

Notice to Reader.—When you finish reading this magazine place a 1-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front. No wrapping. No address.

A. S. BURLESON
Postmaster General

THE BIBLICAL WORLD

A Journal of the Awakening Church

Volume LI

MARCH 1918

Number 3

Editorial: To the Strong in Heart

Is the Golden Rule Workable between Nations? *Ernest D. Burton*

The Crucifix: A War Meditation *Wm. Forbes Coolley*

The Sunday School as a Church Problem *George D. Black*

The Great Alternative: An Appeal to Forward-looking Christians
George Holley Gilbert

The Religion of Childhood. V *Henry B. Robins*

The American Institute of Sacred Literature
Church and Community *Allan Hoben*

The Realities of the Christian Religion
Gerald Birney Smith and Theodore Gerald Soares

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILLINOIS, U.S.A.

THE CAMBRIDGE UNIVERSITY PRESS, London and Edinburgh
THE MARUZEN-KABUSHIKI-KAISHA, Tokyo, Osaka, Kyoto, Fukuoka, Sendai
THE MISSION BOOK COMPANY, Shanghai

THE BIBLICAL WORLD

FOUNDED BY WILLIAM RAINEY HARPER

THE HEBREW STUDENT, Vols. I, II, 1882-1883

THE OLD AND NEW TESTAMENT STUDENT, Vols. IX-XV, 1889-1892

THE OLD TESTAMENT STUDENT, Vols. III-VIII, 1883-1888

THE BIBLICAL WORLD, New Series, Vols. I-L, 1893-1917

SHAILEY MATHEWS, Editor

With the Co-operation of the Members of the Divinity Conference of the University of Chicago

Vol. LI

CONTENTS FOR MARCH 1918

No. 3

EDITORIAL: TO THE STRONG IN HEART	129
IS THE GOLDEN RULE WORKABLE BETWEEN NATIONS? ERNEST D. BURTON, D.D.	131
THE CRUCIFIX: A WAR MEDITATION WM. FORBES COOLEY	141
THE SUNDAY SCHOOL AS A CHURCH PROBLEM GEORGE D. BLACK, D.D.	150
THE GREAT ALTERNATIVE; AN APPEAL TO FORWARD-LOOKING CHRISTIANS REV. GEORGE HOLLEY GILBERT	153
THE RELIGION OF CHILDHOOD. V HENRY B. ROBINS, PH.D.	159
CURRENT OPINION	164
THE CHURCH AND THE WORLD:	
MISSIONS	170
RELIGIOUS EDUCATION	173
CHURCH EFFICIENCY	174
BOOK NOTICES	177
THE AMERICAN INSTITUTE OF SACRED LITERATURE:	
CHURCH AND COMMUNITY. V ALLAN HOBEN	179
THE REALITIES OF THE CHRISTIAN RELIGION. III GERALD BIRNEY SMITH and THEODORE GERALD SOARES	184

The Biblical World is published monthly by the University of Chicago, at the University Press. The subscription price is \$2.00 per year; the price of single copies is 25 cents. Orders for service of less than a half-year will be charged at the single-copy rate. Postage is prepaid by the publishers on all orders from the United States, Mexico, Cuba, Porto Rico, Panama Canal Zone, Republic of Panama, Hawaiian Islands, Philippine Islands, Guam, Samoa Islands, Shanghai. Postage is charged extra as follows: For Canada, 35 cents on annual subscriptions (total \$2.35); on single copies, 3 cents (total 28 cents). For all other countries in the Postal Union, 68 cents on annual subscriptions (total \$2.68); on single copies, 7 cents (total 32 cents). Patrons are requested to make all remittances payable to The University of Chicago Press in postal or express money orders or bank drafts.

The following are authorized to quote the prices indicated:

For the British Empire: The Cambridge University Press, Fetter Lane, London, E.C. 4, England. Yearly subscriptions, including postage, 12s. each; single copies, including postage, 1s. 4d. each.

For Japan and Korea: The Maruzen-Kabushiki-Kaisha, 11 to 16 Nibonbashi Tori Sanchoe, Tokyo, Japan. Yearly subscriptions, including postage, Yen 5.40 each; single copies, including postage, Yen 0.65 each.

For China: The Mission Book Company, 18 Peking Road, Shanghai. Yearly subscriptions, \$2.00; single copies, 25 cents, or their equivalents in Chinese money. Postage extra, if mailed direct outside of Shanghai, on yearly subscriptions 68 cents, on single copies 7 cents.

Claims for missing numbers should be made within the month following the regular month of publication. The publishers expect to supply missing numbers free only when losses have been sustained in transit and when the reserve stock will permit. Deliveries are not guaranteed within the war zones of Europe, nor in other countries where transportation is disturbed by conditions incident to war.

