of respectable unreality that cannot, after all, be depended upon to operate.

5. Faith is not assent to creedal systems. Many talk about this or that “faith” in connection with different denominations or with wider divisions of Christendom. The great ecumenical creeds, “products of orientalism, of Greek metaphysics, of Roman legalism, of Jewish Messianism, of Christian apocalypticism, all woven around Jesus, by the circumstances of the decadent monarchy and ascending hierarchy, accompanied by all the subtle influences of political intrigue and desire for supremacy, have been ascribed a heavenly origin and declared to have been handed down to earth as the full and final truth of eternity and the test of faith evermore. To accept the faith means to affirm our allegiance to, and belief in, these propositions, not because we have found them true but because they are to be believed upon authority.” Even if such facts as lie behind these intellectual formulations have irrefragable historicity,
assent to them is not an act of faith. Belief in the historical data concerning the discovery, settlement, and development of this country does not constitute faith in America or its president. Obscurity of thinking here has evoked most of our theological conflicts, creating agony of soul for really religious people.

Stated positively: "Faith is the venture of life under the impact of the reality and worthfulness of the spiritual world and the moral order." It is the acknowledgment of God as the ideal achieving spirit ever operating in and through the human spirit. Its potency is measured, not so much in intensity of belief as in the reality and greatness of the object of that belief. He has Christian faith who responds to the "pressure of the truth and righteousness of Jesus upon his soul." The reality to which faith responds is evidenced in actual living. "The Bible, though supremely valuable, is no substitute for a speaking God." Rather is it an aid to our own personal discovery of God.

In the realm of the rational two fundamental assumptions are made: (1) the trustworthiness and normality of human mentality, and (2) the reliability of the impress of the world phenomena upon the mind. A thoroughly rational world is certainly a greater evidence of a rational spirit than the capricious, irrational world of the past, into which the absent deity broke on special occasions and in miraculous ways. Immanence and transcendence are not to be understood in a locative fashion as being mutually opposed. Viewed qualitatively, the immanence of transcendence can be predicated of God in the world.

In the realm of the spiritual there is the underlying assumption that the ideals of beauty and goodness and the feeling that ugliness and badness are abnormal are reliable. Our moral senses evidence, not the distinct presence of a God who fashioned them, but they themselves register the actual presence of that spiritual personality. In venturing our lives with utter abandon on the fundamental assumption of the purposeful character of life-processes moving toward a kingdom of good-will we are doing no more than does science when it builds upon the assumption that the universe and man are rational. Properly understood, there is no such thing as the so-called conflict between science and religion. Each is a great faith. Science and supernaturalism are at odds in their methodology. The two are really sciences, and the war is between normal causation and abnormal intervention. Religion has nothing vitally to do with either. A conflict that is significant is found between naturalism and religion, a war of purposes, not methods. The one holds the universe simply as a big machine, ethics as a makeshift of expediency, and Christianity as a delusion. Over against this stands Jesus and the real Christianity with its sublime, heroic, and daring venture of life upon such ideal interests as unselfishness, beauty, brotherhood, the kingdom of good-will, with the assurance of worthfulness of these interests and the conviction of a spiritual order regnant in the universe."

The Alcohol Incubus

After twenty-five years of personal experience as a medical man, Dr. E. L. Fisk reaches the conclusion that "alcohol is a destructive force, wholly evil in its total effects." He writes on "Alcohol and Human Efficiency" in the February number of the Atlantic Monthly. Reference is made to a previous article where data were produced to demonstrate alcohol, even in small regular doses, as provoking a depressing and degenerative effect. Recent experiments in the nutrition laboratory serve to confirm the earlier findings. The subjects were carefully selected, temperate users of alcohol, "apparently free from any peculiar susceptibility or resistance to its effects."
The alcohol was administered in two separate doses, 'A', or 30 cubic centimetres, and 'B,' or 45 cubic centimetres, well diluted and its flavor disguised in various ways to avoid the effect of suggestion." Experiments were made on these subjects to discover the effect of alcohol upon (1) reflex mechanism, (a) simple, in the patellar reflex, or knee-jerk, (b) more complex, in eye and speech reaction to sudden visual stimuli, and (c) highest reflex, in the free association of ideas, the experiments involving a word spoken by the operator and a response word, the first occurring word, spoken by the subject; (2) power to memorize; (3) sensitivity to electric stimulation; (4) reciprocal innervation in certain eye and finger movements. The results of such careful and exhaustive experimentation revealed that "along with depression and retardation and decreased irritability of a number of related neuro-muscular processes is found an acceleration of the pulse, giving a clear indication of decreased organic efficiency, as a result of moderate doses of alcohol. The 'brake' is taken off the heart, but there is no direct stimulation of the heart-muscle." This sets aside the alcoholic tradition—supported by previous scientific investigations—that there is even partial stimulation of functions, either muscular or organic. Any supposed evidence of alcoholic stimulus is explained on the grounds of autogenic reinforcement. Moreover, the alcoholic depression is not, like sleep, a conservative process because of the increased heart action. The exuberant activity attendant upon healthy youth is due to the hormones circulating in the blood. Alcohol is used to take the place of these. It is an imitative hormone and places the human organism at a disadvantage in the struggle for existence.

Immutability in the Light of Today

In the London Quarterly Review for January Rev. I. Gamble discusses "Immutability and Christian Belief" in a very stimulating and informing style. For the writer belief in personal survival after death is inseparable from all the phases of historic Christianity. The early propagandists of the Christian gospel outclassed the Isis or Mithraic protagonists because they based the hope of immortality upon experiences of a real historical, rather than a distant mythical, figure. Although later the thought about salvation itself gave place to debate as to the conditions of salvation, the transcendental hopes and fears in connection therewith have always been the motives of appeal. This tacit assumption lying behind every Christian creed is today assailed by various forces making for its impotency or its entire disappearance from religious thought.

Ruskin is quoted with approval as holding that, practically, the average man is moved little by considerations of eternal life. Hope of any kind is supported largely by the imagination. For many years past the supports of popular imagination have one by one suffered removal by the merciless inquiry of the critical reason. The process has gone on until now, although death retains its fascination, the authoritative and traditional view of it is met by frank incredulity at every angle. The following have served to modify conceptions of the future life:

1. "The disappearance of the sharp division of mankind into good and bad." The traditional conception of a multitude of men, inspired by a common hope, looking for a blessed future life is shattered by the intense individuality which seeks its own heaven and disdains a heaven of the wider portrayal.

2. Changed views of punishment. The remedial theory of punishment made for easy belief in purgatory or even hell. It is coming to be perceived that punishment, remedial or retributive, is a part of the earthly paraphernalia and cannot properly be predicated of any future existence.

3. Changed views of the Bible and its inspiration. "Our present interpretation
of the New Testament has the effect of substituting earth for heaven as the center of interest.” Its practical outcome is seen in the identification of the hopes of the social reformer with the tidings of the Christian gospel in a call for an earth regenerated.

4. The loss of vitality in the Easter message for the world. The figure of the deathless Lord, eminently satisfying to the believer with its promise of immortality, finds and leaves the doubting world incredulous and unconvinced concerning the future life.

Even in the face of such facts it cannot be argued, in spite of Frederick Myer’s belief that science is destroying the citadels of religion, that the disappearance of orthodoxy, so-called, means the vanishing of hope in a future life. Apart from reasoning processes this confidence arose, continued, and will persist, expressed in varying and wavering images mayhap, but strongly vital to human striving. “Faith is fidelity to the soul’s best instincts.” It leads us to the sacrifice of life itself for the cause of right and honor. Such a claim God will not repudiate.

Science and Future Existence

Another approach to the subject of life and its continued duration is made in the January number of the Nineteenth Century, by H. F. Wyatt. Writing under the title, “If a Man Die, Shall He Live Again?” Mr. Wyatt, in a survey of futuristic beliefs from earliest times to the present, concludes, as does the writer in the aforementioned article, that the ordinary individual, in England at least, is largely devoid of any belief in God or the future life. Yet with the decay of orthodox Christianity, and its consequent loss of vital future hope for the uneducated, there is seen the rise of science with a new message for the life beyond. “Amongst men of science dogmatic negation is no longer the dominant note.” Rather is that note wonder, and ‘wonder’—as Carlyle once wrote—‘is the basis of worship.’” Morality fundamentally rests on two related propositions: “Belief in a Power behind phenomena making for righteousness, and belief in the possibility of the survival of personality after death.” Unless these two related beliefs are conserved, a nation as a civilization faces decay and swift death. Apart from what is called revelation, and apart also from “spiritualism,” it is possible to throw light upon these two problems.

The thinking mind subsumes under the term “God” attributes of unity, infinite energy, infinite mind, infinite righteousness. Modern science demonstrates beyond contradiction the unity of the Power which constitutes the universe. The flame of hydrogen is discovered alike in the farthest stellar nebulae, the sun, and in our planet. Not only is the element identical throughout, but its messenger, light, is “as a myriad of waves in a sea linking the universe together.” Man is in physical contact with every star. Light is a disturbance in something now called ether, a tremendous physical reality.

The existence and the concomitants of light establish proof of the unity of energy. Light-waves have been traveling from the sun—at the rate of over 180,000 miles every second and of a minuteness comparable to an atom, i.e., one ten-millionth of a millimeter—ever since there were suns, and give promise of operation as long as the aforesaid identities endure. Further proof of the unity of the universe is found in the modern discoveries concerning ether. Now we know that this physical substance renders such phrases as “the void of space” anachronistic. The atom itself is a solar system within whose relatively immense expanse rotate ions, or electrons, with unthinkable velocity. This so-far-known ultimate unit of matter, the electron, has a linear dimension of about a hundred-thousandth of an atom, and is a vortex or a stress in the ether which itself forms the basis of all matter and the plenum of all space. The following are ascertained facts
with respect to ether: (1) It really exists. (2) It has physical powers and limitations, being capable of transmitting light vibrations at a measurable rate of speed. (3) In transmitting light it also transmits the forces which cause light, namely, electricity and magnetism. (4) It is the medium by which gravitation operates. (5) In mediating gravitation it gives evidence of possessing remarkable potency. (6) It is a frictionless liquid; this is proved by the fact that the material bodies of the universe move through it "without the slightest appreciable trace of retardation." (7) In transmitting light it shows itself to be moving at an identical velocity with light. Following the labors of such scientists as Faraday, Clerk-Maxwell, Sir J. J. Thomson, Lord Kelvin, and Sir Oliver Lodge, it is seen that the theologians no longer monopolize the doctrine holding to a unity of Power behind all phenomena. Corporeally we are constructed of aggregates of electrons, these vortices in the ether, and are parts of a unal energy operating in the infinity of space and time. Thus two attributes of God, i.e., unity and infinite energy, are established as certain facts by modern science. A further discussion of the subject in the next number of the magazine is promised by the author.

The Ethics of Christianity

Can the development of morality express itself on any higher levels than those on which rests the ethical teaching of Jesus and Paul? Such a question is answered with a decided negative by Professor H. H. Scullard, whose article on "The Originality and Finality of Christian Ethics" appears in the Hibbert Journal issued for the first quarter of the present year. The author accepts the picture of Jesus in the Fourth Gospel as normative for all that is known of Christianity's founder, and from this basis arrives at eminently satisfying conclusions regarding Christian ethical standards.

The claim of the theosophist, or of the rationalist, or even of some Christian professors of comparative religion, that nothing new is found in early Christian ethics rests on a superficial examination. It is admitted that this teaching must be similar to the earlier ethic in order to be understood and accepted. Also the claims of Jesus that he was "the Son of God and the Son of man" would have been interfered with by an entirely new ethic. As the Son of God he came to continue and not to annul the divine education of the race. "My Father worketh hitherto and I work." As the Son of man it was inevitable that his teaching should gather up all the best of earlier moral deliverances. Yet another reason for the opinion that Christian ethics contains no novelties is found in the fact that the exponents of such an opinion take a narrow view of the scope of that ethics. They take only the Sermon on the Mount, or mere fragments of this, as representing the entire purview. Rightly understood, "even the whole of the Synoptist teaching is only a first draft, a kind of interim ethic, eternal as every word of God is, but awaiting its final interpretation, expression, and completion in the glorification of the Teacher and the opening of the Kingdom to all believers."

Although the first century of Christendom was a notable era in the mobilization of resources on the part of world religions and philosophies, and although Palestine cannot have escaped the effect of this world-wide interest in religion and morals, yet those who have studied the subject appear least inclined to rest upon a theory of extensive borrowing on the part of the disciples. Nor can it be held that Christian ethics evolved from Jewish morality. The different theories that Jesus is a continuation of Jewish prophetism, Essenism, legalistic prophetism, or apocalypticism do not explain the Christian ethics. The same word has not the same meaning to Laotzu and Aristotle and Jesus. "His teaching . . . . was the outcome of His own moral insight, the spontaneous overflow of His own perfect nature."
The finality of Christian ethics follows naturally upon the recognition of its originality. "Though this cannot be proved, there are many reasons for believing it." The continuous, universal character of the standards set up by Jesus cannot be ignored. Other moralities are partial and local, while this is complete and universal. Science says that Jesus, in connecting the moral life with the idea of the Absolute, with God, has taken ethics out of the realm of experience, destroying its scientific character and rendering impossible its finality. Against this the father of inductive sciences is quoted as admitting that "a great part of the moral law is higher than the light of nature can aspire to." Christian ethics is the ethics of the resurrection life and as such can never change. "It has reached its apogee."

The objection to Christian ethics that, belonging to another order, it cannot meet the entire requirements of this, the temporal, misses the mark altogether. A code of ethics anticipating every world-event and vicissitude would leave man in the bonds of legalism. Biological moralists like Deshumbert, Novicow, and Nietzsche in their failures have shown that no species of alchemy can efficiently "extract morals out of physics or love and duty out of life and force." "There is one description of Christian morals which differentiates it alike from the legalism of the ethnic religions and from the non-moral view of life suggested by modern biology, which reveals the originality and guarantees the finality of Christian ethics. It is "the law of the spirit of life in Christ Jesus."

The Beast of Revelations

The Orient has the honor of presenting another to the already numerous identifications of the beast with seven heads and ten crowns. The new interpretation is made by a famous Japanese astrologer named Kumamoto. He has held several government positions, among which was the post of Director of the Higher Commercial School of Nagasaki. He has made interesting prophecies, one of which, in 1912, related to the beginning of the present European war. And he now prophesies the end of the war before the end of the year.

His prophecies are given in full in the magazine called Jitsugyo-no-Nippon, or Industrial Japan, and they are summarized in the Herald of Asia, an English weekly of Tokyo. He expects that, about August, Germany will begin to succumb, and that the allied armies will appear at the gates of Berlin by November. And he bases his prediction upon the Bible! He puts it as follows:

The present European war was prophesied in St. John’s Revelations. The beast with seven heads and ten crowns is the Kaiser himself. The ten crowns mean ten monarchies or duchies composing the German Empire, while the seven heads are none other than the seven kings of the Hohenzollern dynasty. The beast is represented in the book as running around the world for three days and a half; but since a day in the Heaven means a year on earth, this prophesies the continuance of the present war for three years and a half, during which time Germany is destined to devastate the world with her inhuman force. The Revelation states that Satan was given power to act for forty-two months. All these statements indicate that the present war will continue forty-two months, or, in other words, the war will end between August and November of this year.

There is a little mistake in Mr. Kumamoto’s arithmetic; for from August, 1914, to August, 1917, is only three years, or thirty-six months, and the additional six months would carry the war over into 1918. But that is a small point of lower criticism! The main point is that of the new commentary on that scriptural passage, the new exegesis of a much-disputed question.
Missions and the World War

Well might the religious leaders of the present show concern for the missionary enterprise. In the abundance of literature which is being issued on the subject there is frequently evidenced a determined effort to show the bright side of a dark cloud. A suggestive treatment of the subject appears under the name of Henry Churchill King in the *American Journal of Theology*, January. In this treatment we are told that the world-crisis which has been precipitated by the war suggests that the race's real trouble is that there has been no consistent and radical trial of the spirit and principles of Christ in the whole realm of human life. The secret of the race-bungling having been thus disclosed he proceeds to say that Christian missions reveal Christianity at its best and purest. In the missionary effort the task looms large in terms of humanity, the principles of life must be such as to overreach any single class or race, and the conception of God is to be greater than any tribal possession and find its unifying significance in the Father of all men. But when the author asserts that Christianity is to assume principles which give it the right to be supreme and final for the entire human race he is likely to find himself in disagreement with the leading scholars of the history of religions.

The body of the article is given over to a treatment of eight "things which cannot be shaken." Nothing can save civilization but thorough permeation with the truly Christian spirit. This foregoing statement is made in the hope of making clear to the reader what is needed to save a civilization from just such a situation as that into which our own civilization has tumbled. But, while the phraseology is commonplace, most readers will find themselves at sixes to understand just what is meant by that obscure phrase, "truly Christian spirit." In this same connection he refers to "the will which has decided to follow the good" in much the same sense, although it obviously is not quite synonymous.

Another of "the things which cannot be shaken" is the inescapable grip of the laws of God in the life of nations as well as of individuals. This is a law, the writer maintains, the universality of which is being witnessed to by all the belligerent nations. Among the remaining items that are enumerated one of the most significant is that the missionary aim cannot be harmonized with a selfish exclusive patriotism or nationalism. The missionary is seeking the true reign of Christ in all the world and in all the departments of life. But such a motive has found itself confronted by a very different ideal which has been intensified by the war, namely, a new respect for nationalism. Out of these conflicts of Christian nations there have arisen desperate antagonisms which are manifestly not after the mind of Christ. This situation makes a true Christian conquest of the world impossible. In the face of this setting of facts what is needed is a clear recognition of the fact that in all humanity's greater ideals and aims there can be no national or racial boundaries, accordingly, the writer makes an appeal for universal co-operation, which can be universal just because there is appreciative respect for all that each nation and race has to offer.

The crisis through which the church is now passing will result in a missionary reconstruction on an undreamed-of scale. Co-operation among all the forces of
righteousness is demanded in a degree so far hardly imagined. Such co-operation cannot rise without an immensely greater emphasis upon the ethical and social elements of the Christian message in every relation and realm of life. This demand is reinforced by the recognition that one of the deeply disappointing things in this war is that the churches of Christ have on the whole counted so little for international good-will. To attain the end desired it is necessary that there shall be such a unifying of the Christian forces in work as the world has never yet seen; and this must be based upon a new sensitiveness to the values of alien peoples.

RELIGIOUS EDUCATION

Religious Beliefs in American Colleges

Frequently we are told that religion is a dead letter among college students; but Carl Holiday, writing in the *Hibbert Journal*, January, interprets the situation quite otherwise. His competency to venture an opinion is based on fifteen years' experience in the classroom and an acquaintance with college men in ten states. A definite distinction, he says, is to be made between the college men and the college women, namely, that the women are not so keenly alive to the vital changes which are being wrought in religious thought. In this article the writer is concerned solely with the religious beliefs of the men. Anyone familiar with the collegemen of today is aware of the disposition on the part of students to expect to find that the preaching heard in the churches does not square with the conclusions of the laboratories and the expressions of the poets and philosophers in the university library. Mr. Holiday admits that there was once a time when the preacher's voice was the voice of God, but he is disposed to feel that to this generation of college students it is the voice simply of a man whose intellect, training, knowledge of the laws of life, and ability to interpret are no better than those of the students themselves. In discussing the student's attitude toward God the writer says he has never found an infidel among them; they are inclined to allow their thought to be fashioned by science and to agree with the Lecontes that all science must take for granted a First Great Cause, and you may call it God or what you will. The conception which the student has of the Bible is said to be such as would surprise many pessimistic preachers; numerous college men appreciate the Bible as a keen, deep, subtle, and beautiful expression, and many books of the Bible as a marvelous expression of the human heart. But when it is said that the book is infallible truth from cover to cover the young men take issue, for such a position seems incredible to upperclassmen who have done any original research in sociology, history, and literature. The writer tells us also that these college students are forming conceptions of prayer which are a long way from the views held by Jonathan Edwards and Cotton Mather. Scientific training has convinced many a college man that no prayer for the answering of which the natural laws of the universe would have to be modified will ever be answered. Yet these same men are eager to explain that prayer has an immense psychological value, and as a means of gaining a closer relationship with the Divine is a real source of potency.

The conclusion which Mr. Holiday draws is twofold, namely, that religion is far from being a dead issue in American
colleges, and that there is a vast amount of magnificent spiritual energy lying dormant and practically useless in the great college-student body of today.

Function of the Priest

The Sociological Review, Autumn, 1916, has an article by M. E. Robinson under the title "The Function of the Priest." When the reader comes to the end of the first paragraph he will be inclined to think that the church leaders in England regard the task of religion with despair. But further reading persuades one that the writer is seeking to prepare the mind of his reader to appreciate the ineffective methods which are being employed in the churches today, and so to follow him sympathetically in the adjustments and substitutions which he has to suggest. At the outset one is prepared for radical changes inasmuch as the writer frankly states that the liturgical system is to be abandoned.

To be sure, the function of the priest will be determined in large measure by what the writer conceives the function of religion to be. In this particular instance religion is thought to be a contrivance for promoting happiness, particularly in untoward circumstances. Further reading discloses the affinity which our writer has with Professor Frend's sex interpretation of religion. This view is naturally followed by the contention that the priest should be a specialist in human nature and so become a consulting specialist in all the delicate matters which relate to sex. Such knowledge would permit him to understand, for example, a most fruitful source of misery, namely, the birth of children to people who do not want them, or have not the means to do justice to them. In conjunction with the sex interest the priest is to make himself a specialist in matters of vocational advice.

Even though the writer places so much stress upon these two interests of life, he affirms that it is in making idealism effective that the chief rôle of the clergy consists. This idealism he thinks should be fostered by the musician, artist, and story-teller; and if these very important agencies are brought out of the unhealthful atmosphere of the drawing-room and the studio into the churches and schools, the streets and fields, the effect will be a religious regeneration. In support of his views he quotes Mr. Lloyd George as saying:

National ideals without imagination are but as the thistles of the wilderness. We shall need at the end of the war better workshops, but we shall also need more than ever every institution that will exalt the vision of the people above and beyond the workshop and the counting-house. We shall need every national tradition that will remind them that men cannot live by bread alone.

Religious Education in the Public Schools of Ontario

Dr. Sheridan, editorial secretary of the Methodist Episcopal Board of Sunday Schools, Cincinnati, has written an informing article on "Religious Education in the Public Schools of Ontario," which appears in Religious Education for February, 1917. Dr. Sheridan points out that there are three distinct provisions made to promote religious education in the public schools. These provisions are based, first, on the clear recognition of the importance of religion which seems to have characterized those who shaped the educational system, even from the time of Egerton Ryerson until the present; secondly, that public education in Canada is entirely under the control of the provinces. The result of this latter provision has been that in Ontario the Roman Catholics have the right to their proportion of school taxes for the maintenance of separate schools. The first of the three provisions mentioned above is that "every Public School shall be opened with the reading of the Scriptures and the repeating of the Lord's Prayer, and shall be closed with the Lord's Prayer or the prayer author-
ized by the Department of Education; but no pupil shall be required to take part in any religious exercises objected to by his parent or guardian." Sectarianism in the schools is definitely forbidden, and provision is made that "no pupil in a public school shall be required to read or study in or from any religious book objected to by his parent or guardian." Thus, provision for religious education is actually operative, inasmuch as the last report issued by the Minister of Education states that 45.87 per cent of the schools used the authorized Scripture selections, 70.94 per cent used the Bible, and 94.61 per cent were opened and closed with prayer. The second provision is that the school is expected definitely to provide for the moral education of the pupils. Recently the provision has been put into more active use by the preparation of a series of books known as "The Golden Rule Books." The third provision is an attempt to correlate the work of the school with that of the church. In this connection an effort is made to parallel the "International Uniform Sunday-School Lessons" with the daily readings. Clergymen are made official visitors to the schools of their communities, and another clause allows the clergyman to give religious instruction in the school building after school hours to the pupils of his own denomination.

CHURCH EFFICIENCY

American Democracy and the Modern Church

In the American Journal of Sociology, January, an article by Professor Allan Hoben appeared under the title given above. The church is observed from a twofold point of view: it is considered as it looks out upon the community and is surveyed as the community looks in upon it.

In surveying the church from the point of view of the community an effort is made to face the question: If, from the viewpoint of democracy, the church is a public utility, collecting large sums of money and aiming to render services from which the state deliberately refrains, has the state the right to demand anything by way of the standardization or efficiency of those services and to expect a wise and reasonable use of the money solicited from the citizens? Obviously Professor Hoben, who raises this question, is trying to see the church as the state sees it, and this requires that the community be regarded as the primary concern and the church as her servant. This approach brings the writer face to face with two important questions. The qualification of the professional ministrant of religion is a matter of considerable importance, but it is more than apparent that social control remains incoherent at this point. It does not appear clear why this incoherence should be sustained, but the opinion is held that any tampering with "liberty of soul" would result in more harm than good. The significant suggestion is made, however, that the higher interests of the community, which might be served by combined action for education, recreational and civic improvement, are usually neglected because of the heavy tax for the maintenance of superfluous churches and because these serve to keep people of good-will apart. Side by side with this suggestion should be placed the statement of fact that practically the only international strands holding in the warrent world of today are those of the Red Cross and of the equally valiant service of the Young Men's Christian Association with the armies and in the prison camps of Europe. These latter matters indicate what the author has in mind when he considers sectarianism to be an impediment to social action. The conclusions which Professor Hoben reaches is that democracy fosters the church because it believes that
an organization whose selective principle is
the teaching of Jesus provides the greatest
likelihood that the highest life-values avail-
able in any society will be demonstrated.
When the author discusses the American
democracy from the point of view of the
church confronting its task, he has a variety
of thoughtful things to say. The obligation
of the church to appreciate the social condi-
tions of the community is pressed. The
view is taken that democracy rightly ex-
pects the church to make plain to all men
her redemptive principle, her formula for a
perfect society. If the church is not to fail
in this critical issue, she will need to give
at least as much attention to the under-
standing of society as she gives to her sacred
books and her inherited doctrines. With
similar pointedness the writer discusses
such questions as the interrelation of church
and state, criminal classes, health interests,
sociability, and architecture. And in the
closing paragraph it is made clear that in
face of the many demands which are being
made upon the church nothing can take the
place of righteousness.

American Christianity in European
War Relief

One of the comforting features in connec-
tion with America and its relation to the war
in Europe is the way the Christian spirit of
service and succor has expressed itself
through many and varied avenues. Thirty-
five million at least of the hundred million
Americans have been reached by the appeal
sent through 80,000 posters to 18,000,000
church members by the Federal Council of
the Churches of Christ in America. Pope
Benedict through Cardinal Gibbons has
appealed to the sixteen million Roman
Catholics in this country in behalf of the
war sufferers. From the President have
come proclamations calling the attention
of the country as a whole to the need of
help. Even chain letters have been utilized,
one of them raising enough to send an ambu-

lance over to France. The head of the
Commission for Relief in Belgium is Her-
bert C. Hoover, an American mining engi-
neer, and out of the sum of $23,503,771
collected by the commission from the entire
world $18,747,138 came from America.
The printed lists of war-relief societies in
the United States shows an aggregate of 110,
and covers Armenian, Belgian, British,
French, Italian, Lutheran, Persian, Polish,
and Russian, besides eleven German and
Austrian societies under Teutonic manage-
ment. A war-relief clearing-house formed
in New York in March, 1915, by December,
1916, had received $1,000,000 in cash and
had forwarded 57,000 cases of relief supplies
costing, at a conservative estimate, not less
than $4,000,000. The American Red Cross
since August, 1914, had sent abroad over
four hundred surgeons, nurses, and sanitary
workers. By December 1, 1916, it had
collected approximately $2,430,000, and
had shipped to Europe $1,537,911 worth
of supplies of its own and other relief
organizations, a total of 347 shipments, or
47,241 packages. It is incorporated by an
act of Congress and is strictly neutral in all
its activities. Paderewski and his Polish
compatriots have raised over a million
dollars for the relief of war sufferers, this
being supplemented by a million dollars
from the Rockefeller Foundation. For
Armenian and Syrian relief, also with
assistance from the Rockefeller Foundation,
the sum of $2,500,000 has been raised. The
total appropriation of the Rockefeller War-
Relief Commission up to December, 1916,
was about $4,000,000. The work of the
American Ambulance Field Service on the
Continent has attracted universal attention
by the efficiency of its service and the self-
sacrificing spirit of its members. Since the
beginning of the war it has carried over
700,000 wounded. Sixteen times its sec-
tions and section-leaders have received
special mention for efficient and valuable
services. The Croix de Guerre for bravery
has been awarded to fifty-four and the Médaille Militaire to two of the men. Three have been killed in the service. Mrs. Vanderbilt, in Harper's for January, tells of trying to find the grave of a member of Section Sanitaire Américaine No. 3 at Pont-à-Mousson. She thus describes the kind of men who make up the Ambulance Service:

More than fifty American universities and colleges have been represented in the field service, and the type was well disclosed in the men stretched around me on the grass that afternoon. They were from all parts of America and included graduates of some six universities or colleges. It was hard, of course, to get them to talk about anything so self-revealing as why they were doing ambulance work at the front, but I do not believe that a sense of adventure was the impelling motive in most instances. They did not look like the soldier of fortune who gives his loyalty lightly to any cause. And Mr. Andrews says that the records of the men in field service, as on file at headquarters in Paris, bear out this statement. They are men who have been leaders at college or who have made a good start in business, in law, or engineering.

Mr. A. Piatt Andrew is inspector-general of the American Ambulance Field Service. Ian Hay in his latest book, Getting Together, an advance notice of which appeared in the Outlook, February 7, writes:

At the outbreak of the war Harvard University put down ten thousand dollars to equip and staff the American Ambulance Hospital in Paris. Then in June, 1915, Harvard took over a British base hospital with thirty-two surgeons and seventy-five nurses. This hospital has been served by Harvard folk ever since; they go out and serve for three months at a time.

Besides all the foregoing, different American clubs, eighty in number, have arranged a monthly scheme of collections from members, which up to the present has brought in over eighty thousand dollars for relief work. Such an expression of the spirit of Christianity by the American people gives rise to gratitude on the part of those who have at heart the religion of Jesus Christ in its social aspects. The total contributions from America for war relief are up to date in the neighborhood of forty million dollars.

The Church in Transition

The Watchman-Examiner (February 1) has some things to say under the title given above. First, it is observed that great changes have taken place in the churches during the past fifteen years. A widened vision of the churches has been accompanied by an advance, both extensive and intensive, along three lines especially: (1) Social service—"the ethical and spiritual duty of a church to society as such." In this has been the chief emphasis. (2) Graded Bible study and mission study. In these there has been much advance in both content and method. (3) Improved systems of finance both for missions and for current expenses.

During this period one word has stood well to the front, viz., "efficiency." Both the church and the world are trying to measure everything pertaining to the church in terms of this word. There is much insistence that certain standards shall be employed by which the efficiency of the church may be ascertained. Herein lies a great danger. It is suggestive and attractive to think of the church as a great piece of perfect machinery. It should be such, but the fire box must not be overlooked and the source of power must not be forgotten. As to the church, a perfect organization is not the highest good. Neither is it the most fundamental problem or the greatest concern. The real situation may be seen in the recent striking words of John R. Mott:

An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God
are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation.

While we are attempting to make a revaluation of our life-interests and a readjustment of our forces and ministry to the needs of the world, it is well to keep in mind that a highly organized church does not mean necessarily an efficient church. It may mean an impotent church. Let us make sure that the channels which lead to the source of power are kept open. Out of the right adjustment of the very best machinery and unfailing power will come the really efficient church.

The Church’s Stake in the Industrial Question

In the same issue of the Watchman-Examiner Samuel Zane Batten, D.D., discusses the subject named above. The industrial order “is the human means in and through which God’s will is done in giving man daily bread. This is all the justification necessary for the church’s interest in industrial questions.” Of this interest, however, there are many aspects. The church is not here to teach economics and sociology or to become a framer of industrial programs. But it does have to do with the principles underlying social and economic life. Certainly the church should give the great fundamental principles of the kingdom a clear sense of direction in social thought and effort, and should thereby hearten men to seek the justice of God in human society.

The progress and prosperity of the church have an economic basis and are vitally related to the social problem. The family and the church today are threatened in more ways than one by the present industrial system. “The great industries are more and more being concentrated in management and control.” In these the worker has no part. So industrial class distinctions are becoming more accentuated. The worker has little to stimulate his effort to own his own home. As a result there is growing among us “an industrial proletariat without possessions, without a fixed home, without any real stake in the community.” This impermanence of residence prevents the family from becoming rooted in either the church or the community. Furthermore, as the number of home owners decreases and the number of tenant families increases the church declines. This is true either in the country or in the city.

Again, class consciousness separates employers and employees, and the latter drift away from the church. We cannot but be aware of the prevalent alienation of masses of people, especially wage-workers, from the church. The membership of many city churches cannot claim among their number a single industrial worker. Some attempts have been made to solve this problem by establishing workingmen’s churches. This contributes nothing to break down class consciousness and makes the problem only the more difficult. The existing industrial system is based upon competition as the final principle of action. With a few notable exceptions the only relation between employers and employees is “a cash nexus.” Each group looks out for its own interests and resists the claims of the other. Each group suspects the other. Their relations are depersonalized. “We can hardly expect men who are competitors all the week in industry to be brothers in church on Sunday. They must be brothers everywhere or they will be brothers nowhere.” There is only one way out of this unhappy state of affairs. Industrial competition must be dethroned and industrial brotherhood enthroned. The class church is not a Christian church at all. The economic world must be changed from a competitive to a co-partnership basis.

Then, too, human life is involved. The present industrial order leaves little opportunity for attention to the higher interests of the soul. The church must seek to
change the conditions which make the religious life so difficult. The redemption of the industrial order should have a place in the Christian program just as surely as the prayer for daily bread has a place in the Christian's prayer. The church has a stake in everything that concerns man. It was so with Jesus Christ.

The Efficiency Test in Church Activities

This is the subject of an interesting chapter in Paul Moore Strayer's book, *The Reconstruction of the Church*. We here indicate a few of the significant things said by him. Efficiency as a science is modern. It is now being applied vigorously to business and in a small way to political government. It is also being used in connection with the church, and here there is much confusion between the terms "efficiency" and "success." We have not yet come to realize fully that a church may be successful, in a sense, without being efficient. Much of the confusion comes because of the difficulty of arriving at the unit of efficiency in the church. In a factory it is quite different. There the unit of efficiency may be determined with definiteness. The church may make much noise, be overloaded with attractive statistics, and yet be very much lacking in social efficiency. The gospel tests of efficiency are: "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." Again, the fact that the workers are for the most part volunteer and unskilled makes the efficiency test more difficult. In industry the workers are picked and paid and their efforts are under control. In the church all depends on the willingness of the people to co-operate.

The efficient church must clearly realize its function and direct all of its operations accordingly. It exists for training in manhood and womanhood and for the promotion of the welfare of the community. It must discover and use the particular modes of operation that are best adapted to secure these ends. No fixed program can be applied alike to all communities. Each church must formulate its own program in keeping with the needs of its own community. A revision of our whole idea of "church work" is necessary to apply the efficiency test fundamentally. The church needs to be taught that it is a missionary enterprise. For too many religion has become a gratification rather than a sacrifice.

The efficient church cannot spend all its power on keeping its machinery going. It must have some reserve power with which to work upon the raw materials. A Christian church exists, not for itself, but for the community. It gives its life, and thereby finds its life. To be effective it must be well organized. It must be submitted to the same standards as any other enterprise. Every organization within the church, or promoted by the church, must meet the test of efficiency. "Any meeting or organization in the church which requires more energy to keep it going than it contributes life and power to the church is uneconomic and should be abolished." This may necessitate the elimination of some traditional forms of church activity, but usefulness, not antiquity, is the test. The societies of many churches are "like water-tight compartments, which keep it afloat, but urge it on to no port." There should be an efficiency exhibit in every church. On the basis of this as related to the community a constructive program for community service should be agreed upon. Then with energy and enthusiasm this program should be carried forward to full realization.

Much careful and intelligent work has gone into this attractive book, one of the few dealing with the synoptic problem that have appeared in America. It is strange that Mr. Patton shows so little acquaintance with other American work on the subject. Thus he strongly commends the third edition of Huck's Synopse without being aware that it owes its distinctive features to an American publication used without acknowledgment. Mr. Patton first presents what he considers the generally accepted results of synoptic study and then proceeds to the analysis of Q into QMtr and QLk, and to the assignment to each of some of the material peculiar to the gospel in question. This meets some conditions of the problem, but for those who cannot admit the existence of such a document as Q as among the accepted results of synoptic study this assumes too much. Indeed, it is precisely in his discussion of the existence of Q that Mr. Patton's argument is disappointing. It is strange to read that the unity of the Peræan section "is harder to demonstrate than is the unity of Q" (p. 217). Mr. Patton's view that Mark probably used Q (p. 248) builds upon too slight a foundation and loses sight of two important considerations: first, that the ultimate documents lying back of the Synoptic Gospels would naturally contain a modicum of common material orally derived; and, second, the use of Q in Mark assumes the work of an editor or redactor, whereas Mark is still too rough and obscure to admit the view that it has gone through an editorial process. Such a view, moreover, crowds events too closely; the Petrine memoirs, written after Peter's death, must be combined with Q in time to be available for Matthew about the time of the fall of Jerusalem. Mr. Patton suggests for Matthew and Luke a date about 85-95, but that does not take sufficient account of the general atmosphere of Matthew.

Mr. Patton holds Q to have been an Aramaic document used by Matthew and Luke in different Greek translations, while the Q used by Mark was an earlier form than these. This yields a bewildering series of Q's: two Aramaic forms of it, a Greek translation of each of these, and an earlier form used by Mark (p. 256). It is just the fact that the Q theory leads to conclusions so improbable that has made it discredited. Presenting itself as a one-document solution of the non-Markan resemblances of Matthew and Luke, it turns out to be a whole family of documents, and our old friend the two-document hypothesis, of which Q is a legacy, emerges finally in the form of six documents.

The use of Huck's Synopse has carried with it the antiquated text of Tischendorf, and imposes upon Mr. Patton such problems as the supposed change by Luke and Matthew of ἔργα in Mark 2:9 to ἔργας. But the more critical text of Westcott and Hort here has ἔργας in all three, and the disagreement pointed out by Mr. Patton on p. 94 disappears. The unsuitability of the old Tischendorf text for careful synoptic study is familiar to most workers in the synoptic problem, and the use of a better text would have simplified Mr. Patton's task and improved his work. Some of his spellings, however, are neither Tischendorf nor Hort, e.g., ξαβαβαρ. The 94, which is perhaps a reminiscence of the Received Text. Indeed, the printing of the Greek on pp. 94, 95 is disastrous, exhibiting no less than ten misprints. That Mark had already lost its original conclusion when it was used by Matthew, p. 72, is a view open to very definite objections, and it is the settled conviction of the present reviewer that Mark was complete when Matthew used it and that Mark's original conclusion may still be seen imbedded in Matt. 18:9, 10, 16–20.

Mr. Patton's study is a gratifying illustration of renewed American interest in the synoptic problem. It is excellent in its effort to keep in close touch with the gospel materials and contains many excellent remarks. It shows careful study of the German literature of the subject. But it is unconvincing as a whole because it has been too much influenced by the fetish of Q now assuming such protean shapes that its very originators would hardly know it. And it fails to take account of the natural freedom with which the early evangelists treated their materials. The preparation of a bibliography would have helped the reader, and the author as well, for it would have introduced him to some very careful monographs on points with which he deals.


This little book takes seventh place in a series of textbooks known as "College Voluntary Study Courses." The book is written under the direction of the Sub-Committee on College Courses, the Sunday School Council of Evangelical Denominations, and the Committee on Voluntary Study Council of North America Student Movements, representing twenty-nine communions. The series is designed to cover a period of four years, and this book is designed to cover twelve weeks. Each
of the twelve courses is mapped out for a week's study, having a Scripture source for each day and a discussion at the week's end. This book, like the others of the series, is planned for the use of student classes in Sunday school and for college groups.

The author believes that the "salvation of society lies in the direction toward which Jesus led," but he feels that the thoughts of people in general regarding the principles of Jesus are "enveloped in a haze." Accordingly he has attempted to formulate in "simple proposition the fundamental convictions of Jesus about social and ethical relations and duties of men." His method consists in spreading out the most important source passages of Scripture for personal study, pointing out the connection between the principles of Jesus and modern social problems, and raising questions for discussion.


This is the sixth volume of an Anglican summa of Catholic theology. The author is a high churchman, but his point of view is not that of a large number of theologians of the same tendency. He has already attacked the kenotic theory in a previous book; here he breaks a few more lances against this hypothesis. Dr. Hall's exposition of the traditional orthodox view of the incarnation is admirable. He considers that dogmas are really working hypotheses, to be rejected only when found insufficiently established. At times the progress of sciences, history, and exegesis purges dogmas from unprimitive accretions, but modern idols must not be blindly worshiped. Dr. Hall's book exhibits a modern perspective of Chalcedonian theology—much more, indeed, than his language seems at times to imply. He sees in the incarnation, not a confusion of two psychological entities, but their union in one psychological personality. The Godhead and the manhood of Christ are inseparable because there was only one self in him, but their essential differences prevent mutual infringement. Dr. Hall traces inconsistencies in modern Christology to Luther. The author may be unconvincing, but anyone who will study and not merely read his book will at least respect the traditional view and see that there is still some living thought in bygone controversies.

The Great Revival in the West, 1797-1805.

There is developing a considerable body of literature dealing scientifically with the phenomena of conversion and of revivalism. The fact seems to be well attested that very marked moral and religious interest has sometimes grown out of highly emotional stimulations, whose real character was forgotten in the idealizing memory of those who entered into the success of the movements. In this way an utterly uncritical attitude has been fostered in the church, and evangelism has not developed standards of value similar to those which have become recognized in almost every other field.

This careful and fascinating story of a great chapter in American history is a notable contribution to our understanding of the operation of the human mind under the influence of strong religious excitement. The author has been most painstaking in examining all accessible contemporary documents, including newspapers, letters, church records, and has thus been able to reproduce in vivid fashion the actual occurrences of those extraordinary camp meetings. She has pictured with great skill the rugged and often heroic figures of the great preachers of the revival. And she has estimated with careful judgment the good and evil effects which followed. It is interesting to see the confusion of mind of the church of that time regarding the "bodily exercises" which accompanied so many conversions. We ought to be in a position today to understand such automatisms, and with every sympathetic appreciation of the far-reaching results of this genuine religious revival we ought to be able to discriminate between the healthy religious values and the exceedingly unhealthy extravagances.


Preaching to children has become an art. Among recent volumes of sermons to children this is distinct. Dr. Park has a deftness of touch in his treatment of his subjects that we do not recall having discovered elsewhere. This marks all his work in his rapidly growing list of small volumes. These sermons to children have not the slightest trace of the weak patronage that recurs so often in talks of the "My dear little children" sort. Dr. Park knows the world in which children live and he has the right line on the moral values that obtain there.

The Venus of Milo, by Paul Carus (Chicago: Open Court), is a study on the celebrated Venus of Milo (now in Paris), with additional information on the worship of Ishtar, Aphrodite, and kindred deities in many lands. The volume is well illustrated and will be interesting to many people, but not to all.
EXPERIENCES OF INDIVIDUALS

The experiences of individuals in conversion were the first phenomena with which the psychology of religion dealt, and certain results obtained in those investigations remain unchallenged. Starbuck, Coe, Hall, and others agreed, for example, that conversion is definitely an adolescent phenomenon and that the largest number of conversions occur at sixteen years of age for males and a year or so earlier for females. Scarcely any such awakenings transpire before the age of ten and relatively very few after the age of twenty-five. If an individual does not become interested in religious work and identified with religious institutions before he is eighteen the chances of his ever doing so diminish rapidly after that time. It is also found that the conversions come in a somewhat different way to the two sexes. Girls are more emotional and are more susceptible to the influences of revivals and public appeals. Boys, on the contrary, are likely to resist these direct crowd suggestions and are more likely to reach their decisions alone or with intimate friends. There are also marked differences of temperament. Coe was able to prove in a number of cases that persons of naturally mercurial temperament responded to religious appeals in a characteristic manner, and that a slower and more intense conflict appeared in those of phlegmatic disposition. He found that these responses were true to type when the persons were placed under hypnotism.

The general effect of revivals was found to be a shortening and intensifying of the normal adolescent awakening. Further studies in social psychology have confirmed the earlier impressions that the rise of religion is vitally related to the development of the sexual life. These studies were made very largely by the aid of the questionnaire method, and served to bring out both the advantages and the weaknesses of that method.
Professor James's *Varieties of Religious Experience* is written in the author's well-known, fascinating style. The materials, instead of being gathered in response to questions, are derived from literary sources and are largely autobiographical. The work is an interesting illustration of the writer's zest for dealing with first-hand human experience and of his thirst for facts. It has been suggested that this book reveals a tendency to treat of rather unusual cases, displaying too much preference for the intensely emotional experiences. But the contrast of well-defined types is certainly secured, and the volume is altogether one of the most illuminating in the literature of the subject. James regards religion as an "infinitely passionate" thing in its highest flights. "Like love, like wrath, like hope, ambition, jealousy, like every other instinctive eagerness and impulse, it adds to life an enchantment which is not rationally or logically deducible from anything else." He thinks the ordinary religious believer follows the conventional observances of his country made for him by others, while "we must make search rather for the original experiences which were the pattern-setters to all this mass of suggested feeling and imitated conduct."

Among the preliminary considerations which James takes into account is that of the relation in which religion stands to physical and neurological conditions. The truth and value of religious experiences cannot be denied or proved on the basis of their author's neurotic constitution any more than this can be done with the sciences and the industrial arts. Logic and experiment should furnish the tests in all cases. "Immediate luminousness, in short, philosophical reasonableness and moral helpfulness are the only available criteria."

Religion is conceived as having two distinct phases, the institutional and the more personal and inner aspect. It is the latter which is here treated—"personal religion pure and simple."

The two main varieties of this personal religious experience of which James treats are those of healthy-mindedness and of the sin-sick soul. The religion of healthy-mindedness is illustrated by those happy, buoyant persons possessing souls of the "sky-blue tint," untroubled by a depressing sense of sin. Emerson, Theodore Parker, and Edward Everett Hale are of this type. Many individuals of the unitarian and liberal Protestant faith have displayed this quality. They have been called the "once-born" souls. They are optimists with a temperament "organically weighted on the side of cheer." Walt Whitman is a supreme example.

This religion of healthy-mindedness includes two classes, the voluntary and the involuntary optimists. With some people it is constitutional and an overflow of natural good spirits. With others it is a chosen and a deliberately maintained attitude. When once adopted this cheerful way of life quickly gathers to itself many justifications and produces aversions to the unhappy moods. They are painful, mean, and ugly. "What can be more base and unworthy than the pining, puling, mumping mood, no matter by what outward ills it may have been engendered? What is more injurious to others?" Liberalism has embodied this protest in its aversion to the doctrines of human depravity and of hell-fire. The idea of evolution has produced another group which sees in the doctrine of general meliorism and progress a new basis for religious optimism. The mind-cure movement is a third instance of this attitude and a more important one. It is also called "New Thought." The doctrinal sources which have contributed to mind-
cure are the four Gospels, New England transcendentalism, Berkeleyan idealism, spiritism, popular-science evolutionism, and Hinduism. But the most characteristic feature is the deliberate adoption of a healthy-minded attitude. It has been attained by individuals who supposed themselves incapable of it, and has produced regeneration and restoration to a remarkable degree. The spread of the movement is attributed to its practical results and to the practical temper of the American people, whose only original contribution to religion, according to James, is to be seen in these therapeutic cults. These cults do not emphasize so much the philosophy of evil as practical methods of dealing with it. They do not worry over it as a "mystery" or as a "problem," but forbid one to think of or recognize it as a reality. Their methods are those of suggestion.

The sick souls take evil much more seriously and refuse to believe that it can be dealt with by mere assertion of its being illusory. The despair of life arises from different causes with different people. With some, as with Tolstoy, it is a sense of disillusionment regarding life itself. With others, Bunyan for example, the troubles arise from one's temperament and misfortune. "He was a typical case of the psychopathic temperament, sensitive of conscience to a diseased degree, beset by doubts, fears, and insistent ideas, and a victim of verbal automatisms, both motor and sensory." To such persons our refined optimisms and moral consolations do not seem adequate, and therefore James wonders whether the "coarser religions, revivalistic, orgiastic, with blood and miracles and supernatural operations, may possibly never be displaced."

This diremption of the world for the melancholy spirits is expressed in a divided self, the conflict between the natural man and the spiritual. It is impossible for these to regard the overcoming of the bitterness and poignancy of sin as a process of growth or of simple adjustment of any kind. The struggles of remorse and helplessness produce the sense of a divided self. To overcome this division a second birth is needed. "There are two lives, the natural and the spiritual, and we must lose the one before we can participate in the other." The experiences of these deep alienations and discords are cited in numerous quotations full of passionate longing and aspiration. Saint Augustine is a striking example with his half-pagan, half-Christian inheritance, and his restless search for peace and purity. His higher wishes lack just that "last acuteness, that touch of explosive intensity, of dynamogenic quality that enables them to burst their shell, and make irruption efficaciously into life." Sometimes the actual sins are not at all commensurate with the violence of the emotional upheaval. It is pointed out that the resolution of the conflict is not always in the direction of religious unification. Occasionally it is on the side of incredulity and not infrequently toward license. Again, it may take a new channel, such as love or ambition or patriotic devotion. In any of these ways a certain firmness and equilibrium may succeed the period of storm and stress. Accounts are given of such "counter-conversions" from orthodoxy to infidelity and of sudden change to avarice.

Conversion is the achievement of unity in the direction of religious ideals after the strain and perplexity of doubt and depression. It may come gradually or at a stroke, the varieties of experience appearing in these cases with as marked contrast as between the once-born types and the twice-born types themselves. The psychology of association of ideas provides explanation for the differences.
We are constantly undergoing changes of the self when we pass from the set of ideas which belong to one set of interests, such as professional work, to those which are characteristic of recreation. The transition is more radical when a man changes one vocation for another, as when a printer becomes a traveling salesman. And the transformation is of a still deeper kind when one surrenders the habits of a care-free pleasure-seeker for a settled, strenuous pursuit of learning or social service. The center of emotional excitement changes. The hot-spot of the mind shifts. In the wavering and divided self this shift alternates back and forth between the contrasted poles of interest. In conversion it goes over to the religious ideas and lies there in that system permanently. “The habitual center of personal energy” is established in the system of religious ideas and activities. Just how this occurs psychology cannot fully explain either in religion or in any of the more commonplace events of daily life. The influences which bring the change may be subconscious and they may work by slow mutations or by sudden culminations of energy. Some individuals are by temperament and training impervious to such influences and cannot attain a pronounced conversion experience. In the presence of the religious appeals some persons find themselves “frozen,” others are “anaesthetic,” “deficient in the category of sensibility.” Types of conversion are also likened to the different ways of recalling forgotten names. At times the result can be secured by working for it. Again, no effort seems of any avail, and one succeeds better by just giving up the attempt and allowing the name to pop into the mind of its own accord. Conversions are of these two kinds. They may be attained by the direct quest, but they may come independently of it.

The phenomena of the subconscious, the discovery of which James characterizes as the most important step forward that occurred in psychology during his time, are employed in this analysis. This “ultra-marginal” field is the source of incursions into the ordinary field of consciousness in ways that appear most marvelous to the subject of them. This helps to explain cases of sudden conversion. No objection should be made to such explanation since the test of the value of conversion cannot consist in the manner of it, but only in its “fruits for life.” This is not to deny that the experience is momentous for the subject of it. “A small man’s salvation will always be a great salvation and the greatest of all facts for him.” Backslidings and relapses are psychological facts common to religious converts and to all other sorts of converts. “Men lapse from every level”—from love as well as from religious enthusiasm.

“Saintliness” is the title chosen for the discussion of the fruits of religion. The marks of saintliness are the feeling of being in a wider life than that of this world’s selfish little interests and a conviction of the existence of an Ideal Power; a sense of immediate relation with it and of surrender to it; elation and freedom; a shifting of the emotional center toward loving affections. The practical consequences are: asceticism, strength of soul, purity, and charity, each of which James illustrates by abundant quotations from the lives of the saints. The value of each of these qualities is assessed. In a closing chapter brief consideration is given to sacrifice, confession, prayer, and inspiration. Interesting comparisons are made between the Protestant and the Catholic religions, as to their wealth of motive, aesthetic qualities, and adaptation to the many sides of human nature.
Primitive Traits in Religious Revivals, by Davenport, represents a new development in the field of the psychology of religion. It deals with the same general phenomena as the earlier works, the phenomena of conversion, but employs a social point of view and a corresponding method. The book presents an interesting and informing illustration of the new light which social psychology may throw upon religious problems after the best representatives of individualistic psychology have made their investigations.

Religious revivals are studied together with related social movements, such as lynching mobs and political revolutions. Three social laws are stated which are at work in all three. The first is that social action originates among people who have least inhibitory control. The plan of action may not have had this origin, but the execution of it is likely to be due to the response of impulsive individuals. John Brown's raid, the storming of the Bastile, and the Crusades are cited as examples. The second is the law of spread. "Impulsive social action tends, through imitation, to extend and intensify in geometrical progression." The spread of early Christianity illustrates this law. Household conversions were common. The rise of a revival in the United States, in 1857, started by one man, Jeremiah C. Lanphier, in New York, extended to the entire country. Certain physical and mental conditions are thought to predispose to this emotionalism, such as sudden changes of climate from summer to winter and monotonous topography. Instinctive fear tends to induce sympathetic movements. The revivals of New England early in the eighteenth century, and those in Kentucky a century later, had a fear environment, "fear of starvation, of wild beasts, and savages." Difficulty of communication and general illiteracy predispose to emotionalism, which is further stimulated by the massing of people in great companies, as in the camp meetings of those days.

Illustrations of the crowd movements are found in the Indian ghost-dance, the religion of the American negro, the Scotch-Irish revival in Kentucky in 1800. Of the Cane Ridge camp meeting, Davenport says that nothing was lacking to stir to its profoundest depths the imagination and emotion of this great throng of men, women, and children. "It was at night that the most terrible scenes were witnessed, when the camp fires blazed in a mighty circle around the vast audience of pioneers bowed in devotion. Beyond was the blackness of the primeval forest, above the night wind and the foliage and the stars. As the darkness deepened, the exhortations of the preachers became more fervent and impassioned, their picturesque prophecies of doom more lurid and alarming, the volume of song burst all bonds of guidance and control, and broke again and again from the throats of the people, while over all, at intervals, there rang out the shout of ecstasy, the sob, and the groan." Various automatisms appeared among the crowds and, their natural cause not being understood, they were ascribed to supernatural influence. The "falling" exercise, in which persons seemed to be struck down, the "jerks," the "barking" exercise, the "holy laugh," and other phenomena of the kind were common and contagious. Hallucinations, trances, speaking with tongues, and many other extravagances occurred. Under such circumstances it is obvious that the conversions are in large part due to suggestion and hypnotism. The preacher insists on concentration of attention and quiet, his vocabulary is replete with vivid imagery, and the sign of acceptance is
simply that of raising the hand or rising or going forward. Effective use is made of stirring music at the psychological moment when the suggestion is at its height and a decisive sign is sought.

The better understanding of these occurrences has been accompanied with a discriminating estimate of the effects in the lives of many who were subject to them. The recognition of the legitimate place of emotion and passion in relation to reflection and practical conduct gains from such a study. Davenport holds that the passion in religion will never be overthrown. "Even the primitive and instinctive emotions themselves do not perish; they are only rationalized and socialized." An important tendency in evangelism in America is seen in the changes which have appeared in the sermons since the days of Jonathan Edwards. He appealed to the motive of fear and swept his hearers with storms of emotion. Charles G. Finney rejected the extreme Calvinism of Edwards, with its doctrine of total depravity, and vehemently championed the free moral agency of man, but he still employed the emotion of fear in the most dramatic manner.

It was Dwight L. Moody who emancipated popular revivalism from irrational fear. He magnified the love and self-sacrifice of the gospel. In more recent revivals there is a tendency to represent religion as the champion of moral reforms in which the converts are to be enlisted.

One general criticism of this book should be made from the standpoint of the latest works on the primitive mind. A book like Boas' The Mind of Primitive Man will be of great service to those interested in the subject. Boas would say that primitive man does not lack mental control and inhibition, but that he exhibits these in different ways than does civilized man. In the chase and in battle he displays persistence, fortitude, and amazing patience and endurance. He is not so much lacking in mentality as he is in the interests, organization, and technique of modern man.

Miss Burr's Religious Confessions and Confessants is another important new addition to this literature. Her book is a survey of the confessional writings of various religions in different ages and faiths. The selection of material was determined by the presence of a definite religious emotion and by the fact that it was first-hand. In other words, the documents chosen were religious and they were personal. There are included, besides formal autobiography, records from journals, day books, diaries, intimate letters, as well as extracts from philosophical disquisitions and theological apology. The study is inductive, using what is known in law as the case system. The author points out that in a study of this kind it is difficult yet necessary to maintain an impartial and thoroughly scientific attitude, and the reader will feel that she has succeeded in doing this.

The general plan of the book is to discuss the impulse toward confession, and the faculty of introspection; to analyze the records and relate them to the groups and sects from which they have emanated; and finally to classify the data under separate heads to show the progress of religious experience.

The impulse to confession is found to be a common trait of human nature. It is just the familiar phenomenon in its simplest terms which characterizes man as a member of society. The individual lives in a warm and intimate social medium and tends to communicate his inmost thoughts to those who are nearest him. The depth and vitality of religious companionship both with the spiritual powers
above and with one's fellow-man may be seen in this very fact of constant conversa-
tion with them in the way of prayer and ordinary discourse. St. Augustine gave
currency to the confessional within the church by his own voluminous and frank
recitals of his varied experiences. Indeed, so full and unrestrained an unveiling
of his inner life has at times presented a difficulty to the church. Some have
claimed that his "confessions" are not really autobiographical and were never
intended by the author to be so understood. Modern psycho-analysis of the
Freudian type has shown that such confessions are sources of great relief to the
subject and are often the beginning of health and happiness. It does not mean
among religious people that the converted man who confesses his sins has led a
worse life than his neighbors, but only that he is now able to recognize it as evil.
They of course tend to be more in favor in periods when religion is regarded as
most individualistic.

The habit of introspection in religion was largely due to the influence of
Christianity, which gave a new value to the individual and to his inner states
and disposition. Such attitudes scarcely appear in primitive religions and are
 strikingly absent from Greek life. No doubt at certain periods in the history of
Christianity they have become morbid and repulsive, but the advantages of normal
and recurrent self-examination are now recognized as necessary phases of self-
criticism and moral growth. It is only with the development of a more adequate
psychology and technique for practice and guidance that introspection obtains its
proper checks and tests. The author has utilized for her purpose an imposing
array of great names in literature and philosophy. Al-Ghazzali, Descartes, Kant,
Nietzsche, Dante, Montaigne, Rousseau, Byron, Emerson, Amiel, Oscar Wilde,
and many others of their times and spiritual kinship are discussed. An important feature of this investigation is that it recognizes the social
setting and relation of the confessants and indicates the group likenesses between
them. The particular groups whose members are especially studied are the
Gottesfreunde, in fourteenth-century Germany; the English Quakers around
George Fox; the English Methodists around John Wesley; the Scottish
seventeenth-century Pietists; the French Port-Royalists, and the American
Mormons. Group contagion is noted in all of these, in spite of loud protests of
entire originality. Mysticism is a fertile field for these introspective studies, and
nowhere is the sense of independence more vigorously asserted, though an objective
inquiry shows here also a very evident influence of social contagion and of the
imitation of striking personalities.

This elaborate and erudite work, extending through five hundred closely
printed pages, will be regarded by many as having one of its greatest values as a
guide to the original sources of confessional literature. It is a difficult question
to know how to balance the presentation of documents and their interpretation.
In this case the quotations are relatively short and scrappy. In this respect the
book is in contrast to that of James which we have reviewed. He was lavish in the
reproduction of experiences and it added an intense, living quality to his work.
In Miss Burr's book one often wishes for a larger sample of the case in immediate
relation to the discussion.

The total impression which the author gains from her studies with reference
to the fortunes of religion during its history is that it is becoming more rational
The work of the courageous rationalist—who today is the only idealist—is but begun." In the future "religious doctrine will not be founded on horror, but on beauty; not on fear, but on security; not on wild revelations to a few, but on hope and constructive ethics to the many. It will teach its followers, through science, how better to fight the battle with their brute selves."

THE PROBLEM OF SUFFERING IN THE OLD TESTAMENT

BY J. M. POWIS SMITH

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

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STUDY II

THE SERVANT OF JEHOVAH

In our last study we recalled that in 586 B.C. the Hebrew nation went into exile in Babylonia, following the capture and destruction of the city of Jerusalem by Nebuchadnezzar of Babylon (II Kings 24:18—25:21).

The prophet to whom we owe the idea of the "Servant of Jehovah" was living in Babylonia after many years of exile and preaching therefore to a people who were profoundly discouraged. His utterances are found in Isa., chaps. 40-55, and are among the most eloquent of the Old Testament.¹ Isa. 44:28—45:1 will tell you that Cyrus, the Medean conqueror of Babylon in 538 B.C., was in the mind of the writer, and this fact fixes the date of the book. The Jews in Babylonia were looking forward at this time to the coming of another conqueror, and had little knowledge of what their fate might be. The state of mind of the people to whom the prophet preached may be easily imagined.

First day.—§ 18. Read Isa. 41:1-4, 8-16 and note how the prophet argues with his hearers, and bids them not to be downcast and hopeless. He sees a

¹The earlier chapters of this book are the speeches of a prophet living in Jerusalem more than one hundred years before its fall.
great possibility in the coming of this new conqueror. He even sets himself the

task of demonstrating to his people the certainty of coming speedy deliverance.

Second day.—Read Isa. 40:1-5, 9-11 and note the triumphant tone of the

prophet’s message.

Third day.—§ 19. But how shall Jehovah bring about this wonderful deliver-

ance? Read Isa. 40:12-17 and observe how beautifully the prophet sets forth

the thought of Jehovah’s omnipotence. The bearing of this view of Jehovah upon

the prophet’s and the people’s problems is of course direct and immediate.

Jehovah is powerful enough to bring to pass his will.

Fourth day.—Read also Isa. 40:22-26, which presents the same thought upon

the basis of a different aspect of the creative activity.

Fifth day.—§ 20. Read Isa. 40:27-31 and note that the prophet bases his

confidence in Jehovah, not only upon his omnipotence, but upon his omniscience.

He is all-powerful, and his understanding of Israel and her needs and possibilities

is absolute. He will ask nothing that Israel through his power cannot perform.

Though small and weak, Israel may be made equal to the greatest tasks.

Sixth day.—§ 21. Read Isa. 40:27-31 and note how the power of Jehovah

is emphasized by contrasting it with the helplessness of idols, the gods of Babylon.

Seventh day.—Re-read the whole of chap. 40 in order that you may more fully

appreciate the beauty as well as the force of the prophet’s appeal, and picture its

effect upon those who listened to it or read it.

Eighth day.—Read Isa. 44:10-20, particularly considering the fine ironical

vein in which the prophet satirizes the futility of idolatry. Remember that the

Babylonians had been a successful and conquering nation. Who was responsible?

Was it not the gods of Babylon, these same stone and wooden images which the

people saw around them? So the captive Jews would reason.

Ninth day.—§ 22. But it is not enough for Israel to know that Jehovah

is all-powerful and all-wise: she must know that he is loving too. Read Isa.

49:14-16, in which the prophet presents in most convincing terms the thought

that Jehovah loves Israel so profoundly that he can by no possibility overlook

her interests.

Tenth day.—Read Isa. 54:6-10, where the prophet represents Jehovah as

reassuring Israel of his love and promising her deliverance from all her troubles.

Eleventh day.—§ 23. But Israel may say, “If Jehovah loves us and always has

loved us, as you maintain, why has he permitted such disasters to come upon us,

and why are we still suffering?” It is necessary for the prophet to solve this prob-

lem if his word of hope and encouragement is to find any acceptance with his

hearers. His answer to this question finds expression in his teaching concerning

the “Servant of Jehovah.” Read Isa. 41:8-10, noting that Jehovah’s servant

is here identified with Israel herself.

Twelfth day.—Read 42:18-22 and note that the “servant” is again defined as

Israel. Observe particularly vs. 22 and consider in the light of this identification

of the servant the significance of the prophet’s discourse on the servant in vss.

18-22. Read also 44:1, 2, 21 again, observing the equivalence of the terms Jacob,

Israel, and “my servant.” The passages thus far considered, with other passages

of like significance, furnish the key to the meaning of the phrase “Servant of

Jehovah” throughout Isa., chaps. 40-55.
Thirteenth day.—§ 24. The heart of this prophet's teaching regarding the "Servant of Jehovah" is found in four passages which we shall now consider in their order as follows: 42:1-4; 49:1-6; 50:4-9; 52:13—53:12. Read 42:1-4, the first of these passages, noting the intimate personal fellowship which Jehovah recognizes as existing between him and his servant. Read the same passage again from the point of view of the servant's mission. Is not the servant's task here conceived of as that of a foreign missionary going forth to the nations of the world as the representative of Jehovah, Israel's God? There is nothing in this passage to suggest the possibility of any other identification of the servant than that which we have discovered elsewhere.

Fourteenth day.—Indeed, it appears that the very terms applied in 42:1-4 to the servant are elsewhere associated with Israel. Read, for example, 41:10, noting the phrase "I will uphold thee," applied to Israel, even as the phrase "whom I uphold" in 42:1 is applied to the servant. For the phrase "my chosen" compare 41:8, 43:20, and 45:4, in all of which the phrase is applied to Israel. For the idea "put my spirit upon him" compare 43:3. See also 44:1-3, in which Jehovah says that he will pour his spirit upon the seed of Israel.

Fifteenth day.—§ 25. In the second servant passage, 49:1-6, notice the use of the word Israel in vs. 3 as again definitely identifying the content of the term "Servant of Jehovah." But notice that vs. 5, 6, as they are found in the English Bible, seem to render impossible the interpretation of the servant as Israel. However, in the judgment of sound scholarship a better translation of these verses would run as follows: "And now Jehovah who formed me from the womb to be his servant says that he will bring back Jacob again to himself, and that Israel shall be gathered unto him (for I am honorable in the eyes of Jehovah, and my God has become my strength); yea, he says, since thou art my servant, it is too light a thing that I should raise up the tribes of Jacob, and restore the preserved of Israel, and so I will give thee for a light to the gentiles that thou mayest be my salvation to the ends of the earth."

Sixteenth day.—Re-read 49:1-6 with the new translation suggested above for vs. 5, 6, and observe that the function of the nation Israel is again set forth as that of making the nations of the world at large acquainted with Israel's God. Read again vs. 3, 4, and consider Israel's state of mind as she looks back upon her past and realizes that her history apparently counts for naught. It is as an offset to that state of mind that vs. 5, 6 present the magnificent task of Israel as Jehovah's missionary to the world.

Seventeenth day.—§ 26. Read now the third servant passage, Isa. 50:4-9. Observe that the word servant does not appear in this passage, but, in view of its spirit and of its style and content, scholars are unanimous in regarding it as setting forth again the thought of the "Servant of Jehovah." Read again vs. 5, 6, 7, noting how Israel looks back upon her past reviewing the long history of oppression and disaster, but turns from this toward the future with full confidence in Jehovah, assured in mind that she will not be put to shame.

Eighteenth day.—§ 27. In taking up the fourth passage, 52:13—53:12, we come to one of the most famous and most misunderstood passages of the entire Old Testament. Read the whole passage carefully and note that there is in it all no sufficient reason to be found for applying the statements here made to any
other figure than the nation of Israel. To be sure the nation, as in the other passages, is greatly idealized. The prophet is really portraying Israel as a prophetic nation among the other nations of the world.

Nineteenth day.—Read again 52:13–15 and note that the thought here is that of the exaltation of Israel. We do not rightly interpret this passage when we speak of it as dealing with the suffering servant.

Twentieth day—Read 52:11, 12 and see that the climax of the long passage comes back to the keynote with which the passage started, the glorification and triumph of the servant. Turn again to vss. 13–15 of the preceding chapter and see in the margin that the term “deal wisely” really means “prosper,” and instead of “sprinkle many nations,” it is better to translate “startle many nations.” The thought of these verses is that the lot of the servant will be so suddenly and marvelously transformed as to make the nations of the earth and their rulers stand in awe-stricken silence, amazed at what they see.

Twenty-first day.—Read 53:1–3, in which the nations of the world are represented as speaking and as describing the past history of Israel. Incidentally it should be observed that in this entire passage the experience of suffering is looked upon as lying in the past. The future holds for the servant nothing but glory.

Twenty-second day.—Read 53:4–6, in which the nations of the world still speak and give expression to their realization that the sufferings of Israel were borne, not primarily because of Israel’s own sins, but rather because of the sins of the nations themselves. These verses, be it carefully noted, contain the great contribution of the “Servant of Jehovah” passages to the problem of the suffering of the righteous as interpreted by this prophet. Re-read vss. 4–6, observing that two aspects of Israel’s suffering are here emphasized. First, the fact that it was vicarious, that is, in the place of others, as we have seen; and, secondly, the great teaching that Israel’s suffering has redemptive value. That is to say, that the nations of the world are represented as having been so stirred and touched by the realization that the Israel whom they have despised has after all been suffering in their place, that there is wrought in them a complete change of heart. They are brought to repentance and confession, and to recognition that after all the God of Israel is the world’s God.

Twenty-third day.—Read 53:7–9, in which the prophet himself again takes up the discourse. He here idealistically reviews the story of Israel’s sufferings and her attitude during that suffering. We shall probably represent the text of vs. 8 more accurately by rendering in place of the present text, “For the transgression of my people to whom the stroke was due,” as follows, “For their transgression was he smitten to the death.” Observe that the death and the grave referred to here indicate the end of the Hebrew nation and the carrying away into captivity in Babylon.

Twenty-fourth day.—Read 53:10–12, in which the prophet still speaks, setting forth Jehovah’s purpose in all this suffering and his ultimate aim for Israel. Note particularly vs. 11, in which the prophet, again in Jehovah’s name, reverts to the thought that the knowledge of Israel’s sufferings is to work effectively in bringing righteousness to the nations of the earth. In the phrase “justify many,” or “make many righteous,” we must understand vss. 10 and 11 as referring, not to the future of the exiled Israel, but rather to a future which, at the time that the prophet was
speaking, already lay in the past. We get more easily the point of view if we substitute in vss. 10 and 11 the verb “should” for the verb “shall” throughout. That is to say, it was Jehovah’s purpose in subjecting Israel to punishment, that after it was all past he should see his sin; he should prolong his days; the pleasure of Jehovah should prosper in his hand; he should see the travail of his soul, and should be satisfied; by knowledge of him should many be justified, and he should bear their iniquities. It is interesting to note that though this teaching of the vicarious or substitutionary character of suffering has played a very large part in Christian thinking, apparently it was without effect upon the later development of Hebrew thought. In these chapters only does the thought of vicarious suffering appear in the Old Testament, and it will, of course, be borne in mind that the vicarious suffering is national in character rather than individual.

Twenty-fifth day.—§ 28. It was inevitable that Christian thought should ultimately come to interpret the “Servant of Jehovah” passages as originally intended to foretell the suffering and death of Jesus of Nazareth. Read Matt. 12:7–21, and observe that, already in that early stage of Christian thinking, the writer interprets Isa. 42:1–4 as applicable to the experience of Jesus. The task of our prophet, however, was that of meeting a crucial situation. If the Israel of his day was to have any future, she must in some way or other be filled with hope in order that she might be ready to lay hold of her opportunity when it came.

Twenty-sixth day.—§ 29. What the future held in store for Israel in the mind of this prophet may be seen by reading such a passage as 41:10–20.

Twenty-seventh day.—Read also 51:9–23. It was such hopes as these, which sprang up ever anew in the hearts and minds of great prophets, that kept suffering Israel from abjectly yielding to the repeated blows of an apparently unfeeling fate.

Twenty-eighth day.—§ 30. Consider how the idea that suffering may bring inspiration and insight to others than the sufferer himself was supremely realized in the life and death of Jesus. Was not Jesus’ whole experience full of suggestiveness along these lines?

Twenty-ninth day.—Is not the thought that Israel lived, not for herself alone, but for the larger world as a whole, a thought which finds its best illustration in the life of Jesus, the mainspring of action in the life of modern Christianity?

Thirty-first day.—§ 31. Is there not a suggestion of perennial value in this prophetic interpretation of the experience of Israel? Are not many experiences of suffering illuminated when they are considered from the point of view, not of a too narrowly personal and individualistic interest, but rather from that of the larger social order and world-life? It is not safe to be too self-centered. A life filled with the thought of service will not dwell overmuch upon its own limitations.
SUGGESTIONS TO LEADERS OF CLASSES IN
THE PROBLEM OF SUFFERING IN
THE OLD TESTAMENT

BY GEORGIA L. CHAMBERLIN

The passages which are under consideration this month are replete with suggestions for discussion and practical application to modern situations. Wherever it seems advisable, therefore, it is hoped that the leader will throw aside the programs suggested and substitute for them such practical plans as seem to him better. It would be well to present at one of the meetings, however, a map study which would give a clear idea of the social and political aspects of the world-changes that were taking place at the time when the speeches to be considered were uttered. There is always significance in world-changes, and in the present conflict of nations we are particularly interested in themes of this sort. Programs might be as follows:

PROGRAM I

1. Babylon immediately prior to the coming of Cyrus.
2. Changes in the religious views of Israel which might have been expected as a result of long absence from Palestine and partial absorption in the Babylonian life.
3. The necessity for the revival of the hope of a return to Palestine if the nation was to survive; the method of the prophet who undertook to rouse that hope.
4. Reading: The speeches concerning the idol gods of Babylon.
   Discussion: Does the present European war have in it any suggestion as to the dependence of God upon human co-operation in the preservation of nations?

PROGRAM II

1. The conquests and policies of Cyrus the Great.
2. The religious teaching concerning Israel contained in the "Servant of Jehovah" passages.
3. The specific teaching of the greatest of these passages, 52:13—53:12, followed by the reading of the passage.
4. Vicarious suffering; its meaning, the extent of its presence in the life of nature and humanity.
   Discussion: To whom are the greatest satisfactions of vicarious suffering, to him who suffers or to him who is redeemed by the suffering?

REFERENCE READING

In addition to the books suggested in the study of last month consult Skinner’s commentary on Isaiah 40–66, in The Cambridge Bible for Schools and Colleges, McFadyen’s in The Bible for Home and School, and especially Vol. II on Isaiah in the Expositor’s Bible, by George Adam Smith. For more detailed information concerning Cyrus consult the Encyclopaedia Britannica and the best ancient histories.
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MAY CHRISTIANS GO TO WAR?

The question is not one of fact, for several million professed Christians are at war. The real issue is whether Christians can go to war without ceasing to be Christians.

There are those who say they cannot—that only those are Christians who literally obey the recorded commands of Jesus and the implication that since he did not advise the Jews to fight the Romans he intended to teach that his followers should never go to war.

There are others who picture Jesus as a militant reformer who, having attempted pacifism, finally directed his followers to carry weapons even if they sold their coats to buy swords.

There are still others who hold that Jesus gave social questions no attention, expected the speedy end of the world, and taught his disciples to save themselves from a doomed generation.

Which of these three views really answers the question? None of them. To understand the morality of the gospel we must cease to play with literalism. The sayings of Jesus about non-resistance must be applied in the same way as we apply his teaching about lust and violence. Let us look to his teaching, not to his mere words; to his principles, not to their specific application.

First of all, we must distinguish between the use of force to extend moral ideals and the use of force to protect societies embodying moral ideals. The first is un-Christian; the second is Christian, for without it civilization would be as impossible as the purity of the home without laws backed by policemen.

To defend the spiritual achievements of society is one expression of love. And love is of God.

But to extend Christian idealism by force is to commit altruistic suicide. You cannot make men social-minded by pounding their heads or by killing their children.
But you can prevent them from beating those who possess social-mindedness.

What should the Good Samaritan have done if he had come down the road while the robbers were robbing the traveler?

What should a nation do if another nation undertakes to rob a people of its liberties, its honor, and its hopes, even in the name of enforced idealism?

A man can endure evil done to himself which it would be rank selfishness for him to permit done to others.

Do you think it is more Christian to permit the Turks to massacre Armenians than to attempt to prevent them?

Christians in war need not sully their sense of duty by hatred. We can pray for our enemies' true welfare even while we prevent their destroying our own. We can refuse to believe unauthenticated stories of brigandage and rapine even while we expose national plots, treachery, terrorism, and the elevation of militarism as a support of irresponsible government.

Such ethical poise is difficult, but it is indispensable. As Christians we can justify participation in war only as it is in defense of values greater than those that would survive submission to their destruction.

This is not to say that war is a good. It is rather to say that war in the protection of the good is a less evil than the destruction of the good; and that war in the prevention of the destruction of democracy is a less evil than the destruction of democracy. It is not an attempt to plead Jesus in defense of war, any more than it is an attempt to plead him in defense of robbers because his teaching as to love implies that the Good Samaritan would be a protector from robbers. It is rather to say that in a world such as ours his ideals work when even imperfectly they draw men toward themselves.

To think otherwise is to mistake peace for the giving of justice and non-resistance for love.
THE PERMANENT MESSAGE OF
MESSIANISM

I. THE PERMANENT ELEMENTS IN THE FAITH
IN A MESSIAH

SHAILER MATHEWS

Most treatments of Messianism are
encyclopedic rather than historical. The
earlier method was similar to that
adopted by Paul and the church Fathers.
The Old Testament was studied, and
everything which by exegetical ingenuity
would seem to forecast an item in the
life of Jesus was regarded as messianic
prophecy. In consequence the Old
Testament was regarded as a mass of
prophetic material of varying explicit-
ness. Even a superficial examination
of the early Christian literature will
disclose how eagerly these foreshadow-
ings of the Christ were sought for apolo-
getic purposes. But such a method of
study, whether in early or in modern
times, does not really account for the
messianic conception itself. Belief in
messiahship was a presupposition of such
interpretation. But where did that pre-
supposition arise? The Old Testament
contains no picture of the Messiah com-
parable in distinctness with that of
the Psalms of Solomon, for instance.
Such unhistorical use of the Old Testa-
ment by modern as truly as by early
Christian writers really leaves unan-
swered the question as to the funda-
mental worth of Messianism itself.

On the other hand, there are those
who are concerned in the genetic study
of the ideas involved in messianic hope.
Having found in Judaism in the time
of Christ this belief in the coming de-
liverer with his glorious Kingdom, they
proceed to answer the question as to how
such a view developed. Thereupon the
past, even to the remotest reach of litera-
ture, is searched in the hope of finding
something that will account for the
appearance of the messianic dream.

Such scholars, while in method mark-
ing an advance upon the older dogmatic
and apologetic group, are not particu-
larly keen to examine Messianism except
in the spirit of the archaeologist. They
find the hope, and they find its origin,
but what it really meant, or how it
actually functioned in Jewish religious
life, does not concern them. The group
of expectations which went to make up
the messianic program are not treated
by them as containing anything of per-
manent value.

To the thoroughgoing student of
Christianity, however, the process of
valuation is of the utmost importance.
Take the facts as they appear on the
surface. Here is the Christian religion
with hundreds of millions of adherents.
It has expanded and spread across
civilization for approximately the last
two thousand years. In all its various
creeds and theologies it preserves the
messianic hope of the New Testament.
Jesus is the Christ, who has gone
to heaven temporarily, but who will
return to judge the world and establish the messianic Kingdom. The proportion of professing Christians who do not use the messianic formula as a religious exercise is practically negligible. This is all but inevitable when one recalls that the New Testament itself is essentially a messianic book. It tells of a Messiah, his sufferings, ascension, resurrection, present state in glory, and his future return to summon the living and dead to judgment at which eternal status will be fixed. It is impossible to believe that this widespread confession of messianic expectation and faith is without significance or service.

Yet at the same time a man who is in touch with the modern methods of thought, and who finds his religion being shaped by a knowledge of the universe which makes this messianic view almost fantastic, finds literal Messianism outside his religious thinking. Is there not some method by which these two all but contradictory attitudes of mind may be brought together? Or has the messianic hope no permanent message for our modern world, and must the theology of the future, and in fact the Christian religion of the future, be content to use a de-messianized Bible? This is what has happened to Mosaism. Will it happen to Messianism?

This question cannot be answered by a process sometimes called allegorizing, in which we read into the expressions of the past a content which is suggested by the thoughts of the present. In these extreme forms this method is genuinely allegorical, as in the case of Origen. In its less consistent moods it represents a very interesting psychological process by which a passage suggests something which a person believes to be true and is consequently regarded as having been involved in the meaning of the Scriptures. That the allegorical method has a certain efficiency in bridging the chasm between ancient Scripture and the modern world must be admitted, but it really is a homiletic rather than a historical procedure. It helps men to hold to the authority of the Bible, and at the same time to believe what they think to be true. Sometimes such allegorizing approaches insincerity.

The method which I suggest may possibly appear a form of allegorism, but it is certainly not so intended, and I think will not be so understood by any historical student. It may be called functional evaluation. It amounts to this. First of all we shape up the exact content of the messianic idea in the light of its historical development. We then see just what function it performed in the religious mind of its day; that is to say, what needs it actually met. We then raise the question whether the needs which Messianism satisfied are legitimate and permanent, and whether there are elements in the messianic hope properly interpreted which can well satisfy the same needs as they re-emerge at the present time.

I

What then were the needs which gave rise to Messianism, and which messianic teaching undertook to satisfy?

We do not need to pause long upon this subject. Fundamentally the need was that of divine deliverance of the Jewish nation. The Jewish people found themselves subjugated, and they looked
forward to the time when they would be subjugators. Their repeated failures in attempting this deliverance, their perception of the tremendous power of their conquerors, forced them back to God. Only Jehovah could save. True, he might save through human agencies—some great leader empowered by his Spirit, or a body of men so empowered. But, at any rate, he would be the deliverer, and the deliverance would be due to power outside that of ordinary politics.

Deliverance was national, but it became increasingly transcendentalized. Here we strike the rock of offense to moderns—the Apocalypse. But it is unjust to identify messianic hope with apocalyptic literature. Such literature was only one form of expressing this confidence in the coming of divine salvation. The failure to observe the distinction between the messianic hope itself and the various ways in which it was set forth evidences a literary rather than a historical attitude of mind and method of study. As a matter of fact, the messianic hope took several forms, the politically revolutionary at one extreme and the apocalyptic at the other extreme. In between would be the type of thought which is represented in the Psalms of Solomon, the Sibylline oracles, and many of the sayings of the rabbis.

As a result of the constant procrastination of the divine deliverance, a certain group of Jews developed the eschatological program of the Apocalypses. Time was divided into two ages—the present and the future. This in itself, however, was not universally held, and there never was a strictly authoritative messianic literature. The eschatology of the group of apocalyptic writers who succeeded one another for a couple of centuries or more shared in the bizarre qualities of the apocalyptic pictures, but it nevertheless represented the elemental messianic expectation. If God was to deliver his people and establish them as a triumphant nation ruling over the Gentiles, all Jews would share in the glory, and they must be raised from the dead and given new bodies. Furthermore, the final impact of the messianic deliverance upon the oppressors of Judaism was a realization of the prophecies of the Day of Jehovah. In fact, it might almost be said that the messianic hope was implicit in this Day of Jehovah when the world assize was to be held, and the opponents of the divine Savior and his Kingdom were not only to be judged but utterly defeated and sent to hell.

In a word, the Apocalypse stands related to Messianism much as the Divine Comedy stood toward the church and state of its day. Just as it would not be fair to hold that all Italy shared in Dante's pictures of retribution, so would it be quite as unfair to say that Italians did not believe in the triumph of some governmental or ecclesiastical power. That the apocalyptic Messianism lived on in Christianity was due to the fact that it best pictured the deliverance wrought by God as something superhuman and non-political, as well as to its preservation in the New Testament.

In this general scheme of deliverance of his people by Jehovah the figure of the Messiah is subsidiary. Indeed, in some of the apocalyptic literature the Messiah is not mentioned. The central thought
is of the deliverance of his people by Jehovah through the expression of his own Spirit in human history. That there should be some particular person to give expression to the Divine Spirit was a natural and all but inevitable corollary. So the conception of the Messiah gradually shaped itself, that is to say, as the one whom God empowered with his own resident Spirit to save his people from their enemies, and to establish his Kingdom. This seems to me to be the constant formula for messiahship wherever it is met in the literature of Judaism, whether it be apocalyptical or otherwise. It presents the Anointed as fundamentally the Savior, who is a more than human leader because God's Spirit operates through him; who is more than a prophet because he organizes a Kingdom rather than delivers a message; and who is a judge because he is more than merely a representative of Jehovah.

As students of the messianic hope know, many historical figures have for a time been believed to be worthy of this definition. In them people felt that Jehovah was actually operating, and therefore they were followed as divine deliverers. The fact that they failed does not affect the definition, for it simply means that they did not turn out to be what the people had considered them to be. They were therefore false Christs.

But a supernatural element, or, more accurately, a divine element, is always present in these messianic ideals, as well as in the messianic expectation as a whole. The reason why the definition was attached to this or that person was because he was regarded as performing superhuman deeds, or was expected to perform superhuman deeds in the way of deliverance.

At this point the messianic hope is seen to possess more than political bearing, and the Messiah to be more than a human and national figure. In the Jewish mind subjection to idolators, as well as the miseries that came upon the nation, evidenced a demoniac kingdom fighting God's Kingdom. The struggle had not reached its crisis, for that would come only when the Messiah actually appeared and gathered his forces and conquered both men and devils. This demoniac kingdom had its regent in the form of the anti-Christ, who was in every way the opposite of the Christ. Gathering up into itself the accumulated thought of the struggle, both cosmic and moral, in which men are involved, the anti-Christ expectation was easily attached to men who had great powers of doing harm. The defeat of Satan and his representative was to mark the transition from the present to the coming age.

In fine, at the time of Jesus Messianism was an expression of a fundamental religious belief that (a) God would express himself in some individual whom he empowered (b) to save his people by conquering these human and superhuman foes — these enemies headed by the anti-Christ and Satan — and establishing a Kingdom the members of which would continue eternally in peace and joy.

II

If one analyzes this description of the messianic social mind, it becomes reasonably clear that what the Jews had in mind was real misery on the one side
and real salvation on the other. But
the task of passing from the one state
to the other was altogether too great
for the Jewish nation, not only because
of the political superiority of the idol-
ators, but because of the superhuman
power of the Prince of Evil who was in
control of the world. Thus this sense
of need led them to look all the more
intensely for divine deliverance. When
they read the Old Testament they found
there promises of national deliverance
which easily lent themselves to the por-
trayal of the character and work of the
deliverer. It was not a theophany which
was expected, but One who was a savior
because of divine unction or empower-
ment. This transformation of some
individual, however, by which he was
given superhuman power, was not to be
impersonal, but was due to the actual
appearance of the Spirit of Jehovah in
human life.

This general conception was trans-
ferred to Jesus, who had appeared in the
messianic succession. The reasons for
this are apparent on the pages of the
New Testament. In fact, the problem
of the development of the messianic
belief in Jesus does not seem to me to be
anywhere nearly as complicated as some
insist. If one looks at the matter his-
torically, here are the facts: Jesus ap-
ppears announcing that the Kingdom of
Heaven is at hand, and telling people to
prepare for it. He then proceeds to heal
demoniacs, and is regarded as having
to which the Prince of Evil has to
submit. He follows up this conquest of
the demoniac powers by healing the sick
and further undoing the work of Satan.
For the purpose of understanding the
situation there is no need of stopping to
argue whether devils actually were cast
out or neurotics cured. The fact is that
the people regarded Jesus, and Jesus
presented himself, as the Stronger Man
able to bind the Strong Man. Further,
he endeavored to make people prepare
for the divine Kingdom's coming. To
be so prepared, he thought, was to have
eternal life, i.e., to be saved in the future
age. And the only complete prepara-
tion was discipleship and likeness to
himself, the Son of Man, i.e., the type
of the Kingdom.

His certainty as to the immediacy of
the Kingdom, the guarantee of his own
Kingdom-likeness by his superhuman
power both as teacher and as healer, led
men to conjecture that he was the Christ,
just as they had conjectured that others
were the Christ. His resurrection con-
firmed this belief, and enabled those who
held it to insist that he was in authority
on high. The evidence of this authority
was the work of the Holy Spirit, who
gave to those who accepted Jesus as
Christ new powers fitting them in their
turn, not only to cast out demons, but
to do other extraordinary things as well
as to gain moral power.

Furthermore, as expounded by Paul,
Jesus—the Lord who was the Spirit—so
transformed human individuals that
they were given power to resist the
assault of sin through the "flesh," and
to rise triumphant over death in the
resurrection of the body.

These facts can be checked up by a
number of others, which are given unity
by such an understanding of the situa-
tion. Jesus regards himself as Messiah,
i.e., anointed by the Spirit of God, be-
cause he has the power to do these things.
That, despite his use of current messianic
concepts and vocabularies, he did not move over into the extravagances of the apocalyptic literature is an evidence of his marvelous sanity; but that the disciples should attribute to him and to his future the substance of the eschatological beliefs of the Apocalypses was practically unavoidable. They did not see in him a second person of a consubstantial Trinity, but they did see in him one whom God had empowered by his own resident Spirit to be the founder of his Kingdom and to save his people into this Kingdom. He had power to save from Satan, sin, and death. That he actually did have such power was evidenced in their own experience. They could not therefore think of him as merely a teacher or a national prophet. They could think of him only as the expression of the saving Spirit of God in an individual. For they had been saved.

III

This leads at once to an appreciation of the new and Christian interpretation of the salvation Jesus Christ was to accomplish. The need of clearing such a hope of deliverance from the ethnic national view of Judaism was ever in Jesus' mind, for to him salvation was clearly individual. Nationalism is not in his teaching. Neither is ethnic privilege. To be saved was an individual experience; it was to have the Spirit of the Savior. To be members of the Kingdom was to have the Spirit of the Kingdom. Those were the sons of God who exhibited the love of the Heavenly Father for mankind. To love, to serve, to suffer if need be for the sake of others—this was to have eternal life, to share in salvation. Not Satan, sin, nor death could master the children of God. The Kingdom of God was no glorious Jewish nation, but a company of those who had the Spirit of God. That this Spirit had the power to give men salvation was exhibited by Jesus. He was the type of the Kingdom. His disciples were to be like their Lord.

But such a denationalized conception of the messianic Kingdom and of the work of the Christ himself was only with difficulty appreciated. The struggle between Paul and the Jerusalem church was evidently something more than a theological debate. It concerned the very essence of the messianic salvation and of the work of the Christ. If the messianic salvation, as the Jerusalem church insisted, was participation in a transcendentally delivered Jewish people, then Christianity would become a phase of Judaism. If, on the other hand, it was an individual experience of the saving power of God mediated through Jesus as the one who wrought that salvation by transforming men's thought of, and attitude toward, God, the messianic hope was really a new religion. Paul never seems to have urged his followers to this logically inevitable conclusion, for he never speaks against Judaism as a thing which Jewish Christians should abandon. But he does conceive of the work of Christ and of the salvation which he wrought as a transformation of the person who gained the salvation. That is to say, what had happened to Jesus would happen to his disciples. They had the Spirit, they would be raised from the dead, they could walk by the Spirit and by the Spirit do mighty works. The Kingdom of
God, in Paul's mind, was, it is true, something objective which would come, and the future of Jesus, according to his expectation, was to be described in the messianic formulas. But he saw clearly what Jesus had tried to get people to see, namely, that the divine salvation which Jesus set forth, both in his own life and in his words, was due to the proper relations of the individual with the Spirit, or God. He was a new man in Christ Jesus because he had the first instalment of the inheritance, the Spirit of God. From this point of view, therefore, the lasting significance of Messianism as lived by Jesus and interpreted by Paul is clear. In Jesus the Spirit of God was working to bring about the deliverance and salvation of mankind. His vocabulary and the concepts in which this was expressed were those in which the soteriological concept was current, namely, Messianism. In the mind of Paul at least, these Judaistic elements doubtless were essential, nor is there any evidence that he ever regarded them merely as a form in which belief expressed itself. This was perhaps also true of Jesus. But it is significant that whatever Jewish elements persist in the messianic hope of the New Testament, and of later Christianity itself, lie outside of, and are derived from, experience of a present salvation. They are the substance of things hoped for rather than actual experience. Yet salvation in the sense of a man's being a new creature possessed of eternal life is an experience referable to the working of Christ in the human heart. Thus the essential element of the messianic hope is preserved, namely, salvation through the actual contact of man with God, who, as it were, projects himself into human life. This contact is mediated to us by Jesus, the one who was especially empowered by the Spirit of God to bring about this saving experience on the part of Christians. The fact that he, rather than anyone else, could do it, was due to his power as Savior.

The details of salvation, as something other than that spiritual change already experienced and relating to the future, can very well be regarded as archaeologically messianic. They lie in the field of expectation and theory, not of experience. The Kingdom of God in the Jewish and early Christian sense of the term will never appear, but the power of Jesus as Savior, i.e., a mediator of the Spirit of God as a regenerating personal force affecting those who wish to serve God and be freed from evil and the control of death, will abide. We do not have to accept the Jewish Apocalypses in order to accept the Savior described in the terms of Apocalypses. Much less are we forced to accept the view that the salvation already experienced and interpreted by those under the influence of the Jewish social mind argues the future fulfilment of the messianic program of apocalyptic hopes.