Business correspondence should be addressed to The University of Chicago Press, Chicago, Ill.

Communications for the editor and manuscripts should be addressed to the Editor of THE BIBLICAL WORLD, The University of Chicago, Chicago, Ill.

Entered as second-class matter, January 28, 1893, at the Post-office at Chicago, Illinois, under the act of March 3, 1879
Copyright, 1918, by the University of Chicago

THE BIBLICAL WORLD

VOLUME LI

MARCH 1918

NUMBER 3

TO THE STRONG IN HEART

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

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

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

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

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

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

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

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

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

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

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

IS THE GOLDEN RULE WORKABLE BETWEEN NATIONS?

ERNEST D. BURTON, D.D.

Professor and Head of the Department of New Testament Literature and
Interpretation in the University of Chicago

I. What the Golden Rule Means between Individuals

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

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

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

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

valuable as my own, and shape my conduct accordingly.

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

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

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

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

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

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

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

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

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

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

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

Let us consider then

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

Manifestly, as between individuals, this will demand:

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

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

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

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

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

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

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

also violations of the Golden Rule between nations.

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

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

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

P.S. 2

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

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

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

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

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

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

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

But the recognition of this right leads naturally to recognizing its correlative duty. For there may arise, there have arisen, extreme cases of the violation of this principle on the part of a strong nation against a weak, calling for intervention on the part of other nations in the interest of the weak. For the Golden Rule is not, as I have said, wholly a negative thing. It sometimes demands interference in defense of the oppressed. Some years ago a group of university professors returning home from an evening engagement heard shouts of pain and distress issuing from a cottage that they were passing. Hesitating but a moment as to their duty they entered the house, found a father and son, one or both of them intoxicated, engaged in a quarrel in which one had stabbed the other dangerously. A part of them remained to prevent further injuries, while the rest sought physician and police. Ordinarily a man's house is his castle, which no one may enter

unbidden, but there are limitations to the rule—the intervention of a superior principle. Ordinarily if two neighbors quarrel the rest do well to keep hands off. But there are times when intervention is demanded by the rule of love. So it is with nations. There come times when one nation must protest against injustice done or threatened against another, and must if need be sustain its protest with its own army and navy. I do not enter into the discussion whether the manner of our doing it was wholly justified, but I do believe that our intervention in the affairs of Cuba in 1898 was right in principle. And I do not hesitate to affirm that England was wholly justified in coming to the help of Belgium in 1914. I only regret that it was not deemed practicable for us to sustain Britain in that action in words, at least, if not by force of arms.

But this brings us to the difficult question whether, if one nation may on occasion become the friend and defender of another, it may also at times become its more or less permanent guardian, guide, and protector. Is our course in the Philippines justifiable? Has England a right to be in India and Egypt? Is our recent recognition of Japan's pre-eminent interest in China right or wrong in principle? The question is too large to be discussed adequately in these pages. I will only venture to lay down two principles.

One of these is that the right of self-government is not inalienable. Individuals may lose it by crime or by illness of body or brain. Families may lose it by incompetence, and the neighbors or the state be obliged to step

in. Cities may lose it by riot and murder. States may lose it by the incompetence by which they become dangerous to themselves and to other nations. Palestine lost it in 63 B.C., and there is more than one utterance of Jesus to show that he clearly recognized this fact and warned his nation against the folly of attempting to cure internal weakness by throwing off the external power that sufficed in some measure to compensate for that weakness. Korea lost it, and though Japan's method of assuming guardianship may smack of the old diplomacy which employed the truth with moderation, there is no doubt that it was necessary for some external power to do what the Koreans were no longer able to do for themselves.

The second principle is that any nation that assumes the office of guardian to another is bound to do it in the spirit of the Golden Rule, not for exploitation and self-aggrandizement, but for the good of the other nation and of other nations at least as much as for its own. It is bound scrupulously to regard the rights of the dependent nation and is under solemn obligation to administer its guardianship with a view to restoring the guarded nation to independence or granting it partnership as soon as a process of education can make it fit for such a position.

I believe that in the main we have followed these principles in Cuba and in the Philippines, and if by our recognition of Japan's responsibility in China we shall have acquired the right to exercise a friendly supervision over her guardianship, and if at the same time we shall be so scrupulously just and friendly to Japan as to retain her confidence and

friendship, it may well prove that we have done for China the best service that at this time it is possible to render. But it is manifest that the whole situation demands of us a measure of generosity, justice, and righteousness to which not many nations of the past have risen and which we have not ourselves always attained.