From this conception of the functional value of the messianic hope we can proceed to theological construction. Thus the doctrine of God is to be fundamentally soteriological. God is not only a creator. He is a re-creator. Humanity can now look to him, not as to an impersonal force, but as to One who expresses himself through human life, and particularly through the life of Jesus in a work of love consisting in the undoing of the work of sin and natural
ills. Our Christology arises when one studies the human experience of salvation which follows the moral acceptance of Jesus as the Savior. Jesus is there central. If one asks the question whether there is revealed in him the Spirit of God unto salvation, the answer is overwhelmingly affirmative. He has the power, as no one else has the power, of satisfying the soul's need of a personal, saving God. Subject to historical conditions, i.e., strictly human, he yet functions in human experience as a God, engaged in saving people. That is to say, the messianic definition actually is realized in him. God does save through him.

The conception of salvation is also set in terms of the permanent value of messiahship. We cannot look forward into the future without feeling that by the power of God the evil is to be replaced with good. That there will be struggle, not between armies of angels and armies of devils, but between social and individual forces cannot be doubted, but that victory is assured is of the very essence of faith. God though a Father is still God. Eschatology with its pictures is thus seen to be a Jewish philosophy of history, sound at its core, but crude because of a civilization and a mood of mind. Without this faith in the ultimate outcome of God's working in human experience, without this assurance that for the Christian, i.e., the "saved" person, death is an advance rather than an ending, without this unflagging conviction that the crucified Jesus rather than the successors of the crucifying centurion is to be the real saving power in human life, Christianity would be hardly more than a matter of ethics.

To put the whole matter then very briefly, the permanent values of Christian belief in Jesus as the Messiah are: the belief that God has entered the world personally as a Savior, that Jesus is the one in and through whom God has revealed the way of salvation.

The permanent elements in primitive eschatology as a whole must be left for later discussion.
THE SCIENTIFIC SPIRIT IN THEOLOGICAL STUDY AND TEACHING

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The scientific spirit first calls for definition, or at least for description; for spirit is atmospheric and elusive and always difficult of definition, refusing to be caught and caged within the hard and fast limits of verbal lines. Yet the phrase stands for a method and temper of study the nature of which is distinctly felt and is sharply contrasted with some other types of mind. We shall therefore first describe the scientific spirit and then make some applications of it to theological study and teaching.

I

It may be said that the fundamental mark of the scientific spirit is the simple search for fact and truth. Its first thought and aim is, What are the facts? It is not, what do we think or wish the facts to be, or, what have others thought them to be, but what are the facts themselves. The aim of the scientific spirit is to go straight to reality and find out the truth about it. It is therefore at bottom an honest love for the truth and a desperate attempt to get at it.

Thus, for ages men believed and taught and made it a part, not only of their science, but of their very religion, that the sun revolves around the earth. This doctrine became invested with sacrosant authority and finality, and to doubt it was damnation. Copernicus thought he should inquire into the structure of the solar system and find out the truth as to its motions, and he proved, what others before him had suspected, that the true motion is the other way, and that the earth moves around the sun. This announcement seemed to upset the heavens and precipitate them into confusion, and it created a great commotion among the scientists, and especially among the clergy. The priests said it destroyed the Bible, but Copernicus appealed directly to the facts in the case, and this appeal finally convinced the entire world of the truth of his theory, and now nobody doubts it. This instance illustrates, not only the nature, but also the beneficent outcome of the scientific spirit, for in this case it tore down the low-roofed hut of heavens that cabined and confined all human thought, and gave us the unspeakably grand heaven that has immeasurably broadened all our views.

We may describe the scientific spirit more closely as being marked by unprejudiced impartiality and candor in its search for truth. It is unprejudiced in that it does not start out with the conclusion of its investigations silently assumed, or with prejudgments that force or affect the conclusion. It is free from self-interest whether of any material kind or of the pride of opinion or of self-consistency. It is dispassionate in that it does not allow feeling to flood
the mind so as to drown processes of reasoning that are properly purely intellectual, or passions to blow out the lamp of the mind or cloud its vision and judgment. It strives to see fact and truth in the cold, white light of reality.

The scientific spirit is fair and candid in that it strives to consider all the facts and to face all difficulties, and it gives a full audience to all opposing theories. It does not pick out such facts as make for some particular theory, and suppress or ignore all others. It refuses to twist and color any facts to make them fit any theory, but it makes theory fit facts. It is especially impartial and candid in its attitude toward difficulties, and tries to see them in their full force.

We may further define or describe the scientific spirit by contrasting it with some other types of mind. The partisan spirit is known of all men. It has some personal interest, more or less open or concealed, that underlies and shapes, or at least colors, all it sees and does. It is highly selective, and selective for a purpose. Its mind acts as a sieve that lets through only such facts as fit its purpose, or as a colored lens that dyes or tinctures all its objects. It goes at a case of investigation after the style and spirit of a criminal lawyer of the worst type, bringing out and magnifying all facts that seem in its favor and fiercely cross-examining and browbeating all unfavorable evidence, and not failing to cast suspicion and abuse upon the witnesses and defenders of any different view. It goes the length of misrepresenting the evidence in the case, and indulges in all manner of insinuation and aspersion against those who may not agree with it. It loses the coolness and calm and poise of a judicial spirit, and grows heated and excited, if not passionate and violent. It is bound to win its case at all cost.

Another closely related method of study contrasted with the scientific spirit is the dogmatic type and temper of mind. The fundamental principle of this method is authority, running into emphatic assertion of personal opinions as though they were positive facts, and tending toward presumption and arrogance of tone and temper. This spirit vividly sees all things in the light of its own principles and opinions, and is dim-eyed, if not blind, to all that lies outside the area of its own inner illumination. It is strongly committed to some doctrine which may rest on tradition and authority and which it holds to be fundamental and sacred—the ark of God to touch which is folly to be punished with severity. It is fearful of whatever would seem to endanger or change this accepted body of dogma, and keeps it within a sacred inclosure where nothing that seems unfriendly is permitted to intrude. Any reasoning or theories or facts that seem to threaten it are ruthlessly suppressed or explained away. Even to doubt this dogma is incipient damnation. Let this doctrine stand though the heavens fall. These methods of thought that are opposed to the scientific spirit have been stated with some exaggeration to bring out their real nature; but they exist and could easily be concretely illustrated in their most extreme degrees.

It is true that there are necessary assumptions, axioms, intuitions, that underlie all our thinking, scientific
not less than ethical and religious, but these fundamental principles or categories are easily distinguished from partisan prejudices and dogmatic assumptions.

The scientific spirit is thus marked by the sincere search after truth, and is unprejudiced, impartial, candid, fair, and honest in all its attitudes and aims in relation to reality; and it is contrasted with the partisan and dogmatic method and temper in their disposition and effort to see things in their own light and prove their preformed conclusions.

A concrete illustration of the scientific spirit may be seen in such a work as Mr. Darwin’s *Origin of Species*. No matter whether the reader of that epoch-making book is persuaded of the truth of the doctrine of evolution it sets forth or not, he cannot fail to be impressed with, and to admire, its transparently truth-seeking spirit. Mr. Darwin assembles a vast mass of facts bearing on his theory, but they do not all seem to support it or to be reconcilable with it, and it is beautiful to see how fairly he states and faces these difficulties and confesses his inability to adjust them completely into conformity with his doctrine. In fact nowhere else are the objections to his theory of evolution stated more strongly and more convincingly than in this very book. The candor and caution, the unprejudiced fairness and honesty of the book, are its outstanding features, and it will ever remain as a splendid monument of the scientific spirit.

Let us hasten to say that all scientific authorities and writers are not characterized by the scientific spirit. While these investigators are marked by this spirit as a class, perhaps above any other class, yet there are some glaring instances among them of partisanship and dogmatism, and they are all more or less infected by these infirmities. On the other hand, theologians, taking the term in its widest sense as including all religious thinkers, are not to be condemned wholesale as lacking in the scientific spirit. Many of them are as sincere seekers after truth and as little marked by the partisan spirit and the dogmatic temper as Darwin himself. Yet it must be admitted that partisanship and dogmatism have infected the theological more than they have the scientific mind. The *odium theologicum* has long been the scandal of the theological world. The great work of ex-President Andrew D. White, himself a Christian communicant, on the *History of The Warfare of Science with Theology in Christendom* is a mournful monument of the attitude and opposition of theology and the church to the progress of truth. This unfriendly and often hostile attitude has done immense damage to religion, and is still the cause of much prejudice against theology on the part of scientific men and cultivated people. It has greatly abated in recent years and is a waning spirit which we may hope will finally wholly disappear. The old-time attitude of theology and the church toward the progress of human learning is no longer respectable, and only relics of it now survive in some quarters.

II

We may now proceed to make some applications of the scientific spirit to theological study and teaching.
The first thing we are likely to think of in this connection is the study of the Bible. Is this a book among books that is subject to scientific methods of study? Must it be subjected to the same searching, impartial, pitiless investigation that is applied to other books? Or is it a book apart from other books which is hedged around with a sacredness that protects it from such processes? Our answer will be unanimous that it should be submitted to the most thoroughgoing scientific study. No other answer would be tolerable or respectable in our day.

On the other hand, the book has a right to fair treatment, which is indeed part of the scientific spirit. It should not be approached in a prejudiced unfriendly spirit. Any theory or assumption that the supernatural is impossible as a basic principle of the study of the Bible would be as unscientific as a like assumption of any theological dogma. The scientific spirit as applied to the Bible must go to it unfettered by any assumption and simply inquire into its facts.

This is the constant spirit and bidding of the Bible itself. All the way through it urges us to reason together concerning these things, to search and see, and to try the spirits whether they be of the truth. The Bible displays none of that anxiety for itself which we frequently feel and manifest for it. It is calmly unconcerned for, and unconscious of, all the critical questions with which we vex ourselves, and is simply bent on telling us the truth. It has no aim or thought other than the truth, and wants us to test its facts and doctrines with every knife and acid and flame of investigation and trial. It is itself pervaded by the scientific spirit and has been a powerful means of creating and spreading this spirit in the world.

Our higher critics are right, then, in investigating the Bible and searching out every fact and hint bearing on the origin and authorship, age and authenticity, unity and credibility, of its various books. They should spare no means and pains in reaching the truth on these points. And, as a class, it is evident that they are honest inquirers, who have no thought of destroying or impairing the Bible, but are simply and sincerely intent on finding out the truth about it; they are seeking to clear it of erroneous traditional theories and views, and to put it on the rock of reality; and the book as they interpret it, speaking now of the reasonable critics who mainly agree in their conclusions, is more real and human and useful, safer on its foundations, and fuller of divine inspiration and power than the book as interpreted by some former critics. However this may be, we should stand up for the process of criticism, and bid it go on and go through to its logical end; and we should not be afraid of it, much less should we disparage and misrepresent it, and pour upon it our vituperation, which is simply a way of getting mad and calling names and thereby showing our incapacity to deal with it on proper grounds or, worse still, our disloyalty to the very spirit of truth.

It is not at all insinuated in these remarks that conservative critics as a class are lacking in the scientific spirit of truth-seeking, for many of them are as honest as men can be; but the defense of the Bible has undeniably been too
much infected with special pleading and partisanship, which, however well meant, does harm to the very cause it would defend. The book will stand as a rock and continue to exert its power only as we let every wave and storm of criticism beat against it so that it may continually show its own inherent reality and truth.

The same scientific spirit should be applied to our study of doctrines and to the whole system of truth which we hold. These doctrines are ever open to investigation and to restatement in the light of our growing knowledge. 2. We pass finally to the use of the scientific spirit in the work of teaching in the theological classroom. This instruction should be conducted in an atmosphere of the freest inquiry and the frankest expression of belief. The sincere and evident aim of the teacher should be to present the facts, and all the facts, in their right proportion and relation, and to aid the students in seeing them and putting them in their right relations for themselves. There should be little dogmatic teaching or teaching by pure authority. Nothing should be put into the minds of the students as water is poured into vessels or as pre-digested food is put into the stomach or injected into the veins, but the facts should be given and the students trained to masticate and digest them in their own mental processes and spiritual experience. Of course the teacher has and should have convictions of his own, and he will let them be known; they will inevitably underlie and come out in his teaching; but he should not impose these, by his authority or by the authority of the church, on his students, but should serve as their guide in leading them into the facts and in forming their own conclusions. The teacher should be guided by, and should exemplify, Paul's principle and advice: "Let every man be fully persuaded in his own mind." The teaching of the theological seminary should not produce repeating parrots, but thinking persons who speak that they do know and testify that they have seen, for only such thinkers will preach with that root and accent of conviction which will convince others. "Sayest thou this thing of thyself, or did others tell it thee?" was the searching question that Jesus put to Pilate, and it is a question that still goes to the root of our teaching and preaching.

In such teaching the partisan and dogmatic spirit will be conspicuous by its absence, and an air of fairness and frankness, candor and calmness, and confidence will pervade the very room. There will be an evident disposition not to hide or twist or color up any fact, but all the facts will be fully brought out, every difficulty will be fairly faced, and what cannot be explained will be left in the shadows or in the dark. There will be none of that air of omniscience that jauntily settles everything offhand, but the limitations of knowledge and faith will be frankly acknowledged. Such instruction will lead to faith that may be more limited and less certain at some points than was yielded by some former methods of instruction, but it will be more deeply and surely grounded, and will be less in danger of peril when it comes into open contact with the scientific spirit of truth-seeking which more and more rules the world.
An illustration from personal experience may here be permitted. The writer went through the theological seminary and, without disrespect to his teachers, he can say that about all he learned concerning the higher critics was that they were bad men whose books it was dangerous to touch. One of the first books that fell into his hands after leaving the seminary was Wellhausen's *History of Israel*. He began to read it with fear and trembling, but soon was surprised to discover the evident honesty of the scholar, who was not trying to destroy the Bible, but was endeavoring to get at the truth about it. And then the writer felt that the theological seminary had in a measure deceived and wronged him. There followed several years of study of the subject, in which he had many anxious and perilous hours as he found himself afloat on an unknown sea, without knowing how to handle the chart and compass and rudder he should have been taught to use in the seminary. Who knows in how many instances this experience has been repeated and still is being repeated?

The simple fact is that we may so instruct students in the seminary with one-sided and partisan teaching that when they get out into the ministry they may, to their surprise and dismay, find out facts that may involve them in grave anxiety and peril. In our solicitude to indoctrinate them in our views we may leave them exposed in later years to modes of thought that may undermine their dogmatic foundations. Our very teaching may leave in their minds seeds of distrust that afterward may spring up in doubt or downright skepticism. Little as we know it or suspect it, doubters and incipient infidels may go right out of our theological classrooms, rebelling against the method and spirit of the instruction given there. Surely we should take heed how we teach as well as how we hear.

Only the truth is rock and will endure; all else is sand and will melt away. The scientific spirit is simply the love of truth, and is the very spirit of Him who said, "I am the truth." This spirit should pre-eminently mark and move his followers and should especially pervade all our religious study and teaching. "To love truth for truth's sake," said John Locke, "is the principal part of human perfection in this world, and the seed-plot of all other virtues."
The term "rationalism," like so many other hybrids, is commonly used by controversialists in a somewhat derogatory sense. No such implication is intended in the present discussion. To some readers, however, it may occasion surprise to find rationalism treated as one of the typical interpretations of Christianity, for people have been accustomed to hearing it characterized as a foe to Christianity and, indeed, to all religion. For they will say, perhaps, "Does it not seek to discredit the authority of the Bible? Does it not repudiate the essential Christian doctrines? Does it not deny the need or the reality of any revelation whatsoever? Does it not, in fact, ignore the supernatural altogether?"

That there have been forms of rationalism that, to the minds of their advocates, were synonymous with religious unbelief is not to be disputed. There have been not a few thinkers who, in the name of what they call reason, have undertaken to show the absurdity of religious hopes and beliefs. Such a type of rationalism is pretty sure to misinterpret the religion it seeks to combat. But in history there has appeared also another type of rationalism that has sought to be friendly to religion and particularly to Christianity, a rationalism that professes, not to destroy, but to fulfill faith by freeing it from the influences of ideas that seemed to confuse and corrupt it. There has been and there is a rationalism that seeks to minister to faith by insisting that the utterances of religion shall harmonize with the canons of thought.

It is not easy to define rationalism. It lacks the concreteness of Catholicism and Protestantism. We cannot point to any institution or mode of religious life that professes to embody it. It lacks the distinctness of mysticism, for it does not seek retirement from the world, but professes an intimate relation to everything we do or say. Moreover, all men claim to be rational, though, according to Carlyle, there are comparatively few who can make good the claim! To be rational is to be possessed of reason, that is, the power of orderly, consistent thinking. But in addition to the power of thought there are other functions of nature or forms of experience, such as feeling and volition, which seem very different and almost, if not quite, independent of thought. Unthinking emotions seem to spring up from some unfathomed depth of our nature and to carry us on by the force of their impulse to unthought and unintended results. Many
people seem to be governed by unre-
reflecting feeling. Others, again, lack
both thought and feeling, it would seem.
For by the mere force and doggedness
of will they do things which set both
human feelings and human thinking at
naught. A rationalist in general is one
who, while recognizing a place for the
play of feeling and of will in our nature,
seeks to subordinate both to the con-
trolling force of thought. He stands
for the rightful supremacy of intellect
in men. Emotion and will are way-
ward and fitful in themselves and they
may become wanton and harmful.
Mere animalism lies in that direction.
The distinctive dignity of man consists
in that intelligent discernment or judg-
ment which makes him superior to all
the fluctuations of feeling and volition
and gives his life an order and steadiness
like that of the ordered cosmos around
him. Thought is legislative in relation
to emotion and will. Man understands,
man reasons, he is logical. That is
what makes him man. A rationalist in
religion is one who stands for the abso-
lute supremacy of the logical under-
standing in the determination of the
ture and the false in religion as in every-
thing else.

It is held, then, that a direct contra-
diction in anything is intolerable. The
illogical is the false. Men cannot per-
manently believe anything but the truth,
whether it be in matters of fact or of
conduct or of faith. Science is con-
cerned with matters of fact, ethics with
matters of conduct, and theology with
matters of faith or religion. The prin-
ciple that determines ultimately what
is to be held for truth is the same in all
three realms. This means, then, that
as little as, for example, science can
endure a contradiction in fact, so also it
is impossible to admit a contradiction
between science and ethics or theology.
Anything that would destroy the har-
mony between these is to be rejected.
Nothing can be held to be theologically
true that is scientifically false. A true
religion is one whose doctrines are true
and a false religion is one whose doc-
trines are false. Religion must stand
the logical test.

Now, in assigning this primacy to the
logical understanding, we are assigning
to it at the same time priority. It is the
first in the field. Apart from it nothing
whatever is known. It discovers truth.
All supposed truth that is communicated
to us through extraordinary channels,
whether it be by revelation or by
mystical or subconscious processes, is
to be compelled to make good its claim
by being built upon the prior truth of
the reason. Reason is the true organ
of all knowledge in all realms. The
ture religion is, in the end, the religion
of reason. There can be no other.
If we hold that Christianity is the one
ture religion, it is because in it reason
comes to her highest utterance or self-
expression. This, it seems to me, is
the position of a thoroughgoing "Chris-
tian rationalism."

It will be admitted that religious
people commonly shrink from applying
this rigid test to their own faith, even if
they do apply it to the faith of others.
There seems to be something dearer to
them than logic. They will persist in
believing things which seem to others
logical and impossible. In fact, all
the historical religions have had tradi-
tions of occurrences that seem to defy
the power of reason to explain or justify. They have been characterized by explosions of emotion or daring acts of will that offend the sober sense of conventional humanity and boldly challenge reason to do its worst—and apparently with success. A stalemate often arises. Reason, it seems, cannot abandon its prerogative, and religion will not. One shrinks from disorder. The other shrinks from the commonplace, the conventional, the uninspiring. It is no uncommon thing to find men even of great intellectual power and willing to accord to reason a directive relation to external things at the same time scorning its claims to dictate the terms of religious belief. The great Tertullian, with all his confidence that the soul was naturally Christian, nevertheless shrank not from flouting reason in the realm of faith: "I believe, because it is absurd." Luther, while granting the value of reason in morals and even while inferring on rational grounds the existence of an eternal divine being, called reason a harlot when it claimed to discern and judge the higher "things of the Spirit." Reason has only a negative place in religion. It comprehends what God is not, but cannot comprehend what God is. Therefore Luther could still believe in the saving efficacy of sacraments, though reason denied it. Nothing is more common in great popular revivals of religion than to find people under the power of torrents of emotion scouting all appeals to consistent reflection because they feel themselves carried into a realm that reason cannot reach.

It is when people attempt to explain their religion or to justify it by bringing it into relation to the common conditions of life that they get into trouble. For to explain it is to rationalize it. This is precisely what is attempted in theology. The effort to interpret one's religion is an effort to assign to it an orderly and constant place in the spiritual world to which we belong. The attempt to prove the occurrence of a miracle or explain the significance of a miracle is, in effect, an attempt to show that, so far from its being an inexplicable or wanton occurrence, it conveys an intelligible meaning to us; that is, the belief in it is rational. The same is true of the attempt to establish or expound the truth of a revelation. Indeed, all theorizing in support of religion is of the nature of an attempt to naturalize the supernatural in our thinking, to make the sway of reason coextensive with the experience of the highest realities. No wonder, therefore, that this should result in testing religion by the canons of thought and in tracing its origin, in part at least, to thought.

It has come about somewhat naturally that in the histories of rationalism, its critical—particularly negatively critical—side has received the emphasis. In the progress of Christianity rationalism has attacked the superstitions and immoralities of paganism and prepared the way for the higher faith. It has appeared as a protest against the dim, dreamy, and indescribable self-contemplation of the mystics or as a reaction against the hallucinations, visions, trances, or absurdities of a crude and enthusiastic revivalism. It has attacked the ocerdotalism and sacramentalism that constitute the Catholic system and prepared the way for a Protestantism that dissolved that
system. It has turned upon the Protestantism that it helped to create and undermined its professions of a supernatural authority for its doctrines. Or, again, it has pricked the bubbles of a soaring speculation and exposed its vacuity. One might almost say that the rationalist is he who claims to be the exponent of "common-sense," were it not that in seeking so persistently to explain he ends so often by explaining away. Rationalism seems to feed on other systems.

If we seek to reduce the contentions of rationalism to their ultimate basis we may say that they repose on three pillars: first, the constancy and value of the natural order of the universe; second, the competency of the human mind to discover that order; third, the adequacy of this discovery for our practical needs. The first of these is commonly admitted to be an assumption underlying science and philosophy in their final sweep. There is a universe; two universes are an impossibility. This universe embraces all objects of possible knowledge, whether they be presented to us by external perception or by introspection. It is a universe in which change is observed, but the changes are continuous and regular. It is a universe of a developing order. If we distinguish the spiritual order from the material order, nevertheless, in the end, both are reducible to one, which we may call the order of nature. But when it comes to the question of the method of procedure in discovering that order, the question remains open whether we shall proceed from a knowledge of the spiritual to the material, or the reverse. The second assumption flows from the first, since an order of nature undiscoverable by us has no meaning for us. If the world has a meaning for us we must be competent to discover it. The mind knows only that which it discovers. The third assumption is the logical inference from the other two. We live in the universe and our practice must accord with its character if life is not to be futile. Rationalism, therefore, reposes on a confidence in the capacity of the human mind, in the exercise of its native powers of knowledge, to supply safe and adequate direction to life. Religious rationalism, as a theory, is that interpretation of the material and spiritual worlds which regards them as expressing in the inner soul or consciousness of man the realities of the religious life; that is to say, the universe discloses to man the essential relations in which he stands to the Supreme Being—whatever these words may mean. Christian rationalism regards this rational interpretation of the universe as the same in content with the essential doctrines of Christianity.

1. Rationalism in Historical Christianity

In tracing the growth of the historical forms of the Christian faith one cannot avoid the recognition of the fact that the rationalistic attitude has always been a powerful factor. Even if many of the historic expressions of the faith have been seemingly without any marks of regard for the common reason of men, in the end they have always been obliged to give an account of themselves at its bar. For example, Christians have always believed that they were in pos-
session of a revelation from God, and in times of spontaneous utterance of the deepest feelings that men can experience multitudes will claim that they have received a personal revelation. It was so in the first century of our era. But at such times there has always been some Paul to come forward bringing along with his acknowledgment that the revelation was real, the demand that it be expressed in an orderly manner: "When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. . . . If there be no interpreter, let him keep silence in the church. . . . The spirits of the prophets are subject to the prophets; for God is not a God of confusion." "In the church I had rather speak five words with my understanding than ten thousand words in a tongue." Christians usually have felt bound in the end to justify their belief in a revelation by showing that it is in keeping with the nature of all knowledge and to that extent, at least, is rational. Christians have always believed also in miracles, but they have felt compelled to justify the belief in the reality of miracles by showing that there is credible testimony to their occurrence and that they meet a true need. This is just a way of saying that the belief is in accord with rational knowledge. To many this seems equivalent to the substitution of reason for revelation and miracle, or else an acknowledgment that the true revelation and the true miracle is reason. Let us glance rapidly down through the ages in which our present faith was in the making and see if it be so.

Judaism supplied the soil for the original planting of the Christian gospel. How variegated were the forms of Jewish religious life—the prophetic fire, the priestly love for the form of worship, the seer's forecast of terrible judgments! But the rhapsody of the prophet, the ritual of the priest, and the apocalypses of the seer were toned down by the sober sense of the sage. The Wisdom books are monumental of the tardy recognition of the truth that men can arrive at the happiness for which they seek in no other way than by an intelligent acquaintance with the laws of the orderly life and a hearty obedience to them. To be sure, with the Jew, all the laws of life were regarded as the commandments of their God and they never descended to mere moralism. At times their religious rationalism takes on a tone of sublime contemplation, as when the sage turns his gaze upon the wonders of the heavens or, again, upon the equal wonders of the human heart: "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. . . . The law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." To such men as this psalmist the world without and the world within answer to each other and together they utter the will of their God. Sometimes, as in portions of the Proverbs, this religious rationalism assumes a lower tone. The wise man may be wise only in the sense of having
a shrewd appreciation of the laws of the orderly life because he can make them serve his self-interest. Does this mark an inherent defect in rationalism—a tendency to a narrow moralism?

The traces of rationalism in the New Testament are few and of minor importance. The appeal to the natural human judgment is not wanting. James extols the worth of genuine morality and Paul has a touch of natural theology: "That which is known of God is manifest in men; for God manifested it unto them. For the invisible things of him from the creation of the world are clearly seen, being perceived through the things that are made." But the overpowering impression of the personality of Jesus, the tragedy of his death, the triumph of his resurrection, and the new consciousness of power and of enlightenment in the hearts of his followers overshadowed all else. They were too much occupied with the impending cataclysm in human affairs and the universe to give themselves to the problems of the systematic thinker.

It was not long, however, before the attempt was made to construe in a rationalistic manner the Christian revelation itself and the miracles that accompanied it. As the gospel spread among the Greco-Roman peoples, it attracted to it men of sobriety and learning, who hailed the Christian message with joy because it seemed to them to bring back to life and vigor again those fundamental principles of morality that had been obscured or lost amid the social confusion of those times. The old philosophies had failed to give men the saving truth. Here was a new philosophy which was also the most ancient, for the Scriptures that contained it came from the earliest ages, by which confidence in the eternal distinction of right from wrong and in the eternal consequences of obedience and disobedience might be restored. They accepted Christianity as the revelation of the true morality. It was the affirmation of the true morality because it was the announcement of the knowledge of the true God by him who came from God. Holding to the philosophic principle of the Logos (the principles of reason immanent in God and active in man and the world), they said that the teaching of Jesus was one in substance and purport with the expression of the Logos. In truth, he it is who was originally the Logos of God, who became personal before the creation, who himself framed the world and the rational beings in it, and who at length "took shape, became a man, and was called Jesus Christ." The prophecies that foretold his coming and his acts and the miracles which he and his followers performed attest the truth of his teachings. Christianity, then, is essentially the true teaching, the divine doctrine, the inculcation of "the excellences which reside in him [God], temperance, and justice, and philanthropy, and as many virtues as are peculiar to a God who is called by no proper name"—in a word, moralism. By our concrete rationality we are able to receive a knowledge of his will: "In order that we may follow those things that please him, choosing them by means of the rational faculties he has himself endowed us with, he both persuades us and leads us to faith." And, accordingly, "each man goes to everlasting punishment or salva-
tion according to the value of his actions."

These apologists were really the founders of formal Christian theology. They tried to show that Christian faith was the belief and practice of those eternal principles of conduct which are identical in character and aim with that rational nature which is found in man and the universe. It may be fairly said, therefore, that the formal traditional theology began with a type of rationalism.

This early rationalism was soon overshadowed by the mystical and metaphysical interpretation of the ancient Catholic theologians—not without a struggle, however. For the growing orthodoxy found itself confronted by powerful opponents, conspicuous among whom were Arius and Pelagius. It is not possible here to exhibit the debate or expound the positions at length. Arianism, in short, stood for a conservative Logos doctrine. Its logic demanded the eternal validity of the distinction between the one true and only God and all else, including the Logos, the only begotten Son. If the Son was begotten, he had a beginning and was a creation of God. In the incarnate Christ the Logos takes the place of the rational human spirit. He mediated the revelation of God to men. Arian rationalism attempted to maintain a logical view of the relation of monotheism to belief in the revelation given to men in Christ.

Pelagianism was a protest against the Augustinian view of sin and Grace which was adopted in part by Catholicism. It opposed the doctrine of original sin, bondage of the will, universal human depravity, and absolute dependence on grace ministered in the sacraments. God is good and so also is man fundamentally. Man is free by nature and remains so. If he sins, it is always by choice and not by necessity. As he is capable of evil, so he is also capable of good. As he chooses evil by free choice, so also he chooses good freely. God's grace assists and does not compel. The revelation of Christ enlightens our minds as truth and aids our will by love. Life is a discipline and its outcome is self-determined and deserved. As Arianism attempted a rational view of the relation of God to men with respect to positive relation, Pelagianism attempted a rational view of the relation of God to men with respect to positive righteousness or goodness.

The darkness that fell upon Europe in the ages between the decline of the Roman Empire and the rise of the mediaeval Empire began to pass away with the institution of the schools of Charlemagne and the monks and the awakening of interest in the ancient life of the East through the Crusades. The founding of the great European universities dates back to this time. The rescue of the precious documents of ancient Greek and Christian lore from the hand of the marauding Turk and the translations of them into the vernacular gave to the ecclesiastical scholars of the West a new vision. They became acquainted with the philosophy of Aristotle. The scientific and philosophic interest was aroused. Heretofore the saving dogmas of the Christian faith had been received with the same docile spirit with which men had received the ritual of the church—on authority. Why not strengthen the hold of the dogmas on
men's minds by giving them the support of reason? Why not prove that what is true by the authority of the church is also true by the authority of reason? If the church and reason speak with one voice, who can dispute their dogmas? The circumstances of the time threw out the challenge and there was at least a show of accepting it. Scholasticism, the philosophy of the church schools, was an attempt to rationalize the traditional faith by the aid of Greek philosophy.

In a preceding study reference was made to a powerful religious movement of the Middle Ages that flourished outside the church and threatened its power. Here is a parallel movement that began under ecclesiastical control. But who could be sure that it would remain there? What if human reason and a supposed divine authority could not be made to concur? What if they should turn out to be two steeds that tend to run apart? Then the rider must make his choice. So it was with the scholastic in the end. The enterprise was undertaken with boldness and acclaim. The famous Anselm offered his demonstration of the necessary existence of God and proceeded to justify also the dogma of the incarnation, the central dogma of Catholicism, on the ground of rational necessity. Others followed in his footsteps until the great Thomas Aquinas outlined a whole system of dogmas rationally grounded. But doubt was also stimulated. The keen wit of Abelard exhibited in his *Sic et Non* ("Yes and No") the hopeless contradictions in the Fathers to whose authority the church had deferred. John Duns Scotus showed that reason could not be made to give its free assent to the dogmas. Gradually the failure became patent. The church had to place its dogmas on a height inaccessible to reason in order to save them. The situation in the Catholic church is virtually the same at this present time. Modernism has been trying in vain to restore to human thinking its right, but without success. Roman Catholic Christianity is the Christianity of authoritative dogmas that defy reason. Rationalism can only be sporadic in Catholicism.

In Protestantism conditions are quite different. For the Reformation owed its birth, in part, to the new learning. It was unable to live without a recognition of the inexpugnable rights of human reason. Its friends were able to defend it successfully by affirming the right of the individual intelligence to interpret the will of God for itself and by virtue of its inherent worth. The right to interpret the will of God embraced the right to determine what is the will of God. The principle of rational criticism in its whole range was thereby secured. No matter if the Reformation theologians sought to limit the trustworthiness of reason in the religious realm by means of the doctrine of original sin, they had spoken the word that could not be withdrawn. The Reformation was a struggle for intellectual freedom as well as for moral purity and religious assurance. Personal faith and personal intelligence were wedded in the soul of the Protestant and could never be divorced without damage to one or both of them.

On its intellectual side the reformation was more than a declaration of the
right to freedom. It also issued a challenge to the human mind to carry its right into execution. The whole world of knowledge was thrown open for exploration. A mighty stimulus was given to investigation in all directions. Many there were who gladly accepted the challenge. All truth was to be man's. But there was little preparation or mental equipment for the great task. It was one thing to declare that we can know and quite another thing to explain the steps by which we get possession of the facts of the universe or to vindicate the trustworthiness of the knowing process by exhibiting its constituent factors. As soon as the vastness of the regions waiting to be explored began to dawn on men's minds it was inevitable that a period of uncertainty and skepticism should supervene upon the glorious feeling of exaltation and relief that came with the Reformation.

The coming of a period of doubt was hastened and its character aggravated by the hastiness of the Protestant theologians in laying down statements of the essential doctrines of the Christian faith. Driven by the exigencies of ecclesiastical and political strife, they took a short cut to a settlement of questions of religious controversy. Answers to the profoundest questions that the human soul can ask were prescribed and enforced. Their doctrines were not meant to be provisional hypotheses or temporary aids to conduct, but authoritative declarations of divine truth. To the question, How were these truths communicated to man? the answer was, By revelation. To the question, Where is this revelation to be found? the answer was, In the Bible. And to the question, How do we know that the professed revelation is real? the answer of the ancient apologists was given, By the evidence of miracles, including prophecy. The last answer directed attention to a rational test, namely, the discovery, sifting, and weighing of evidence, and it prepared the way for the undermining of the whole structure.

It was not possible for Protestants to follow the Catholic example by falling back on institutional authority. That door they had closed to themselves. The problem of knowledge, when once accepted, had to be worked out. The repeated efforts to define and redefine their doctrines so as to remove stumbling-blocks to reason prove that the insistence of the demands of reason was felt. The failure of Protestant persecution to suppress doubt showed that there was no escaping the issues. Reason must be satisfied if faith is to live and triumph. This is a categorical imperative of the Protestant religious mind. Consequently we find, as we might have expected to find, in Protestant history the continual reappearing of rationalistic movements that sought, when faith and reason could not be made to speak in unison or in harmony, to subordinate faith to reason and to limit religion to the domain prescribed for her by the logical understanding. It is not possible to sketch in the present connection the various types of rationalism that have appeared in the history of Protestantism. Our references will be confined to those forms of rationalism that serve best to exhibit its general character.
WORSHIP AND THE REUNION OF
CHRISTENDOM

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Discussions of Christian unity sometimes assume certain attitudes which are themselves open to question. Dean Bell here frankly handles one of these presuppositions—namely, that all churches have the same conceptions of the means of grace. It is obvious on which side of the discussion his sympathies lie, but for that very reason we would particularly recommend his paper. His views are those of a very influential body of men in religious life and must be given weight in all discussions of church unity.

One of the things about which many people rightly longing for the reunion of a divided Christendom make their gravest mistake is to suppose that the differences between the various communions are entirely, or chiefly, differences of polity. The main difference is one much more fundamental and therefore less easily removed than that. What it is can easily be seen by anyone who examines comparatively the worship of that group of communions called Catholic and that group called Protestant. It will be found that the essential dissimilarity of the two is due to the fact that the worship of the latter is introspective or subjective while that of the former is sacramental and objective. From this observation one may deduce what it is that really divides Christendom. The division is really in theology. There are in Christian communions today two quite fundamentally variant ideas about God and his relations with mankind. The two are apart philosophically. A true Catholic and an informed Protestant ought to hope to belong to one church as little as an anarchist and a communist ought to hope to belong to one political party. These latter two persons differ on the very thing that determines a political party, namely, its idea of the state and its relations to individuals. The Catholic and Protestant are at odds about the very thing that determines a religion, namely, its idea of God and his relationship to his worshipers. If one really desires to appreciate the difficulties in the way of reunion, except through conversion of one into the other, between the two great camps of occidental Christendom, he has only to make a tour of the churches and see the variant things, the one sort introspective, the other sort sacramental, which are called by the one name, "worship."

The Protestant churches have prevailingly a type of service the center of which is a God not definitely located anywhere in the material world. An examination made by the writer of the religious convictions of a number of Protestants of various communions—Presbyterians, Methodists, Congregationalists, Unitarians, Christian Scientists, Baptists, and Disciples—has convinced him that this type should be further divided into
two subtypes. Quite often the subtypes have each been found in members of the same religious body.

In the first of these subtypes each worshiper imaginatively localizes a really unlocalized God for the purposes of his own worship. He pictures the Deity as "a good old man," or as "a very strong, athletic man," or as "one with a long white beard," or as "a loving face like Hofman painted," or something of that sort, located sometimes immediately above the prayer, sometimes by his side, very often "away up in the center of the heavens, on a throne surrounded by angels"—at any rate somewhere arbitrarily fixed by the action of the worshiper's imagination.

The second subtype is more rare. Most Protestants, like other people, find it necessary to localize their God. Sometimes people have done this in sticks, stones, likenesses, and graven images. It is, of course, only a trifle less childish to locate him in an imagined spot and form. Yet most Protestants feel constrained to do so. In this second type the remembrance that "God is a Spirit" leads the worshipers to conceive of him as "a mystic, ghostly aura" permeating all things—as "a beneficent, impersonal influence," as "an urge toward good," as "a breathing-forth of love." This subtype is oriental, exotic to our Western minds. It is to be found in the various "New Thought" cults. It reached its highest perfection among the Quakers.

Neither subtype produces, or can produce, anything that may rightly be called an "art" of worship, if by "art" one means the use of physical media to express spiritual ideas.

Consider from this point of view the first subtype. In the first place, there can be no artist unit larger than the individual. Obviously no group of people can use in common any physical means wherewith to express their devotion to Deity if each of them pictures that Deity as located in a different place—even if only imaginatively located—and as being of a different size, shape, and general appearance. A congregation of people of this type when they seek to worship together can have no common center of unity, no objective which they may share. Their worship, if they attempted to use physical media to express themselves, would be of anarchic "composition." It would jar as badly as a musical discord. It would be spiritual pandemonium. Instinctively Protestants of this type recognize this fact and make no attempt to use any such material media, with the exception of the use of hymn-singing, and even this tends with every passing year to become less and less addressed to Deity in a spirit of worship.

Moreover, the common tendency of Protestants of this subtype to place their Deity far off, above and beyond them, is likely to cause them to minimize the desire to express devotion physically. They feel no great propulsion toward doing what they surely would do were they convinced that they were in the very intimate and immediate presence of God. One finds in their services an almost complete absence of acts of obeisance—bowings, kneelings, prostrations, beating upon the breast—an absence of all that instinctive pageantry which men have ever exhibited when in the presence of those recognized as
infinitely superior in power or in goodness or in both. This is natural. It is hard to show or indeed to feel very vividly the presence of anyone who is thought of as at any considerable spatial distance. Consider how differently we behave when our wife is away visiting and when she is at home. No levity is intended. There is a great difference between our feelings, in respect to their vividness, when we write, "Dear, I love you very much," and when we say the same thing to her face to face. It is equally difficult to feel very vividly the presence of a God conceived of as miles on miles away and very busy with other folk than us.

Or take the other Protestant conception, the rarer one, of God as an all-enveloping aura, disembodied even in the imagination. If that is indeed what a man's God is, he is put to the necessity of attempting to communicate with his Deity in a way utterly different from that in which he communicates with any other human being. I am not a disembodied aura. Neither is my friend. I communicate with him and he communicates with me through physical intermedia. If he were disembodied, one of two things would be necessary that we might converse. Either I should have to get out of my body, or try to, or else he would have to get himself into one. No person to whom God is a disembodied aura is willing to admit that God would, even if he could, get into a body. Therefore he, the worshiper, tries his level best to get out of his body. He seeks to forget that he has one, to eliminate it from his attention, even to deny its existence, and he concentrates upon the effort to become en rapport with Deity by a sort of self-hypnosis into disembodiment. Of course he feels no desire to use physical expressions of devotion. Indeed, they are positive hindrances to him in what he feels it necessary to do.

For perfectly legitimate reasons, among Protestants worship has become increasingly a lost art. Of course there are many beautiful and artistic things in Protestant churches and in connection with Protestant services. Only the Quakers ever had the willingness to carry their principles of worship to their logical end and eliminate physical beauty altogether in the effort to gain the attunement of pure spirits with God. There is much among the rest of us, no matter what our theories, which rebels against lack of beauty in religion. Protestants are given to adorning their churches with stained glass and fine paintings and carved wood and exquisite color combinations, to building great organs, to hiring expensive singers. But the present writer has a feeling—he has talked with a number of intelligent Protestants who were willing to admit it—that for the most part in Protestant churches these adornments are accompaniments to worship, additions to it—often, indeed, hindrances to it—rather than necessary media for expressing it. The finer the artistic surroundings the more this is likely to be felt. A gentleman expressed what many have felt, when he said, after visiting Chicago's finest Gothic church—a building belonging to a Protestant congregation—"All through the service I felt that same feeling I felt once in a great Eastern mosque that once had been a Christian basilica—that while the worship was sincere, and the place was beautiful, they didn't fit one another very well."
The attitudes of Protestantism toward worship, which so far we have been examining, are, it must be confessed even by the most ardent Protestant, utterly at variance with those at the bottom of all other religions of the earth. In almost all these others God is conceived of as a spiritual being who for the sake of communing with men takes upon himself limitations and dwells in some physical thing. It is by no means to be assumed offhand that even the most simple-minded savage thinks his idol is the exclusive abode of his deity. It is to him, rather, the place where the deity dwells in his relationships to those who worship him. Every pagan religion, of simple form or emerged development, utters what seems to be a natural human conviction—namely, that the Spirit must be incarnate in matter before it can be comprehended or worshiped. This is true even of Mohammedanism, which theoretically rejects this next to universal religious idea, but finds it necessary in practice to adopt it by worshiping toward a particular spot, the sacred city of Mecca. With this generally accepted idea Protestantism disagrees. Catholicism, on the other hand, does not disagree with it. Catholicism is a form of Christianity—and we ought not to forget that in the days of Christian-ity's greatest achievement it was the only form of Christianity there was—which maintains that Jesus in his one prescribed act of worship, the Lord's Supper, recognized this instinctive religious feeling of mankind. Catholics believe that when Jesus took bread and broke it, and took the wine and passed it, and said, "This is my body," "This is my blood," he meant to furnish his followers forever with concrete media in which he might dwell among them—a home, if you will, in which he might in all ages touch and be touched. So far as our human relationships are concerned, our bodies are the media wherewith our souls make themselves known to one another. So, says Catholicism, in religion—the essential feature of which is communion of God's spirit and our spirit—the bread and wine are Christ's body and the blood which vivifies that body, by his own divine appointment, and we, touching them in a natural, human way, touch him.¹

Because the Catholic believes this, his worship is utterly different from Protestant worship. His God has a concrete, definite, physical place of abode, for the purpose of meeting his devotees—the consecrated elements upon the altar. The Catholic worships God there. The presence is felt to be very real, truly

¹ It may be well to state that the writer has found that the following communions may be said, from this point of view, to be Catholics, that is, to have definitely the sacramental idea, variously defined and explained but still firmly held: the Greek Orthodox church, the Roman Catholic church, the Church of England with its American sister the Protestant Episcopal church, the Lutheran bodies, and certain what may be called "High Church Presbyterians." These all believe in the real presence of Jesus in the sacrament. It seems to the writer quite within the bounds of possibility that the differences in polity between these may be harmonized eventually, and that there may be union between them.

It ought further to be understood that no intelligent Catholic believes that this presence is a carnal or fleshly thing, suggestive of cannibalism, and that no intelligent Protestant imagines for a moment that he does.
concrete. And because the Catholic feels very vividly that he is for the time being in the innermost and uttermost Presence, in the very throne-room, of the King of Kings and the Lord of Lords, he betakes himself naturally to all sorts of physical expression of what is at once his obeisance and his love. Architectural glories, beauties of paint on canvas, harmonies of sound, sweetnesses of smell, sweeping pageantries—these he uses, not as accompaniments of worship, but as physical things gladly seized upon and offered to a God who has limited himself to meet man’s physical limitations. Furthermore, to every worshipper present God is localized in the same place. This enables them all to unite, as a social unit, in the oblation through things physical of desires and intentions spiritual.

The appeal of Protestantism, as shown by its worship, is to the soul apart from the body. The appeal of Catholicism is to the entire human being, accepting him for what he ordinarily seems to be, a complex of soul and body. To a Protestant, it is plain from his devotions, the incarnation is something which began, continued, and for every practical purpose ended, a great many centuries ago, in the Holy Land. It may continue now in heaven; but it is over so far as the earth is concerned. To the Catholic, as is evident to anyone who observes the celebration of a mass, God is still incarnate on earth, and the God-man, Jesus, is physically present on the earth today, dwelling now in a body of bread as really as he once dwelt in a body of flesh. The God of Protestantism is not at present mundanely incarnate; the God of Catholicism is mundanely incarnate even now, in 1917.

Which of these beliefs is right and which wrong, which true and which false, which the better and which the worse, is not pertinent to this present paper. The one point stressed here is that the essential issue between the Catholic group of Christian communions and the Protestant group is not a question of polity at all, but a question of theology, and very fundamental theology at that, an issue that will appear with great plainness to anyone who is willing to compare what Catholics call worship with what Protestants call by the same religious name.
THE DAILY WORK OF AN AVERAGE CHURCH

EDMUND de S. BRUNNER, PH.D.
Easton, Pennsylvania

The Biblical World means occasionally to print reports of successful churches. These reports will be from small as well as from large churches, from those in the city as well as from those in the country. This article by Dr. Brunner gives interesting information as to work of a sort that is possible for almost any community.

The obligation to serve on more days than one during the week is being increasingly recognized by the churches of America in these days. With many of them the spirit to serve is willing, but lack of trained leadership, the handicap of a traditional building, the opposition of the ultraconservative element, the question of cost, and other deterring causes effectually prevent the full use of any given church’s opportunities.

For this reason the experience of a small congregation in an eastern Pennsylvania city of 60,000 inhabitants may be useful. This congregation was founded thirty years ago by country people who moved into town. They built a typical country church in a strategic location on a hill, which soon became a desirable residential section for middle-class people. The church had a main auditorium, capable of seating about 240 people, and under it a basement in which the Bible school met, socials were held, and all other activities were carried on.

Three years ago this church with a membership of 139 began to work out a constructive program of service to its community. It started with a study of the fifteen city blocks on “The Heights” for which it was the only church. It found a little less than 2,000 people living in 515 houses. Of the almost 1,400 souls over fifteen years of age 300 belonged to no Christian church and many of the remainder retained membership in congregations in other places. Of the 322 boys and girls between the ages of five and fourteen it found 80 who were in no Bible school. Other facts were secured—the length of residence, the occupations of the wage-earners, the denominations represented, and whether the homes were owned or rented. It was found that 15 denominations and 37 different congregations were represented in the territory.

With these facts in hand the church went to work to translate its conception of religion into the daily life of the community. It was encouraged to do this because it had acquired, without seeking, a large constituency over and above its own membership. It chose as its motto these words: “Christ for all of life and all of life for Christ.” Its prayer life deepened as it took up new tasks, but it realized that to love and to work are a part of prayer. Its activities fell naturally under three heads: religious education, leadership training, social service.
The religious educational work of the church was reorganized. The children were classified as in the public schools, and the Bible school was completely graded. Weeks of preparation were spent in working out this change, which was finally accomplished with a minimum of disturbance. Religious education has now been raised to the plane of the instruction received in the day schools in the eyes of the scholars. The classes were organized and the adult department served as a post-graduate school.

The other half of the educational work was carried on through the medium of Christian Endeavor. Junior, intermediate, and young people's societies were successfully carried on, the last mentioned furnishing most of the leadership for the work. These organizations aimed to enable the boys and girls to give expression in group discussion to their own ideas about their own life-problems. The groups were called such and were in no sense classes. The propriety of swimming on Sunday formed the subject of one spirited debate in one of the intermediate groups one warm Sunday afternoon last June.

The intelligent manning of this work required the deepest spirit of consecration on the part of those in charge and the best type of preparation. Training in leadership was constantly stressed. Workers' conferences were held at stated intervals in which the successful methods of the Y.M.C.A. and Y.W.C.A. in the training of their volunteer leadership were put into effect. Teachers' meetings became meetings of the Bible-school faculty and were conducted in a fashion that gave the title real meaning. The responsibility and opportunity of service in the Kingdom were stressed to the deepening of the spiritual life in the best meanings of that term.

Perhaps the greatest impact on the community was made through the social-service work. This has been carried on chiefly with the boys and girls through the clubs and classes arranged for them, and especially through the physical training that has been given. The physical interests are paramount in the boy and girl, and these have been chosen as the avenue of approach to the soul. The nearest playground to this church worthy of the name was three miles away. The ground to the rear of the church was therefore purchased and put into condition by the boys themselves. Here volleyball, quoits, and other games not requiring much space have been played by the boys and girls during the summer vacation. In the evening neighbors gather along the sidewalk to watch the sport. Several times each week the different groups are taken for swimming lessons. One lad of thirteen showed clearly the spiritual values of such work in the following conversation with his group leader:

"Say, Mr. X, isn't swimming something like praying?"

"How do you make that out, Bob?" came the reply from the leader who had learned many other truths from his boys.

"Don't you have to throw yourself on God the way you taught us to throw ourselves on the water?"

Baseball for this group, in addition to winning the city league pennant for the church, taught the boys the value of team play. Their club meetings have recognized value, but perhaps the great-
THE DAILY WORK OF AN AVERAGE CHURCH

The most important men in the city have talked to the club about their own professions or trades, and the attention on the part of the boys has been intense. These talks are followed up with individual work. Similar work is done for the girls, who also learn sewing, room decoration, and other useful things. These meetings have been held until recently in a basement room in the parsonage which has never been put to its intended use as a laundry. Limitations of space compelled an original rule which has been a great asset. No boys and girls may join the clubs who are not members of the Bible school or of one of the Christian Endeavor groups. In this way the distinctly religious has had equal share with the social-service activities, and the boys and girls themselves have caught the idea that both alike go into the building of Christian manhood and womanhood. The result has been that the average attendance at religious meetings intended for the "teen" age has been higher than the average attendance at the club and class meetings and other activities by about 10 per cent. It has also brought the boys and girls into church in the evening in large numbers and is partly responsible for the fact that there are more men and boys in the Bible school and Endeavor societies than girls and women.

The work grew so rapidly that a new building became a necessity. In these times of war prices this was not an easy task for a small congregation. However, an addition was built which can be added to at some subsequent date. The basement was reconstructed. Its darkest portion was made into a scientific kitchen, the kind whose pattern will influence kitchens in the homes. Next came some clubrooms, which also serve for classrooms on Sunday. The remainder of the basement was turned over to the primary and beginner's departments and makes a splendid and well-lighted place for them. The addition opens out from the old basement and is a building 50×42 feet. The main auditorium floor measures 48×30 feet. A platform occupies the center position and on either side of it are rooms, those on the left given over to the furnace, coalbins, etc., and those on the right to toilets in which there are shower-baths, and a secretary's room, which also serves as one of the dressing-rooms. The room is fourteen feet high, airy, and well lighted, though partly underground on two sides.

The platform has an extension which converts it into a convenient stage. It is built high and the wainscoting along its side lifts out to disclose that the floor underneath is on heavy castors and can be rolled out in two sections. On these the chairs are then pushed back in place and the Bible school's main auditorium becomes a gymnasium. Here during the week basket-ball, volley-ball, indoor baseball, and other sports are carried on from four until ten-thirty under competent volunteer direction. No games that call for individual skill are encouraged. The work has been accomplished by the spirit of team play, and the very games that are played are calculated to foster that spirit. How well this has worked out was shown toward the end of the boys' church league basket-ball season. This church has two teams entered in
the league which happened to be running nip and tuck for first place. In a crucial game for Team A, the Team B lads, who would have gone into first place had the church team lost, cheered constantly for their rivals. Asked about it, one replied, "Shucks, it's our own church club."

Has it paid? The membership has grown to over 200, despite an unusual number of deaths and removals. The constituency is being gripped as never before and the church has reason to believe that the growth has just begun. More than 300 boys and girls of many denominations, including some Jews and Catholics, are being reached each week. But better than mere growth in numbers has come a 100 per cent increase in current expenses; a 400 per cent increase in benevolence offerings; church and communion attendances which have gone up half again as fast as the membership, and many each day. This is being accomplished on a budget of $3,200. An efficient financial system, a definite program for each organization, a working system of parish visitors, all help to make this possible.

Just to show how the enterprise works out in actual practice, this sample entry from the church record may be of interest.

February 23.—High-school boys' group under Mr. B, 3:00 to 4:00. Intermediate girls under Miss R, 4:20 to 5:40, basketball practice. 7:00 P.M., Boys' Club meeting, followed by a vocational talk on chemistry by Mr. C, of the Baker Chemical Co. 8:00 P.M., Bible school faculty meeting in the church. 8:15 P.M., Senior Girls defeat Y.W.C.A. at basketball 21-11. 9:00-10:30, Christian Endeavor play rehearsal.

And so it goes night after night and the Church on the Heights, as it calls itself, has been instrumental in energizing a number of the richer and larger congregations. The new building, including the ground bought for the playground, cost a little over $10,000. Such an investment and such work can be done by any congregation. The only distinctive asset which this church possesses is a large proportion of young people in its membership, among them college and normal-school students and graduates, many with training in athletic and social work. But all this would avail nothing were it not for the spirit of consecration which has determined in all humility that this church shall strive as fully as possible to work together with God in the answering of the Savior's prayer that the Kingdom may come on earth.
CURRENT OPINION

Nietzsche Rediscovered

In the Atlantic Monthly for March appears an article on Nietzsche which was found recently among the posthumous papers of the late Professor Royce. The view presented by this essay deals with the German philosopher, not as the producer of the present rigid Weltanschauung of Germany, but as the exponent of an individualism far different. The prime motive of his teaching is not sensualism, or love of self-indulgence, or pride, or self-centered narrowness. "If he is unpitiful, he is so, most of all, to himself. In seeking self-expression, mastery, might, he is seeking something above all internal, perfectly consistent with the utmost sensitiveness to the pathos of life and to the needs of humanity."

The doctrine of Nietzsche is not merely an individualism. It deals rather with the sacrifice of what is individually precious in order to discover the higher ideal. The will to power is not directed toward mere earthly despotism; it is really self-possession of a higher order. Endurance of suffering and sacrifice of sentiment can be carried to the most extreme lengths in order to win the higher selfhood. Nietzsche arrived intuitively at a conception whereby he saw a tendency of the universe precisely to repeat itself in long cycles in all its changes, conflicts, ideals, evolutionary processes, and individual occurrences. This predetermination of life's goal, though at times afflicting the philosopher with marked fear, finally affords him high joy in the acceptance of the future and in facing it out. Yet Nietzsche does not hold character as predetermined. For him the art of life is in "the struggle, the endeavor, the courage, and incidentally in the delightfulfulness of experience which enables the free soul in its best moments to take delight in the very tasks that its skepticism and its self-criticism seem to make so endless, and in one aspect so hopeless." It is inner power Nietzsche glorifies as he seeks the ideal self.

The Future Life

Is the conception of heaven to be taken seriously or to be cast aside as worthless? Such considerations lie behind an interesting article on "Heaven and Happiness" by Charles A. Bennett in the April issue of the Yale Review. The modern mind is turning away in dissatisfaction from the familiar representation of heaven. "We recoil before the thought of a final good unendingly possessed." In our attitude toward life generally, we dread finalities. The war in Europe has driven people from easy contentment into tragedy and heroic opportunity, into living dramatically. It is the removal of the attainment moment from heaven that has aroused current criticism.

A new formula for happiness has been hit upon. This finds joy in the effort. "To travel hopefully is a better thing than to arrive, and the true success is to labor"; this dictum of R. L. Stevenson, in his essay on "El Dorado," represents the unofficial philosophy of the average mind today. The "service" movement in religious circles embodies this idea. Since Luther's time Western peoples have looked askance at passivity and pure contemplation, and have found happiness rather in the consciousness of work well and faithfully done. The intrinsic worth of the present, today, as an end in itself and not as a mere means—this has affected modern thought in relation to future welfare, and effort is glorified rather than success.

In support of the work theory of happiness it may be urged: (1) common experience bears it out; (2) it makes a strong appeal to the dramatic in the human being; (3) it seems to contain sound sense in
stressing the place of the will. Objections to the theory are: (1) Effort is meaningless unless it be toward a goal. (2) A value dependent only on one's attitude regarding life is not faith-creating. The world of self-created values leaves no basis for preference and loses moral worth. (3) Mere change will not satisfy the demands of the human spirit. Heaven stands for a determinate end to effort by which to measure success. We must have it.

A Christian Fighting Man

The *South Atlantic Quarterly* in its first issue this year publishes a lecture on Stonewall Jackson, "The Christian Warrior," delivered by the southern orator, Judge Daniel Bedinger Lucas, of West Virginia, who died in 1909. The article breathes the spirit of a fighting religion. "Caesar was irreligious, if not an atheist; Alexander sacrilegious and superstitious; Napoleon a fatalist; Cromwell a fanatic—Jackson was simply a Christian. Alexander slept with Homer beneath his pillow; Napoleon, it is said, with Plutarch; but Jackson with the Bible, the word of the living God!"

Before Jackson's career as a general began his professorial reputation at West Point was anything but reassuring. He was "laborious, dull, unsympathetic, systematic, exact, and exacting." It was the war which changed this popular collegiate estimate of him and presented the martial genius and courageous Christian gentleman to the nation and to the world.

Jackson from the first had unshaken confidence in his own powers. This was genuine and grounded in faith toward God. Gradually this confidence communicated itself to his army associates, then to the administration, and finally to the nation at large. General Lee, commenting upon his death, said, "His spirit still lives and will inspire the whole army with his indomitable courage, and unshaken confidence in God as our hope and strength."

America to Other Eyes

Sir Edwin Pears in the *London Contemporary Review* for February, in an article on "The Impressions of a Recent Tour in America," gives an interesting sketch of life as he saw it when he visited the eastern section of the United States in October of last year to deliver a course of lectures at the Lowell Institute in Boston. Among other observations of Sir Edwin are some on the state of religion. The democratic spirit in ecclesiastical life made upon him a marked impression. He says in effect that here character and education rather than denominational affiliations are the criteria in measuring ministers of religion. It is difficult for an Englishman to realize the absolute equality existing between American churches. The Methodist Episcopal church is making the most rapid progress. The overemphasis on "emotionalism" of twenty years ago has given way before a sane control of such sentiment by denominational education in schools and colleges. The influence of general free thought in America has really occasioned no harm to Christianity, for the Americans have listened patiently, have accepted what was true in the large, and have remained attached to the great ethical principles embodied in Christianity. In America one sees Christianity in action.

After describing visits to various educational institutions of the eastern states the writer gives as his opinion that "there is no country in the world in which there is a more sane public tone, one that I would attribute largely to the high character of higher education and to the influence of the various Christian churches." It is the writer's view that the day of the church as a mere instrument for saving a man's soul from eternal punishment is rapidly passing and that "it is developing a worship of humanity and of service first which may well replace half the rubbish that has been taught in the narrowness of the ordinary
orthodox churches." With such a social gospel American churches are meeting the many problems of American life.

**Mysticism and the March of Events**

Another article in the *Contemporary Review* (London) for February will repay reading. It is on "The Place of Events in Religious Experience" and the writer is Rev. A. D. Martin. The mystical temper which revived in the years just prior to the war has because of the great struggle moved out into wider reaches. It is the object of the writer to set forth the force of events as interpretative of elementary human principles in order that the eternal things of the mystic viewpoint may be enriched.

1. The consensus of civilized religious opinion indicates a freedom of the human spirit from nature's despotism. In widely divergent religious systems there is the same ascent of the spirit past nature to God. Any diversity in religious beliefs, any uniqueness in spiritual experience is due, not so much to what is vaguely called "congenital differences of temperament" as to variation of world-contact. The outer world, the force of events, the dynamic of circumstances, impinges on no two minds alike. The physical universe and the course of so-called secular events largely color and determine spiritual life.

2. The conscience of man confirms the claims upon him of the exterior world. "Spirit in us has to reckon with the rights and functions of the flesh." The act of man is produced by the will in conjunction with circumstances. The value of a thought is discovered only as it is acted upon. The material world "stages our thoughts and reveals us to ourselves." Jesus found evil, defilement, to come not from the presence of evil thoughts so much as from their "procession into positive deeds." The moral ideal is spiritually born again through materialization.

3. The world must have some value for a moral Creator. A historical event is more than an expression of national hidden forces, it is an extension of them, an achievement of real life, a goal attained. "The Incarnation is God's supreme deed, His achievement, the point of mastery in the dawn of His Kingdom."

4. Mysticism truly guided into associated spiritual fellowship by a historical sense will give a proportioned knowledge of God. The church must administer time in the interests of eternity, enrich things of the spirit with those of sense.

**Private versus Public Conscience**

In the *North American Review* for March, an article entitled "Conscience and the Conscientious Objector," by Sidney Webb, will repay a careful reading. At present about a thousand objectors are in jail as a result of British grappling with this problem. It may be that the United States will have to face a similar situation. The difference between conscience, the intuitive moral judgment, and conscientious action must be sharply distinguished if any headway is to be made: (1) Conscience is as common to all men as is thought and as different in all—in range, intensity, and persistence. (2) The judgments of conscience are different in different countries, centuries, and people generally. (3) Education, health, social class, vocation, perhaps sex, create differences in the scope and content of conscience.

Concerning the origin and cause of conscience four hypotheses may be distinguished:

1. **Religious.**—Conscience as the direct message of God to the individual.

2. **Rationalist.**—Conscience as an attempt on the part of the individual in the light of reason to judge his life according to some accepted axiom, such as the Golden Rule, etc.
3. Sociological.—Conscience as unconscious reflection in the mind of the individual of the customs, laws, and conventions of the race.

4. Mystic.—Conscience as the outcome of force initiating, independently of ration-citation, moral judgments of supreme validity from which arise, through individual spiritual genius, new social organizations supremely valuable to the race.

Conscientious action is not the same thing as conscience, for it deals not so much with what is right in a general sense as with particular rules of conduct furnished by the law of the land, of the church, or by scientific calculation. When a man sets up his dissentient private judgment against the government, he is really opposed to himself as represented by those to whom he has intrusted state affairs. He should wait until election day and then square matters. When a man, by convincing moral insight, opposes the administration, the affair is more serious. There is one easy way for the state and that is to let the man alone as do certain Mexican Indian tribes. Yet many claims regarding the letting alone of the conscientious objector, as one having mystic inspirations of moral superiority, resemble strongly “primitive man’s bewildered adoration of the lunatic.” Another trouble is that the pretense to conscientious objection is easy to assume and hard to detect. A rough-and-ready test for the conscientious objector is to ask if the course of action dictated by conscience is in any way more pleasurable or advantageous than that to which conscientious objection is made. The idea of alternative service being provided for the objector is a useful one. If this form of alternative service, of marked utility to the community, entail real personal sacrifice, it will be of worth. “I can imagine quite good and useful results from a year’s service as a coalheaver by the Conscientious Objector in the Government Coal Mines set apart for that purpose.” The objector who refuses to obey the command of the state as such is an anarchist and should be given the opportunity of exile. In dealing with conscientious objecting the state must (1) allow everybody widest freedom of choice; (2) avoid wherever possible any infliction of martyrdom; and (3) offer objectors all sorts of alternatives. Such a policy calls for the highest statecraft.
THE CHURCH AND THE WORLD

MISSIONS

Missionary Program for South America

In the Missionary Review of the World, March, Samuel Guy Inman gives a splendid report of the findings of the Committee on Co-operation in Latin America. The deputation is the product of the Panama Congress and is composed of some twenty well-known Christian leaders, representing practically all the American mission boards doing work in South America. Conferences were held by the deputation in four of the largest centers of South America, namely, Lima, Santiago, Buenos Aires, and Rio de Janeiro. These conferences agreed on: (1) the need of a division of territorial responsibility; (2) a common name for the Evangelical Church; (3) a union of effort in the production of literature; (4) united effort in the education of a native ministry; (5) the appointment of permanent committees to continue the work begun by the conferences.

In addition to these pronouncements the deputation, under the chairmanship of A. W. Halsey, drew up a remarkable set of findings which mapped out a program for the whole continent. Dr. J. R. Mott says of them: "These findings constitute a remarkable statement. . . . I am constrained to regard what you have done as the finest example of this kind with which I am familiar." These findings report great unoccupied areas. They include the Republic of Ecuador, with a population of more than 1,500,000; the northern half of Peru, with a population of 2,000,000; the Argentine provinces of Misiones, Corrientes, and Entre Rios; the Republic of Paraguay, and a large portion of Brazil. There are other inadequately occupied areas, which include: the southern half of Peru, with a population of 2,000,000; the Republic of Chile, with 4,000,000 inhabitants; the southern half of Argentina, excepting Buenos Aires; and Uruguay, the most Latin of the South American republics. The deputation reports that a much larger program for the work already established must be provided. Numerous movements, such as education, politics, commerce, and racial reform, present wonderful opportunities, and "while in some places notable results have been attained, a hesitant policy by the boards, due to a lack of interest on the part of the home churches, the pathetically inadequate facilities for training a home ministry, a failure to impress the social message of the gospel, the lack of dignified and adequate church buildings, and too little cooperation among the various forces at work, are causing the forces to fail to enter in these great open doors as they should."

In all the countries where a substantial work exists there was a considerable sentiment favorable to the recognition of greater autonomy for the church in the field. Nevertheless, the report encourages efforts in the way of wisely considered direction. It was a strong conviction in the minds of the deputation that a trained, competent national ministry is one of the most urgent needs of the evangelical movement. A recommendation was made, therefore, that three institutions for the training of Christian workers be established at Lima, Peru, Santiago, Chile, and some Brazilian city, and an international union theological seminary be established at Montevideo to offer advanced standing on a footing equal to that afforded by the best theological seminaries of North America. The missionaries who are to work in South America should have a thorough technical equipment; they should be of
broad culture and accustomed to move in refined society and possessed of diplomatic temperament. In the recommendations respecting method the deputation urged that there be evangelistic and apologetic lectureships, individual evangelism, and institutional work. The importance of the Sunday school is emphasized and a suggestion is made that two additional secretaries be appointed to assist the general secretary.

The Mission Outlook

When so much of the results of culture and religion is being shattered the reports of progress on the mission fields are greeted with joy. A recent writer is accredited, by the editor of Missions, with the following glowing report:

In Korea there is an average of 3,000 converts a week; in China 7,000 students, scholars, and officials are enrolled in Bible classes; in Japan evangelism is winning thousands; in India the mass movement is enrolling 150,000 candidates for baptism, and whole villages are turning to Christ. Africa has single churches with memberships of 10,000, and even South America is showing signs of spiritual awakening. Almost as encouraging as the foregoing report is the point of emphasis which was made in the instructions recently given to outgoing missionaries of the Church Missionary Society. The great principle of co-operation which the military tactics of the war have forced to the attention of the world must henceforth be regarded as fundamental in the missionary enterprise. The missionaries were told:

the value of unity in diversity; the value of united enterprises, like the union language schools, the Madras Christian College for Women, and the union of Chinese medical missions to provide proper medical instruction for that republic—above all, the supreme need of an intimate spirit of brotherhood—is taught by the war. The importance of the indigenous church becoming self-propagating and the urgent need for equipping natives themselves as ministers and leaders in their own communities was illustrated by Britain's sending her armies to France, "not to deliver her, but to assist her deliver herself."

The missionaries were also reminded that one of the factors in deciding the issue of great missionary enterprise would be, as in the war, "first, a great and worthy cause; second, full and complete sacrifice for that cause; third, leadership that inspires confidence."

RELIgIOUS EDUCATION

The Rural Church

The frequency of the treatment of the rural church in current literature is indicative of the importance of the subject. Another aspect of the publicity which is being given to the rural church is that specialists in sociology are forcing upon the attention of church officials the urgency of the rural needs. For instance, William Herbert Stanley, field lecturer of Kansas Agricultural College, has written a lucid article in the Christian Work, March 10. It is obvious to him that the rural problem is being studied as never before. The literature of the last twenty-five years indicates that the life of the cities has had the bulk of attention, but following on the heels of this investigation of city life has come the realization that the fountain from which the saving stream of virile life in America flows to the cities is in the open country. While the pendulum has been swinging to its farthest reach in the direction of the city, a counter problem has developed in the rural communities which is as serious a menace to the final moral goal in our land as ever the rapid rise of the city constituted. Among the considerations to be taken account of in dealing with this neglected field the writer of the aforementioned article names four. In the first place, an entirely different attitude by denomina-
tional leaders and ministry toward the country pulpit is indispensable. Until a new attitude is reached it is out of the question to induce men of the right sort to go to the country pastorate and stay. So long as ministers of high quality refuse to remain with the rural problems we have not taken the first step in the direction of recovery. The consideration which is second in importance is a specially trained ministry for the country parish. This means that among other things the rural minister must be able to talk intelligently, even prophetically, upon any and all lines of thought that concern the farm life of the nation. The need of such equipment is pressed home when it is known that several of the great state agricultural schools have courses or rural ministers, and many of them hold summer schools for rural leaders. And, thirdly, longer pastorates than have prevailed in the past are required. No real and lasting success can be had in the rural field under a continuous stream of short pastorates. Nowhere is the cumulative power of a ministry so noticeable. And the man who recently said, “What I cannot do in a year I cannot do at all” was unfitted for the rural church, for country folk are slow to yield their confidences to a new man. The fourth requisite is the rapid development of the community-church idea. In the cities the churches are rapidly learning to cope with all the agencies of the situation in whatever social strata they have found themselves. Similar demands are now made of the rural church, and both church and minister must make good and prove themselves vital to the lives they seek to serve. In addition to these considerations Mr. Stanley urges a larger concert of action on the part of our working social forces.

The Child and the War

Many parents and teachers have been greatly exercised over the probable influence the war will have upon the children. The inference generally is that this “probable influence” is to be identified with the “militaristic spirit.” Influence the war will undoubtedly have upon the boys and girls; but of what kind will the influence be? It is not so certain that the only influence that will be brought to bear upon the children is the “militaristic spirit.” What about their growing sense of justice, of kinship with humanity in struggle, of the price of freedom? Well might those who have been intrusted with the guidance of boys and girls have concern for their welfare in these times of upheaval. It may be as important to understand that to keep the child in ignorance of the war is no guaranty that he will be protected against undesirable effects. “The boys of France,” says Agnes Repplier, in the Atlantic Monthly for March, have opened to the disabled soldiers the doors of the citadel where dwell secrets of childhood. A sense of comradeship is expressed in the round-eyed stare of the little boys, a dawning perception of the great sacrifice has stiffened their swaggering little bodies to attention. Even though incapable of fully appreciating its full meaning they are in communication with the pulsating soul of France as it is moving to a new height. In England Lloyd George has said: “The British Empire has invested thousands of her best lives to purchase future immunity for civilization, and the instrument is too high-priced to be thrown away.” The young eyes perceive in the object-lessons which surround them the cost and value of nationality. They are being molded by the austere hand of adversity into the material of which men are made. In Belgium the children share in the martyrdom of their parents, but in every little wasted body the soul survives. It remains today, as in the past, that suffering is not all loss; there are some compensations. In the child life of France, Belgium, and England there is being welded a source of fidelity such as
dies in the atmosphere of indifference. Rather than try to devise some scheme for keeping the child ignorant of the world’s struggle, is it not more desirable that he should be rightly informed in proportion to his understanding of the world’s sorrows and wrongs, and so be led to his kinship with humanity? Such is the view of Agnes Repplier. She would not bruise his soul as her soul has been bruised, but she yearns to save him from that callous content which is alien to his immaturity, and which men have raised to the rank of a virtue. She says that the little American is a son of the sorrowing earth, and we ought not to try to make him believe otherwise. The American child who does not know the tale of Belgium’s heroism and of Belgium’s wrongs has been denied the greatest lesson the living world can teach. “The moral triumph of Belgium,” says Cardinal Mercier, “is an ever-memorable fact for history and civilization.” Upon the understanding of such moral triumph, when linked to material defeat, depends our clearness of vision and our sureness of touch.

Jewish Religion at the State University

Religious Education for February contains a restrained and well-presented advocacy on behalf of Jewish religion in the state universities. Rabbi Abram Simon, the writer of the article, holds a very creditable view of the American universities. He frankly says that the old scandal that the university was a hotbed of atheism, irreligious, and finely-spun theories has been buried, and today the universities are laboratories of citizenship on the highest plane of scholarship, freedom, and truth. As the universities have “opened their windows upon life” the conviction has been deepened that education is larger than instruction, and training is more vital than knowledge; also that no idealism should be alien. The reaction of this deepened conviction has been in the right direction as respects the attitude of the universities toward religion, and now many of them have found a place in their curriculum for a study of religion and the Bible. This is a step in the right direction, but a step only. The writer has hitched his wagon to a star, and that is the hope that the next move of the state universities will be to include in their curricula provisions whereby academic credit will be given for Jewish religion, Jewish history, and Jewish apologetics, when scientifically pursued in other schools of recognized standing. He thinks that we ought to standardize all worthy human cultures and noble aspirations of men as of equal educational importance. The Jewish Chautauqua Society has proved itself to be a fluid university for popularizing Jewish history and learning. The purpose of this Society has been educational and never propagandistic. It cherishes the hope that from the unprejudiced standpoint the goal of good-will will be easier of attainment; and it cherishes the conviction that the teachers who know and are tolerant are the best molders of the impressionable mind of childhood. Rabbi Abram Simon cherishes the belief that students are keenly interested in the Jewish religion, both historical Judaism and modern reform Judaism. This belief, he says, is the outcome of interest shown by students on the two occasions when he delivered lectures on Jewish education and Jewish history before students of the University of Virginia Summer Assembly.
Some Church Statistics for 1916

The Christian Work, March 3, has compiled some interesting statistics, based on the Yearbook of the Federal Council of the Churches of Christ in America for 1917. The religious bodies, including Catholic, Protestant, and Eastern Orthodox, had in 1916 an aggregate of over 40,000,000 communicants. The net increase of the year was 747,000, or 204,000 more than the increase of 1915. In 1890 the total religious strength was 20,618,000, so that in the twenty-six years following the net increase has been 19,399,000, or 94 per cent, while the gain of the population of the country has been about 61 per cent. During the year 1916 the gains of the Protestant bodies were more than double the gains of the Roman Catholic body, the former having added some 500,000 and the latter about 216,000 members. Among the Protestant bodies, 136,000 are accredited to the Methodists, 132,000 to the Baptists, and 79,000 to the Presbyterian and Reformed groups. The Episcopal church had a gain of 27,000, and the Lutheran bodies a gain of 20,000. Owing to an extraordinary revision the returns of the Disciples of Christ show a loss of about 185,000. The thirty constituent bodies of the Federal Council report a total of 17,996,000 communicants, a gain in 1916 of about 254,000.

The National Temperance Society Unites with the Federal Council of the Churches of Christ in America

The National Temperance Society, which is one of the oldest organizations of its kind in the United States, is henceforth to act in conjunction with the Commission on Temperance appointed by the Federal Council of the Churches of Christ in America. This move toward centralization is in accord with the movements which seem to be more or less common to denominational organization. The Congregationalists, Methodists, and Baptists have initiated a movement to consolidate their church organizations. The Presbyterian, March 23, has announced that an overture is about to be made to the General Assembly for the consolidation of the Boards of Home Missions and Freedmen. In the same number of the Presbyterian a still more ambitious scheme is recommended, namely, a consolidation of the Boards of Home Missions, Church Erection, Freedmen, and the missionary part of the Board of Publication and Sabbath-school Work. All of which goes to show that efficiency in church organization is increasingly becoming a matter of actuality as well as of theory.

The Religious Social Engineer

In recent years much emphasis has been placed on the technology of social service. Many wholesome contributions have been made to the literature of the subject. Among those of large practical value, especially on the religious side, is The Social Engineer by Edwin L. Earp, professor of Christian sociology, Drew Theological Seminary. Much of what he says is very suggestive for those who appreciate the need of church efficiency. It is held that on its ethical side the present-day movement for social service does not differ very much in aim from other religious movements. It does differ vitally in points of emphasis and methods. Furthermore, the salvation of the social order depends very much on the efficiency with which the church does its work. To this end every minister must be as far as possible an efficient social worker. But he must have also more and more both the advice and the assistance of a skilled expert who may be designated the social engineer. This specialist is to be the organizer and the director of the social
machinery of the community, or the church.

There is much machinery, there are many workers, there is considerable knowledge of the forces available for achievement; but the one great need is someone who can keep others at work with the machinery, who can evaluate all of the forces and interests involved, and who can relate them without social friction. In industry, in religion, in philanthropy, in medical practice, and in the ever-increasing fields of charities and corrections, social service has taken on multiplied technical forms. Modern industry requires the services of a practical engineer. A great construction company may need men who can manage the technique of planning a structure and of judging materials. It must have also a practical engineer who can keep men at work in the right place and at the right time. There are in the church some good leaders who know the technique of organization. There are others who are able and willing to finance church enterprises. But we lack the practical social engineer who can organize and keep at work the whole constituency of the church.

This new type of minister or social worker must be developed for the needs of the whole community. He must be expert in relating men and women of the church and the community to civic life. There must be another for the Sunday school, another for the country problem, another for the foreign problems of the community. For such a work those are needed who are seeking, not a place of honor as is the case too often, but a place to serve. They must know the value of social machinery, must know how to run it, and withal must have a will to stay at the task.

The Minister's Pension Fund of the Episcopal Church

Under the direction of William Lawrence, of the Protestant Episcopal diocese of Massachusetts, $6,500,000 have been subscribed for accrued liabilities to the clergy of the Episcopal church. The old idea of a pension fund which connotes charity has been left behind, and the payments really will be instalments on a deferred salary. The campaign has been under way for fifteen months. The sum pledged has reached $6,500,000. The clergy provided for number 5,800. The present average salary is $1,200. The minimum retiring annuity will be $600, the minimum disability annuity, $600, the widow's minimum annuity, $300.

It is only fair to say that that "financial feat" was not limited to fifteen months of activity. Six years ago a thorough investigation of the clergy was started, and the plans of the pension fund have been based on the findings of that investigation, which provided data respecting 74 per cent of the clergy. Owing to the influence of the impressive facts as to underpayment and distress in old age, counsel was taken with the best expert advisers on pension systems, including President Pritchett, of the Carnegie Foundation, and a questionnaire was prepared covering fully the whole problem of clerical income, expenditure, domestic obligations, etc. The best actuaries of the government at Washington and of the large insurance companies in New York were employed to work out the plan of pensioning. It was early recognized that this was of vital concern to the success of the undertaking, for the civil pension systems of New York City have broken down, and the Carnegie Foundation has already had to revise its basis of operation. The fund has now been voluntarily placed under the supervision of the officials of the Insurance Department of New York state. The fund has been raised with a cost of only 1.75 per cent, and even this sum for overhead charges will be covered by special subscriptions; so that literally the fund starts off with a capital of $6,500,000. Provision has been made for the future. Hereafter when a parish pays its
rector a salary it will pay to a central fund an additional amount of 7.5 per cent which, held at interest, will produce an annuity at a given age, the same amounting to 1.25 per cent of the average salary of the man multiplied by the number of years of service. No annuity will be less than $600, and no annuity will amount to more than 50 per cent of the average annual salary received in one or many parishes. Bishop Lawrence thinks that this pension plan is "the best yet devised for any group of men in the United States or any other country." And George Perry Morris, writing on the subject in the Congregationalist, March 15, says: "The charity plea is worked out; and any system that does not include the accrued liabilities detail and provide for it in advance is bound to collapse sooner or later."

Prohibition in England

The British Weekly, February 15, has an article by Principal James Denney which reflects the working of the English mind with respect to prohibition. Since the war broke out a Central Control Board has been appointed for the specific business of guarding the output of munitions against the inroads of the liquor habit. The appointment of this board is evidence that the government recognized that liquor was interfering largely and dangerously with the production of munitions. On the other hand, the fact that the board was granted only restricted powers while, of its own will, the board has not exercised to the full the powers given it, has rendered the Central Board of Control inadequate for the emergency. Dr. Denney draws attention to the motive which has led to government interference with the liquor trade. Lord Davenport, he says, is almost painfully anxious that no one should regard the cutting of 50 per cent of the nation's beer as a measure of temperance or social reform. This partial prohibition has not been granted out of concern for the submarines. In view of the efficiency motive Dr. Denney recalls the recent campaign to urge saving on the part of the people, when "all the greater and lesser lights shone or twinkled over the national firmament." This saving propaganda was instituted because it was believed that saving was the most urgent need of the hour. Dr. Denney affirms that if saving is the most urgent need of the hour, the most obvious, straightforward, and unquestionable way to save is to shut the "public-house." But, while Dr. Denney believes that efficiency in the national emergency is sufficient to warrant prohibition, he does not think that this motive will carry it through. He thinks that the apathy on the part of those who are guided by this motive is abundant proof that something more is needed. The action which prohibition requires cannot be commanded except by motives which came from the mental world. The writer thinks that England is on trial inasmuch as the liquor trade is seen to imperil the nation's life. The peril of liquor to the material interest is serious, but the real trial is in the sphere of the spiritual. He puts the question thus: "Can we find, in the situation to which our eyes have at last been opened, the moral sense and the mental nerve to do what the will of God and the interest of humanity so urgently demand?" The seriousness with which Dr. Denney wrestles with prohibition is indicated by his statement: "No victory over the Germans, even if victory were possible, could compensate for a defeat in which the nation betrayed itself anew to its most cruel and treacherous foe."

The Church and Social Service

In this era of significant transitions there is much confusion as to what is the real function of the church in social service, and along with this the question of the relation of personal religion and social work. Not long ago in an article in the Methodist Review,
Charles A. Ellwood, professor of sociology, University of Missouri, had some things to say that have a vital bearing here.

According to Jesus service to God can consist only in service to humanity. The burden of his message was social. His vision was of a redeemed humanity, a "Kingdom of God." In its redemptive note we find the really distinctive thing about Christianity. It stands for the redemption of the whole man and of all men. Man is both body and soul. His life is a unit. Certainly the church must see that men have proper food and clothing, proper sanitation and medical service, just wages and favorable conditions under which to work. Jesus did not disregard the importance of the material conditions of life. Humanitarian work must be done and every church should be engaged in some form of it. It is not necessary that all such work done by the church shall be done through agencies controlled by the church. If the aims and the methods are right the church can co-operate with any existing philanthropic agency. In fact churches must co-operate with one another first, and then co-operate with other forces to effect an end community-wide in scope.

But the church is more than a philanthropic institution. Ministering to human needs on the material side is but the beginning of humanitarianism if we accept the content of Jesus' teaching. The highest end in religious and social effort is personal character. This can be effected, not by ministering in material things alone, but by ministering to the spirit of man. The bestowal of food and clothing and the like may be at times the surest indirect way of reaching the higher spiritual needs, yet the church must keep in mind that the significance of ministering in the realm of temporal and physical things is found entirely in its bearing on spiritual ends and spiritual welfare. All of the social-service work of the church should aim ultimately at spiritual results. Only that should be undertaken which is related directly or indirectly to meeting the needs of the spirit. The attainment of sound personal character is the chief end, and in personal character spirit is always the supreme factor.

The social work of the church is redemptive. It should be so in all the things that affect life. It includes the redemption of material conditions. This the church should emphasize more and more. But this is not all. Social service means also to spread knowledge, to propagate right ideals, and to develop character. If all possible favorable physical conditions be established in a community, what will it amount to if vice and crime and low ideals of life run riot among the masses? The germs of typhoid and tuberculosis are deadly, but the germs of sin and vice and crime are more deadly. In the efficient church social-welfare work must include within its scope the morals and the ideals of the people. Right, decent, efficient living comes, not through easy environment, but through right ideals and right desires. The social leadership needed today is leadership in ideals. Unless this work is done by the church, then social work will be a failure in our civilization. This leadership in ideals can be realized most surely by the "preaching of the gospel." In the life and the teaching of Jesus is the power sufficient to redeem both the individual and the community.
BOOK NOTICES


This little book upon the Psalter is an example of a kind of work for which there is great need. It is a publication of the Latin text of the Psalter used by Saint Hilary of Poitiers. This text gives us practically the full text of fifty-five psalms. In addition to this there are fragments of many others. Only twenty-nine psalms are without representation in this volume. The total amounts to about two-fifths of the Psalter. Monsieur Jeannotte's work consisted in gathering up from the writings of Saint Hilary all his citations of the text of the Psalter, and out of that reorganizing Saint Hilary's Psalter. This is a kind of work calling for great patience and keen discrimination. For example, in such work it is necessary to decide such questions as these: Is the text in question cited loosely or exactly? Is it cited from manuscript or from memory? Of the various editions of Saint Hilary's work, which best represent Saint Hilary, that is to say, come nearest to producing what Saint Hilary actually said? This involves comparison of text with text, and edition with edition, on a most elaborate scale. Behind all this lies the further question as to what Psalter was used by Saint Hilary. Monsieur Jeannotte comes to the conclusion that it was the old Latin Psalter which was read in Gaul in the middle of the fourth century. The importance of this text lies chiefly in the realm of textual criticism. The old Latin text, as that text which preceded Jerome's Vulgate edition is called, was made directly from the Greek. It therefore constituted a first-hand witness as to what the pre-Vulgate Greek text was. Every bit of available testimony bearing upon this problem is of great value, and workers who make such testimony accessible to scholars in general are deserving of great credit and much thanks. Monsieur Jeannotte, a good Catholic priest, has spared no pains in the preparation of this piece of work, and seems to have possessed adequate equipment for his task. His book will therefore be of great value to students of the Greek and Hebrew text of the Psalter.


Messrs. W. O. E. Oesterley and G. H. Box have conceived the plan of publishing a series to be known as "Translations of Early Documents." The documents in question are such as are held to be important for the study of Christian religions. The volume before us is the second of the first series. It gives us a very brief introduction to the Wisdom of Sirach, more commonly known as Ecclesiasticus, a new translation of the text, an accompanying analysis of the book into its main sections with titles attached, and very brief notes chiefly of a textual character. The value of the book lies chiefly in its translation. The Revised Version was made before the discovery of a large part of the original Hebrew text. This translation is based upon that text, and as far as it goes is a great step in advance.

The following slips have been noticed in looking through the work: On p. 31, vs. 8, change they to thou. On p. 32, vs. 17, change help to keep. On p. 33, vs. 9, change goest to go. The Book of Ecclesiasticus ought to be far better known than it is by English readers, and this translation should do much to make it familiar. The series of which this is a part is destined to be one of very great use to students of the New Testament.


It is always worth while to meet an old book in a new form. Professor McFadyen has presented to us our old friend the Book of Psalms in a new translation and in poetical arrangement. The psalms are divided into lines and strophes as they ought to be. The translation is based in part upon an emended text. There has been no attempt apparently at the establishment of a final text, but only an endeavor to obtain sense out of passages that, as they stand in the Hebrew, are unintelligible. It will profit any lover of the psalms to read them through in this new form.

The new phraseology will suggest many ideas which the old familiar phraseology failed to convey. Take for example such a passage as the nineteenth psalm, the first verse:

"Lord, Thou has been a home to us"
"One generation after another."
"Before the mountains were born,"
"Or the earth and the world were brought forth,"
"From everlasting to everlasting"
"Art thou, O God."

On the other hand, such a rendering as that of Psalm 73:17 is not so happy, namely, "Till I entered the holy world of God." The Hebrew word there is obscure, but "holy world" seems to be a long way from the thought it suggests. Again in Psalm 66:19, "my loud prayer" is not a happy rendering of the Hebrew "the
sound of my prayer." But Psalm 41:6 gives us a new point of view and a faithful rendering in the phrase "his words ring hollow."

The spelling "Jehovah" is retained for the divine name in those passages in which the "original Yahweh stood side by side with the proper word for Lord." Elsewhere "Lord" is substituted for it. Usually where the text has been changed note is taken of it and a brief explanation furnished in a series of notes at the end of the book. At times, however, changes are made without such notation being supplied. For example, in Psalm 59:5 the phrase "O Jehovah God of hosts" is printed without "God." In Psalm 69:6 "God" is substituted for "Jehovah."

It is not expected that this book will satisfy everybody. Some will resent every change from the familiar form, and others will feel that the variation from the traditional is not great enough; but on the whole the volume is a welcome attempt to make the psalms more intelligible to those who read them.


The advance of general Old Testament scholarship since the publication of Dr. A. B. Davidson's commentary on Ezekiel in 1893, and in particular the study devoted to this prophet's work, have necessitated a revision of the volume to bring it abreast of present-day thought. Yet Dr. Streane has so conducted this task that while having regard to the purposes of the revision, he still retains essentially Dr. Davidson's work.

The principal alteration effected in the body of the original commentary has been a not infrequent abbreviation, resulting in greater conciseness. Again and again the reviser has selected from a paragraph but one sentence or two giving the gist of the entire discussion, and has deleted the remainder. This constant effort toward brevity has manifested itself often in even trifling details of abbreviation. However, the tendency has not been exercised with unrestricted liberty to produce a mere abridgment; the changes are not obstructive and really are but slight in proportion to the whole body of the commentary; Dr. Davidson still speaks to us in practically the same words as before.

Another trifling change has been that occasioned by the substitution of the Revised Version for the older text employed in the original work. Obviously this has occasioned alterations in the notes, though, indeed, much less than might be supposed.

Dr. Streane's positive contribution consists of a useful bibliography, a convenient little chronological table, and, throughout the body of the book, numerous notes inserted or appended, and distinguished from Dr. Davidson's work by being inclosed in square brackets. Those inserted are usually some additional
thought added to the interpretation given, not a few detailing rabbinical views on the several points, a feature of no critical value, but yet lending some small measure of interest. A far larger class are the appended footnotes which, in the main, comprise citations of views different from and later than Dr. Davidson's. By this device the reviser has succeeded in very short space in bringing the commentary abreast of the findings of modern scholarship.

Yet while these modernizing features are of considerable worth, one cannot avoid some little sense of disappointment with the general effect of the work. Possibly there are defects unavoidable in a revision that would at all respect the work of the original author, but none the less one wishes the task might have been accomplished in such a way as to measurably, at least, surmount these weaknesses. Dr. Streane's notes, while sometimes differing from views taken account of and even occasionally daring to cast doubt upon Dr. Davidson's, yet on the whole are of a colorless, neutral quality. Too often they but relate different opinions that are held, without any hint of the reason for them, or suggestion as to which may be preferable: merely, here are the views and here are the names and you take your choice by which ever name sounds best to you. When the revised work is summarized, it reduces to this: As far as any real critical value is concerned it is yet Dr. Davidson's commentary quite unaltered, but annotated with a spicing of citations of modern views.

Still more, however, are we disappointed that the reviser has in such large measure failed to take adequate cognizance of that department of the study where these twenty-three years have meant progress of textual criticism. It is regrettable that he has seen fit to treat with such respect the accepted text, where a little freedom of emendation so often yields such excellent results. True, he sometimes notes some small emendation by modern scholars, but in cases of greater corruption where a considerable passage is meaningless, he still gives his tacit consent to Dr. Davidson's laborious and futile effort to construe some faint glimmering of sense out of a mere collocation of words in which, clearly, no sense exists. A striking example of this is 21:10b.

However, after all is said we must confess Dr. Streane's annotations have lent the volume some added value for present-day use.

The Modern Man Facing the Old Problems.


From the title one would expect this to be a serious grappling with the old moral and vital problems by the modern man. Undoubtedly the author means it to be so. But he reveals his method as follows: "In this series of discussions, the studied aim has been to unfold every thought from a biblical and therefore from an authoritative basis" (p. 7). When such diverse problems as "Time and Eternity," "The Reign of Law," "The Will as a Factor in Determining Destiny," and "The Ministry of Angels" are discussed according to this method it is difficult to see how the really "modern" man will follow the author far. A significant illustration of Dr. Archibald's method is chap. v, "Cornelian Inquiries as to the Great Essential." What the writer is seeking to do is to define the essentials of true living. This was evidently a sermon originally; it has lost its text but not its tang. It begins with Cornelius of Caesarea, whose name suggests a carnelian (but the spelling cornelian is allowable) or sardius; this further suggests "various Cornelians," like Publius Cornelius Scipio Africanus Major, Cornelius the mother of the Gracchi (an "ancestress" of Cornelius of Caesarea), "the two Cornelian brothers" (the Gracchi), and Lucius Cornelius Sylla. On this curious string Dr. Archibald hangs five assorted virtues, all of which are excellent and may be suggested legitimately enough by these different "Cornelians." Dr. Archibald is confident that embryonic changes "necessitate the bringing in of the divine agency" (p. 26). Again, "None but He could create the little ants, which with waving antennae meet and hold evident communications with one another." But this is dogmatic affirmation, not facing the problem in the way a modern man is taught to face it.


Dr. Law publishes seventeen sermons in this volume, which is dedicated to his three soldier sons, and bears the distinct mark of the conditions of war, under which many of the sermons were preached. The final sermon gives the title to the volume. The subjects that Dr. Law handles are generally concerned with the fundamental problems of the religious life. The small and transient interests of religion are not treated here. The preacher makes no studied effort at oratory. He thinks earnestly and deeply, and his material commands respect by its intellectual worth. His eloquence lies in the deep feeling and the restrained passion of his thought and utterance. An example of this is the following sentence: "To realize that no man can really hurt you—but hurt your soul—unless he can make you hate him, that is self-respect and self-vindication. It is moral sovereignty." Such a sentence bites with the force of clear and earnest thinking. No reinforcement of the orator's skill will essentially increase the power of this kind of preaching. It does not stir one up to a sudden "flood" of...
feeling, but it lays hold on the deepest springs of thought and resolution. It represents the permanent force of the pulpit at its best.