III. The Application of the Golden Rule between Nations in Time of War

But is it possible to apply the Golden Rule in time of war, and in particular to nations with whom we are at war? Is not the very fact of war itself a denial or suspension of the Golden Rule? Of course the party responsible for a war of aggression violates the Golden Rule. But is it possible for the defender nation to take up arms, and taking up arms to seek to conquer its aggressor, and yet to carry on war in conformity with the Golden Rule? The answer will depend largely on how one interprets the Golden Rule, and in particular on whether one takes into account all the interests involved, or only those of the single nation with which one is at war. It may indeed be contended that in the long run it is for the interest of an attacking nation that its scheme of conquest fail. Just as it is a good thing for a young bully to find his match and get a good trouncing, so it is a good thing for a bullying nation to be defeated. In particular we may contend that it is really in the interest of the German people that the German armies shall be defeated, and the people themselves released from the domination of those false ideals which have been industriously bred into them for forty years and more. All this is true and

pertinent. It is true also that no nation can when attacked forget the interests of her own people and her own posterity. The Golden Rule does not require us to consider the interests of another nation to the exclusion of our own—to love our neighbor and not ourselves. It demands that we shall take account of her interests equally with our own—itsself a very large demand, which sets a standard rarely attained.

But we shall never get an adequate view of the situation with which the world is now dealing so long as we think simply in terms of two nations. It would be folly and hypocrisy to contend that simply as between ourselves and Germany, and in itself considered, it could be a neighborly act for us to slay her sons, and, if we could reach them, to destroy her cities. Nor can any defense of such acts on the ground of retaliation bring them under the Golden Rule. To see the situation in its true light, we must look at it as being, what in fact it is, a world-problem. In itself considered, it is not a neighborly act to kill the robber who attacks me and my family. But I can never look at it as a matter simply between myself and the robber. I must remember my family and the community also. So in this war it was not a question between Germany and England in 1914. England had to remember Belgium and France. In April, 1917, it was not a question between ourselves and Germany—important as were the issues involved simply from that point of view. Had it been a matter between ourselves and Germany only perhaps the Golden Rule would have demanded a still further application of the policy of patient waiting.

For certainly the Golden Rule does forbid a policy of retaliation for retaliation's sake, and just as much between nations as between individuals. It certainly does demand that every resource of diplomacy shall be exhausted before we lay down the pen to take up the sword. It is better to suffer and suffer much and long before proceeding to the extremity of repaying insult with shells, and injury with cannon shots.

But it was not our own situation alone or even chiefly that confronted us and demanded action. It was the world's situation. It was not a matter of retaliation for the murder of the Lusitania's victims, or the interference with our commerce. It was international law, which slowly accumulated by centuries of effort is the only basis of civilized relationships of nations; it was civilization itself that was in danger, imminent and real danger. For the sake of France, to whom we as a nation owed so much, for the sake of England, whose army and navy far more than anything we had done had thus far kept us out of war, for the sake of Europe and Asia and Africa, for the sake of the unborn generations of Americans, and for all those who might in the future, as they had in the past, find in this country a refuge from tyranny—it was for all these and in obedience to the Golden Rule itself that we went to war. So clear was the issue, so critical the situation, so much was at stake, that to have delayed longer would have been inexcusable cowardice, an unpardonable violation of the Golden Rule, a selling of our own souls for gold and ease.

And having taken up arms the Golden Rule demands that we lay them not

down till the ends for which we have taken them up are achieved. What a magnificent example Belgium has set for us all! It has been well said that Belgium has indeed been a messianic nation, and the author of the phrase was undoubtedly thinking of the suffering Messiah when he used the word "messianic"—a nation which rather than break her plighted word or betray her allies has endured sufferings immeasurable with a heroism beyond all praise. Would that America with her vastly greater resources, with her danger far less imminent, might face the situation with equal courage, and equal determination never to lay down her arms till the righteous ends of the Allies are achieved, cost what it may in money and in men. We can afford to be impoverished, we can afford even to lay down our lives; we cannot afford for the future of the world to sacrifice our national soul.

But the Golden Rule demands a great deal more than a willingness to fight, when fighting is necessary. It requires what at certain points in the conflict may be more difficult than fighting. It demands that we fight without hatred and with a clear vision of what we are fighting for.

It was a recent immigrant to this country from the south of Europe who entering the army as a drafted man wrote back to his friends, "Hurrah, I am a soldier of the United States army. We shall fight the great battle for universal peace. We shall make the great federation of nations." We ought all to have a not less clear perception of what we fight for. We are in the business of making a new world—a world without

hatred, a world without war, and therefore without the causes of war. We must not, while we fight, defeat the cause for which we fight, by fighting with hatred. Not even the German must we hate. His works, his principles, we abominate. But let us never forget how much, nevertheless, we owe to Germany and how much we shall need in that new world that we are making some qualities that the German possesses in exceptional measure. Let us not forget that it was only when we saw those hateful principles which he is following revealed in their full hatefulness in this war that we knew how hateful they were. We were all tainted with them in some measure. Not a nation was wholly free from them. Only when Germany openly avowed them and embodied them in terrible action did we know how awful they were and repudiate them. Then let them not come back like the seven demons worse than the first into a heart swept and garnished with Pharisaic scrupulousness. If we would really practice the Golden Rule, and we must if we would create the new world of which we have caught the vision, we must love not our allies only but our enemies also.