Seldom can the abused word "brilliant" be correctly applied to a living preacher; but in the case of Dr. Shannon, pastor of the Reformed Church-on-the-Heights, Brooklyn, New York, no other term is appropriate. He is radiant and glittering and surprising and illuminating. This sentence catches his eye: "The universe, vast and deep and broad and high, is a handful of dust which God enchants." In a moment he is busy with his wand; and we discover the divine movements at the center of the universe as we never dreamed that they were implicit there. These sermons cannot be measured by the ordinary yardstick; they can hardly be criticized; it is better to enjoy them. But let no preacher try to imitate them. They are in a class by themselves and the product of a unique mind. Since Phillips Brooks preached on "The Light of the World" it has seemed as if there were little that could be spoken on that subject that would have original value. But Dr. Shannon preaches on the same text and his sermon stands out with an individual character. He describes much of our modern pessimism as "the mere noise of brains in the throes of thought-friction" (p. 46). Here is a picture of the earth's wealth: "Untold ages ago God filled our world-cellar with coal, and every lump taken out of it is a clot of the sun's blood turned black." He speaks of the spring verdure thus: "Every sprig of grass that has climbed out of its tiny grave and become an emerald string for the south wind to finger a resurrection melody on." Of Christ he says: "Verily, he is the Saviour of the men-who-can't that they may become the men-who-can." Dr. Shannon's diction has wide range and startling novelty; he note "sheaved," "worthful," "back bonelessly," "gawk," "plangent," among many other unusual terms. These sermons are not mere brilliant addresses; this is preaching of the most genuine and effective kind, at least for the congregations that are fortunate enough to hear Dr. Shannon.


Dr. Newton's call to the City Temple, London, from his pastorate in Cedar Rapids, Iowa, has called general attention to him as a preacher. This volume contains fifteen sermons, eleven of which were preached at the City Temple while he was visiting there, before his final call and acceptance. The remaining sermons were delivered in America. The dominant note in the sermons preached in England is Christian good-will. The subjects are concerned with the Christian life and doctrine in their general relations, emphasizing the fundamental problems of God and the relations of men to Christ. One feels the influence of the platform in this preaching; the congregation is before us as we read, and we are aware that Dr. Newton is seeking to impress his truth by his skill as speaker as well as by his accuracy as thinker. This is right. The sermon is not designed to be read, but to be heard. But Dr. Newton is often careless in his workmanship. We do not think "makes plea" well chosen (p. 25). The words "setting himself" are obscure (p. 52). "Bernard of Assisi" is more accurately known as Bernard of Quintavalle (p. 88). Undoubtedly the word printed "treaties" should be "treatises" (p. 90). Certainly quotation marks ought not to be set around these words, as they are on p. 197: "And by the vision splendid, We are on our way attended."

Dr. Newton has a message for the age. It is strongly put, but there are too many blemishes in its form.


Professor Hayes of Garrett Biblical Institute furnishes this volume in a "Biblical Introduction Series" issued by the publishing house of the Methodist Episcopal church. The book contains a sketch of the apostle Paul and a general chapter on the epistles as a whole. These are followed by a detailed discussion of the character and contents of I and II Thessalonians, I and II Corinthians, Galatians, Romans, Philippians, Colossians, Ephesians, Philippians, and the Pastoral Epistles in this order. A "Closing Word" appeals for the study of the Pauline epistles and hints at a volume on John, which we suspect to be forthcoming from the studies of the author. The outstanding characteristic of this book is its interesting presentation of the material. The style is fluent and clear. The pages are generally free from technical terms (p. 470 is an exception). The writer is quite in love with his subject and presents it ardently. For the reader without technical training this volume will serve as a delightful and informing introduction to this section of the New Testament literature. But it will not give the most modern point of view. Turn, for example, to the treatment of the Pastoral Epistles. Professor Hayes holds that Paul was "liberated from the Roman imprisonment of which we read in the Book of Acts" and enjoyed another period of missionary activity; the "Pastoral Epistles are genuine"; I Timothy and Titus were written from some place in Asia Minor or Macedonia.
in 67 A.D., and II Timothy from Rome in 68 A.D. There is a strong Methodist Episcopal flavor in the style; for example: "Timothy is Paul's son and the Ephesian district superintendent. Paul writes now to the boy and now to the budding bishop" (p. 472). The bibliography is excellent and the indexes are full. The citations from the literature on the subject are judiciously made. No better presentation of the conservative view of the Pauline literature is at hand.


This little volume of essays on the religious life by the Professor of Philosophy in Haverford College has significance entirely out of proportion to its modest size. The table of contents shows six chapters, as follows: "The Inner Way," "The Kingdom within the Soul," "Some Prophets of the Inner Way," "The Way of Experience," "A Fundamental Spiritual Outlook," and "What Does Religious Experience Tell Us about God?" But this poorly indicates the wealth of insight, the fertility of suggestion, and the practical counsel contained in the book. The writer of this review has read every line in this volume with an increasing sense of obligation to the writer and closed the last chapter with a fresh hold on the certainties of the spiritual life. The fifth chapter, "A Fundamental Spiritual Outlook," is a statement of a valid view of life for today, which students, ministers, and thoughtful people of every kind ought to read and reflect upon. We are witnessing a revival of mysticism. It is the inevitable swing of the pendulum from the crass materialism of the immediate past. Professor Jones is a "practical mystic" of the finest type. He leaves us with a new confidence in the reality and nearness of God; and, in order to gain this, it has not been necessary to flee to a cave, wear a hair shirt, or waste away under vigils and scourgings. Professor Jones helps us escape the false "either-or" dilemma (p. 83); he plants our feet on earth while he lets us discern new stars in the sky. The book is of convenient size and well printed (although a rebellious comma slipped into the wrong place on p. 112, line 10). This book may profitably be used for the devotional hour.


The author does well to encourage people to face religious questions with all honesty; but, for many thoughtful people at least, he will fail to show the way out of difficulties because of the ease with which he makes his basal assumptions, e.g., about God, the Bible, Jesus, and the nature of religion. Is Dr. Darling quite fair to other religions? Does he not know that scholarship has long since pointed out the inadequacy of the older arguments, and substituted much better ones, for believing in God and for the large place of the Bible and Jesus in everyday life?


Although the theme is a familiar one, the author has produced a new piece of investigation based upon the original sources of information. His point of departure is that of Roman rather than of Hebrew legal procedure. In fact, he regards the proceedings in Pilate's court as the only real trial to which Jesus was subjected; the hearing before the Sanhedrin having been nothing else than grand-jury proceedings. This conclusion rests upon the affirmation that the Jewish courts had no authority in criminal cases after Judea became a Roman province. Jesus had been arrested by the Jewish police about midnight and brought before the Sanhedrin early in the morning. The outcome of this hearing was a decision to arraign him before Pilate on a charge of false prophecy and treason against the Roman Empire. After hearing the case Pilate had doubts about Jesus' guilt and urged his opponents to withdraw their accusation, but when they refused he condemned Jesus on the charge of treason. No violation of legal procedure is thought to have occurred at any stage in the proceedings. The arrest was not illegal; the hearing before the Sanhedrin was not illegal, because it was not a formal trial; and Pilate followed the customary form of procedure. He gave his verdict on the preponderance of the evidence presented.

Another noticeable feature of the book is its dating of events in the career of Jesus. Following the Gospel of John, Nisan 14 is fixed upon as the day of the crucifixion. As for the year, the commonly accepted date of 29 or 30 A.D. is rejected in favor of 33 A.D. The astronomical data are alleged to be such that in this period Nisan 14 cannot have fallen on Friday except in the year 33. Again, following the implications of John, the public activity of Jesus is made to extend over a period of approximately three years.

The volume is a distinct contribution to the subject, and especially valuable because of the author's careful treatment of Roman criminal procedure. His treatment of the gospel materials is less thorough, although he is familiar with the results of critical study and is in full sympathy with the critical method.
Nevertheless, his method of using the gospel data does not always commend itself. For example, sometimes he would make a "distinctively Roman touch" a criterion of a gospel writer's accuracy in reporting the trial of Jesus (pp. 255 f.); but may it not be that these realistic touches are due to experiences which Christians of a later generation in Gentile lands were undergoing at the time the gospels were written? Altogether too little account is taken of the situation in which the gospels were written, and perhaps the author is too ready to assume that conditions in Palestine would always conform exactly to regular Roman procedure in other provinces.


The first six chapters of this book remind the reader of the changes which, almost unnoticed, have come over the prayer habits of Christians during the past few decades. The rest of the book seems to be written more in the vein of the usual devotional treatise upon this great subject. The "man in the street" is asking questions about prayer which are not even hinted at in these sermons; and the careful Christian psychologist would hardly agree with many of the conclusions here advanced, especially on such subjects as: "answers to prayer," "intercessory prayer," "prayer for healing," and "the psychology of prayer." A book of this sort greatly limits its field of usefulness by failing to weigh the problems and the data from experience which fill so many recent books.


The author has put into this booklet of verse and story some of the choicest ethical and religious selections which pass current in oriental Buddhist circles today. While recognizing the fact that these passages are inadequate for the larger needs of our time, Mr. Saunders has handled them with sympathy and fairness. If all the oriental scriptures could be presented in such an attractive style as this, they would undoubtedly reach a much wider reading circle in America.


All of Mr. Martin's works are characterized by an attractive simplicity, clarity, and straightforwardness of thought. In his four previous books, dealing with the life of Jesus, the origin of Christianity, and the leaders and scriptures of the various great religions, the author has shown exceptional ability to appreciate the good qualities in the various faiths, and yet point out, in all fairness and kindness, the weak and outworn elements in each faith. In the present book Mr. Martin analyzes several of the leading theories of immortality which have been advanced among Christians, Spiritualists, Theosophists, and in the psychical research movement. From his own point of view none of these older theories is vitally sufficient for present-day consideration. He does, however, regard a personal future life as essential from an ethical point of view. Not that one cannot and ought not to be highly moral without such a hope; but that the very struggle for, and attainment of, character, and the development of an unselfish interest in others, opens up such vast reaches of possibility in man's life that the conviction of the necessary continuity of life becomes second nature to him; he cannot avoid it. Nothing less than an unlimited future of growth and service can possibly satisfy the divine craving which has been created within him by the very process of living thus unselfishly.


Dr. Snowden has here massed together, within a comparatively brief compass, most of the elementary facts which the average minister or layman needs to know concerning the psychology of religion. The book is exceptionally interesting, is simple and direct in style, abounds in concrete and well-chosen illustrations, and represents a high degree of scholarship. It is arranged for use as a classroom text. A wide-awake adult class could find here many stirring topics for discussion. The book is characterized throughout by a quiet dignity, a refinement of spirit, and a moral earnestness which should render this work unusually effective.
THE AMERICAN INSTITUTE OF SACRED LITERATURE

THE PSYCHOLOGY OF RELIGION
A PROFESSIONAL READING COURSE

Conducted by
PROFESSOR EDWARD S. AMES
University of Chicago

STUDY III
SPECIAL PROBLEMS

Required Books

Leuba, The Belief in God and Immortality.

Professor Coe is one of the best-known authorities in this field and in his book has presented the ripe fruits of many years of research. A sort of personal confession of faith in the preface will at once arrest attention. It will reassure many laymen and students new to this kind of study. The author says that to him the religious enterprise is the most important undertaking in life; he accepts the Christian faith; he is an active worker in a church. He thinks that it is an aid to investigation to look at religion from the inside, though he is careful to point out that he does not appeal to this experience as settling any question of psychology and finds himself especially on guard against giving these personal circumstances too much weight. The work is proof that it has been thought out in freedom from dogmatism, either of the religious or of the scientific kind. No religious experiences are considered as exempt from psychological investigation, either on account of their mysterious nature or because of their sanctity. Several of these more intimate and difficult subjects treated by Professor Coe will not be noted here, though his chapters on them should be read in connection with the same topics referred to in other studies in this course. His chapters on "Conversion," "The Subconscious," "Mysticism," and "Prayer" are of this number.

One of the very valuable and unique features of this work is the discussion of the writings of other authors in this field and the extensive lists of their books and articles compiled in a bibliography which includes practically all of the literature of the science to date. In the fourth chapter is given a definition of religion and a criticism and estimate of other conceptions. This definition is in functional and social terms, with an emphasis upon the importance of persons and personality which is evidently intended to differentiate the definition from earlier
ones very closely related to it. Two or three quotations will express the central idea of this view. "Wherever men intensely identify themselves with something as their very life, there you will almost certainly find 'religion' the descriptive term." In commenting on the definition of religion as the highest social values, he accepts it as his own, for he rightly interprets the author of that definition to mean in this statement that the highest social values are those which at any given time are felt to be the most intense and complete. He says: "If 'highest' refers, not to a specific set of standards, but to a law of social valuation in accordance with which men criticize and reconstruct their standards, then Ames's point of view is to this extent (but not further) identical with the one here suggested" (pp. 71 f.). It is possible that something is meant by "a law of social evolution" which would introduce radical differences in the interpretation, but that does not seem to be the intention of Professor Coe. He further states that religious values are not distinct from ethical or any other values. A working contrast for ordinary usage, which need not be taken too seriously, is that ethics "limits itself to the visible life of men, while religion goes on to raise the question of extending social relationships to the dead and divine beings."

The idea of God is interpreted first in terms of its genesis. In the early mythological representations of the gods, animals, men, processes in nature, and other influences are found to give form and content to the idea. This occurs largely in terms of emotional thinking which may be seen in certain of its features in the thoughts of childhood and in native adults. Such objects came into prominence through their connection with man's vital experiences, as when the animals were used for food or when springs furnished water for man and animal and vegetation. The idea of spirit is attributed to the impressions made by shadows, dreams, visions, and to whatever men felt in themselves when they were excited. Gods, as distinguished from the swarm of inferior and capricious, malignant spirits, came to represent the larger, more stable interests of society and were celebrated in the group ceremonials. Social organization is a determining condition for the emergence and development of the god-idea. "Monotheism cannot arise until there is a large political consciousness." Gods may be taken over and modified through conquest, migration, and gradual mingling of peoples. In deliberative groups the divine being no longer gives commands, but becomes a judge and an inspirer of questions. The highly personal deity is a late arrival because man is slow in attaining a high sense of personality. The humanizing of life and the increasing appreciation of justice and love between man and man have given rise to the doctrine that God is love. "A great love is the only conceivable mode of discovering the Christian God." The author expresses the following conviction with reference to the future of this idea: "The thought of God may, indeed, undergo yet many transformations, but in one form or another it will be continually renewed as an expression of the depth and the height of social experience and social aspiration."

A characteristic problem of Professor Coe's conception of religion is its dynamic and creative function (chapters xiii, xiv, xv). Contrary to older views, due in part to the Darwinian doctrine of evolution itself, he holds that human nature is not fixed and unchangeable, but that it is undergoing radical modifications in which religion plays no small part. "The religious experience itself is a revalu-
tion of values, a reconstruction of life's enterprise, a change in desire and in the ends of conduct.” The great prophets of the ethical type were the means of effecting such changes. They did not merely maintain existing standards. The sense of sin is cited as another illustration and the obverse of the prophetic spirit. It implies a higher ideal toward which the individual and society aspire. It is the recognition of the fact that human nature needs reconstruction.

This process of revaluation is at the same time a reorganization and reconstruction of reality. The discovery of values is not a copying, but a creation. “Like commerce, government, or education, religion is a process in which the real produces definition of itself.” In each case reality is modified in rethinking it. This is true, for example, of human personality. It was created in the discovery. In early society men were not persons as they are today. Instinctive affection and gregariousness are not sufficient to constitute personal relations as they have come to be understood. The sacredness of life, the rights of man, the immeasurable worth of the individual, were slow achievements, not yet wholly realized. Religions like Brahminism and Buddhism, which show a primitive lack of appreciation of the individual, are regarded as arrested in their development at that point. “Religion is the discovery of persons.” It is an expression of the developing sense of good-will and justice between man and man. It opposes a more ideal social order to the actual institutions of society. “It is the working out of some cosmic principle through our preferences.” This often gives men the feeling that they are the agents of a cause working through them. They may seem passive in the experience just as the scientist feels borne along by the development of his experiment. Socrates probably had a similar sense of an objective direction when in the midst of confusing discussion he would exclaim, “Let us follow the argument.” Religion is not then merely the static and conservative attitude toward established values. In its vital representatives, like the great prophets, it is self-critical and reconstructive. In religion, as in all other great concerns, old habits resist new ideas. “Science resists science just as religion resists religion.”

In discussing the future life this book applies the functional method and test. The development of the idea is sought in the history of man’s thought of himself. Many motives and beliefs are found entering into it. Instinctive fear of death and the sense of a double lingering around after a man has died do not mean that the doctrine of immortality has been achieved. In Israel and in Greece the underworld, the land of the shades, was a place “of feebleness and darkness.” The modern discovery of persons brings new questions and a new perspective concerning the whole matter. Three problems are treated by our author—namely, the value of psychical research, the desire for immortality, and the significance of that desire.

Scientific psychology has given little recognition to psychical research. This is thought to be due partly to the large emotional factor in such inquiries, springing from the desire for communion with the dead; partly to the impositions of mediums and “psychics.” But a more important fact is that the problem of establishing the reality of personality is, by the very conception of personality, not capable of being treated by laboratory experiment. The sense of living persons which we experience has been worked out through social relationships, and it is suggested that the most convincing proof that people live after death would be
to have them enter in some way into our social life and sustain with us our endeavor to realize further values of this kind.

In answer to the question whether men desire immortality it is surmised that many would not care for individual continuance, but would cling to personal-social relationships and would desire that great souls like Lincoln should persist. It is possible that the formulation of the problem and the pursuit of it may help to realize it. Devotion to social justice “may be a factor in a process whereby immortality, in the literal sense of indissoluble fellowship between persons, is being achieved.” This argument will be difficult for many to follow, and the outcome of the chapter will disappoint any who search here for final assertions concerning this sensitive hope of the older religious faith.

Professor Leuba’s Belief in God and Immortality deals with these two problems by a very different method. The first part, about half the book, is devoted to the history of the idea of the soul and immortality. The remainder is occupied with the tabulation and interpretation of the results of a statistical inquiry with reference to belief in God and immortality. The author advances a somewhat new view to the effect that there are two conceptions of immortality, one found in early primitive peoples, and the other among more modern societies. The earlier notion is not uniform or simple. A man may have many souls. A soul is not immaterial, but it may be small and changeable in its location in the body. It may leave the body temporarily. It may sometimes be seen, especially by certain persons, being identified with one's shadow or reflection in water. Often the breath is taken for the soul. The survival after death is attributed to it, but that does not mean that it is considered immortal. The state after death differs very little to the savage mind from ordinary life. The scene of activity may be in a distant country, but the manner of life is much the same. “The kings remain kings and the slaves, slaves.” There may be special abodes for different classes, for warriors, priests, women, and children.

An interesting distinction is made between the soul and the ghost. The latter has a separate origin and is more external. Survival belongs to the ghost. The idea of the ghost arises from several influences—from memory-images exteriorized, from the “sense of presence,” dreams, visions. Immortality is distinct from the primitive belief in survival and arises at the beginning of the historical period in the experience of the race. The older belief persisted side by side with the new doctrine in many peoples and for a long time. An interesting parallel is suggested between the appearance of romantic, platonic love and that of the new immortality. It appears in the thought of an eternal existence in which love, friendship, and justice shall be forever victorious. In the older Hebrew belief Sheol was a place of dread where the shades were forgotten by God. The development of the idea of immortality may be seen in the translation of men like Enoch and Elijah to the abode of God, in the messianic prophecies concerning the triumph of the nation, and, finally, in the establishment of individual relations with God which guaranteed perpetual life.

The philosophical attempts to substantiate the doctrine of immortality are reviewed and shown to be insufficient. Among these are the metaphysical arguments based upon the spiritual nature of all reality, or upon the simplicity of the soul, or upon an intelligent first cause, or upon inner experience. More recent
attempts to demonstrate immortality by direct sensory means have also proved futile. These are reviewed in terms of alleged physical manifestations such as those claimed by Eusapia Palladino, whose tricks were so completely exposed in New York in 1910; and psychical manifestations, accounts of which are given at length in the proceedings of the Society for Psychical Research; and alleged apparitions, including the resurrection of Christ. The attempts to prove immortality by methods of modern science remain inconclusive.

In the statistical investigation an attempt was made to get responses concerning belief in God and immortality from American students, scientists, historians, sociologists, and philosophers. The students in one college made returns with reference to immortality as follows: the believers in the Freshman class were 80 per cent; in the Sophomore class, 76 per cent; and in the Senior class, 70 per cent. The Juniors are regarded as exceptionally bright and independent and only 60 per cent of them were believers. It is the author's impression that normally the belief decreases with enlarging intelligence. A surprisingly large number in all classes could not assign any reason for their belief. It was also not expected that 35 per cent of the upperclassmen in a Christian college should be unable to profess belief, while a considerable additional number were indifferent to it. Among a thousand scientists the believers were about equal to the non-believers in immortality, but among the greater scientists of this number only 36.9 per cent were believers, while 59.3 per cent of the lesser scientists were believers. This supports the general conclusion that the belief lessens as intelligence and scientific training increase. The desire for immortality tends to disappear with the loss of belief in it, though in some cases those who no longer believe it would like to. The psychologists are the most skeptical of all the scientists, only 19.8 per cent being believers in immortality. The conclusion is drawn that "in the present phase of psychological science the greater one's knowledge of psychic life, the more difficult it is to retain the traditional belief in the continuation of personality after death." In every group the number of believers in immortality is larger than the number of believers in God. The philosophers were the most troublesome of those to whom the questions were sent, because they so generally had difficulty in understanding the questions and in formulating answers. Numerous charts are provided setting forth in a graphic manner the results of the inquiry. The situation revealed by this study seems to its author to demand a revision of public opinion regarding the prevalence and the future of the two cardinal beliefs of official Christianity, and shows the futility of the efforts of those who would meet the present religious crisis by devising a more efficient organization and co-operation of the churches."

The concluding part of this work is devoted to a discussion of the utility of these beliefs. It is only upon grounds of utility that they can be justified, and the author thinks that belief in immortality costs more than it is worth. He does not believe that utter pessimism and moral decay would follow the rejection of this idea. He holds that the knowledge and practice of the virtues do not have their original source in transcendental beliefs.

*The Psychology of Religious Sects* by H. C. McComas is a pioneer work in a very important direction. It would be too much to expect completeness or even a treatment commensurate with the title, but this work is suggestive and throws
light upon certain phases of a very large problem. The investigation starts from
results obtained in the laboratory with reference to the differences between varying
types of people. In the preface the problem and motive of the author are dis-
closed in this statement: "The differences which appear in the religious life of
different denominations have their only justification in the differences of human
dispositions and not in any divine preferences." He thinks that the heart of
sectarianism may be removed by acknowledging that these differences are matters
of individual tastes and temperaments.

The varieties of individuals are illustrated first by portraits which may be
taken as suggestive of the far more numerous and radical differences of brains and
nervous systems. The influence of environment is registered in the characteristics
of the mountaineer, the plainsman, the sailor, the farmer, and the merchant. The
daily occupation is stamped upon the mind and physique of each type. The
psychological laboratory has measured differences of reaction time, of elementary
forms of attention, and of some phases of habit and choice. In association tests
the conception of God shows the same variations of imagery and meaning. Racial
traits are strongly marked in the Germanic and Latin peoples, and are observable
in their music, literature, and philosophy. Investigation of individuals has shown
that the bases of religious belief are intellectual, customary, due to inertia, to spe-
cial needs, and to feeling.

In a chapter on "Sects" the author records his impression that religion is not
declining in the United States, but is numerically stronger than ever before. In
1850 there were 149 church members for every thousand persons. In 1906 there
were 391 for every thousand. But from 1890 to 1906 there were 41 new sects
organized. Among the causes cited for this great variety is immigration, involving
differences of nationality, language, forms of worship, systems of doctrine, and
social classes. Some sects have their inception in matters external to religion,
as in the case of American churches divided by the Civil War. A chapter on
"Natural Sects" follows an investigation which sought to characterize the traits
of Presbyterian, Methodist, Baptist, and Unitarian bodies. It was held that
the first was intellectual, the second marked by personal experience largely of the
emotional sort, the third by independency based on liberty of conscience, and the
fourth by cultural rationalism. The twelfth chapter is an attempt to describe
each of the important denominations according to its more conspicuous natural
traits. These descriptions are based on the history of the sect, the character of
its service, its creeds, activities, interests, and personnel. They are too brief and
sketchy to do justice to the great social groups under consideration, but they are
nevertheless suggestive and indicative of further needed studies of this kind.
Some attention is also given to the family resemblances, and a tabulation of the
denominations shows much overlapping in their common traits. Many "leveling
forces" are at work reducing the historical differences.

Books for Further Reading

The Ingersoll Lectures on Immortality. Drake, Problems of Religion.
THE PROBLEM OF SUFFERING IN THE OLD TESTAMENT

BY J. M. POWIS SMITH

AN OUTLINE BIBLE-STUDY COURSE

[Those who desire to conduct classes or to have this course in separate form can secure reprints from the American Institute of Sacred Literature, The University of Chicago, at twenty-five cents for the course of five months. Leaders of classes will also be provided with a series of programs and suggestions, as well as lists of reference books, upon reporting classes to the Institute.]

STUDY III

THE TRIAL AND TRIUMPH OF FAITH

We are concerned for the next month with the Book of Job, which is quite generally recognized as the masterpiece of the world's literature. Is it not a significant fact that such a piece of literature was called forth by the problem of suffering? Let us first secure a view of the general plan of the Book of Job. It naturally submits to the following analysis: Chaps. 1 and 2 constitute the prologue to the discussion. Chaps. 3-26 form the great debate which resolves itself into three cycles of speeches, namely, chaps. 4-14 the first cycle, chaps. 15-21 the second, and chaps. 22-26 the third. The debate between the friends and Job is followed by a series of speeches on the part of Job himself, chaps. 27-31. Then a new character appears, namely, Elihu, whose speeches are contained in chaps. 32-37. The climax of the play is reached in the speeches of Jehovah contained in chaps. 38-41, to which Job replies in 42:1-6. The book is closed by the epilogue, 42:7-17.

First day.—§ 32. The prologue. Read Job 1:1-5, noting particularly the fact that Job is described as a man "perfect, and one that feared God and eschewed evil." The problem of the book, therefore, is not the question of suffering in general, but rather the question of the suffering of a righteous man. We are now in the field of the individual problem once more, continuing the line of thought started by Ezekiel. Read 1:6-12, noting that these proceedings in the heavenly court are of course unknown to Job and his friends. Observe the purpose of the test that is here proposed, namely, the desire to demonstrate whether or not Job's religion is unselfish and pure. Read 1:13-22, observing the avalanche of misfortune that descends upon Job with crushing force, and Job's acceptance of it all as coming from the hand of God, against whom he raises no syllable of protest.

Second day.—Read Job 2:1-6, noting that the heavenly decision is now made to push the test of Job to the last extreme short of taking his life. Does not Satan evidently expect that Job will be unable to stand the strain? Read 2:7-10, observing how Job stands unshaken in the presence of the most extreme personal suffering, and, in addition to that, is able to withstand the temptation coming from his wife from whom he had every right to expect supporting strength. Does
not the prologue offer one solution to the problem of suffering, namely this, that the presence of suffering in human experience is necessary in order to make possible the existence of a piety that is independent of material welfare? Could there be as high a grade of spirituality if the world were so organized that every good deed was unfailingly followed by a corresponding reward in the way of prosperity and happiness? Is not that type of piety more noble which is able to maintain itself and to grow even though there should seem to be no relation between inner character and outer fortune; yea, even if the fact of personal piety insures disaster and misfortune to the possessor of it?

Third day.—Read 2:11-13, in which Job's three friends are introduced. Is it not evident that these friends were kindly, pious men? Had they not come long distances to comfort their former friend? Had they anything to gain by such action? Do they not treat him with the most profound courtesy and sympathy by waiting until Job indicates his readiness to talk? Let us not forget the high character and the generous conduct of these men as we move on into the discussion itself.

Fourth day.—§ 33. Read chap. 3, noting the despair of spirit that has laid hold upon Job so that he is now desirous of death and wishes that he had never been born. What has produced this change in Job's attitude? Is it simply that he has broken down nervously under the long-continued strain of unmitigated pain? Or is the Job of this chapter and the following discussions a different person from the one presented to us in the prologue? That is to say, is it not possible that the prologue and the epilogue constituted an old story which has been greatly enriched by the addition of this magnificent discussion inserted in the middle of the old tale? If the prologue and the following discussion are from one and the same pen, we cannot fail to realize that the three friends of the prologue must have been deeply shocked by this new attitude on the part of Job. This was to them a new and inexplicable Job.

Fifth day.—§ 34. Read Job 4:1-9, observing the urbanity and courtesy of the speaker Eliphaz. Note particularly vss. 6-9, which constitute the substance of all that the friends have to say. These verses call to Job's attention the fact of his own personal integrity and ask him to bear in mind that no man of such unblemished character was ever destroyed. That was the teaching of experience and observation.

Sixth day.—Read 4:12-21, in which Eliphaz represents himself as having had a special revelation from God, the purport of which is that no man can be wholly sinless in the sight of God. It is therefore inevitable that all men should to some extent suffer. See how Eliphaz reasserts this thought in 5:6, 7.

Seventh day.—Read 5:17-27, observing that these beautiful words come from men whose whole point of view regarding suffering is to be shattered to fragments by the discussions which follow.

Eighth day.—§ 35. Read 6:8-13, noting Job's desire that his case might come before God even if it should result in his being destroyed, and how he here asserts unflinchingly his certainty that his past record has been above reproach. Read rapidly vss. 14-27, asking yourself if Job was really justified in making such charges against his friends. It would be well to remember these statements of Job when we find the friends retorting in kind.
Ninth day.—Read Job 7:17-22, in which Job calls in question the propriety and justice of God in dealing with him as he is doing.

Tenth day.—§ 36. Read Job 8:3-7, noting the certainty of Bildad that God acts in accordance with justice, and his suspicion that Job's sons were not as righteous as they might have been, and his daring assertion that Job himself is lacking in piety. Read Job 9:16-24, Job's answer, in which he does not hesitate to say that a righteous man has no chance with God; that the government of the world is not determined by moral considerations, and that God himself is the only one who in the last analysis can be held responsible for the chaotic situation. Read 10:3-7, in which Job again asserts the injustice of the divine dispensation in general, and in particular the fact that God is punishing him severely although he knows that Job is innocent.

Eleventh day.—§ 37. Read Job 11:5-9 and consider the fact that Zophar goes so far as to say that God is after all overlooking the sum of Job's sin and not punishing him as much as he deserves. Read Job's reply, 13:7-12, noting his profound insight, notwithstanding the stress and turmoil of his soul. Though he cannot understand the administration of God, he nevertheless feels certain that God will not look with the least degree of allowance upon one who approaches him in any other than a spirit of absolute honesty and sincerity. Read vss. 13-16, in which in this same spirit of confidence he asserts his determination to state his whole mind whatever the consequences may be, and at the same time his own conviction that his personal integrity will find recognition in the mind of God.

Twelfth day.—§ 38. The second cycle of the debate, as the first, is opened by Eliphaz. Read Job 15:1-13 and observe the difference of spirit on the part of Eliphaz as compared with his words on his first appearance in chap. 4.

Thirteenth day.—Read 15:22-35. Is there any significance in the fact that Eliphaz devotes the latter and greater part of his address to the fate of the wicked? Is he not, by implication at least, putting Job in that class and striving to frighten him into goodness?

Fourteenth day.—Read Job 16:14-22, observing that Job does not diminish his anger against God or his certainty of his own righteousness; but he passes from these thoughts to the higher and more daring thought that, after all, despite the appearance of things, which is against him, God will at length declare himself on his side.

Fifteenth day.—§ 39. Read 18:1-8, noting that Bildad now has nothing but words of reproach and terror for Job. Read 19:4-10, in which Job reasserts his conviction that God is the source of all his trouble. Read vss. 13-20, in which Job pathetically sets forth his wretched state, deserted by all his friends and kinsmen, and 21, 22, in which Job in the agony of his soul casts himself upon the mercy of his friends.

Sixteenth day.—Read vss. 23-27, observing how Job, longing for an enduring testimonial to his own integrity, passes from that thought to the conviction that he has such a guaranty in God himself, whom he is sure that he shall see ultimately as champion of his cause; and vss. 28, 29, in which he drops from this height of faith to a lower plane upon which he threatens the friends with the wrath of God.

Seventeenth Day.—§ 40. Read 20:4-6 and 26-29, in which Zophar again declares the fate of the wicked.
Eighteenth day.—§ 41. In chap. 21 Job closes the second cycle of the debate. Read vss. 5–10, noting that Job has reverted to his former state of dissatisfaction and cites facts showing that the government of the world on God’s part is unjust. Read vss. 17–21, where he again challenges the correctness of the friend’s interpretation of the world, declaring that things are exactly as they should not be. In vss. 29–34 Job pictures the end of the wicked man in a way exactly contrary to that in which the friends have been describing the wicked man’s lot.

[To be concluded]

REVIEW QUESTIONS

1. What are the general divisions of the Book of Job?
2. What is the subject of the test represented in the prologue? How is the plan carried out?
3. What is Job’s state of mind at the opening of the poem, and through what medium does the author represent the comfort of the religion of his contemporaries?
4. What theory have the friends of Job regarding suffering?
5. How do they try to explain Job’s condition in view of his confidence in his own integrity?
6. Into what grouping do their speeches fall?
7. Name some distinguishing thought (a) of the Eliphaz speeches, (b) of those by Bildad, (c) of those by Zophar.
8. With what determination on the part of Job does the first cycle of speeches close?
9. What is the attempt of the friends in the second cycle of speeches?
10. What fact, supreme in the mind of Job, do they persistently ignore?
11. What has Job’s experience led him to conclude concerning the lot of the wicked in this world?
12. What effect must such a belief have upon the theory of a just God?
13. Where does Job continually conclude that the responsibility for his suffering rests?
14. Why could not Job feign repentance?
15. What were the virtues to which Job rightfully laid claim, and which, if any, could the friends dispute?
16. What conclusion concerning all men was their only resource?
17. What element in contemporary thought does Elihu represent?
18. What is the purpose and effect of the Jehovah speeches with which the poem closes?
19. Does the book answer the question, “Why are the righteous permitted to suffer?”
20. Does it help the sufferer to bear his calamities then and now? If so, how?
Suggestions to Leaders of Classes in the Problem of Suffering in the Old Testament

By Georgia L. Chamberlin

The Book of Job has a more extended, direct, and powerful discussion of the problem of the suffering of the righteous than any of the books that we are to study. To a majority of Christian people, however, this is a sealed book. Comparatively few people have had an opportunity to study it under such guidance as to lead them to discover the profound purpose of the author, and to enable them to follow the progress of thought in the book and to appreciate the sublimity of its conclusion.

The matter of programs for class work should be exceedingly flexible. One of the greatest pieces of work that could be done would be to interest the group in a dramatic presentation of the book, using the very simplest stage equipment and letting all the emphasis come upon the wonderful speeches. The writer has seen this done in a church in Chicago by the older children and the young people in the Sunday school. The speeches were rendered with the greatest appreciation, the setting was effective, and all who participated in the play or who saw its presentation will have a permanent appreciation of the purpose and message of the book which could hardly be secured by non-professional Bible students in any other way.

If so elaborate a plan seems impossible, much can be done by simply reading some of the greatest speeches in dialogue at the meetings of the club. Of course, the reading should be assigned to people who can do it well, otherwise it is tedious. The purpose of all this is, of course, to make the characters in the drama seem real persons.

For those who prefer the ordinary type of program the following topics are suggested:

Program I

1. The epilogue and the prologue of the Book of Job; their scenes and their philosophy of God.
2. Job's lament, a reading.
3. First attempts of the friends to bring comfort, and the result upon Job.
4. The arguments of the second group of speeches.
   
   Discussion: What element in the situation caused most suffering to Job?

Program II

1. Job's skeptical theory of God and the world, based upon his observation of life.
2. The part of Elihu in the development of this drama.
3. The closing Jehovah speeches considered as to purpose and effect.

1 All Souls Church, Chicago, Illinois.
4. The greatest passage in the poem (opinions from all members of the group).

Discussion: Does the Book of Job give an answer to the question, "Why do the righteous suffer?" If not, did the writer of the book achieve his purpose?

REFERENCE READING

In addition to the Hastings' Dictionary of the Bible the following books are of great value in the study of the Book of Job: Strahan, The Book of Job; Davidson, The Book of Job (Cambridge Bible for Schools and Colleges); Cheyne, Jewish Religious Life after the Exile; Genung, The Epic of the Inner Life; Moulton, The Literary Study of the Bible; Peake, Job (The Century Bible); Driver, The Book of Job.
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Preacher and Democracy  George Lawrence Parker
St. Paul's View of the Resurrection Body  A. E. Whatham

The American Institute of Sacred Literature
The Psychology of Religion  Edward S. Ames
The Problem of Suffering in the Old Testament  J. M. Powis Smith

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THE CHURCH AND THE WAR

We are in war. That is now a determining fact in American life. Whether we regret it and bemoan it, or welcome it and rejoice in it, the situation is one of war. We must do business while at war, study while at war, pray and serve our world while at war. To act, think, worship, on any other assumption is madness.

The church must do its work in the midst of a nation at war. There is no alternative that does not smack of treason.

What then is the duty of the church?

First of all it is to remember that it is a church and not a military institution. Its pastors must remain spiritual leaders. Its members must be champions of the spiritual life.

To forget this fundamental duty is poor patriotism and poorer religion.

It is the duty of the church to fill men's hearts with confidence in spiritual things. Ministers are not medicine-men of civilization, beating the tom-toms of selfish nationalism, heralding an American God and an American gospel. The nation must be heartened in its sacrifices by interpretations of the divine will. We are on God's side so long as we fight to preserve the precious heritage of the spiritual forces in history, liberty, democracy, and human rights.

We dare not pray for victory were we fighting for land, or booty, or conquest, or national supremacy, or the enforcement of our political ideals upon unwilling people.

We fight to make the world safe for democracy, not for the subjugation of a world to democracy.

The church must see to it that hatred is not allowed to dim the nobility of our present purposes.
The church must resolutely refuse to class its expenditures for missions at home and abroad, for the welfare of society, and for the preservation of public morals with the luxuries in which we economize.

Its work must be increased, not curtailed. The times are too exigent for retrenchment. If the gospel was needed in times of peace, it is doubly needed in the time of war.

We must expand in ministering to the souls of men.

We must redouble our efforts to protect the soldier. Moral deterioration always waits upon war. The church must mobilize its forces to make soldiering safe for character.

So, too, must the church stimulate men to a larger sense of obligation to those whom the war will make its victims. This is the time to give money, not to make money. Beyond the cheerful submission to taxes and loans, there must be also the contributions to the Red Cross Society and to other agencies of helpfulness.

The church must teach repentance and prayer. Death is closer than ever before. Life is more serious. Why obscure these solemn facts?

And, if we are to face them as we should, the Christian leader must talk about something more vital than the fulfilment of prophecy in "tanks," aeroplanes, and Armageddon. He must bring men's souls to God. Sin and death call for a deliverer.

Let the church preach the good news of a God who works his loving will even through the hatreds of men and who fills with new courage and faith the hearts of those who through personal sacrifice and national repentance present themselves to him in service to their world.
TRANSIENT AND PERMANENT ELEMENTS IN THE CHRISTIAN OPPORTUNITY IN CHINA

KENNETH S. LATOURETTE
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The present world-situation has given China new importance. The great republic will have a vast influence upon the future. Has Christianity anything to say? Will it seize the moment of opportunity? These questions are being raised, not merely by churchmen, but by those who look with anxiety on a world subject to the influence of vast nations among whom the ideals of Jesus are not definitely working.

What hope is there of the continuation of the present opportunity of the Christian church in China? What can the church do to insure for itself a growing and permanent future as a transforming influence? Many of us have been thrilled by the progress of the past few years. There has been an increase in membership of over 25 per cent in the five years since the revolution. There has been an eager receptiveness of mind more marked than the growth in numbers. The educated classes seem for the first time to be really open-minded. The meetings held by Dr. Mott and by Mr. Eddy, the evangelistic campaigns in various provinces and cities, and scores of movements and incidents too familiar to every student of contemporary missions to need repetition, all tell the one story of a nation, and especially the thoughtful men of a nation, ready as never before for the presentation of Christian truth. It is an opportunity such as the Christian church has not faced since the conversion of the peoples of Northern Europe. If the Christian church is to win China, however, it must analyze the causes of its opportunity, and determine if possible which are transient and which are permanent. On the basis of such an analysis it can then perhaps tell what are its proper lines of endeavor if it is to contribute permanently and increasingly to the best life of the nation.

In the first place, there are elements in the situation which are evidently not to be permanent. The present opportunity has arisen largely from the transition stage in which China finds herself. Until the last two decades she was virtually oblivious of occidental civilization and peoples. Following the industrial revolution in the eighteenth and nineteenth centuries, Western peoples began an unprecedented expansion in population, wealth, and political power. They have gone with their commerce into all parts of the world, and today no nation or people of importance has not been partially Europeanized. China was the last great non-European nation to hold out against the West. The successive humiliations of the Chino-Japanese War, the Boxer year, and the Russo-Japanese War, and the growth
of intercourse with the West have profoundly convinced her that she must about-face. All the world knows the result. A passion for reform has swept the country from the port cities to the remotest hamlets. The Manchus and the monarchy have gone down before it. Change is everywhere. The nation is going to school to the West. It is trying to find the secret that has enabled Western nations and Westernized Japan to rob China of her autonomy. Why is the West physically stronger? Why has it been able to place China prostrate at its feet? Unless the secret can be found and utilized, thoughtful Chinese feel that further disintegration must result. Things Western have become the vogue, from foreign cigarettes and clothes to foreign learning and foreign guns. It is but natural that Christianity should share in the popularity. To the Chinese mind it is at present identified with the Occident. It is part of that culture of the West which must be examined and perhaps adopted. If so-called Christian nations are the strongest, perhaps it is Christianity that has made them so. To inquire into the foreigner's religion has become popular in certain quarters, although its acceptance may not follow. It is akin to the attitude of Japan in the eighteen-eighties.

Moreover, the popularity of Christianity has been increased by the fact that the missionaries have been the most accessible representatives of the West. There are more than seven thousand of them, Roman Catholic and Protestant, a very large proportion of the European population. They are in China primarily to help the Chinese. They are seeking contact and are socially more approachable than the average merchant or consul. They are more widely scattered than any other group of foreigners. In very many small towns the missionary is the only foreign resident, and to millions he is the one foreigner they have seen or have come to know with any intimacy. What wonder then that when seized by the fever for modernization the Chinese should turn first of all to the missionary and should be open-minded to that which is uppermost in his mind, the message which has brought him to China.

This prominence of the missionary has been increased by the fact that he has aggressively pioneered many reform movements. He was the first to establish modern schools, and missionary schools are still on the whole the best in the land. He introduced Western medicine and so far has led in the creation of the modern medical profession. He has introduced new trees and new crops. He has been prominent in famine relief and has led the way in making it more scientific. In other and numerous ways he has been the pioneer of Western culture. This has given the church a hold on the nation which it would not otherwise have had.

Owing partly to the missionary's pioneer activities, Christians occupy a place of influence in the New China quite out of proportion to their numerical strength. Graduates of mission schools form a large proportion of those who have received an efficient training in the new learning, and are hence influential as officials and teachers. The prominence of St. John's men alone
CHRISTIAN OPPORTUNITY IN CHINA

is one of the outstanding features of the new age. Many of the leaders of the extreme wing of the reform party at Nanking, Peking, and in the provinces, including of course Sun Yat Sen himself, are products of mission schools and are either Christians or are favorable to Christianity. Many of the more conservative wing that surrounded Yuan are likewise products of missionary education. The prominence of all these has had no small part in obtaining the favorable hearing which the New China has given Christianity.

Moreover, there has been a real moral awakening. The humiliation of China's impotence among the Powers has burned deep into the hearts of the thoughtful. The newly awakened patriotism has led to some earnest heart-searchings. Opium has been grappled with and all but conquered. The moral delinquencies of the nation are being dragged forth and piloried. The teachings of all China's great sages have trained her to see that sin leads to national disintegration and that true prosperity can follow only righteousness. A Chinese scholar of the old school who was not a Christian was asked not many years ago what he felt to be the greatest need of his nation. He responded very earnestly with the two words, "Tao, Teh," which can perhaps be roughly translated as "righteousness." And the thoughtful Chinese has appreciated the strength of the chains which have bound the nation to its vices. The magnitude of the social evil, the official dishonesty, the lack of persistence of would-be reformers, have all appalled him. He has recognized the greatness of the moral task before China; he has felt the two natures struggling within her; and consciously or unconsciously he has sought for her and for himself a source of strength. The older faiths are declining in popularity. They are associated with that past from which China is so zealously wishing to cut herself free. It is true that they are still strong and that earnest men, deploring the disintegration in morals which is likely to accompany any great social change, and frightened by the departure from the old customs, have galvanized them into a semblance of renewed life. The official sacrifices to heaven, to Confucius, and to the god of war have been reinstituted, for example, and here and there temples are being repaired; but this is chiefly the result of the action of a few alarmed conservatives and has no popular enthusiasm back of it. It is not strange that under these conditions thoughtful men should turn to Christianity to ask whether or not it has within it the power which can rid China of her sins, whether there is in the Christian church a dynamic which will give faith, courage, hope, and character to the New China and to its leaders. This explains in part the turning of many of the more thoughtful to the Christian Bible, and the large attendance at evangelistic meetings where the Christian message has been presented from this angle.

All of these elements in the popularity of Christianity are from their very nature relatively transient. No one can, of course, fix definitely a time at which they will cease to operate, but it seems fairly certain that that time will come. The transition of China will be accomplished sooner or later. Some time China will have ceased to go to
school to the West. She will have adopted what she feels she needs. She will become industrialized in occidental fashion. She will have reorganized her schools, her laws, her army, and navy, or will have had them reorganized for her. She will reach the stage where the new culture will have been firmly established and she will no longer need to sit as a learner at the feet of the West. The process may take longer than it took in Japan, but we have all recognized that it will some time be completed. Christianity will then cease to appeal as a part of that Western culture which China now so much desires to acquire.

Then, too, the missionary's prominence as a pioneer of Western culture will some time have an end. Eventually government and private schools will equal and possibly surpass missionary schools in efficiency. They will certainly have far greater funds behind them and will attract more students. Professional education will be too expensive for foreign missionary funds, and unless the Chinese church undertakes it on a larger scale than it now seems to give promise of doing, the future professional men of China will be trained in other than Christian schools. Christian institutions if rightly planned may hope to do permanently much of the secondary and college education and to be a useful adjunct of the government system, but they can scarcely hope to retain the predominant place they have so far held. Public sanitation, famine relief and prevention, and all charities will more and more pass out of the control of the church into the hands of the state. That at least is the tendency all through the modern world.

Furthermore, the moral awakening cannot but be transient, although its fruits both good and bad will long be with us. The slightest study of social psychology will show the impossibility of a nation or any large section of it long staying at the emotional pitch which is the companion of a moral revival. China will either relapse into her old ways or she will rest for a time after the exertion of reform. Such apathy follows all periods of unusual social exertion whether moral, military, or political. The new age may indeed even end in materialism. Should China, as seems likely, successfully reorganize herself, should she become an independent, industrialized state, given to armaments, factories, foreign trade, and to all the allurements of an age which has lost its head in the mad rush for the wealth which modern inventions have made possible, she may become a great materialistic power, a Tyre and Sidon, or a Carthage, and fail to make any lasting spiritual contribution to mankind.

The old faiths of China will not yield without a struggle. They are still deeply intrenched. The family life of China which is so outstanding a feature, especially of rural life, centers so largely around ancestor-worship and the ancestral hall; the temple has so important a place economically, socially, and politically in the village life, that one cannot expect the non-Christian customs and institutions to be abandoned suddenly. The change involves altering the very warp and woof of the social and even the economic and political side of Chinese life. The old religions will probably long persist, particularly in
the country. That at least was the experience of the church in Rome and in Northern Europe, as the etymology of the words “pagan” and “heathen” still reminds us. The new patriotism may turn to the native faiths as being Chinese and look askance at Christianity as foreign. Unless the church can make itself Chinese in leadership and thought during its years of opportunity, a generation hence it may find itself struggling under the odium of being non-Chinese and hence anathema.

There are, however, some permanent elements in the opportunity, some elements which if rightly strengthened augur well for the future. In the first place, the social message of Christianity is strikingly in accord with the best of Chinese tradition. The church of today is increasingly emphasizing that part of its message which has to do with transforming this world into the Kingdom of God. That has been part of its reaction to the new society which is the product of the industrial revolution. Christians are today attacking sin by trying to abolish poverty, ignorance, and disease. They see a new Jerusalem coming down from heaven among men without the necessity of waiting for translation to the heavenly city. Pursuant to this conception missionaries are emphasizing in China education, medical work, famine relief, and help for the unfortunate members of society. In all this they meet with a hearty response, for the Confucian school that has so dominated Chinese thought through the ages directs its energies largely toward making human society ideal. Its education was primarily designed to train scholar-officials who should give their lives in the service of the state. The state was held to exist for the welfare of the people, and its success was to be estimated by the degree in which that result was attained. The church and the Chinese scholar are on common ground in their ultimate social object, however widely they may differ as to details and methods.

Moreover, the ethical precepts of Christianity awaken a hearty response in the Chinese at his best. His classics have trained him in moral principles of a very high type. The ideal society of which he dreams is to be realized, he believes, as a result of righteousness in ruler and in ruled. When once he understands them, he gives a cordial, although possibly a discouraged, assent to most of the ethical demands of the Christian message. There has seldom been a non-Christian people so well prepared by its past to accept the side of Christ’s teaching which has to do with the duty of man to man. All who are at all familiar with the Confucian canon have been helped by its clear ethical insight and its insistence on individual and social morality. It is defective, especially in its reticence on the supernatural, a reticence which in the hands of many Chinese scholars has become full-fledged agnosticism.

And yet the mystical element in Christianity does not find in China a soil entirely unprepared. There were germs of mysticism in Confucianism. Taoism has more of it, although today it is sadly decayed and perverted. In Buddhism at its best we find a highly developed mysticism which is a preparation for much of the gospel of Christ. We have been reminded again in recent
years of the similarity of the message of esoteric Buddhism to that of Christianity, a similarity which in many points is nearly an identity, so nearly so that some have seen in Mahayana Buddhism Christianity in disguise. The free use by Christian missionaries of religious terms coined by Buddhism is but one instance of the many ways in which it has been a preparer of the road. Even some of the crass superstitions of the Chinese have not been without value. What are they but gropings, blind and often perverted it is true, but still gropings, for the True Light?

Then there has been the great appeal that Christianity has always had, its fruits in character. Many Christian converts, it is true, have sadly failed to show to the world evidence of transformed lives, and missionaries have by no means been without blemish, but there are transformed lives, and many, many of them, which silence opposition and criticism. The tribute paid by non-Christian Chinese to the memory of Dr. Jackson, who lost his life in Manchuria fighting the plague, is but one of the instances of the profound impression made by lives which are the products of Christian faith. There are few if any Christian communities in China where there are not to be found Chinese who can be pointed to as living examples of the power that is in Christ, and there are some such Christian Chinese who are national figures. It is such living epistles that have furnished in all ages and in all countries the greatest evidence and the most forceful appeal in behalf of Christianity. While the church retains a sufficient grip on the living God to enable it to present to each generation such evidences of unique power it will continue to be a force in national life.

What must the church do if it is to insure the permanence and the growing influence of its power in China? First of all, as we have been so often and so forcibly reminded, it must take advantage of the opportunity that it now has. Before the transient elements in its popularity have disappeared, it must make a mighty effort in behalf of China. The very nature of the causes that have given us this opportunity forbid us to expect that they will ever operate again. Only once in long centuries does an alien civilization come to a nation with the appeal with which occidental civilization has come to China. As far as one can see, there will never be another time when the world will be Europeanized as it is being today. Never again may Christendom present so forcibly a culture for world acceptance. The church has not faced so great an opportunity since the time when it stood to the peoples of Northern Europe as the exponent and the vehicle of the coveted culture of the ancient world. Should we of the Western church fail in this crisis, no future generation may have the opportunity to retrieve our neglect. We must give to the missionary forces and to the church in China all the reinforcements and aid of which our resources are capable.

In doing this, we must take advantage of the permanent elements in the appeal of Christianity to the Chinese mind. We must continue to stress the social message of the church. We must give practical evidence in support of our claim that our faith has within it a
force which will regenerate China collectively and socially as well as individually. Education, medical work, social service in the cities and the country must continue to be developed.

We must, in addition, continue to dwell upon the ethical note. If the church were ever to subordinate its moral message to the discussion of ritual or dogma or forms of organization, its progress in China would be seriously threatened. The Chinese have been trained to judge the tree by its fruits, and if the church should ever confine its loyalty to its Lord to lip service, to the saying of creeds, and to outward form, and should neglect to do the things that he commands, its days of influence in China will be numbered.

Furthermore, if the church is to appeal to the thinking men of China, it must see that intellectually it presents its message in a way which will appeal to the modern mind as being rational. The mass of the people are yet uncritical intellectually and probably will be for some time to come. The trained minds of China, however, are by tradition agnostic in tendency. They give their attention to the scientific side of Western learning, to engineering, economics, history, government, and diplomacy. In contrast with the mystical Indian they are practical. They will insist that Christian truth as it is presented shall stand the test of modern science, that it be rational. They are already, as an interesting investigation of a few years ago showed, reading translations of Western books which prepare them to be critical of Christian theology. Missionaries and Chinese workers must avail themselves of all the new light which the scientific, historical, and philosophical progress of the past century has shed on Christian truth if they are to present their message in an intellectual garb which will not seem to the newer Chinese student to be inconsistent with what he is learning in the schools. It follows that while there is still a large place among the uneducated for a consecrated ministry, Chinese and foreign, which has not had much formal education, there is increasing need for a ministry, equally consecrated, but possessed of the best training that modern schools can give, a ministry which, speaking from the vantage-point of full membership in the new age, can interpret to China the message of Christ in terms which will be consistent with its best thought.

Then the church must as rapidly as possible adapt itself to the new nationalism of China. The Chinese are becoming intensely patriotic and nationally self-conscious. If the church should continue to appeal to Chinese as something foreign, it is lost as far as any large influence on the nation is concerned. The leadership must increasingly be intrusted to the Chinese, and men must be developed to assume that leadership. The Young Men’s Christian Association owes at least part of its remarkable success to the fact that it has so identified itself with the Chinese and has so nearly turned over the control of its organization to the Chinese. The problem is not as simple as it seems. It involves thorny questions of adequate salaries for the Chinese staff, of self-support, and of the control of funds raised abroad. But it must in some way be solved.
The church must as rapidly as possible make itself Chinese in thought and form as well as in leadership. Again we speak the words glibly and realize in general the truth of the principle, but the details baffle us. Will the time ever come when the church can take over and give Christian meaning to the great Chinese holidays, to the Ch'ing Ming festival, for instance, as it has to some of the great pre-Christian holidays of the Occident? Will it be able to utilize the best of the Chinese classics in its services and teachings, giving them an honorable place as scriptures whose deeper longings our Lord came to fulfill, scriptures which in a sense point the way to him? The foreign element cannot be eliminated. It has not been in the West, nor from Buddhism in China, but the apostles and prophets can and should be made to speak good Chinese as they have good English and good German. Christianity can become so identified with the life of China that its foreign origin will never discredit it with the patriotic.

Then the church must achieve greater unity. The past few years have brought progress, but there are still waste of energy and lack of efficiency wrought by divisions and needless duplications of effort. It is possible too that the awakened nationalism may demand a more nearly unified national church. A divided church may save China, but it cannot do it as quickly or as effectively as though it were united. It can never bring to China the vision of Christ in his fulness.

Above all, however, the church must continue to conserve its life-giving faith, that dynamic so difficult to define accurately and yet the greatest fact which justifies its existence. If character continues to be transformed, if the morally weak are made strong, if the chains of appetite and passion continue to be broken, if characters are built in the church into a strength and a beauty not known elsewhere, if from the church as a fountainhead of inspiration there continue to spring new movements for social regeneration, Christianity will continue to increase as a power which makes for righteousness. If the church can rightly interpret its great Master and can be true in heart and mind and life to him, it will be increasingly a source of power. Have we of the West come nearly enough to the perfect stature of the manhood of Christ to transmit his spirit and his power to our great neighbor? The question is one of the mighty challenges which is assaulting the ears of the church of today. We are being weighed in the balances, and future generations alone can tell whether we are to be found wanting.
CONCERNING IMMORTALITY

RUFUS M. JONES, LITT.D.
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We have heard very much of the problems concerning prayer during these years—how long they seem!—since the war broke in upon our old arrangements, and another problem has become perhaps still more pressing—that of immortality.

The awed spirit holds its breath
Blown over by a wind of death.

We have been living face to face with staggering conditions, and we have been closer neighbors to death than has ever been the case before since there were men. We have been forced to ask over again the immemorial questions of the human race and more urgently than ever before the question which sooner or later every man asks of himself, "Do my loved and lost still live in another sphere; shall we find each other again, and will there be a real fulfilment and consummation of this incomplete and fragmentary earthly career?" No absolute answer can yet be given to that palpitating human question, though some genuine illumination relieves the otherwise appalling darkness. For many—in fact, for multitudes—the Easter message of the gospel is all that is needed. It is a pillar of hope and a ground of faith. It closes the issue and settles all doubt.

But in a world which has proved to be in the main rationally ordered and marvelously susceptible to scientific treatment, we should expect to find in the natural order of things some sort of rational evidence that the highest moral and spiritual values of life are conserved. Those of us who have been accustomed to knock at the doors of the universe for answers to our earnest questions can hardly help expecting nature to respond in some adequate way to this most urgent quest of ours. It is the rational quest of which I propose saying a few words.

There have been in the past, and there still are, two quite different ways of approaching the question of survival on rational grounds. We can pursue the method which is usually called empirical, or we can follow out the implications of the ethical life. The first method deals with the observable facts on which belief in survival rests. In the primitive and rudimentary stage of the race dream experiences had important influence on the formation of man's ideas about the unseen world. In his sleep he saw again those who had vanished from his sight. His dead father appeared to him, talked with him, and even joined him in the chase. It was, however, a world quite different from the world of his waking senses. It was not a world which he could show to his neighbor, nor did it have the same rigid, solid, verifiable characteristics as did his outer world. It was a ghostly world with shadelike inhabitants. It was not a radiant and sunlit realm; it was dull and unlovely. But in any case most races reacting on dreams, and probably on even more impressive psychic experiences, arrived at a settled conviction
that life of some sort went on in some kind of other world. The mythologies of the poetic races are full of pictures and stories expanded out of racial experiences. These psychic experiences have continued through all human history, and a large body of facts has slowly accumulated. In recent years the automatic writing and the automatic speaking of psychically endowed persons have furnished a mass of interesting material which can be dealt with systematically and scientifically.

It is too soon, however, to build any definite hopes on this empirical evidence. There can be no question that some of the reports which come from these "sensitives"—these psychically endowed persons—appear, to an unskeptically minded reader of them, to be real communications from real persons in another world or, at least, in another part of our world. This is nevertheless a hasty conclusion. It may be true, but it is not the only possible conclusion that can be drawn from the facts. It is a mistake at this stage of our knowledge to talk of "scientific" evidence of survival. All we are warranted in saying is that there are many cumulative facts which may eventually furnish solid empirical evidence that what we call death does not end personal life. But at its best the empirical approach seems to me an unsatisfactory way to deal with this problem. I should feel the same way about empirical tests of prayer. They do not meet the case. The real issue reaches deeper. We shall, of course, welcome everything which adds to our assurance, but I, for one, prefer to rest my faith on other grounds than these empirical ones.

Far back in the history of the race prophets appeared who inaugurated a new way of solving human problems. They discovered that man's life is vastly greater and richer than he usually knows. There is something in him which he cannot explain nor account for, something which overflows and transcends his practical, utilitarian needs and requirements. He feels himself allied with a greater than himself, and his thoughts range beyond all finite margins. Eternity seems to belong to his nature. He cannot adjust himself to limits either of time or of space. These prophets of the soul's deeper nature, especially those in Greece, Socrates and Plato for instance, insisted that there must be a world of transcending reality which fits this depth of life in us. The moral and spiritual nature of man is itself prophetic of a larger realm of life which corresponds with this inexhaustible creative inner life. With this moral insight, immortality took on new meaning and new value. The life after death was no longer thought of as a dim, shadowy, ghostlike thing, to be dreaded rather than desired. It was now thought of as the real life for which this life was only a preparatory stage. Steadily this view of the great ethical prophets has gained its place in the thought of men, and the mythology based on dreams and psychical experiences has in measure lost its hold on those who think deeply.

It seems impossible to consider life—life in its highest ranges in the form of ethical and spiritual personality—as a rational and significant affair unless it is an endlessly unfolding thing which conserves its gains and carries them cumulatively forward to ever-increasing issues.
A universe which squanders persons, who have hopes and faiths and aspirations like ours, as it squanders its midges and its sea-spawn cannot be an ethical universe, whatever else it may be. It must have some larger sphere for us, it must guard this most precious thing for which the rest of the universe seems to be made. The answer to the question rests in the last resort on a still deeper question. Is there a Person or a Superperson at the heart of things, who really cares, who is pledged to make the universe come out right, who wills forevermore the triumph of goodness—in short, who guards and guarantees the rationality and moral significance of the universe? If there is such a Person, immortality seems to me assured. If there is not—well, then the whole stupendous pile of atoms is "an insane sandheap." That way madness lies. It simply is not thinkable.

But from the nature of the case these supreme truths of our spiritual life and of our deeper universe cannot be proved as we prove the facts of sense or the mathematical relations of space. The moral and spiritual person must always go out to his life-issues as Abraham went out from Ur of the Chaldees, without "knowing" whither he is going. The moral discipline, the spiritual training of the soul, seems to demand venture, risk, the will to obey the lead of vision, faith in the prophetic nature of the inner self, confidence in "the soul's invincible surmise." I, for one, prefer the venture to empirical certainty. I should rather risk my soul on my inner faith than to have the kind of proof of survival that is available. What we have is so great, so precious, so loaded with prophecy of fulfilment, that I am ready to join the father of those who live by faith and to swing out on that last momentous voyage, not knowing altogether whither I am going, but sure of God and convinced that—

What is excellent, as God lives, Is permanent.
views by reviewing the positions of some of its representative thinkers.

We shall consider first the Socinians. Laelius and Faustus Socinus, uncle and nephew, came directly under the influence of Calvin, the first of the two being an intimate friend of the great theologian. Intellectually they were of the same type as he, as keen and relentless in their logic. They followed him in his idea of a revelation of God given to the reason of man through nature and also in his rational demonstration of the authority of Scripture, but significantly passed by that “secret testimony of the Spirit” to which he finally appealed. Like him, they viewed the Scriptures as a divinely given lawbook, but, unlike him, they distinguished thoroughly the New Testament from the Old Testament as the authority for Christian doctrine and, unlike him again, they found no place in the Scriptures for the great pillars of orthodox theology, the Trinity, the absolute deity of Christ, original sin, bondage of the will, foreordination, or atonement by penal substitution. To them the Christian religion was “the way of attaining to eternal life,” that is, “the method of serving God which he has himself delivered through Jesus Christ.” In short, Christianity was the revelation of the supreme law of life by obeying which men should be saved, a system of morality. The significant thing in Socinianism was not, however, the specific doctrines they held, but the ultimate basis for believing these doctrines. This, in short, they called “right reason.” They said, “Without it we could neither perceive with certainty the authority of the sacred writings, understand their contents, discriminate one thing from another, nor apply them to any practical purpose.” Nothing was to be received “which is repugnant to the written word of God, or to sound reason.” In the end, the Scriptures are to be believed because of their rationality. It mattered little, then, what particular doctrines they accepted or rejected, and it mattered little that their exegesis was often more accurate than the orthodox exegesis or that sometimes it was warped by their preferences, so long as the determinative factor in all religion was just this: that which it is rational to believe. Christianity was true because it was rational. Its teachings commended themselves to the human judgment and produced the “proper effects,” that is, “a suitable and exemplary conduct.” Christianity was practically a system of morality based on right reason.

The Socinians might be put down by force, but the leaven was working. When Hugo Grotius, the great Dutch jurist, attempted to vindicate the Protestant view of the atonement against them, he failed to hold to the strict orthodox teaching and himself fell back on a system of natural human law found in the laws of nations; he made that the basis of a theory of atonement, which he represented as a manifestation of rectoral or governmental justice, that is, such a kind of justice as appeals to the moral reason of humanity. Almost a generation before him, James Arminius, the famous theologian of Amsterdam, made his plea for a milder view of predestination in order to secure recognition of the worth of the human will and its freedom.
The spirit was infectious. Other Dutch thinkers sought to mediate between opposing schools of theology by seeking to formulate the views held by Christians in common as the essential Christian doctrines, all else being secondary. But how was this to be settled unless by the judgment of man? And this amounted to only an inkling of what was coming. Orthodoxy soon found itself fighting for its life, not against protests here or there, but against a great body of thought that seemed, at least, to be scientifically and philosophically grounded.

There were two great parallel movements of thought that held the attention of Europe for the greater part of the seventeenth and eighteenth centuries. The one was inaugurated in England by Bacon and Locke and culminated in the philosophic skepticism of Hume, on the one hand, and the philosophic faith of Butler on the other hand. The other movement was inaugurated on the Continent by Descartes and, passing through the crucible of Kant's Critique, issued in the Hegelian logic. The one was animated by the spirit of critical inquiry, the other by the spirit of speculation. Both were grounded in the Protestant confidence in the power of the human mind to know reality.

Bacon and Locke were most deeply concerned with moral and religious aims, and attempted the discovery of the relations between God, man, and nature, in order to the fulfilment of the duties of life. With this end in view both sought to formulate a method of knowledge—the one by allowing external nature to speak to the human mind through her facts independently of all philosophical presuppositions or personal preferences, the other by a similar observation of the facts of inner experience. Both inaugurated movements that have continued to the present, and both arrived at a natural theology and sought to retain their traditional respect for revealed Christianity by maintaining a distinction between natural theology and supernatural theology, or revelation. But the followers of both carried their principles to conclusions that would have alarmed them. Men ever seek a unitary foundation for their faith and choose that which impresses them the most.

The great achievements of Sir Isaac Newton in his scientific study of the laws of nature gave an immense impetus to the desire to wrest from the objective universe a disclosure of the character of that Being from whose hand she came and of the relation in which he has willed that man should stand to himself. Such a doctrine would constitute a religion trustworthy, dignified, and permanent, in contrast with the vagaries, superstitions, and absurdities so characteristic of traditional faiths. Such a religion could not be dependent on those external and extraordinary occurrences which men call miracles or special revelations, or, if men still held to such special revelations, these must be brought into conformity with nature's universal "revelation." This religion of nature comes to noble utterance in Addison's great hymn, the first and last stanzas of which are here quoted:

The spacious firmament on high
With all the blue ethereal sky
And spangled heavens, a shining frame,
Their great Original proclaim.
In reason’s ear they all rejoice
And utter forth a glorious voice,
Forever singing, as they shine,
“The hand that made us is divine.”

Locke made out by his method of psychical introspection that the whole body of our knowledge arises from sensation and reflection and by the combinations we make of the ideas received in this way, and that it is not in any degree dependent on the falsely imagined “innate ideas” that are not subject to test or proof. The result is, on the one hand, the dependence of the mind for its ideas of God upon the impressions which the external world makes on our senses, and, on the other hand, a logical repudiation of miracles and reputed special revelations. The canons of the rational intelligence again become the touchstone of all professed revelations. Like Bacon, he sought to guard his followers against a rejection of Christianity by distinguishing between reason and faith. The former gives rational, fundamental truths: the latter supplies superrational truths to be received by faith. He regarded Christianity as embracing truths of the latter kind and wrote a work entitled The Reasonableness of Christianity as Delivered in the Scriptures, but his “Christianity” was an original, simple, rational faith whose revelations stood the test of reason. I quote his own words setting forth his views of the relation of this revelation to reason:

Reason is natural revelation, whereby the eternal Father of light and Fountain of all knowledge communicates to all mankind that portion of truth which he has laid within reach of their natural faculties; revelation is natural reason enlarged by a new set of discoveries communicated by God immediately, which reason vouches the truth of, by the testimony and proofs it gives that they come from God.

The principles of Bacon and Locke carried the majority of religious thinkers along with them. But a cleavage soon appeared. On the one side were those who sought to carry these principles to the logical conclusion by a rejection of all special revelation, and on the other side were those whose affection for the traditional faith led them to try to maintain, with Bacon and Locke, a faith in special revelation as seen in certain Christian doctrines. Both believed in the primacy of natural theology or rational religion, and both, for a time at least, claimed to be a Christian; but they differed as to the quantum of doctrine that is to be regarded as fundamentally Christian. The one side naturally attacked the miracles and the other side defended them as the stronghold of orthodoxy. The story of the progress of the criticism of the Christian Scripture need not delay us here. The stress of controversy drove the first class (who came to be known as Deists) toward a rejection of all belief in a religion of fellowship with God, while it drove the others to acknowledge, as Butler did, that Christianity is “a republication of the religion of nature,” necessitated through the darkness caused by sin, plus certain other doctrines which were necessary in order to meet the needs of sinners. Both were rationalists at heart.

The parallel movement on the Continent began with Descartes’Cogito, ergo sum. Proceeding by eliminating, first of all, everything that could be doubted,
he found at last a limit to the possibility of doubt in the very laws of thought. Then he proceeded to find in thought the determination of the laws of real existence. That which is necessary to thought necessarily is. Arguing from the necessary connection between cause and effect, he posited God as the ultimate and only real cause or substance. From this substance flow the secondary substances of mind and body or thought and matter, whose phenomena correspond to each other. This makes our knowledge real. Spinoza carried Descartes' position farther and by the same necessity of thought predicated the one only, infinite, self-existent substance, which is God. By immanent necessity it expresses itself in two secondary substances, thought and extension, which are only two out of the infinite number of the divine attributes. Finite things are only temporary modes of the divine self-expression, and by the same necessity by which they flow from God they return to God again. The whole world becomes the expression of the divine perfection or goodness. When Hegel at a much later date sought to unfold a philosophy of religion, of history, and of all existence by the immanent necessity of thought, he was repeating Spinoza's achievement, though in a different way. He was developing the premises of rationalism to their inevitable conclusion. The whole of religion is dominated by the authority of the Idea. The Christian verities are transmuted into a system of logical concepts evolved by the inner necessity of thought.

Between these two great thinkers there occurred a large number of less pretentious efforts to reduce the truths of the Christian religion to the terms of clear thinking. It was hoped to vindicate belief in the chief Christian doctrines by expounding them in the terms of the popular philosophy. It was the age of the Enlightenment. Clearness is the test and certificate of truth. Obscurity, confusion, is falsehood or error. All in Christianity that did not correspond with the current doctrine of the world was explained away or regarded as not essentially Christian. The Scriptures were subjected to a criticism like that which was in vogue in England. Revelation was identical in its essence with the impartation of true knowledge. The language of Lessing in his Education of the Human Race is pertinent here:

That which is education as respects the individual is revelation as respects the race. Education is revelation imparted to the individual and revelation is education which has been and is still being imparted to the human race. Education gives the man nothing which he could not also have of himself; only it gives more quickly and more easily that which he could have of himself. Similarly, revelation gives the human race nothing whereunto human reason, if left to itself, could not also attain, but gave and gives to it the most important of these things, only earlier.

The rationalism of the Continent agreed with the rationalism of England in reducing the essential doctrines of Christianity to the outlines of a "natural religion" or "rational theology." As the Deists of England made Christianity equivalent to a belief in the existence of a supreme rational Being whose will man must obey, the terms of a moral law in accord with "nature," with its rewards and punishments, and the
certainty of a future life, so Kant enunciated for Continental rationalism the doctrines of essential religion (Christianity) to which all other doctrines of religion are reducible. They are the three great postulates of the practical reason—God, freedom, and immortality.

Briefly, then, the position of modern Christian rationalism may be stated as follows: It is built upon the foundations of the orthodox Protestant apologetics. Christianity is to be believed because it is true. Its truth is its doctrines. Doctrines are products of thought. All true thinking corresponds with the laws of the universe, which have the same source. Those doctrines of religion are alone true that are consistent with the truths of reason or right thinking. The illogical is the false. True Christianity, then, is identical with a rational faith. All those features of traditional Christianity which conflict with nature’s laws are only adventitious and are to be set aside as nonessential. All the duties which a true Christianity enjoins are such duties as arise from a rational interpretation of man’s relation to the laws of nature which are the laws of God—Christianity is natural morality. The great edifice of traditional dogmas, sacraments, and institutions crumbles, and instead we have the simple faith that holds the existence of an infinite God, the eternal validity of the moral law, reward and punishment for obedience, and a life beyond the grave where these are given.

3. A Brief Estimate of Christian Rationalism

We shall first estimate it in relation to the rival interpretations of Christianity already expounded. As against Catholicism: While Catholicism is institutional, proclaims a universal external order, and rests its faith on official authority, rationalism is individualistic, tends to liberate men from institutional control, and is wanting in the power to create a firm bond of community life. While Catholicism, as respects its inner life, is emotional, loves the sensuous, the mysterious, and the symbolical, but is intellectually indifferent, rationalism is intellectual, plain, and matter-of-fact, and loves knowledge for its own sake. While the morality of Catholicism is ascetical, the morality of rationalism consists in loyalty to the dictates of the common conscience—the morality of "common-sense." In short, while Catholic Christianity is a religion of devotion to visions of another world beyond the present, rationalistic Christianity is devoted to the task of making the present world better.

As against mysticism: While both mysticism and rationalism seek for the simple essence of the Christian faith and endeavor to eliminate all adventitious forms or foreign accretions from whatever source, mysticism seeks its end in the realm of feeling, but rationalism in the realm of thought. Mysticism is receptive, almost passive, finds its good by the way of contemplation, and discovers the One and All by abandonment of the many; rationalism is intellectually active, inquisitive, analytical in temper, and finds the solution of its problems in a scientific study of the many. Mysticism is an aristocratic faith, while rationalism is, professedly at least, democratic. Mysticism tends toward a pessimistic view of the prospects of the human multitudes, rationalism toward an optimistic view.
As against Protestantism: Rationalism is Protestantism disrobed of its confidence in the accuracy of those marvelous traditions in which it trusted to have found its life. It is Protestantism shorn of its elaborate scheme of doctrines in exposition of a theory of divine government. It is Protestant intelligence, self-conscious, clear, and acute, disconnected with the yearning of Protestantism for a deeper sense of what it loved to call the grace of God and its sense of the value of a human soul. It is Protestant doctrinalism without the Protestant devout feeling of being the subject of a divine revelation. At the same time rationalism is Protestantism become intensely conscientious as respects its intellectual processes, made more sympathetic toward all seekers of truth, and made more fully aware that the world in which it lives here and now is a well-ordered and beneficent world. It is Protestantism freed from that dread of science which was the baneful inheritance received from Catholicism.

In the next place, rationalism is to be judged in its own right apart from these other types of professed Christianity. A few suggestions only can be offered in this article. Rationalism has the merit of insisting that the universe is a unit—this world and the next, earth and heaven, are inseparable and are governed by the same laws. The truly moral life is truly natural to man, and the most truly natural is the only supernatural. The whole universe is as sacred as any part of it. Religion and morality are ultimately one. The universe is a field of moral discipline and science is a product of the moral imperative. If Christianity is true, it must be true to the universe.

But rationalism as a type of Christian theory is dependent on those historical forms of Christianity which it criticizes. It is critical rather than creative. It bases its interpretation of Christianity on assumptions derived from speculation and not from the Christian traditions. Hence these traditions are a problem rather than a source of comfort. Rationalism is accurate in aim, but is cold and forbidding to the tempted and tried. It may be free from hallucinations, but it lacks inspiration. It may be free from fanaticism, but it is lacking in the spirit of religious enterprise. While it seeks to satisfy the demands of intelligence it cannot arouse deep emotion or enthusiasm in the masses. It is ultimately aristocratic.
PREACHER AND DEMOCRACY

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We hear much about democracy in these days, and we may well hear more. How does it concern the preacher? If we consider this relationship superficially, it may be simply a matter of rhetoric. If we consider it seriously, such a relationship is among the most vital conditions under which the preacher works.

De Tocqueville, that keenest of all critics of American life, gives expression to the thought that in a democracy religion must have far more influence over the people than in countries under monarchical rule; for, he asks, having no ruler on whom they may ultimately depend, where shall they find any dependence at all if they depend not on the Deity? Wiser, truer words were never spoken. Democracy may be said to be the ultimate test of man's religious consciousness. If of our own free choice we enthrone God, superior to our freedom and controlling our liberty, then the sense of God in the soul has conquered its last enemy. If in America, where everyone may do that which is right in his own eyes, we in our individual lives actually give supreme authority to God; if without law, without state church, without external push of any sort, we shall yet enthrone the spiritual Being as above all else, then, truly, religion as such has stood the acid test. And no further proof is needed that man can survive without religion as little as he can survive without food and air.

Somewhat of the same idea is suggested by Professor Peabody in that searching book of his, The Christian Life in the Modern World. He finds that in all ages there has been a tendency in organized religion always to justify, in practice and preaching, the existing state of society. The church and the priesthood are more ready to declare that the status quo is exactly “after the pattern shown in the mount” than to publish the free and untrammeled truth for the spiritual sustenance of men's souls. The Vicar of Bray, with his “whatsoever King shall reign I’ll still be Vicar of Bray, Sir,” is not a very greatly exaggerated type of the church when at low ebb. The temptation is very strong; the enemy pulling in this direction is sometimes irresistible. All of this leads Professor Peabody to ask if, after all, religion, at least in its organized form, is not just “the transcendental reflection of our existing social order.” We, in other words, wish to keep our life about as it is, and so we moralize it and cast over it the proclamation of God's approval. So evil becomes incrusted and safe.

Now, the one greatest foe to all of this, the chief enemy to the religious intrenchment of evil, is democracy. Its spirit of advance, its right of protest, its free speech, its emphasis on the individual, its aspiration that every man should stand at his true value—
these things make democracy to appear like the moving, stirring, living current in the stream which prevents the ice from imprisoning the water. Democracy never wishes things to remain just as they are. Even the party divisions and party control, as bad as they are, have this much to say for themselves—that they prevent at least about half of the people from thinking or saying that their souls are satisfied with the "transcendental reflection" of our present social condition! It might seem that the fact that a part of the people are always dissatisfied saves religion from the great danger that Professor Peabody points out. And the outlook is still more hopeful if we remember that though a part are always dissatisfied, yet, to use a paradox, they are contentedly dissatisfied. They are dissatisfied, as it were, by their own vote. And thus under the constant changes of democracy the true search for, and experience of, God continues. We have no "order" which is "in order" long enough to give us a transcendental reflection of itself as our religion.

Now it may seem a far cry from this introduction to the simple matter of a minister in his parish. It may seem a very long deduction to say that these suggestions are part and parcel of the problems which face every preacher in parishes large or small. But the connection is close and our logic holds. The vast majority of problems in the work of the whole church and in the single parish are problems that center about the workings of the democratic principle. The minister of today who has not penetrated to the basis of the democratic idea cannot be either moderately contented in his personal experience, nor moderately successful in his contribution to the progress of the Kingdom of God.

The very first question between a church and the minister is that of influence. There is a constant play for the balance of power. It is not always a conscious contest, but it is always there, always real. The church is human, the minister is human. But the minister professedly stands for the divine principle in life. Can he make that divine principle prevail as the constant, common, ever-present standard in the church? That is the vital question. In former days he could impose this standard from above on the people. The monarchical ideal prevailed in government, and the people accepted it in religion and church. The word of priest or even of early Protestant preachers was a dictum of power. The language of Luther and Wesley is the language of men fresh from kings' courts. The germ of democracy is there; that is their glory. But the practice of democracy as we know it, a thing known of the pew as well as of the pulpit, was not there. And the same thing is seen in our early New England theologians. By the power of a monarchical conception they established a sort of theocracy, which in some degree still exists. And, though we cannot dwell on the point, we cannot fail to see that their ideas of parish government were the most potent of all in the formation of our democracy. Their theocracy was passed on to the people and became democracy.

Let us revert to our point, then. The question of chief importance in the
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minister's life today is, "Can I really influence toward God these people committed to me; can I really be a factor in their lives? Can I, almost unconsciously, change their lives from evil to good, from goodness to greater goodness? Can I gradually bend this tree, as old as it is, toward new and higher ideals? Can I be of efficient power in their lives and thoughts?"

And from this the question goes on in other directions, all very practical. Can the minister, just one man, stand, year after year, above and against the lower ideals of the community as represented in the church? Will he change the church, or will the church change him? Will he be able to hold up Christ's ideals no matter whether few or many follow them; or will he finally come to transcendentalize the existing parish and community life, and preach that as the evident will and purpose of God? It is the question of influence. It is today fundamentally a question of democracy. Every minister who reads the papers can trace his own experience in the experience of America's chief executive. Dissensions in the cabinet are duplicated in the standing committee of every parish. Contests between the President and the House, even while both seem striving for the best interests of the nation, are the minister's frequent and almost daily experience. Lack of lay leadership, again, is as evident in government as it is in churches, and vice versa. And all down the line of parish life the preacher must often appear to himself to be more like a president than a preacher. In a suburban church he often appears to be the president of a social club; in a country church, the president of a grange; in an institutional church, the president of a manufacturing plant or a corporation. Under all forms the presidential ideal is ready to swallow up the prophetic passion, until the minister is ready to cry out with new anguish and new meaning, "Who is sufficient for these things?"

But there is some hope if the minister will more truly define this word "influence." The trouble is that we have wanted to exert a monarchical type of influence, remembering the authority of an older day of preachers. We have wanted to say, "Thus saith the Lord," and to hear the people immediately cry "Amen." We have forgotten that as everything else has suffered the sea-change of democracy, so has the subtle matter of personal influence undergone a transformation. Of course, influence is still influence, but the method and form of that great thing are far other now than they used to be. Influence has become democratized; and the hope that is left to us is that to influence anyone today in any good direction is a far more fundamental, even though a harder, thing than in former days. The preacher who today gains any real sway over his people does it not by any fiat of divine or dogmatic power; he is influencing free wills, not obedient servants. If he wins any authority at all, it is won by the democratic principles of persuasion, basic truth, appeal to life and heart and reason. He must win it by sacrifice of his own patience and almost his own soul. He cannot command from above; he must be admitted as a friend. His only arm of attack is the persuasiveness of the gospel rather
than its power, or rather its power clothing in the garments of persuasiveness. His is the hard, democratic task of shining like a lighthouse, radiant for small schooner and ocean greyhound alike. His the democratic task of speaking truth so that the high-school boy will understand and the learned jurist be won likewise to free, self-chosen obedience.

In winning his authority the parochial minister need not expect an easy time. After all, he must remember it is not authority but influence he wants. And he must remember that long before he came to his parish there was, and is, an influence of habit, of tradition, of social rating, or even of one man or a group of men, which was supreme. If the preacher is a true democrat, I believe that he will not directly attack such authority. His better way is to create in the parish a common, that is, a democratic, desire for greater ideals than this former influence or any wrong influence can supply. If he creates wants which he alone can supply, that is, which only Christ through him can supply, then the people will gradually and of their own accord turn to him to fulfill that need. And that is the crowning experience in a minister's work! Blessed and never to be forgotten! He has made the people choose the things of God of their own free will! He has been an influence among free souls in an age that calls itself democratic and brooks no word of exterior command!

In this path the preacher of today will meet democracy rampant. He will meet it in clothes of its own making, and he will meet it disguised, a wolf in sheep’s clothing. He will meet the committee who will halt and balk and kill progress because they do not yet think “the people in the church are ready for it,” “they won’t support it.” Yet all the while he will know that the people will support it, for he has talked with them from house to house and the committee has not. Here is where the power of pastoral calling enters. Pastoral calling, personal acquaintance with the people and their needs, is the holy democratic principle which will come to the preacher’s aid against the unholy democratic principle. If he has used it for high ends, it will come to his support when he seeks to make that high end the real law of his entire church. The man who neglects it has not penetrated to the democratic basis of influence.

The minister will, to repeat, meet democracy in all guises and disguises. The only cure for wrong democracy is real democracy, and the only cure for too much of it is more of it. Let him proceed along that line in spite of all, and the end is sure. He will meet the “church boss”; but let him give the “church boss” his due, convert that sway to high purposes if he can, but if not, then create a conversion among the church’s ideals that will naturally unseat the “boss.” It is a hard task; but all tasks of a real Christian democracy are hard. Full success may not always be won; but entire successes are not frequent in a democracy. They can be very frequent, however, in the life of any minister whose democracy is unflinchingly guided, controlled, and softened by the democratic type of influence that Jesus showed us. I say
"softened," for our constant danger is in making democracy as hard as any other kind of influence.

Other true forms of democratic opposition will meet the minister; the inertia of a large body of people, the difficulty of finding out what the people really can do or want to do, the uncertainty of a vote even after you have secured it (notice the Senate submarine vote in March on the Gore resolution!), and the practical changes of fact from day to day which render public opinion in the parish unstable—all of these are worthy and true displays of democracy. The minister can no more oppose them by dogmatic power than he can change the stars in their courses. His far more glorious and influential task is patiently to watch all these, but above all to pierce below them to the mind and heart of his people until they shall realize that in all changes, of fact, of possibilities, of parish opinion, he stands for one and only one thing, and that is the will of Christ for the community expressed through the church—the democracy of God.

Oppositions to democracy falsely so-called will also meet him. Some of these we may hurriedly name. Some people will like him; some will dislike him. This latter choice is a free choice in a democracy, and it will hinder the preacher's work undoubtedly. It is democracy in reaction instead of action; it is kicking instead of pulling. But the most un-Christian and undemocratic thing the minister can do is to kick back. He must as a true democrat give even kickers their right to kick. Many people, no, perhaps only a few, will feel toward him as expressed in Wordsworth's classic type:

I do not like you, Dr. Fell,
The reason why I cannot tell;
I do not like you, Dr. Fell.

This is hard, but the minister of Christ must be as true a democrat as Mr. Lincoln was. Someone came to Mr. Lincoln one day and said, "Mr. President, Stanton says you are a fool."

"Well," said Mr. Lincoln, "it must be so; Stanton is nearly always right."

That was not only Christian and democratic, it was the only path to peace for any man engaged in great undertakings. It was magnificent homiletics! Just so must every minister bear the false attacks of an overdemocratic democracy. He must bear it when he finds that now and then the opposition of parents lessens even his influence with the children. Here true love will win for him a way out. He must bear it when he sees it in his Sunday congregation. Everywhere he must bear it, that is all. And if it be really a part of the yoke of Christ he will find at last that the yoke is easy and the burden light.

The hardest place in which the minister will meet modern democracy is in the appeal to individuals to accept personally the Christian standard of faith and living. In the eyes of young and old he will meet that look of surrender which our free training has taught us all; the look that says "I don't have to if I don't want to," "You really can't make my will yield to Christ." And the minister's heart will fairly break as he realizes his powerlessness. He will almost long
for the days to come back in which the terrors of visible flames of fire might be called in to aid his plea, or the monarchical authority that could say, "Thou shalt." But that day has gone. The preacher pleading for Christ knows that the eyes of citizens young and old will not now lower their lids in surrender even to Christ until He first wins their free consent. The lips of free voters will not acclaim Him as their king until, in democratic fashion, they "are fully persuaded in their own mind." At times, of course, there comes a splendid, quick surrender, under stress of emotion or quickening, but even there the longer process must be the cornerstone, or the surrender will lack moral stamina and character. We would not overstress our point here, but no pastor can fail to see that many times his appeal is rejected, not because the hearers do not believe, but simply because the habit of democracy has become so entirely their fixed habit of thought that they do not know how to yield; they do not, literally, know how to surrender their minds to any ideal or thought or purpose in any serious, permanent way. Our modern democracy emphasizes all things equally until a supreme claim is an unknown and unheard knocker at our door. "Wolf, wolf," is cried so often that we pay no attention. So many things claim supremacy that when Christ really claims it we cannot hear. "Lo, here is Christ; lo, there is Christ," is cried aloud when all the while he is knocking within. Ah, how truly he pictured the fascination and claims of modern democracy! Minds accustomed to rate on the front page of the newspaper are poor soil in which to plant the one and only important seed. Minds accustomed to rate the latest divorce or the newest moving-picture hero on the same level with the tragedy of the Marne and Verdun—these are dull hearers before whom to declare that Christ's claim is unique and supreme. It is not the fault of the mind, as such; it is the habit of democracy, on its darker side.

Yes, on its darker side! For, after all, and here we reach a truly great conclusion, these unyielding eyes and hearts of the spirits in a democracy are right! Think of it! They are right in their very obstinacy! They are right when they say, "Unless He wins me by compulsion, unless He wins me by a force of beauty that I cannot resist, His winning me amounts to little." They are right. The Master even in his earthly career asked for no obedience unwillingly given. He drove grudging loyalty far away from him. He let the beloved, rich young man turn away with his great refusal. He almost brusquely repelled the man who glibly said, "Lord, I will follow thee whithersoever thou goest." Wherever we look we find that Jesus worked solely on the democratic principle. He wanted only those who wanted him. Is it any wonder that he has become the cornerstone of modern democracy? Is it any wonder that men turn to him for freedom, but will not turn to him by any compulsion except their own? "Wist ye not that I could pray to my Father and He would send me ten legions of angels?" There spoke the great Universal Heart, giving up all power that he might gain real control.
"All this will I give thee if thou wilt fall down and worship me"; "Get thee behind me, Satan"; there spoke the kingly, compulsory, monarchical idea of God, vacating its throne that it might assume the higher throne of man's free consent. "He that cometh [of his own consent] I will in no wise cast out"; there spoke the world's first and only true democrat, the only true persuader of the will the universe has known.

If the minister is to exert any of his Master's real influence he must today realize the democratic limitations of his work. But he must also realize that under no condition of life has the message of Christ had such fundamental opportunity as under our rough and ready democracy. We can no longer "transcendentalize our existing social status" and call it religion. We can no longer wield a scepter of authority. But more than ever we can proclaim the equality of all in Christ Jesus, and under many hindrances bend the free wills of men to fellowship with him.

ST. PAUL'S VIEW OF THE RESURRECTION BODY

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Discussions of the resurrection have not always been marked by sanity. It has been a field in which all forms of crude speculation have held sway. Strictly speaking, of course, a belief in some form of bodily resurrection is not confined to Christianity, but the Pauline view of such an existence surely is. Any thoughtful discussion of the matter is welcome.

In his work on The Apostles' Creed, Professor McGiffert asserts that St. Paul gives an "explicit denial that the flesh will rise again," since with this apostle "the resurrection is a spiritual, not a fleshly matter" (p. 166).

The same writer, in his work The Apostolic Age, says: "The resurrection of the body, of which Paul speaks at some length in the fifteenth chapter of First Corinthians, does not mean the resurrection of our present fleshly body . . . . it means, on the contrary, the resurrection of a spiritual body which is not merely the present fleshly body purified, but a body of an entirely different nature" (p. 134).

Preaching in Hereford Cathedral, Easter evening, 1915, Canon Streeter said, touching St. Paul's description of the resurrection in I Cor., chap. 15: "He tells us clearly that the body which we now have, that the body which is laid in the grave, is not that body which shall be but something else. Our earthly body perishes like the seed corn that is
sown, the body of the future is something new which God gives." He then explained the apostle’s phrase, "spiritual body," as follows: "By spiritual, we usually understand the antithesis to bodily. It is almost as if he had said an un bodily body. At least he must mean an immaterial body."

In their commentary on Corinthians (ICC, p. 369), Robertson and Plummer say, "It seems clear that St. Paul did not believe that in the resurrection we shall be raised with a body consisting of material particles." Other scholars might be quoted who give the same view of St. Paul’s teaching on the resurrection, but the scholars named will suffice to show that the view given is definitely held by eminent writers. We shall now, however, quote the opinions of equally eminent writers who take a different opinion of St. Paul’s view of the resurrection. Says Professor Milligan, in referring to I Cor. 15:44: "The words say nothing in either case of the material particles of the body. They do not describe them as being, on this side of the grave, gross, sluggish, ponderable, as on the other side, refined, quick, imponderable. For aught we know, the particles of the body in this dim spot of earth may be of the same nature as they shall be in the bright home of heaven. There is no need to imagine that they must differ in their essence; they may be only subject to a different law" (The Resurrection of Our Lord, pp. 19 f.).

In the "New Schaff-Herzog," we read, "The designation of the body as pneumatical does not mean that spirit forms its substance" ("Resurrection," IX, 496b); while the International Standard Bible Encyclopaedia, on the same word says, "not spiritual in opposition to material" ("Resurrection").

On St. Paul’s analogy of the seed sown, McClintock and Strong in their Encyclopaedia say: "The apostle’s figure was never intended to teach the precise mode of that transformation. The seed never really dies, nor any part of it. It is the germ atom that possesses vitality, and this simply expands and develops" ("Resurrection"). Thus Archbishop Bernard says on this figure: "We have an illustration which must not be pressed too closely. It does not imply that the writer believed that there really is, as it were, a seed in the dead body out of which the new body will be developed" ("Resurrection," HDB, IV, 2352).

Now of course this figure was never intended to teach that there is in the buried body a physical nucleus, something like the germ cell of the seed, which will form the link between the body buried and the body raised, although this is the view of Canon Bonney (Christian Doctrines and Modern Thought, pp. 110, 116). But Dr. Bonney is wrong, and consequently Dr. Bernard right, as the following fact tends to show. The Egyptians had, in a very practical manner, used this same figure which years later was adopted by St. Paul. In the tomb of Ma-her-pa-Ra, the fan bearer of Amenhotep II, it was found that grains of corn had been sown to signify the resurrection of the deceased. But the sole reason for which the Egyptians used this figure was to show that the life of a seed sown and destroyed yet lived again in the plant sprung from the said seed. They did not use it as illus-
trating the structure of the risen body, but only to show that an incorporated life apparently destroyed would yet appear again with a bodily, that is, physical, structure. That this is as far as they intended their analogy to go we see definitely in the fact that the Egyptians firmly believed in the "resuscitation" and "permanent survival" of the identical body buried (Breasted, Religion and Thought in Ancient Egypt, pp. 57, 61, 70; Sayce, The Gifford Lectures, pp. 167, 170).

As it was with the Egyptians, so it was with St. Paul. He too, as we shall soon fully prove, looked for a return of the same identical body buried, and his figure in question signifies nothing more than as used by the Egyptians, viz., that the same power that gives a physical body to the restored life of the seed can also give a physical body to the restored life of the deceased, since the one case proves the possibility of the other.

Now it seems to us that the reason which has prevented so many scholars from seeing St. Paul's figure in its true light lies in the expressions "a natural (psychikon) body" and "a spiritual (pneumatikon) body," as used by him in I Cor. 15:44. Dr. Bernard characterizes these expressions as signifying respectively a body in which the soul is supreme and a body in which the spirit is supreme. Now this is true, but when he says that, in the first case, we have a body that "is adapted to be the organ of a personality in which . . . . the soul . . . . is supreme," while, in the second, we have a body "adapted to be the organ of a personality in which it is . . . . the spirit which is supreme" (ibid.), this reconstruction of his words being warranted in order to show their true sense, he, in our judgment, misrepresents the significance of these two expressions as used by St. Paul. The apostle is not emphasizing any thought connected with the structures of the respective bodies, that buried and that raised, but solely the thought of the ruling principle of either, on the one hand, the soul, and on the other, the spirit. Thus Bishop Ellicott explains this verse 14 as signifying that the body "is sown in a state in which the soul sustains the principal, and the spirit the subordinate, part, but that it is raised in a state where these conditions are exactly reversed" (The Destiny of the Creature, p. 112). So of this word "spirit," Laidlaw, referring to what he calls "the classic Pauline passages, I Cor. 2:11-16 and 15:42-47," says, "it is used as the antithesis, not to sarkic or carnal, as sometimes elsewhere, but to psychic or soulish" (The Bible Doctrine of Man, p. 93), by which he means, "a soulish man," otherwise, the unregenerate man.

From the evidence just produced we now see how very much astray are those scholars who, like Canon Streeter, explain St. Paul's expression, "a spiritual body," as this occurs in I Cor. 15:44, as signifying "an immaterial body."

But there is another reason which has led such scholars as Professor McGiffert, Canon Streeter, the Bishop of Exeter, Dr. Plummer, etc., to take the view of St. Paul's teaching of the resurrection body which we have shown they hold. This is the character of our Lord's risen body. Says Canon Simpson, "There was no difference here in the views of St. Paul and the evangelists" (Illustrated Bible Dictionary); while Professor Milli-
gan says, "Our Lord's Resurrection is the type and model of our own" (op. cit., p. 18). Mr. Heard, however, denies that our Lord's resurrection is the type and model of our own, since our Lord rose with the same body that was laid in the tomb, "i.e., of the same identical particles of matter as the body laid in the sepulchre. . . . There is not any identity of particles in our case as in the case of the Lord's body" (The Tripartite Nature of Man, p. 294).Now upon what evidence does Mr. Heard come to these two conclusions, that is, (1) the character of our Lord's resurrected body, and (2) that of our resurrected body? With regard to our Lord he accepts the view that although our Lord rose with the same body which he took into the grave it was yet "transfigured and spiritualized in some way which at present is inconceivable to us." With regard to our resurrected body he says, "We shall hunger no more, neither thirst any more," and "We shall neither marry nor be given in marriage."

In the first place, however, it cannot too emphatically be stated that there was absolutely no difference whatever in either material or character of our Lord's resurrected body from what these had been before his death. Upon the ground that our Lord's body was "in some ways released from previous material conditions" (Bernard, op. cit., p. 234a), it is the accepted general opinion that our Lord's resurrected body was changed from what it had previously been, in other words, that it was now spiritualized and glorified (Milligan, op. cit., p. 14). But our Lord's body was in no way more released from material conditions after than it had been before his resurrection, since, leaving out of the question the two occasions when he passed through crowds unseen (Luke 4:30; John 8:59), though there is no actual reason for our leaving them out (see Sadler's Commentary), we have the occasion of his walking on the water, and of his transfiguration (Matt. 14:25; 17:1 f.), two occasions when he was undoubtedly released from material conditions. But if so released prior to his death, there is no fresh evidence in such release after his death. When to this we add the fact that after our Lord's resurrection he still retained opened wounds in his flesh (John 20:27), wounds which were either in the process of healing or which would always remain as they were, either condition having no possible connection with a glorified body, we see that there is no adequate evidence for accepting as a fact the assumed change, but, on the contrary, much for dismissing it as a conclusion opposed to existing evidence. We maintain, therefore, that our Lord rose from the tomb with exactly the same body as that he took into it unchanged in any respect whatsoever.

We now come to the somewhat difficult matter of angels. Our Lord said that those who shall rise from the dead "neither marry, nor are given in marriage, but are as angels in heaven" (Mark 12:24). But what has this to do with the character of our resurrection? For, as Dr. Plummer rightly says on this statement, "Our Lord's utterance tells us nothing respecting the manner of the resurrection" (Mark 1:6, Cam. Bib.). It has, indeed, nothing to do with it, especially when an inquiry into the biblical conception of angels
shows us that they are not only viewed in Scripture as talking, eating, and sleeping like ordinary human beings, but also as marrying and having children, although this last was looked upon as a sin on their part (Gen. 6:1-4; cf. Jude 6; II Pet. 2:4; Gen. 18:2-18; 19:4; Driver, "Genesis," WC, p. 82; "Angel," HDB, I, 93).

We come finally to Mr. Heard's statement as to the children of the resurrection having neither hunger nor thirst, which he evidently sees in Rev. 7:16. But this passage gives no such assurance as Mr. Heard assumes, since it is taken from an Old Testament messianic prediction which speaks of there being plenty to eat and to drink for Israel, as Yahweh will then provide abundantly for them (Isa. 49:10 f.). We may compare with this our Lord's view of the establishment of the Kingdom of God on earth when he intimated that at that time he would once again sup with his disciples (Luke 22:18). This last point is connected with the New Testament conception of the Parousia, the Second Coming, which, as Schwartzkopff correctly says, is conceived of "as visible, that is, as essentially sensuous" ("The Prophecies of Jesus Christ"; "Parousia," HDB). We cannot enter into this subject here, as it would require a separate thesis for its adequate treatment. Suffice it to say that it represents that it is upon the present earth renewed (II Pet. 3:13), that the Kingdom of God will be set up, and that being here set up, its inhabitants will possess the same bodily form as we now possess, and take part in a similar economy to that which now exists, except that according to the statement of our Lord there will be neither marrying nor giving in marriage.

All such ideas, however, belong to an apocalyptic picture which has no foundation in fact, and therefore will never be realized ("Parousia," HDBs). In view of this, it undoubtedly seems strange that Mr. Heard should hold the idea that man's future body will be a spiritual body "which is embedded at present in the flesh, and inseparable from it, but which shall be recalled from the grave at the last day" (op. cit., p. 335). We say "strange," because he assumes that this spiritual body is to have neither nutritive nor reproductive organs, and the angels of the Bible had both, as we have shown, although this fact seems to have escaped the mind of Mr. Heard (pp. 303, 309).

We have dealt so far with this scholar's views only as our criticism of them applies to these views as they are more or less held by other scholars. We must now leave Mr. Heard, however, with a reference to but one more of his statements. He evidently accepts Bonnet's theory that within our present body there is a spiritual organization invisibly pervading it, and he then says that this view "seems to be the first conception on the nature of the spiritual body which is at once philosophical and Christian" (p. 333). Dr. Budge, of the British Museum, however, seems to think that the Egyptians held a view of the resurrection body which appears to us to be somewhat similar to Bonnet's view as it is adopted by Mr. Heard.

We begin with Dr. Budge's statement, "It is hard to say why the Egyptians continued to mummify the dead since there is good reason for knowing that they did not expect the physical body to rise again." Immediately after this he attempts an explanation, concluding,
“The reason why the Egyptians continued to mummify their dead is thus apparent; they did not do so believing that their physical bodies would rise again, but because they wished the spiritual body to “sprout” or “germinate” from them, and, if possible—at least it seems so—to be in the form of the physical body” (Books on Egypt and Chaldaea, I, 170 f.). This spiritual body thus germinated from the physical body Dr. Budge calls the “sahu.”

Now we believe that we can show that Dr. Budge is here absolutely astray as to what constituted this “sahu.” If, however, we cannot do this, then here, in what Dr. Budge tells us of the idea of the later Egyptians with regard to the resurrection, we have an exactly similar conception to that which Professor McGiffert, Canon Streeter, Canon Bonney, etc., tell us was the view of St. Paul. This is a point of considerable importance. According to Sayce, the mummy itself is the “sahu,” since he says, “The mummy or sahu has to be carefully distinguished from the Khat or natural body. The latter was a mere dead shell, seen by the soul, but not affording a resting-place for it. The mummy, on the other hand, contained within itself the seeds of growth and resurrection. It could be visited by the soul and inspired by it for a few moments with life, and the Egyptian looked forward to a time when it would once more be reunited with both its heart and its soul, and so rise again from the dead” (ibid., p. 67).

Now we must confess that this explanation is not very illuminating, and we give it only because of the recognized position held by the writer. The mummy, we are told, is to be carefully distinguished from the natural body. But the mummy is the natural body supposed to be preserved indefinitely by the process of mummification. It was the natural body swathed in bandages and doctored with certain medications to preserve it from decay. What then is the meaning of the statement that the natural body was seen by the soul without affording it a resting-place, while the mummy could be a temporary resting-place until risen from the dead, when it would be its final resting-place? The ambiguity of the whole passage is self-evident. Equally ambiguous, if not absolutely inaccurate, is another great scholar, the eminent Egyptologist Maspero in his statement, “The corpse was regarded as merely the larva, to be retained in its integrity in order to insure survival” (The Struggle of the Nations, p. 520). If the corpse was to be retained in its integrity in order to insure its survival, then it was not in any sense a larva, which is merely a temporary mask inclosing a future body, which elsewhere Maspero says is to be “made imperishable” (The Dawn of Civilization, p. 180). The mummy wrappings stiffened into the outline of the inclosed corpse by the medications represent the larva, and not the corpse itself. Equally unsatisfactory is the statement in the latest edition of the Encyclopaedia Britannica (11th ed., XVIII, 967), that “the mummified corpse as a divine thing—not the mere Khat—was called sahu (an old word meaning ‘noble’) or ikh, which in the later period meant a spirit or demon.” The Khat was the name of the natural body which, consequently, as enswathed in the mummy wrappings and medications, formed part of the mummy, and
so shared in the mummy's title of "noble."

Dr. Budge says definitely that according to the answer given by the Egyptian texts "the physical body did not rise again" (op. cit., p. 167). But he is mistaken, that is, in our judgment, as this is based upon the statements of Professor Breasted (than whom as an Egyptologist there is no greater living authority), for the physical body was believed to rise again, and its mummification was the actual means of this resurrection. Says Mr. Hall, Dr. Budge's assistant, "In later times a theory was adopted according to which after three thousand years the several parts of man . . . rejoined his sahu, or noble and venerable mummy, which had been so long in solitary majesty in the tomb, and then the whole man rose again from the dead" ("The Dead," ERE, IV, 4586). But how was this rejuvenated but still enswathed body to rise? By the loosening and throwing off of its bandages, and other medications which had been used in the creation of the mummy (Breasted, op. cit., p. 58), which shows that we were fully warranted in describing this incasing material as the "larva" in opposition to the corpse which Maspero describes as the "larva."

But Mr. Hall tells us that there was another theory in the making of the mummy, according to which "the sahu was not the actual mummy, but a sort of spiritual body which germinated in the Khat, or corruptible body, and sprung up out of it just as the wheat springs up out of the seed." This second theory as held by Mr. Hall is, as we saw, the sole theory of the mummy as held by Dr. Budge. We do not think, however, that either Mr. Hall or Dr. Budge has any evidence whatever to warrant his assumption that the Egyptians held any such view of the mummy as this second theory indicates. The evidence produced by Dr. Budge for his conclusion he finds in two chapters of the Book of the Dead, the special passages of which he translated as follows: "I exist, I exist; I live, I live; I germinate, I germinate," and "I germinate like the plants" (BEC, op. cit.; BD, chaps. cliv, lxxxiii, secs. 18, 3, pp. 520, 268).

Now the conclusions of the first section as given by Budge himself reads, "I shall wake up in peace; I shall not putrefy; my intestines (?) shall not perish; I shall not suffer injury." The title of the first chapter as given by Budge runs, "The Chapter of Not Letting the Body Perish," and as given by Dr. Charles H. S. Davis, "A Chapter about Not Letting the Corpse Be Decomposed," and this last scholar renders this section as, "I exist, I live, I have vigor, I wake in peace. No putrefaction, no surprise" (p. 178), from which we see that both renderings of the original text show definitely that what will wake and arise is not a spiritualized body germinated from the physical corpse mummified, but this physical corpse itself revitalized.

The second passage is rendered by Dr. Davis as, "I fly away among those of divine essence, I become as Chepera, I spring up as a plant, I am mysterious as the mystery of the tortoise" (p. 115); and in full by Dr. Budge, "I flew into being from unformed matter. I came into existence like the god Khepera, I have germinated like the things which
germinate [i.e., the plants], and I have dressed myself like the tortoise.” Despite the difference between these two renderings there is sufficient likeness to show that we have here no reference to any supposed spiritual body of a deceased human being assumed to spring out of a mumified corpse like a plant springs from a buried seed. The entire reference is to the fabulous Benu Bird or Phoenix, describing how it sprang into existence as mysteriously as the plants grow. By the use of magical texts the deceased is supposed to be transformed into this fabulous bird, or into some other creature, a heron, a swallow, a serpent, in fact any creature into which the mortuary priest was paid by the friends of the deceased to transform him, that he might avoid the enemies bent on his destruction (Breasted, op. cit., p. 296).

There is here, consequently, no reference to any spiritual body which Dr. Budge assumes was expected to germinate from the mumified corpse.

As for Mr. Hall, all the evidence he gives for the existence of his second theory is the seed corn planted in the tomb of the deceased, to which we have already referred. As we then said, however, all this figure was used for by the Egyptians was to show that as the life of the dead seed appeared again clothed in a physical body, so likewise the life of the corpse would again appear clothed with the old body rejuvenated, since the reappearance of this last was no more difficult to assume than the reappearance of the former. Says Breasted, “It is evident that the Egyptian never wholly dissociated a person from the body as an instrument or vehicle of sensation, and they resorted to elaborate devices to restore to the body its various channels of sensibility” (ibid., p. 56). The chief of these devices was the mumification of the corpse of the deceased, a custom which, as Professor Flinders Petrie tells us, belongs to the theory of “revivification” (Religion and Conscience in Ancient Egypt, p. 52). We have already quoted Breasted as referring to the throwing-off of the bandages or mummy wrappings that the revived corpse might have freedom to move. But the restored deceased was further bidden to throw off the sand from his face and to sit down and partake of the things provided, the bread, the beer, etc. (op. cit., pp. 86, 132), which quite disposes of the idea that the deceased, upon his restoration to life, had a spiritual in place of a former physical body. The story of the resurrection of Osiris, as this is depicted on the walls of the temple of Dendera, a story reproduced by Budge with illustrations in his Gods of the Egyptians (II, 131 f.), should have been sufficient to show the impossibility of holding any such idea as this spiritual-body theory, since Osiris is first shown lying mumified upon his bier, and then without the mummy wrappings and ithyphallic, a characterization disposing of all ideas of a spiritual body, since here we see functions essentially human. As the temple of Dendera represents the latest of Egyptian architecture and ornamentation, we may dismiss the whole idea that the Egyptians had ever any other notion than that the resurrection body would be the identical body buried and now revived.

[To be concluded]
Has the War Discredited Christianity?

This question is used as the title of an interesting article by Patrick J. Healey in the Ecclesiastical Review for April. This writer regrets that at the outbreak of hostilities in Europe in the summer of 1914 calmness of judgment and moderation of speech on matters of public interest seem to have passed into abeyance. "The magnitude of the conflict was matched by the distortion of vision it produced," he says. In these early days the favorite theme among certain alarmists was the probable effect of the war on the Christian religion. Such phrases as the following were in common use: "Has Christianity broken down?" "A sign of the failure of Christian civilization," "Why we not only can, but must, continue to be Christians." The time was perilous, and it was not reassuring to find pilots deserting the sinking ship. Mr. Healey points out that the claim that the war spelled bankruptcy of Christianity implied that the war itself was to be without fruit. This was tantamount to taking a position in direct opposition to the view that the world would be enriched through the unprecedented sacrifices of the present, by a future of triumphant democracy, of extinct militarism, of an era of justice for the small and weak nations, and in the total elimination of secret diplomacy and caste rule. Another view of the author is that those timorous persons were in error in "thinking that the welfare of the Christian religion was bound up with the highly developed social and material civilization of the twentieth century." He says: "Christianity is not necessarily wedded to any form of historic civilization." Positively he maintains that the industrial and social and educational revolutions, the story of the conquest of space and time, of steam and telephone and telegraph and aeroplane and electricity, should be read in the light of the revelations of social injustice and of poverty and crime and discrimination as disclosed in social statistics and surveys. As he says, "from the standpoint of Christianity a social system in which one-third of the population of the largest city in the world lived in constant poverty, and in which most industrial cities could show equally deplorable conditions, stood badly in need of reform and regeneration." The writer confidently expects that the sufferings of the fathers in this present war will mean that their children will have a freer and fuller field in which to do the will of the Father. But the most encouraging thing that is to be said from the viewpoint of Christianity is that it is not necessary to wait for the verdict of time, for already observers in all countries have reported that the war has revived the instincts of religion in the hearts of men, and the old saying that suffering brings humanity to the foot of the cross has been abundantly verified. He quotes Professor Eucken as having said:

Christianity will condemn as immoral a war which has its roots in covetousness, in love of conquest, or in envy, with the same resoluteness that it passes a favorable ethical judgment on a people that defends itself against injustice and protects its holy possessions.

The Eschatology of the Fourth Gospel

Edward Grubb, writing in the Expository Times for April, thinks that there has not been enough attention directed of late to the eschatology of the Fourth Gospel. He understands that this Gospel is an idealized picture of Jesus as the incarnate Logos, worked out on a basis of historic facts and intended to bring out what the author believed to be their inner and spiritual significance. He also understands that the author of the Fourth Gospel represents the
most enlightened section of Christian thought at the close of the first century. Mr. Grubb takes exception to the view frequently held—namely, that in the Fourth Gospel, apart from two passages (John 5:28, 29; 21:22, 23), the apocalyptic and eschatological element disappears. He thinks that it is more accurate to say that this element is transmuted by fusion with the great conceptions of the writer. Broadly speaking, this means that the inward and spiritual replaces the outward and spectacular. Eschatology is transfigured, and its terms revalued. He understands that the recognition of Jesus as the Messiah acts in the thought of the author as a stage toward belief in him as the Logos or Son of God. The Kingdom idea is preserved in its future significance, but emphasis is also placed upon the present Kingdom. Indeed, he thinks that the ideas of the synoptists have been transformed by virtue of being taken up into the great conceptions of the Fourth Gospel. This transformation of ideas he thinks is illustrated in the use of the terms "judgment" and "glory." In the Synoptics the term "judgment" is used to convey the idea of a mighty event in the future, but in the Fourth Gospel the term is used to indicate an ever-present function of the Logos. The term "glory" no longer means merely something he is about to win when he is manifested as the Messiah; it is something he has temporarily abandoned "by descending out of heaven," but which he is to regain. The "glory" of Jesus is the exaltation and victory that comes through humiliation and death for men. In other words, the real "glory" of Jesus is the manifestation in him of the divine character. Furthermore, the crude millennial splendors of the Synoptics are replaced by the coming of Christ by his living spirit into the hearts of his true followers; it is into this that the Parousia has been transformed. The amazing conclusion which the writer of this article arrives at is that the earlier writers of the Synoptics did not fathom the depth of those sayings which they reported, while the Fourth Gospel gives a clue to what lay behind the imagery in which Jesus clothed his thoughts of the glory he was to win through death and of the victory he was to achieve by perfect obedience.

The Development of Christian Institutions and Beliefs

Under this caption Alfred Fawkes has written a credible article in the Harvard Theological Review for April. By way of introduction to the matter under discussion the writer makes clear the distinction existing between logical development and real development. The former is the explication of the content of a notion, and nothing new is added; it is the kind of development that is fostered by the theologians of Roman Catholicism. The latter supposes a change in us as well as in the notion, and the origin of the process is the unity of origin and direction, but not of content. Having attempted to make plain what real development means, Mr. Fawkes proceeds to show that the institutions and beliefs of the church are the product of real development. He takes pains to direct his readers to the fact that the development of the church has been unceasing, but that the development has not always been equally steady, for there have been times when the development has been catastrophic. In tracing the reconstruction that has accompanied this development the writer starts with the eschatology of the early Christians. He significantly remarks that the ethical interest of eschatology is as important as the theological. He says of present-day ethics: "The criticism of ethics is still in the making. It has to be thought out and to justify itself, to find its proper methods and form." He credits the modern emphasis upon the eschatology in the New Testament with having taught an important lesson to
modern New Testament interpretation—namely, that it is hopeless to attempt to understand primitive Christianity till we have ceased to look at it from the standpoint of the Christianity of our own day. He thinks that primitive Christianity had three main features: (1) enthusiasm, (2) the belief in the Parousia, (3) the opposition between Palestinian and Pauline religion. This primitive Christianity was short-lived; before the middle of the second century it had disappeared so completely that it is difficult even to imagine it. The reconstruction which followed was radical, and Christianity ceased to be what it had been and became what it had not been. Mr. Fawkes holds the opinion that no later construction of Christianity can compare either in extent or in significance with that which took place when the New Testament community developed into the church of the Fathers. After tracing the development of the church through the Reformation and the illumination he reaches our own time, when the question of development has again become one of the first importance. He finds himself in the position where the old does not satisfy and the new has not yet come to be. He says: "The old stars are set; the new are not yet risen." In his discussion of the requirements of the new development he says: "What is essential in Christ is neither speculative subtlety nor historical detail, but the divine mediation." He thinks that for the new development the sense of the community will play an increasingly important part, for already it has become to us what the proof from miracles or prophecy was to former generations. He regrets, however, that Protestantism tends to lose sight of this important factor while Catholicism tends to emphasize it. Mr. Fawkes says that the religion of the future will differ widely from that of the present. The simultaneous movement of thought in all the churches is calculated to excite the attention of the observer as were the signs which announced the shattering of the imposing fabric of European society which took place more than a century ago. He applies the words of Burke to the new situation:

If a great change is to be made in human affairs, the minds of men will be fitted for it; the general opinions and feelings will draw that way. Every fear, every hope will forward it; and then they who persist in opposing this mighty current in human affairs will appear rather to resist the decrees of Providence itself than the mere designs of men. They will not be resolute and firm, but perverse and obstinate.

Thoughts on Infant Baptism

Professor H. R. MacIntosh, writing in the Expositor (London), for March, prefaced a discussion on infant baptism with the following: "The simplification of theology which began long before the present war is likely to proceed at an accelerated pace when the great struggle has died down, and men are remodeling their lives. Strong tendencies will then operate to expel from the creed or practice of the church every element which cannot be put in a direct relation to Christ and his redeeming influence." The remarkable thing is that after such an analysis of the trend of modern thinking the writer proceeds to say: "And if this should happen, one of the first doctrines to benefit by sharpened appreciation may well be infant baptism." A perusal of this article reveals the fact that Professor MacIntosh takes a frank, but unusual, position in respect to the doctrine of infant baptism. He grants that the main argument which has been commonly urged against the practice of infant baptism has the burden of evidence in its favor—namely, that infant baptism is not enjoined in the New Testament, nor is there any New Testament record of its prevalence. He does not admit, however, that infant baptism is discordant with the meaning of Christianity. Contrary to this objection he says: "Infant baptism is simply the form
of baptism to which the church was led by the progress of its experience illumined by the Spirit, and its justification consists in a complete harmony with the interior sense of the Christian Gospel." Professor MacIntosh says that one who has been reared in a Christian home can give account of his baptism as follows:

"God," he may say, "anticipated me with his goodness, placing me from the outset in the bosom of the Christian people, who look to Jesus in faith. He met me at Life's threshold and by the pledge of this sacrament declared me to have an interest in that love of his which Jesus represents, announcing that for me there was a great inheritance awaiting, which should be mine in proportion as I accepted it. He held forth to me, even then, the blessings that are in Christ, and this offer he confirmed and sealed by the appointed sign. I am able to look up and remember thankfully that I have never been a stranger to the love of God."

The Eschatology of the Second Century

Frederick C. Grant, the writer of an article in the American Journal of Theology for April, entitled "The Eschatology of the Second Century," has set himself the task of presenting the doctrines of eschatology as they are to be found in the writings of the second century and to suggest a solution to the question involved in the relation of second-century eschatology to primitive Christian eschatology. The writer of this article dwells upon the importance which is attached to the bearing which eschatology has upon the interpretation of New Testament literature, and favors the view that the eschatology of the second century throws light upon the history of such thought and feeling in the first century. He explains that the field of his investigation begins where the New Testament leaves off and ends with Irenaeus. The eschatology of the second century starts with the assumption that it was the purpose of God to foreshadow before men some of the secrets of the future.

Various conceptions of the end of the world were entertained, as, for example, that the world would gradually wax old as does a garment and fall into decay or that it would be consumed by fire. The conception of Anti-Christ, whose activities were to precede the Parousia and the last judgment, was present. The doctrine of the second advent of Christ was a permanent and indispensable element in the eschatology of the second century. It is stated that the fact of Christ's coming in glory to judge both the quick and the dead was nowhere questioned except among the Gnostics, and that to deny the "hope of his coming was to cease to be Christian," even as in the first century. The resurrection and the last judgment were similarly unquestioned elements, and the last judgment was to be pronounced upon the wicked demons as well as upon men. Following the last judgment was to come the final state of blessedness, which was understood to mean communion with God, company with Christ, and reigning with him in everlasting felicity. But it was not made clear what the relation of the millennium to the general judgment and to the final state of the blessed and the condemned was to be; it is difficult to know whether the dominant thought was with Barnabas in his view that this state of happiness merges into that of final bliss, or with Irenaeus in affirming that the promises of Christ require fulfilment upon earth. Mr. Grant is convinced that there is a confusion due to the combination of two conflicting eschatologies, one with a temporal Kingdom and the other with an eternal Kingdom, but this does not prevent him from thinking that the prevailing view of the final state of the condemned was one of punishment in fire and torment, and everlasting death. The intermediate state was not a universal belief. Thus it is held that the eschatology of the second century is definitely a continuation of the first-century eschatology, and without as much
change as is commonly supposed. The Christians of this period used the Old Testament as a norm for their theological thinking, and the New Testament writings were gradually being incorporated with them. Accordingly the writer concludes that Chiliasm is due, formally, to the twentieth chapter of the Apocalypse of John, but that essentially it is a continuation of the old apocalyptic speculations of Judaism.

**Ritschl's Criterion of Religious Truth**

Edgar S. Brighton, knowing that there has been no extended treatment of Ritschl's conception of the criterion of truth, has written such a treatment in the *American Journal of Theology* for April. At the outset the writer dispenses with two commonly accepted erroneous presuppositions: that the theological system of Ritschl was a closely knit, logical system in the strict sense, and that the center of Ritschl's thought is the value-judgment. The value-judgment was not the discovery of Ritschl, but was derived from Hermann Lotze. Mr. Brighton finds that there are three different criteria of truth implicit in Ritschl's thinking. The first is that which the community believes. Under this category it is argued that a Christian theologian must genuinely belong to a Christian community and must start from the presupposition of the truth of the community faith in Jesus. Theology, Ritschl understands, is disinterested objective science, the subject-matter of which is the faith of the Christian community, and the logical method of which is that of all the other sciences. This emphasis on the community faith is accompanied by a reduction of objective Christianity to a minimum. The writer says of Ritschl's appeal to the community faith: "Whatever is believed by the Christian community, expressing the social aspect of Christianity and its character as a historic movement founded by Jesus Christ, is true and valuable for that community. Christian truth is not accessible to others. Such is Ritschl's outstanding attitude toward the problem of truth." The second criteria of truth may be stated thus: that is true which satisfies our active ethical nature. Ritschl rejects the traditional *testimonium* on the ground that it treated the self as passive. He rejects mysticism because it lacks ethical sanity. It is the pragmatical ethical criterion by which Ritschl is chiefly known, but this criterion, nevertheless, does not profoundly satisfy him. The third criterion is based on the view that what is given in experience is true. This shades into mysticism, and in spite of the rejection which Ritschl makes of it. The ultimate religious truth, as he understands it, is that which is given in the experience of immediacy and derives its value and its truth from that immediacy. In addition, there came to be a growing emphasis upon the feeling element in the highest experience. As Mr. Brighton says, "It seems clear that the general trend of his thinking as he grew older was away from the primacy of the will toward the primacy of the emotions, of what satisfies the heart." Ritschl rates experience above theory, content above form, and therefore the term "empiricist" is applied to him. But the writer of this article, while admitting that empiricism was Ritschl's strength and glory, argues that it was also his weakness. In this argument he mentions five directions in which he was limited thereby: first, it prevented him from understanding the only philosophers to whom he was willing to lend a hearing; secondly, it closed his eyes to the essential fact of the unity of self-consciousness and of truth as the expression of the attitude of a total personal life over against the world; thirdly, it led him to see the unity of the social group of the Christian community, which is much more hypothetical than the unity of the self; fourthly, it led him to a doctrine of deism, whereas...
his Christian training led him to a doctrine of immanence; fifthly, it led him to a serious retrenchment of the missionary and evangelistic character of Christianity. In conclusion Mr. Brighton says: "Ritschl does not give us a satisfactory criterion of religious truth. But he has taught us, as his chief message, the fruitful principle that religious truth is primarily social."

The Church and the New Democracy: a Paradox

Frances Evelyn Warwick has written in the Bookman, May, an article under the same title as that above. The writer lives in England and her brothers and relatives have gone to the trenches, some never to return. Under the press of the anxiety which is occasioned on behalf of her friends, added to her fear that exhaustion has overtaken many of the movements which were well under way in the direction of social reform, she has turned to find a haven of refuge in the church, but to her dismay and disappointment has not found it. She has discovered that the Anglican church has been turned into an agency of militarism and that the clergy have become recruiting agents. The effort of her article is to make it known that the Anglican church has missed its opportunity in this unparalleled national crisis to minister to the spiritual needs of the people and so fulfil the purpose of its existence. In her words:

Ministers of religion, even though they know it not, are on their trial just now, and in the near future a verdict will be given by those to whom they minister. In the memory of the living there has been no graver need for their services, never has the world held so many wounds that defy physical healing. It is a tragedy that with the vast increase of our spiritual needs there should be this sudden failure of spiritual solace, and the danger to the established church is a very real one.

The writer of this article pathetically describes the situation in England, when the men, upon whom the women and children and aged were accustomed to lean for support, were hurried to the fighting line in France. This was the time when the women could no longer turn to their husbands and sons for comfort and was therefore the supreme moment when the church should have revealed itself a light in the darkness and a comfort in distress, but, instead, on every hand it is acknowledged that the church has not fulfilled its primary function. In the face of this condemnation of the Anglican church the author states that nonconformity has proved the safety-valve and that the Church of England will be in the future, far more than in the immediate past, the asylum of a steadily dwindling minority. The writer is not advocating peace propaganda, but she craves for the spiritual lessons of the war and for some prevision of the conditions to follow. The complaint is also made that when the war started there were very definite signs that the time was not far hence when some of the social advances for which heroic souls have struggled would be realized. After the war had made its inroads and the spirit of the people was chastened, the church lacked the courage to assume the leadership in spiritual and moral reform. The writer of this article believes that religion has a function to perform that is of primary import, and, while acknowledging the importance of recruiting and other military services, she maintains that the duty of the minister is to respond to the high demands of his own particular calling. She speaks of herself as one of the countless multitude who came seeking the source of spiritual enforcement, but, like the others, has been baffled in her quest.
India's Mass Movements in the Methodist Episcopal Church

The mass movements of India are built upon the caste system that has erected its impenetrable wall around particular groups of the Hindu people. Caste is observed by high-caste Hindus, and also among the millions who are underneath its terrible downward pressure and who are called outcastes by the orthodox Hindus. The caste system gives solidarity to the social groups of the lower classes and so binds the communities together that whatever affects part will ultimately affect all. It is precisely upon this sense of caste solidarity that the mass movement is established. Mass movement means the movement within a caste toward Christianity. In the International Review of Missions for April there is an account of the mass movement within the Methodist Episcopal church in India. In this article the writer, Bishop Frank W. Warne, states that the mission was established by his church in India in 1857. He describes six of the more important mass movements which have taken place during this period, with the result that there is now a baptized community of 386,000 and a waiting list of 150,000. The chaudhri movement is one of the significant movements among the Methodist missionary activities. It is a voluntary laymen's movement. The chaudhris are headmen in the caste communities of the Hindustani-speaking country. When they become Christians, they become leaders that they may teach their people. The chaudhris have proved to be much more efficient as native preachers than the paid mission workers. Furthermore, the people of the community give much more heed to the direction of the chaudhri than they would give to a paid mission worker in their midst.

A fundamental principle of this chaudhri movement is that the work is to be done voluntarily, and since this principle has been adopted, whereas heretofore voluntary workers were counted by the hundreds, now they are counted by the thousands. The method pursued in the chaudhri movement is practically the same as that pursued in other movements. But the mass movement presents problems that are not easy of solution. In the first place, the mass movement is found to be one of the best means of preserving the converts to Christianity against the persecution of their own caste within their own community. The object of the mass movement is to have the whole caste within a given community come to Christianity, and thus there is banded together a group whose interests are common and who are prepared to support each other in the common religious and social life. Nevertheless, the presence of a large number of new converts within the fold of the mission means that a serious problem has been confronted in the effort properly to educate them. This is attempted largely by the use of native mission workers. Again, the training of native mission workers presents its own problem. One of the significant things about the mass movement as described by Bishop Warne is the bearing it has upon group movement. They are nurtured in the hope that if the mass movements in the particular castes already affected are properly shepherded they will spread yet more rapidly among the many millions of the castes already touched, and then move up gradually through the great middle castes, until ultimately, along caste lines, they will reach the highest castes.
The Race Problem in South African Churches

An interesting discussion, over the name of E. Farmer, is to be found in The East and the West for April. The interest in the article centers about the problem which is confronted by the Anglican church owing to the presence of natives and Europeans in South Africa. The writer of this article points out that it is not long since the missionaries had to endure the opprobrium of both the native and the colonist, but that in more recent years this opprobrium has gradually been quenched until now the missionary in South Africa is given a place of popularity. The surprise in this observation is the judgment which the writer makes in saying that this change of attitude toward the missionary is due to a cause which we approve when we ought really to be ashamed. He has in mind the encouragement which is given the general social attitude in South Africa to make a thorough cleavage between the white and the colored races. He explains that theoretically this is not the policy of the church, at least among the higher officials. The fact remains, nevertheless, and finds expression in the very general tendency to build two churches side by side, one for the whites and one for the colored. Parish churches are built for the white people, and over and over again efforts have been made to have this set forth plainly in trust deeds. It is admitted that this method meets with popular approval and is the way of least resistance. It pleases the white people, it satisfies the native, and it simplifies the burden of the missionary. But the writer is strenuously opposed to this method of meeting the social problem as it presents itself in racial antipathy. His view of the matter is set forth in his own words:

Wherever we go, we tend to make racial churches. We pray for unity and deplore our unhappy divisions, and then proceed to make more on other lines. We are separated from our Christian brethren on account of differences of doctrine and discipline, and then take our white Christianity, with all its schism, into other countries and there proceed to multiply them, intensified as they soon become by the factor of color.

The Progress of Christianity in India

As truly as India may be said to be a congeries of nations, it is today the confluence of many faiths. In the Open Court for March there appeared under the name of Chinmoy an informing article on the progress of Christianity in India. One of the creditable things about this article is that the progress of Christianity is given a setting relative to the progress of other religions which are in India. Prior to an intelligent appreciation of what progress of Christianity means in India it is necessary to know that before the advent of the British rule in India religious propaganda was part of the political administration of Hindustan and that coercion played a large part in conversion. Now every religious creed is free to propagate its particular ideas among the Indian people. Hinduism proper is characterized by cast-iron inflexibility and does not allow for any expansion from outside. This means that the Hindu is born and not made by conversion. It also means that numerically Hinduism fluctuates with the birth-rate. According to the census of India in 1911, the total population was 315,156,396, of which 217.3 millions, or more than two-thirds of the population, were Hindus. This represents an increase of 5 per cent in ten years. Buddhism, although it had its rise in India and is still the faith of more than half of Asia, claims in India proper only one-third of a million people; but there are ten millions in Burma and their numbers are increasing there. The followers of Mohammed number 66,700,000, or more than one-fifth of the total population of India, which is an increase of 6.7 per cent in ten years. Indian
Christians number about three and one-half millions, or 12 per cent of the population. This figure stands at 100 per cent increase in thirty years. The writer of the article regards the progress which has been made by Christianity as most remarkable, and he makes two observations—namely, that the Hindus have not been able to keep pace with the general rate of increase of population, and that the rate of increase of population is less than half that of the Teutonic races in Europe, but exceeds considerably that of the Latin races. Four reasons are given for the rapid progress of the Christian religion among the people of India: the first is attributed to the devoted bands of missionaries, who have done their best to let in light where there was darkness before, and are always the true helpmates of the downtrodden people of the lower classes in their hour of misery and oppression; secondly, the Hindus have learned to regard Christianity without ill will and frequently display their sympathy; thirdly, the missionaries usually do not interfere with caste, but conversion means an accession of respectability; fourthly, the desire for material comforts is a strong motive leading many of the lower classes to embrace Christianity.

RELIGIOUS EDUCATION

Religious Education and General Education

The much-talked-of relationship between religious education and general education is discussed by Professor George A. Coe in the April issue of Religious Education. It is a commonplace among us that the processes and aims of religious education intertwine with those of so-called secular education. But what is the exact nature of this intertwining? At the outset the principle is laid down that the future supervisors of religious education, the authors, the editors, and, ultimately, the teachers must have at least as good a scientific, technical equipment for their duties as the corresponding members of the secular-school system. An everyday assertion of current educational theory is that the primary duty of the schools is to develop social attitudes, or, in other words, moral character. In spite of the fact that the main body of educational science has yet to gain a firm control of the process of moral control, religious education can profit from the advice that issues from the warnings against repressive discipline, and against the substitution of formal instruction in duties for moral experience and the training of the moral will. But we are not to suppose that the business of the religious educationist is to transfer into the field of religious education precisely the methods of teaching or the standards of criticism that he finds in the university department of education. Rather are we to consider the extent to which general education erects the social-ethical purpose of education into scientific control of the teaching process, and to such extent the methods and standards may be transferred. Added to this transference there must be insistence upon reworking the methods and standards. As Professor Coe says, "we cannot be content to teach history less thoroughly than the public schools." There is danger that we may give place to the subtle temptation to substitute religiosity for command of scientific method. There are three branches of general religious education with which the supervisor in religious education particularly requires an acquaintance—philosophy of education, history of education, and the psychology of education. It would be desirable if religious education were coordinated with the larger interests of general education, but, inasmuch as religious education deals with original data and with
specific problems, we cannot reasonably demand at present that these departments of instruction should be sufficiently broad to compass the interests, data, and problems of religious education.

**The Malden School of Religious Education**

Some of the leaders of the Protestant community in Malden have responded to the challenge of modern religious conditions by forming a city board of religious education. The Malden Ministerial Association originated the scheme and named a city board. This board named the director and has general supervision of the work. Co-operating with this board there is a council of one hundred leading citizens, including all Sunday-school superintendents and leaders in education and civic betterment. The plan has been for this body to meet thrice a year to discuss the general program for community religious education. A city supervisor, in the person of Miss Grace Jones, has been appointed, and her services are given freely to any church or society wishing to standardize its religious instruction. Already a city school for the training of leaders has been established and is prospering. But the organization aims to make two more steps ahead in the near future, namely, the formulation of common educational standards for the guidance of the church schools, and the week-day religious school.

This city board of religious education co-operates with Boston University. The university provides aid on the directing and pedagogical side. Walter S. Athearn, who has recently been appointed professor of religious education in Boston University, and who has partly tested the scheme in Des Moines, is the man at the helm.

The weekly religious “night school” has been held in the parish house of the First Baptist Church on Tuesdays. The work commences at 7:30 sharp and lasts until 9:15, twenty minutes of this time being given for collective worship. Classes are conducted in the organization and administration of Sunday schools, in Old Testament history, in the life of Christ, in the Apostolic age, in elementary psychology, and in the history of moral and religious education. Enrolled in the classes there are 435 persons. These persons are drawn from 19 towns, from 50 churches of 10 denominations. The “atmosphere” of the classes resembles that of the best sort of schoolroom. There are examinations ahead and students completing three years’ attested work are to receive diplomas.

**Religious Education Association**

The fourteenth annual convention of the Religious Education Association was held in Boston and comprised thirty meetings through the three days ending March 1. The theme announced, “Religious Education and the Coming World-Order,” attracted widespread attention and drew out many striking statements from the speakers. Not only the focus of thought at the evening general sessions, but the programs of nearly all departmental meetings were based upon this theme. The evening meetings were held in Trinity Church, the new Old South Church, and Symphony Hall. All the evening addresses were of a very high order, while the impression which they made was greatly deepened by the dignity of the full service in Trinity and the splendid choruses sung by eight hundred voices in Symphony Hall. Many of the departmental sessions presented unusually strong programs, and the attendance was so large in some cases as to necessitate removal to larger auditoriums. Many present contrasted this convention with the one held in Boston twelve years earlier and spoke of the many evidences of the steady development of the Association’s work and influence, especially in the development of its constituency and
the spread of its operations into every country in the world. Dr. Washington Gladden was elected president, succeeding Bishop Francis J. McConnell; Atlantic City was selected for the place of meeting in 1918. The addresses of this convention, practically all of which were of an unusual degree of interest and value, are to be published in the magazine Religious Education. The customary Declaration of Principles expresses belief in a new and better social order based on confidence, good-will, and the spirit of service and co-operation, recognizing the will of God in the life and destiny of man and training its citizens to become members of an enduring friendship.

CHURCH EFFICIENCY

The Y.M.C.A. and the Soldiers

The Y.M.C.A. in the United States proposes to spend $3,000,000 and to support five hundred men in the effort to render assistance to the soldiers who are to train themselves for military and naval service. The general plan of the Association is as follows: It is proposed that in every city and town where there is an Association there shall be organized a local Army and Naval Committee. Lists are rapidly being prepared of the Y.M.C.A. men, church members, and key-men in each regiment from which a nucleus will be formed for the work within each camp. Lists are being prepared of the names of available volunteers from which five hundred trained men may be chosen. At the present practically all Y.M.C.A. buildings have been thrown open to the troops. The uniform serves in lieu of a membership card. The permanent camps are to have, for each brigade, a wooden building of standard size, usually 40×100 feet and similar to those used on the Mexican border. In charge there will be a secretary, physical director, and moving-picture director with suitable equipment. The arrangements provide for religious services familiar to those acquainted with Y.M.C.A. work. The circuit services will be adapted for small groups of soldiers on guard duty. At larger centers the organization will become more elaborate. In connection with specifically religious work it is the policy of the Association to cooperate with the chaplain in charge. The support which this heroic effort of the Y.M.C.A. is receiving is apparent from the response which was given the call in Chicago for $150,000. At the present time something over $183,000 has been provided for, and the City Park Commissioners have granted the use of Grant Park for military training. The students and faculty of the University of Chicago have contributed $8,700, and Mr. Bickham, who has been in charge of the Y.M.C.A. work at the University of Chicago, has been chosen to organize the work of the Y.M.C.A. at Lake Bluff. The naval training station at Lake Bluff will be the largest training station in the world, comprising some twenty-one thousand men.

This work of the Y.M.C.A. is regarded as one of the important tasks which the war has thrust upon this country, inasmuch as it seeks to check the moral sagging that so frequently accompanies the soldiers’ encampments and to guard against the vices that feed upon the army’s vitals. The tremendous task which confronts those who seek to promote the religious and moral welfare of the soldiers commands the sympathy and support of all earnest folk. The recent exemption of the clergy from the President’s draft measure bears testimony to the high importance with which the spiritual leadership of the people in time of stress is held. Major-General Bliss is quoted as saying: “I think that the work that is being done by the Association contributes more than any other single agency
to the contentment and good morals as well as good morale of the troops, and consequently to their good health.” Major-General O’Ryan said: “If America goes to war, money can be turned over to the Y.M.C.A. with every confidence that it will be expended scientifically and along lines most acceptable to the soldiers.”

Church Federation

An interesting illustration of a successful movement in church federation is to be found in a little pamphlet entitled, The Federated Churches of Cleveland, by Rev. E. R. Wright, executive secretary of the Federation of Churches of Cleveland. It is a résumé of the work of federation of five years. It is a really interesting and stimulating record of the power which churches can have when properly organized to bring the impact of their total force upon social and religious conditions. The experiment in Cleveland illustrates very clearly that church federation is rapidly ceasing to be an experiment and is becoming a fact.

Religious Attitudes and Church Efficiency

Ernest R. Groves has written a very suggestive article in the American Journal of Sociology, March, on the subject “An Unsocial Element in Religion.” In this article the writer discusses two attitudes of religious life which issue in quite different kinds of action. He designates the one attitude with which he disapproves as narcotic. The other attitude, which he desires to foster, he speaks of as the moral engine of progress. He discusses these attitudes in their bearing upon oppressive inhibitions, the sense of limitation, disappointment, and sorrow and argues that the narcotic attitude regards religion as a refuge from the bitter facts of life. As he says of persons who adopt this attitude: “They look to religion for a removal of their keen sensitiveness to cruel fact, they drink into their souls a numbing spiritual potion as other men for much the same purpose take physical poison . . . . religion has for [these] defeated and distracted individuals the function that we know in these modern days belongs especially to neurosis.” It is understood that the neurotic attitude accompanies other-worldliness and is productive of asceticism. There follows an interpretation of life which is morbid because of its indifference to the real facts of nature. He quotes Tolstoy as having said that there was a time in his experience when the aspiration of his whole being was to get out of life. It is worthy of consideration to note that the writer understands this narcotic attitude in religion to be alien to social service and to church efficiency. This is what he calls the unsocial element in religion. But the writer sees in religion something which is entirely different from this—namely, that social courage comes from the religious souls who get from their religion a love for the grapple with life, who attack that from which their sickly brother retreats. This approach is born of the effort to find spiritual enforcement, not to escape, but to face the defeats and setbacks of life. One’s moral confidence depends upon the religious attitude one finds. Social progress comes from the religious attitude which provides a moral engine. The effort to promote church efficiency is the expression of this latter attitude in religion. As the writer says: “Modern life by a sense of the sanity of wholesome idealism seems more and more to be placing emphasis upon the productive type of religious experience.”

Do the Rich Run the Churches?

It is charged often that the rich dominate the churches and that in this we find a great factor that makes for the inefficiency of the churches. In the Watchman-Examiner, April 26, Rev. Charles Stelzle discusses this briefly. He thinks this is a companion notion to the idea that the church stands for the present order of things, and that it is opposed to social and economic progress.
That the wealth of this country is owned by a comparatively small percentage of the people is generally known. Probably 1 per cent own 75 per cent of the wealth, while 70 per cent of the people own only 4 per cent of it. Along with this it is well to keep in mind that there are approximately forty million members in the churches of this country. The children who are too young to be members of the churches and the large number of friendly sympathizers who attend the services or assist the church would doubtless carry this number to seventy-five millions. Can it then be at all probable that the few who have great wealth are able to control this enormous company who are members or who are affiliated in some way with the church? The delegates to the great conventions and conferences of the churches are not dominated by the rich. That some legislation is occasionally passed that wealthy people can endorse does not necessarily mean that it is the product of their influence. When a poor man has qualifications that fit him for leadership in the church, he usually gets just as big a place as he can fill. The church is quick to use the man who is fit, just as is done in the commercial world.

The attitude of the Churches of Christ in America and of the individual national church bodies that compose this council is very clearly set forth in resolutions adopted by them in the interest of social and economic justice. They demand equal rights and complete justice for all men in all stations of life; the abatement and prevention of poverty; the conservation of health; a living wage for every industry, and the most equitable division in the production of industry that can be devised.

The churches are not supported by the rich mainly, but by men and women of small means. They are not maintained by the few large donations, conspicuous mention of which we see in the papers, but by the innumerable small offerings of the many. Three delusions that relate to church efficiency should be corrected: that the church is run by the rich; that it stands for the present order of things; that it is supported primarily by the rich.

Factors Which Have to Do with the Decline of the Country Church

In the American Journal of Sociology, September, 1916, Anton T. Boisen gives a report of a special study of the country church made by him, covering five years and including five sections distributed in the states of Missouri, Tennessee, Kansas, New York, and Maine. About 12,000 persons are included in the study. Only those over fifteen years of age are considered. Church attendance is made the chief measure of interest in the church, but data are collected also on school training, financial standing, social activities, and other pertinent questions. We notice here only a few of the most striking facts and conclusions of this report.

The importance of the increase in tenancy as one of the chief causes of the decline in the interest in the church appears to be overemphasized generally. The influence of the church seems to vary inversely with the facilities for social intercourse outside of the church. The importance of the social factor must therefore be recognized. More than half of the men active in the church are also active in other organizations. Of those not active in the church, only 21 per cent are active in other organizations. The men upon whom the church has lost its hold are now, for the most part, outside of any organized social activity. So far, then, no other organization has taken the place of the church.

Church attendance was most general in the two sections in which the system of church management was least efficient. Apparently the influence of the country church is less where educational advancement is the greatest and where church management is most efficient. But in all of
these sections the better-educated classes were the most active in public affairs. Those of them who were engaged in social activity of any sort were also generally active in the church. Therefore the country church seems to be retaining its hold upon the more public-spirited and altruistic men of the community. The principal losses of the church were among those whose educational equipment was limited and whose social instincts were poorly developed. Among these no clearly defined reason could be given for not attending church. The reason was certainly not conscious skepticism, but generally indifference and disinclination, coupled often with moral laxity.

The most striking difference found in these five regions, and the factor that bears most directly upon the problem here considered, is the prevalent conception of religion. Where there was the least education, the conception of religion was "other-worldly" and church attendance was largest. While there existed along with this the social viewpoint, yet salvation was thought of chiefly as an escape from a future hell of fire and brimstone, and the church was looked upon as a mediator of a magical salvation rather than a generator of spiritual energy. Here also sectarianism was bitter and church federation very remote. Where education was the best and the socialized conception of religion was the most general, there was the least interest in the church. It would seem that in the process of liberalizing popular religious opinion the efficiency of the schools and of the churches themselves had worked, at least temporarily, to the disadvantage of the church. That the better-educated and the more public-spirited were still, for the most part, interested in the church, even if their numbers are not so great, constitutes a significant and hopeful fact. The old message of eternal punishment and a vicarious atonement had in it a powerful appeal. Cannot the hell of wrong habit, of diseased will, of misused opportunity, and of guilty conscience be made just as real and just as vivid?

It should be kept in mind here that, while the facts set forth are illuminating and the conclusions of this study are of some value, the data upon which they are based are not sufficiently comprehensive to make them absolutely convincing.

Help in City Planning

The minister really cannot safely keep himself apart from the great movement in favor of the replanning of cities. The value of a "city plan" in the development of streets, parks, public buildings, zones, and transportation facilities is beyond question. Hundreds of cities are now considering the adopting of such plans. In view of this fact it is both practical and timely to develop other improvements which are dependent upon individual initiative and moral conviction. The city beautiful and the city efficient should become also the city filled with spiritual and social advance.

But such advance involves a program, and in this program are such essential matters as Americanization, child welfare, church co-operation, crime prevention, care of defectives and dependents, vocational guidance and education, civic music, city beautification, community housekeeping, housing, legal aid, public health, recreation, rural relations, social centers, social insurance, summer camps, unemployment. Recognizing this fact, the Biblical World, desirous of helping pastors who are concerned in aiding their communities, is establishing an informal department to which questions bearing upon this general subject can be addressed. This department will be under the general supervision of Rev. Myron E. Adams, who is already known as an expert in city planning. It might be added that Mr. Adams is just undertaking a program of city planning for Flint, Michigan. Questions should be addressed to him in care of the Biblical World.

This is a book of straight-out Pacifism, put with clearness of statement, deep earnestness, and profound confidence in it as the only permanent working theory for individuals and nations in their relations with one another. It commands attention and respect from the first page. The book contains ten chapters. The problem of Pacifism is clearly stated at the beginning. Then the logic and fallacies of the doctrines of force are taken up. Four chapters are devoted to "Non-Resistance." Then the author answers the questions, "Is War Ever Justifiable?" and, "Is Permanent and Universal Peace to Be Desired?" The final chapter is concerned with "The Duty and Opportunity of America To-day." Dr. Holmes does not hesitate to take extreme ground on the subject he is discussing. He says: "War is never justifiable at any time nor under any circumstances. No man is wise enough, no nation is important enough, no human interest is precious enough, to justify . . . . war" (p. 282). There is no stronger expression of the unequivocal pacifist position than in this volume. Not the least interesting section of the book is the two chapters devoted to examples of non-resistance.


Four fundamental Christian doctrines, Christ, the Bible, salvation, and immortality, are stated here plainly and positively as they are held by the Swedenborgian or New-Church. In brief, there is one God fully contained in the divine-human Lord Jesus Christ (p. 12); the Bible is God's word, to be interpreted on the literal, intellectual, and spiritual planes (p. 51); salvation consists in making a person what God intended him to be through Christ (p. 57); immortality is a fact attested by the resurrection of Jesus, the conditions of which are best described by Swedenborg (p. 112). The author's attack upon the historical study of the Old Testament is poorly carried out. To call the earliest documents "Bibles" is absurd, as, for example, "there is not a word of direct testimony that any of the three alleged primitive Bibles (JEP) ever existed. They are nowhere named. Their existence is purely hypothetical" (p. 43). Of course, the "Scriptures are holy by virtue of the inner, divine meaning which they possess"; but "spiritual" interpretation is the mother of mischief in Bible study. The writer's style is clear and interesting and he writes with the fervor of deep conviction. The book is attractively printed.


This book is a genetic study of the family in its leading stages and by nationalities from its primitive forms to our own times. By "primitive" he means "such savage or barbarian groups as exist at the present time." Naturally the origin and meaning and forms of marriage, and the different theories connected therewith receive special attention at the beginning and appear all the way through.

Under the patriarchal family three leading types have each a separate chapter—the Hebrew, the Greek, the Roman. Then follows a chapter on the influence of early Christianity upon marriage and family customs in the Roman Empire. This leads up to the family in the Middle Ages, which in its turn is followed by the family during the Renaissance.

Then the treatment becomes more specific and takes up the English family in the seventeenth and eighteenth centuries, and, in the order of development, the family in the American colonies. The effect of the industrial revolution on the family now becomes an urgent subject. Thus we are led to a chapter on the English and American family during the nineteenth century.

In view of the entire history of the family what is our present situation? The answer to this question is given in a chapter of 38 pages.

That the present situation is satisfactory no one believes. What then shall we do? The concluding chapter gives the current theories of reform. The reader may take his choice, or in the light of history and present experience formulate a theory of his own.

The book comes under that class of writings known as Introductions, and it meets the requirements well.


The technical use of terms in the title requires explanation. That kind of pain which in the end serves some beneficent purpose and makes a contribution to the constructive forces of life is called "paradoxical." The book is devoted to a discussion of this subject in three major sections which may be designated as
physical, intellectual, and spiritual. The third part occupies more than a half of the volume and is the most suggestive and clarifying. The author is a physician and has thought earnestly on the deeper aspects of the topic. He justifies the presence and function of pain in religion; he shows how temptation may be successfully met and made the source of strength and peace. This is not a theodicy; it does not attempt to make all suffering rational. But it is a stimulating discussion of the place of certain kinds of pain and struggle in the development of life and character; to this end it is useful in helping anyone who is trying to think his way through this complex and bewildering question. The work of the printer is well done.


This book offers a detailed statement and an emphatic rejection of the views of those extremists who regard the gospel narratives as purely mythical. The writers chiefly considered are J. M. Robertson, W. B. Smith, and A. Drews. The material is not treated in its broader historical outlines, but atomistically, proceeding point by point through the gospels, beginning with the accounts of Jesus' birth and ending with the story of his ascension. In each instance the chief mythical view is stated, its absurdity is indicated, and the historicity of every item in the gospel narratives is as a rule stoutly affirmed. The author recognizes practically no middle ground between a wholly mythical interpretation on the one hand and a wholly historical one on the other. He makes no use of the results of modern critical study in the interpretation of the gospels.


Notice is here taken of this prize essay by a university student because of the subject and the sociological treatment given it. The title might better read: "Jesus and the Social Order"; or, "Jesus' Social Teaching Applied to the State." Jesus did not undertake to reorganize the world; nor did his teaching provide a program to that end. He did, however, enjoin certain fundamental principles of right living which, if put into practice by men generally, would bring about a new social order. Jesus made love the sum of his social teaching, which he interpreted to mean that all men were brothers together on a common plane, and should be sympathetic, thoughtful, kind, forgiving, and helpful toward one another in all relations.

The writer shows by his point of view, his ideas, his language, and the literature he has used in the preparation of the essay, that he has received excellent sociological instruction at the University of Kansas. The science of sociology, when it can view Jesus' teaching historically and socially instead of dogmatically and homiletically, will find much meaning and power in the New Testament toward the cause of humanity, and a social order which makes for the total common welfare.


Dr. Jefferson's "Talks" have won a place for themselves in the literature of modern Christian life by their clearness, insight, and practical character. He now adds another volume, quite the equal of the others, to this useful series. The nine subjects are: the family in general, fathers, mothers, boys and girls, grown-up sons, grown-up daughters, daughters-in-law, grandparents, and masters and servants. Dr. Jefferson's counsels and discussions are always sane and plain. He indulges in no false sense of human values. His ideal member of the family group always impresses one as a genuine human being in spite of his excellences; and the Jeffersonian virtues are attainable even if they are difficult to reach. Dr. Jefferson's crisp style is sometimes overworked until we are wearied by the tapping of his staccato accent. For example, p. 20 contains 16 complete sentences, in which 126 words are used, or an average of about 8 words to a sentence. Of these 126 words, no less than 98 are monosyllables. The high strings of the harp are overworked. We wondered why the first and last chapters were not broken by subheads. The book is well made.


We have here another highly interesting and useful attempt to gather from the first three Gospels a simple unitary picture of the life and teaching of Jesus. Professor Bowen occupies the chair of New Testament Interpretation at Meadville Theological School, and is an excellent New Testament scholar. A volume from him containing The Gospel of Jesus, Critically Reconstructed from the Earliest Sources awakens unusual expectations. He says that he has written the book to answer many inquiries as to what the scholars "make of the gospel of Jesus when their critical work is done." The
story of Jesus is told in ten chapters: (i) "The Beginning of the Gospel of Jesus the Messiah"; (ii) "Teaching the Disciples"; (iii) "Unbelief and Opposition"; (iv) "Healings and Parables"; (v) "Jesus' Way of Life"; (vi) "Thou Art the Messiah!"; (vii) "The Journey to Jerusalem"; (viii) "Teaching Daily in the Temple"; (ix) "The Last Words"; (x) "Jesus Lifted Up."

The method of the author is to consolidate the narrative of all three Gospels into a single account, keeping to the general Markan order, preserving in the main the archaic style of the A.V. and R.V., but shortening up the accounts considerably, and modernizing the diction in a small degree. An unsatisfactory chapter in the book is the second, where in only five pages the author puts together parts of the Sermon on the Mount with the two parables of the Unjust Judge and the Friend at Midnight, in an arbitrary miscellaneous arrangement of the sayings. A similar conglomerate is given in the fifth chapter. The miracle stories of the gospel are reduced to ordinary events by a thorough rationalizing process. But the birth and resurrection stories are put into an appendix, and called "the chief part of the more obviously legendary material." Indexes make it possible for the reader to locate in the book any particular gospel passage, and to observe what passages have not been used in the reconstructed narrative. Another part of the volume (pp. 134-210) contains "Notes" on the life of Jesus, as presented. Their purpose is to explain the author's selection and treatment of the canonical material, and to furnish a brief commentary upon the new text.

This kind of book and this interpretation of Jesus may be of considerable assistance to the general reader who is taking up the historical study of Jesus. There are fundamental historical problems of the Synoptic Gospels that go much deeper than this reconstruction suggests. And one doubts whether this detailed rationalizing of the miracles is the best way to explain them; certainly it takes the meaning and force out of them as understood by the first Christians.


A new volume of the "Handbooks for Bible Classes," which has to its credit many useful manuals for the general reader. The Book of Revelation is no longer a mystery to the New Testament scholar, who now knows how to account for and to understand its dramatic ideas and expressions. Like many another book of Jewish religious thought, and like many a passage in the Gospels and the Letters of Paul, it sets forth the vivid eschatological faith of Judaism and primitive Christianity in the first century A.D. The intense dissatisfaction with human sin and world-evil led these people to believe ardently that God was about to inter-
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printed. At the foot of the page, in small type, is a commentary. The purpose of this publication is no doubt to make the Bible more readable, and it certainly accomplishes that. It also makes the Bible more intelligible, with its outline of the book's contents and its helpful notes on the meaning of the text. We have represented here the best biblical scholarship of the Catholic church, and to Catholics these volumes are to be highly recommended.

The Social Teachings of the Jewish Prophets.

Sociology is a term used to cover a multitude of sins nowadays. The preface of this "study in biblical sociology" reads well. We are almost led to expect from the author what has thus far not been given us by anyone, namely, a reasoned statement, scientifically oriented, of the sociological significance of the biblical literature. However, upon taking up the text itself, we are sadly disappointed. We are almost led to doubt whether the author knows anything about either biblical or sociological science. When we read for example, on p. 14, "The many public addresses found in Deuteronomy are explained with least difficulty by accepting them as being Mosaic deliverances," we can scarcely believe our eyes. Again, on p. 19, we are told that Israel never had a mythology.

What we have here is an uncritical use of critical tools. On top of the lamentable deficiency in scientific method the book is swamped beneath a host of inexcusable errors in spelling and the like. One wonders how the text ever got past a proofreader of ordinary intelligence, let alone the author. For example, Abijah everywhere appears as "Abijah." The Living Messages of G. Campbell Morgan, who is soberly cited as an authority on biblical interpretation, at times appear in chameleon-like fashion as Morgan G. Campbell's "Living Messages." We are confidently assured, on p. 104, that an Assyrian inscription confirms the biblical statement that "an angel of the Lord went forth and smote in the camp of the Assyrians one hundred and four score and five thousand." Would that Mr. Bizzell would publish that inscription.

Leavening the Levant. By Joseph K. Greene.

Among urgent world-problems are those pertaining to the Near East. The average intelligent reader wants condensed, luminous, trustworthy statement. This can come only from those who know the entire field in detail. Such a book is Dr. Greene's Leavening of the Levant. The author was fifty-one years a resident in Turkey. He knows the languages, he saw the passing events, he experienced the trials and bitterness of missionary life in those days of severe testing. Dr. Greene begins with a general survey of Turkey—land, people, Armenian question, Young Turks, Mohammed. He then surveys American missions, pioneers, their attitude toward oriental churches, leading factors, the necessity of forming a Protestant community. Then follows a review of the educational system—high schools and colleges for girls and boys, colleges for men. theological schools. The volume closes with matters miscellaneous and personal. There are thirty-four illustrations and two maps.

The Religion of Power. By Harris E. Kirk.

The contents of this book composed the James Sprunt Lectures delivered in 1916 at Union Theological Seminary, Richmond, Virginia. The author is the pastor of the Franklin Street Presbyterian Church, Baltimore. The subtitle of the book is: "A Study of Christianity in Relation to the Quest for Salvation in the Graeco-Roman World, and Its Significance for the Present Age." The definition of religion which is basal to the author's argument is "the effective desire to be in right relation to the Power manifesting itself in the universe" (p. 50). The permanent religious need of mankind includes four elements: a sense of dependence, a sense of alienation, a desire to atone for the wrong, and the craving for a human expression of God. This is summed up in the expression, "a quest for safe conduct." In the Graeco-Roman world various experiments were made in that quest. First, there was the experiment of ritual observances illustrated by the various mystery cults. Secondly, there were the various ethical speculations of the Greeks and the Romans, and here the author gives a fine summary of ethical theories contemporary with early Christianity. Thirdly, there was the experiment of legal obedience on the part of the Jews to the law which they regarded as revealed. The author asserts that these attempts all failed to bring satisfaction to the religious needs because they lacked in moral dynamic. The age was rich in ideas but lacked power. Gnosis needed to be translated into dynamis. The reason for the success of Christianity was that it brought satisfaction for the religious needs in a person, Jesus, whose bodily resurrection was the proof that he possessed the needed dynamic. The latter portion of the book consists of an argument that the need of today is precisely the same as was the need of the Graeco-Roman world—for a religion of power—which the author interprets in terms of a theology which is decidedly Calvinistic.

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THE DRAMATIZATION OF RELIGIOUS IDEALS

Required Books

Sears, *The Drama of the Spiritual Life.*

A broad survey of the literature of the history of religion in all stages from the most primitive to the most civilized peoples gives the student a vivid realization of the prominence of ceremonials. The modern, voluntaristic, functional psychology recognizes the importance of this fact and has employed it with great fruitfulness in the interpretation of religion. The ceremonial is the natural and gradually developed reflex of the fundamental life-processes of the group. The essential character of it may be seen in a company of youth returning from an athletic contest, recounting and re-enacting the strategic situations of the games. It may also be observed in the reports of hunters just in from their sport and in the adventures narrated by soldiers back from the scenes of battle. In our society the pageants frequently presented on national holidays to commemorate historical events are more seriously and directly of the character of ceremonials.

Churches differ vastly in the extent of their ritualism, but in the Greek and Roman Catholic services the dramatic events of Christian history are preserved in vivid and picturesque manner. All communions, even the plainest, at the Christmas and Easter festivals portray more or less fully the joyous experiences of those epoch-making days. The dramatization may be wholly through the imagination by means of the stories, music, and interpretation, or it may be staged with scenery, costumes, and impersonation. What one sees in full dramatic expression in the *Passion Play* at Oberammergau is what moves with varying degrees of vividness through the imagination of Christendom week by week in the services of the churches.

In the highest religions the ceremonials are thoroughly idealized. They are not merely reproductions of the past, but carry a forward look as well. The types
of character and achievement which they celebrate are those which are desired for the future also. The ultimate triumph of virtue is forecast in the visions of saintly armies with banners and in the dreams of the new Jerusalem. Worship, therefore, may be better understood as this dramatization of the struggle and victory of humanity in the pursuit of ideals than as it is conventionally conceived. Worship as obeisance, or as the bringing of gifts, or as petition, appears formal and empty compared with the view of it as social participation in the idealization and fulfilment of actual life-processes. It is necessary, therefore, to realize that in the ceremonial real work is done. It is work which involves a mental process. Deliberation has been called "dramatic rehearsal." Thought is not radically separate from action, but rather is incipient action. If worship is anything more than sentimentalism, then it must be continuous with life. It is reflection in terms of conduct and for purposes of conduct. It is dynamic and functional or else abnormal.

Dr. Henke has elaborated this view in his *Psychology of Ritualism*. He says: "The thesis which we shall defend is that the type of reaction designated as ritualism is always social, that it is performed to mediate practical control, and that it has a natural history in accordance with well-known psychological laws." Thus the ceremonies of the Central Australians are for the purpose of increasing the food supply, controlling the growth of the youth, and exerting other influences over nature. The ceremonies are felt to be powerful means of getting results. They are, in fact, the channels of the most powerful magic to primitive man. To modern psychology they are also vital performances, but the scientific assessment of them discriminates and separates more adequately the genuine from the superstitious factors.

The occasions of the ceremonials or "worship" are related to the seasons of hunting and fishing, and have to do with propitious planting of crops, the birth of the "firstlings" of the flock, the harvesting of the grain, securing of rain, preparing for war and celebrating its victories, and other crucial events. Peoples living in widely different environments proceed in the same general way, that is, they develop ceremonies out of the central interests of their group life. The tensions which are most acute and which involve the whole tribe are the originating centers of the rites. It is possible to trace the causes of the changes in the rituals of advanced peoples, as among the Hebrews. While the Passover feast comes down from the earliest nomadic days, it is transformed by the migrations and the newer forms of life in cities and in more advanced cultural conditions. It becomes more symbolic in the prophetic period and almost wholly so in Christianity. The mass and the participation in the Eucharist descend from the original ceremony of the ancient worship. It is interesting to see how in the course of time "the simple meal instituted by Jesus in commemoration of his death and celebrated as such by the early Christian church became an elaborate rite with Semitic, Greek, Mithraic, and doubtless other elements in it."

The relation of aesthetic interest to the ritual in modern religion is discussed briefly by Dr. Henke. He concludes that while the aesthetic factor is of increasing importance it is not primary. "The aesthetic may strengthen the appreciation of the practical, but the energizing impulses are as of old the instinctive tendencies to maintain life." The persistence of ritual furnishes also an interesting illustration
of the force of habit. This is seen particularly in the free churches which have
endeavored to rid themselves of formal ritual. In spite of themselves, one might
say, their extemporaneous orders of worship take on set routine. This may be
noted in camp meetings and in the simplest types of devotional meetings. The
ceremonials are of fundamental importance, too, in developing group consciousness
and solidarity. They give the sense of identity to the whole body and help to
set it off against other groups. It is largely through the ceremonials that con-
tinuity with ancestors is kept vivid and the bonds are extended to the coming
generation. Often the most elaborate rites have to do with the initiation of the
youth into this living being which we call the tribe, and which is felt to be an actual
consolidation of the ancestors and the present members.

Miss Sears, in The Drama of the Spiritual Life, deals with the drama of the
inner world. Her fundamental thesis is the ideality of religion, by which she
means that religion is an experience of setting up ideals in the imagination and
then striving to realize them in the actual world. It is a natural and essential
characteristic of human nature to project these ideals and to live, therefore, in part
in the unseen world. "Out of his vague longings, his sense of limitation and lack,
he builds a better world." This dream and vision of a better and more ideal life
creates a certain dissatisfaction with real life, but it also urges man on to nobler
achievements. In a sense it is man's conception of the ideal which makes him
conscious of sin. If he had no vision of something better he could not regard his
actions as bad, and when they appear evil to him he is already on the way to
transform them. This, then, is the essential nature of the "spiritual drama." It
consists of the continual projection in the imagination of more ideal conditions and
the struggle to fashion life nearer to these ideals. In early peoples this idealization
of life was slight, but as the race has progressed the utopias have become more
elaborate. Over every kingdom of men hovers a kingdom of better men, which
the prophets have called the Kingdom of God.

Religion not only expresses the struggle to realize the ideal in the actual, but
it also lives in that world of the imagination as if it were already real. "Religious
experience claims that this ideal world is also actual and real. It believes the
unseen eternally is." Miss Sears gives numerous quotations from the literature
of the great religions, showing that they not only set up spiritual goals, but that
they feel these to be immediately realized in imagination. Hence they provide
the sense of the eternal in the present experience. This is the secret of the "peace
which passeth understanding." The Shepherd Psalm and the Pilgrim hymns
reveal at once the stress of danger and wayfaring toil, and a foretaste of victory.
Thus in the hymn, "O Paradise, O Paradise," the aspiring soul sees the vision of
the "spotless shore where loyal hearts and true stand ever in the light."

This opposition of the infinite ideal good and man's present sinful state is
resolved in different ways by different types of religious experience. The opposi-
tion itself is formulated in a variety of forms. One is seen in the mystical expe-
rience, as opposed to the ethical or practical experience. The tendency is for the
mystic to overcome this conflict by escaping, so far as possible, from the real
world. He seeks to dwell in the inner realm of the spirit and seeks to do so by
visions, meditations, and complete self-surrender. It does not seem to him a
rational or a communicable experience. He speaks of the "vast darkness of the
Godhead into which the soul sinks.” There is over against this mystical way the practical or ethical approach. Here the ideal shines like some star, pure and serene, on a far horizon which is never reached, but must always be sought. It calls to a life of high adventure. This type of consciousness is likely to be always restless and dissatisfied. Many hymns are quoted which breathe this note. Browning illustrates it in “Paracelsus,” “Rabbi Ben Ezra,” “Prospice,” and “Epilogue.” Tennyson and Stevenson are also quoted in this connection.

Oppositions are found, too, between the individual and the social types of religion. The reader will sometimes feel that the author has been zealous in finding these contrasts and may occasionally have forced the facts, but, whether the specific and minor classifications are justifiable or not in every instance, they help to emphasize the main thesis of the book. There are numerous contrasts likewise in the conceptions of the sources of salvation. “How does one, in truth, find the Way of Life? What is its source? For instance, is the individual saved by divine grace or by personal merit?” Augustine held to the doctrine of grace. The doctrine of merit is a more stoical idea. It is well phrased in Henley’s lines.

It matters not how strait the gate,
How fraught with punishment the scroll.
I am the master of my fate,
I am the captain of my soul.

Closely related to this interpretation of the “Way” in terms of grace and merit are the oppositions of necessity and freedom, original sin and individual responsibility, established authority and individual judgment. Still another set of contrasts is found in the conflict between social authority and individual judgment. Authority appears in dogmas, creeds, sacraments, and other fixed forms, while individual judgment is represented by the rationalists in religion. This antinomy is solved by showing that the individual and the social judgments interact and condition each other, indeed, grow out of each other.

Two hundred pages are devoted to the forms of the “Way of Life.” They are discussed under the three headings: the temporal and the eternal, the dynamic and the static, the many and the one. These are philosophical categories, and there is brought under review a wide range of speculative doctrines relating to them. The standpoint of the author is that of absolute idealism as represented by the late Professor Josiah Royce, who wrote the Introduction for the book. In treating of the static and the dynamic forms a discussion of prayer is introduced. Three types of prayer are distinguished—magical, petitional, and mystical. Extensive citations are given here as in all sections of the book, and they cover various religions in their different stages of development. Prayers of the first and second types are found to have two characteristics: they are felt to have a constraining power, and they are practical. Prayers of communion which constitute the third type are illustrated from the prayers of Augustine, Thomas à Kempis, Christina Rossetti, James Martineau, and many others. These prayers are found to have a joyous quality, as in prayers of thanksgiving and adoration, or the note of stress and sorrow. The former may be regarded as closely akin to hymns, and they often take that form. The cry of anguish and pain is more common and may be considered more typical. The conclusion is that prayer is a complex
experience at once mystical and practical, individual and social, static and dynamic.

In every aspect religious experience presents deep conflicts which man strives ceaselessly to overcome. At times the drama seems hopelessly confused by the cross-purposes which play through it. Miss Sears does not clarify the process by the kind of use she makes of the Hegelian dialectic. If she had followed the outline of the first chapters and had written a book of half the size, it would have been more valuable to most of her readers. That outline described man's experience in terms of an inner dramatic struggle, consisting of his natural tendency to fashion ideals beyond his actual circumstances and his endeavor to make over the actual in accordance with those ideals. Out of every achievement spring plans for further improvement, and therefore the quest is in a sense endless. But, at the same time, in imagination man already participates in the ideal toward which he moves. Paradise and heavenly bliss are shared here and now by the aspiring heart. The infinite meaning of existence which is sought is revealed in a sense of immediate possession. This is not a permanent state, however, for the life of man continues to unfold new experiments, new needs, new visions, which constantly upset the equilibrium and summon the race to further effort. The present tendency toward a religion of efficiency cannot therefore be permanently adequate. It will have to meet the call of stern duty and of tragic reverses. Instead of saying, as the author does, that there is a side of man's nature which demands mystery, would it not be truer and less confusing to say that his restless, growing, aspiring spirit always sets over and beyond the conquered territory other realms which allure him to adventure? This lure of the ideal is not usually a dream of merely selfish and material boons. It is quite universally social and spiritual. The degree to which it is such depends upon the level of intelligence and culture already achieved. In all ideals there is the charm of novelty, of uncertainty, and therefore there is mystery. They demand faith. They are matters of volition rather than of clear knowledge. Consequently the truly religious view of life is fascinating and profoundly exciting. It is in this respect like the plan of a business man or a civil engineer, only the vision of the religious prophet concerns a larger and far more complex problem. All of them realize the experimental character of their ventures and derive great emotional stimulation from them, the prophet most of all, because the stakes of his enterprise are vaster. It is not necessary to regard the religious man as concerned with "another world" or with an absolute good, except in the sense that every ideal rises above the actual and is felt, at the moment of its pursuit, as final. The distinction frequently made in these pages between morality and religion seems also overdrawn. The ideal has moral quality and demands satisfaction for the ethical sense of justice, but this is not something separate. It is true also that the ideal is aesthetic and the vision of beauty is integral with the whole of life. Religion cannot be successfully contrasted with these except provisionally and by a process of abstraction. It really includes them and is involved in them as it essentially is in all idealizations of life. In some passages the author recognizes this, as when she says, "The practical, the moral, the aesthetic, and the emotional are all elements in the structure of the religious unit" (p. 463). The failure of the religion of science is
due in large part to its one-sidedness, to its tendency to ignore the complexity of the ideal which man craves.

Miss Strong's book, *Prayer from the Standpoint of Social Psychology*, is a new and extremely suggestive treatment of the subject. She has utilized the point of view characteristic of the works of Cooley, Dewey, Baldwin, and Mead. The chapter on the self in *James' Psychology* is an important statement of the fundamental conception. It is shown there that the self of an individual person is not simple, but is surprisingly complex. It is really made up of different selves or sets of habits and interests. The material, bodily, social, and spiritual selves are a few of these. The suggestion can easily be elaborated. One may think of his professional self, his family self, his musical self, his patriotic self, and his selves of recreation, of business, of philanthropy, of religion. Over against the actual self is one's ideal self, which we call also the higher or the better self. This larger self is likely to reflect the social standards of the group to which one belongs, the judgments of parents and teachers. It is a common experience to have these selves of desire and duty engage in dialogue. The individual in his solitude still carries in himself this complex social world of his various selves and is, in fact, a kind of replica of the many-sided society to which he has belonged.

It is through the conflict of individuals with each other and with natural objects that they come to consciousness of themselves. "The self lives and grows only through this continual incorporation into itself of new selves." Prayer is the conversation of the lower with the higher self and the endeavor to overcome the conflict by reaching a larger social self. "This self has arisen, as all selves arise, out of a social relation between me and an alter, the me representing a need and a desire, and the alter the means to its satisfaction." The alter of the religious consciousness is God. He is variously conceived according to the state of the individual and the development he has reached. This relation between one's self and another is characteristic of man from primitive life up and from childhood to maturity. /There are two primary attitudes found in prayer. One is that of contemplation in which prayer may be said to be an end in itself. The other is that in which action is involved and the prayer is a quest for aid and guidance. The former is an experience of communion without ulterior interests. It is aesthetic and immediately satisfying. The mystic's prayer is frequently of this type. Adoration, self-surrender, and peace are marks of it. In the prayer of action practical ends are more in evidence. These may be of a personal sort or they may be ritualistic, group petitions. As to the effect of prayer, the author holds that it may give greater efficiency in the accomplishment of moral ends in two ways: "first, by the reorganization of the conflicting aims of consciousness in accordance with the highest moral ideal, and second, through the additional ease of action which comes from giving up the worry of conscious striving and relying on the habitual life-activities to carry out the course in which they have once been started."

The three works upon which this study is based should be grasped together and made to supplement one another. Miss Strong employs a fruitful psychological analysis, showing that man comes to consciousness of himself and of the different selves within him through the practical conflicts of his experience, and that
he is always striving to realize a larger self. The very tension and momentary defeat aid in defining the larger self. It is this movement of the mental life which Miss Sears finds at the basis of the drama of the spiritual life, but she does not set forth so clearly or so simply its psychology. However, her materials from literature and the history of religion are much richer and fuller. If the citations used by Miss Sears could be organized upon the psychological framework employed by Miss Strong, the result would be a gain over the two works as they stand. To this might well be added the dynamic and more objective quality suggested in the study by Mr. Henke. It is in the movement of symbolism representing the ideal aspirations of religion that one gains the more living and realistic sense of the power and resources of religious experience. It is in the ceremonials of the spiritual life with their full sweep of social idealism that one sees their meaning and power.

Books for Further Reading

Stanton Coit, *The Soul of America.*
R. R. Marett, Articles on "Prayer" and "Ritual" in *Encyclopaedia Britannica.*
John P. Hylan, *Public Worship.*

THE PROBLEM OF SUFFERING IN THE OLD TESTAMENT

BY J. M. POWIS SMITH

AN OUTLINE BIBLE-STUDY COURSE

[Those who desire to conduct classes or to have this course in separate form can secure reprints from the American Institute of Sacred Literature, The University of Chicago, at twenty-five cents for the course of five months. Leaders of classes will also be provided with a series of programs and suggestions, as well as lists of reference books, upon reporting classes to the Institute.]

STUDY III

THE TRIAL AND TRIUMPH OF FAITH (Concluded)

*Nineteenth day.—§ 42.* The opening of the third and last cycle of the debate in the Book of Job finds the friends unchanged in their opinion regarding the relation of suffering to sin, but in their judgment of Job they have undergone a radical change. They started with the presupposition that Job was a righteous man upon whom such suffering as is common to man had fallen. They had urged him to make confession to God of his sinfulness, and had assured him that upon such confession his property and health would be restored. Job, however, has steadfastly and repeatedly refused to make confession of sins of which he knows himself to be innocent. The friends therefore conclude both from the terrific suffering which has been inflicted upon Job and from Job's attitude, which to them seemed little short of blasphemous, that they have been mistaken in supposing Job to be a righteous man. He must be thoroughly wicked. This opinion colors all of their
statements in this last round of the debate. Read 22:5–11, comparing the unsparing denunciations of these words with the sympathy and kindness of the first speech of Eliphaz. Did Eliphaz have any facts upon which to base these charges or is he merely inferring these things from what his eyes now see and his ears hear? Read 22:21–30, in which Eliphaz resumes the kindly tone of his earlier attitude. Observe, however, that he presupposes even here the presence of wickedness in Job’s heart. Notice vs. 30, in which Eliphaz declares that if Job should turn from his evil way his righteousness would be of avail in God’s sight for others less righteous than himself. (Is not this in direct variance with the point of view expressed in Ezek. 14:13–20?)

Twenty-first day.—Read 23:3–9, in which Job longs for a vision of God and pathetically elaborates the thought of his inability to find God or to come in contact with him in spite of all his searching. Read vss. 10–12, in which Job boldly declares his certainty that notwithstanding all appearances God does know him and will vindicate him. Job feels absolutely certain of his own innocence and is willing to defend it before the bar of the most high God. Read vss. 13–17, in which doubts as to the possibility of affecting the purpose of God in any way are once more expressed. Job feels convinced that God’s purpose regarding him involves the sending upon him of many more such afflictions as those he is now bearing, but in 24:1 he expresses a longing for some manifestation of the judgment of God upon the wickedness of the world. If this be God’s world, and if God be good and just, why does he allow wickedness to go unpunished, to triumph with impunity over righteousness?

Twenty-first day.—Read Job 24:2–4, 9–16, 23–25, in which Job in detail denies the goodness and the just moral government of the universe and challenges his friends to deny the truth of his charges.¹

Twenty-second day.—Read 25:2–6, noting how Bildad restates the proposition that mankind as such is necessarily sinful in the sight of God, and therefore, of course, deserving of punishment. Read Job 27:1–4, in which Job not only reasserts his conviction that it is God and God alone who is responsible for his suffering, but also with splendid sincerity refuses to be untrue to himself. Read Job 27:5, 6, in which Job indignantly repudiates the suggestion that he should acknowledge the justice of the friends’ charges and abjure his own claims to integrity. Job is in doubt about almost everything else in the universe; but of one thing he is absolutely certain, and that is his own essential righteousness. He will not be untrue to the best that is in him.

Twenty-third day.—§ 43. Read Job 27:13–23, in which Zophar, as it would seem, holds before Job’s eyes the picture of the fate of the wicked man and his offspring. Will Job take warning?

¹ It must be noted at this point that in chaps. 24 ff. there has been considerable displacement of materials; for example, it will be noticed that in chap. 25 Bildad’s speech is reduced to five verses and that there is no speech of Zophar whatsoever. On the other hand, in chap. 24 there are placed upon the lips of Job sentiments which are absolutely incompatible with his attitude everywhere else. These passages are 24:5–8, 17–22, 24. It has long been suspected that in reality they belong to the speech of Bildad to be added after 25:6. They are in close accord with the spirit and content of Bildad’s utterances. Likewise, in chap. 27 in the speech of Job it would seem that all of the chapter, aside from vs. 12, belongs to one of the friends. It is probable that this represents the missing speech of Zophar.
Twenty-fourth day.—§ 44. Read 29:2-10, in which Job's mind revertsto the joys of his past life and calls before our eyes a beautiful picture of the high esteem and reverence in which he was held in the community. Read vss. 12-25, which give in detail the kind of life that Job had lived, as an explanation of his high repute among his people. Read 30:9-15, in which, in sad and striking contrast, Job pictures his desolate condition at the present time when everybody, including God, has turned against him.

Twenty-fifth day.—Read 31:1-6, in which Job, beginning his self-vindication, starts out with a reaffirmation of the sense of his own integrity. Read vss. 7-12, in which Job asserts his innocence of even impure and unworthy thoughts. Note in vss. 3-22 the practical nature of Job's religion. Observe particularly his feeling of brotherhood with all his fellows (vs. 15) and his feeling of responsibility for those less fortunate than himself. Read vss. 24-30, observing his proper appreciation of the altogether secondary value of wealth, and the high ideal he claims to have attained in his feelings toward his foes. In vss. 35-40 he represents himself as challenging the Almighty to find any fault in him, and asserts that he has been absolutely just toward his tenants.

The debate is now ended. Strictly speaking, it has not been a debate so much as a series of monologues alternating between the friends and Job; nor has there been any marked logical development of thought; rather each one laid down his great fundamental principles early in the discussion and spent the remainder of the time restating them, enlarging upon them, and explaining them in various ways. The progress of the debate, therefore, was not so much a development of thought as an intensification of feelings. The friends, who started in a frame of mind friendly and sympathetic toward Job, being driven to choose between their friend and their theology, unhesitatingly clung to the latter, gradually becoming more bitter and denunciatory in their incriminations and recriminations until the relations between them and Job were strained to the point of breaking. Job's attitude toward his friends is contemptuous and most exasperating. He characterizes their efforts to comfort him and to diagnose the situation as futile and childish, worse than useless. In despair he turns to God, his whole being torn by a very whirlwind of conflicting emotions. At times his attitude has been that of a suppliant for mercy; again it has been that of one mystified almost beyond endurance by his troubles, but nevertheless triumphantly confident of his final vindication at God's hands. More often it has been that of one overwhelmed by his misfortunes, and frequently it has been that of a man firm in the conviction of his own righteousness who leaps from that vantage-ground to the conclusion that the God of the universe must be an unmoral, irresponsible, almighty tyrant. Such a God he dares to denounce even though the heavens fall. The problem with which they have been dealing is the suffering of the righteous man. The friends propose to settle it by saying that there is no absolutely righteous man. All men are by nature sinful and the suffering is God's method for either (1) punishing the confirmed sinner or (2) warning the fundamentally righteous man from the error of his ways before he goes too far. Job has never for a moment faltered in the conviction of his own integrity. He has continued equally certain that his suffering comes from God. These two facts he is unable to reconcile except through the hypothesis that God cares nothing for righteousness and sends his punishments upon the just and the unjust alike. The great grief of Job is not
in his physical affliction as such; otherwise we should pity him as a peevish, fretful child, lacking patience to endure physical pain. It lies rather in what the physical suffering signifies—namely, that God has failed him. That the fellowship which was the sustaining joy of his life, that this should be turned into hostility—that is the unbearable thing.

Twenty-sixth day.—§ 45. In chaps. 32–37 we have a long discourse from Elihu, a relatively young man, who represents himself in chap. 36 as having listened eagerly and expectantly to the arguments of the friends only to be bitterly disappointed. They have shown their utter inability to refute the arguments of Job, consequently they have left God in the lurch. Job’s charges against God must be met successfully for God’s sake. Elihu, therefore, confidently undertakes the task himself. The argument of Elihu is directed against three main charges. Job has said that God unjustly refuses to answer his pleas for a hearing. Elihu declares that this is not true, for God has sent him himself to answer Job as God’s representative. (Read Job 33:1–7.) He further maintains that God answers the cry of man in a threefold way: first, through dreams; secondly, through sickness, which is one of God’s messengers; thirdly, through angels. (Read 33:13–18 and following.) If God at times fails to answer the cry of man, it is simply because that cry is nothing more than the animal cry for the relief from pain and has no religious content. It is an impious cry (35:13). God makes effort in these various ways to keep men out of sin and to bring them to repentance for sins committed; and so he cannot properly be called hostile or unjust.

Twenty-seventh day.—§ 46. Another charge of Job against which Elihu sets himself was to the effect that God’s government of the universe was unjust. To this Elihu says that if God were cruel and unjust he would bring the world to an end arbitrarily, but he does not do so; therefore he is good (34:12–15). In addition to this, God has no motive to be unjust. What would he gain thereby (35:4–8)? Still further, in the very nature of the case government cannot endure if based upon injustice. God’s government does endure; therefore it is just (34:17). As a matter of fact, God’s policy is one of exact retribution for sins and rewards for righteousness. Finally, the omniscience of God renders it impossible for him to be mistaken on any subject and so to act unjustly.

Twenty-eighth day.—§ 47. The third proposition taken up by Elihu is Job’s charge that righteousness is not profitable for man: it makes no difference whether man is just or unjust, he suffers just the same (9:20–24). To this Elihu retorts two things: First, that man’s righteousness or unrighteousness does not affect God. He is too exalted to be influenced by the character of a mere man. Man’s influence is confined to his fellow-man. God therefore cannot be swerved from the thought of right by any earthly consideration. Secondly, Job is wholly wrong in his premises. Righteousness is profitable. As a general answer to Job’s point of view Elihu maintains that if there be any phase of the problem of suffering which he has not satisfactorily explained it must be remembered that God is inexplicably great; that he far transcends any possibility of our understanding. If we are absolutely unable to explain the wonderful mystery of God’s physical universe, how can we expect to enter into the sacred mysteries of the spiritual world? We must therefore fall back upon our conviction that God is righteous and realize that if we should know all we should recognize at once the justice of all.
Twenty-ninth day.—§ 48. At the close of the Elihu speeches God himself appears upon the scene. The speeches placed in the mouth of God have been declared to be "a sustained effort of the highest genius unsurpassed in the world's literature." We now expect the author's last word upon the great question under discussion. If anybody may be expected to solve the riddle, surely it must be God. No author would dream of introducing God as a spokesman in his drama in any subordinate position. We must therefore look to the speeches of God as containing the most profound thought that the author of the Book of Job had upon the subject of the suffering of the righteous.

Thirtieth day.—Read chaps. 38, 39, in which Jehovah himself speaks and addresses Job. Note how Jehovah overwhelms Job with question after question calculated to impress upon Job the greatness of God and his own insignificance.

Thirty-first day.—Read chaps. 40, 41, in which Jehovah's address is continued. Note that there is no essential change in the character and purpose of the address from beginning to end. It has just one aim, and it pursues that aim relentlessly, namely, the reduction of Job to a proper state of humility. The speeches of Jehovah set forth in most wonderful imagery the two thoughts of the power and wisdom of God as seen in the marvelous mystery of inanimate nature and the animal world. Observe that God does here exactly that which Job protested against in 12:20–21, namely, overwhelms Job with his power and majesty. Have not the speeches of the friends and of Elihu, yea, even of Job himself, said enough about the power and majesty of God? What need then of introducing Jehovah himself to restate these things, even if it be done more splendidly and effectively? What then is the function of the speeches of Jehovah? First, to bring home to Job a realization of God's greatness (see 43:3). Job has had an intellectual and theoretical appreciation of the majesty of God, but now his whole being is submerged in, and interpenetrated by, the feeling of the divine power and glory of Jehovah. Job has been longing for a vision of God more than for any other single thing. His whole nature cried out for God, and it was his greatest grief that he was unable to find him. The craving is now satisfied (see Job 42:5). We see that the most important function of the speeches of Jehovah, after all, was to bring Job into a right attitude of mind and heart. Job had insisted upon understanding everything. He had been unwilling, so to speak, to let God out of his sight. He had felt that God must be held to account for all of his actions. He now is brought to the place where he is willing to trust his God even when he cannot understand him. He has come to the realization that, after all, faith is the very heart of religion. It is thus an attitude of mind rather than a solution of the problem which the author of the Book of Job presents to us. It is the frame of mind of the devout worshiper. The very infinitude of God's mind and wisdom contributes to our feeling of adoration. We should soon cease to worship a being whom it was possible to comprehend fully. There must be vast unexplored spaces in the divine character. It is an old saying that familiarity breeds contempt. There is no exception to this principle even in the field of religion. Job has been brought to understand the insolvability of the problem of suffering and to appreciate something that is far more than the understanding of that problem, namely, the necessity of unfaltering trust in the divine wisdom and love no matter how disturbing may be the perplexing phenomena of life. Communion with God is the highest good. Having that, what matters it if we lose all else?
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