And this means in turn that we shall be ready for peace when the hour comes. Not for a peace that means defeat of all for which we have fought—not for a peace that is but a respite till we are forced to fight again. From such a peace God save us! But we must not forget that it is peace that we desire, and as a nation we ought to lose no opportunity to convince our enemies that we desire not vengeance but righteousness, not the victory of armies for

victory's sake, but of principles for the world's sake. Nor is this danger a fancied one. In the reaction against the very real danger of a premature peace, there lurks another danger not less real. Both newspapers and public men have sometimes spoken as if the war was for war's sake, and we must shut our eyes and ears to all thoughts of peace. War till we have achieved our end—yes. But let us not forget that that end is peace—a peace of the right kind.

Is the Golden Rule workable between nations? With confidence I affirm it is both more needful and more workable between nations than between individuals. More needful because the harm done when nations do not follow it is upon a far vaster scale than when individuals violate it. Its disregard by individuals may have far-reaching consequences. But when nations set it at naught, the issues are certain to be far-reaching and wide-sweeping, involving not hundreds but thousands and millions in the stream of devastation. Now that the world has become so small, now that nations touch elbows as once tribes and individuals did, now that they call to each other out of their windows across a narrow stream that electricity bridges in an instant, and jostle one another in the public highways of the world, the onlysalvation of the world from measureless disaster is the observance of the Golden Rule between nations. And it is more practicable between nations than between individuals because nations act—ought to act and usually do act—with more deliberation, less under the influence of sudden passion than individuals. Their relations are defined in

compacts which they have solemnly bound themselves not to break, and not hastily to annul. There is time for sober second thought, time for the best thought of the nation to be brought to bear on the situation. There is no excuse for haste. But we must train ourselves to think and deliberate, and especially must train ourselves and our nation to recognize that the Golden Rule is the supreme law of nations—pre-eminently adapted to nations, its obedience indispensable to their welfare and the safety of the world. The Golden Rule is—it is the *only* rule that is—workable between nations.

Nor is the application of the Golden Rule between nations any longer the empty vision and wild dream of impracticable idealists. The Great War by making its necessity more evident has brought it within the range of men's thoughts and within the realm of practical politics as never before. Germany's explicit and cold-blooded repudiation of all altruistic considerations in international relationships, on the one hand, and, on the other, the equally explicit affirmation of regard for the welfare of other nations on the part of Great Britain and the United States, and the still more significant conduct of France and Belgium, have exerted a deep and wide influence on the minds of men. A Chicago daily that in 1914 and 1915 devoted editorial after editorial to pouring scorn and contempt on the idea of international generosity and to exhorting Americans to follow a policy of national selfishness, has recently in almost equally strong language expressed its admiration of the President's policy of consideration of the interests of the world and its

condemnation of the policy of narrow nationalism.

(Rarely in the history of the world, it is safe to affirm, have practical state papers put forth at a critical moment in national affairs been written on the high moral level of Lloyd George's recent definition of the aims of Great Britain, or the Golden Rule as a principle of statecraft and international policy been so clearly and unequivocally set forth as in the address which President Wilson delivered to Congress Tuesday, January 8.)

It is an hour in which to lift up our heads with pride in our country and hope for the world. If from this awful struggle it shall result that the nations of the world, or even a large and influential group of them, shall come to

recognize that there cannot be one morality for the family and another for the family of nations, not only that nations must render justice to one another, but that only as they cherish in their hearts a spirit of kindness and desire for one another's welfare and embody it in their conduct, can they themselves really prosper—if out of this war should come the writing of the Golden Rule into the law of nations as its fundamental principle, then indeed would it have been worth all that it has cost and more.

It is for this that we as a nation ought now to stand, prepared for any cost and any sacrifice, that it may be achieved. The Golden Rule is workable between nations. It will yet become the recognized law of nations.

THE CRUCIFIX: A WAR MEDITATION

WM. FORBES COOLEY

Instructor in Philosophy in Columbia University, New York City

Orderly Chapin came out from the improvised ward in the half-ruined church almost unseeing. He half groped his way to the tiny vestry which he shared with Allen and McLoughlin. He fumbled with the door. His arm, pierced by a shrapnel bullet (which accounted for his transfer from the ranks to the hospital), did not yet work with the old automatism. The chief trouble, however, was with the mental scenes flitting between eye and thought—Allen's beaded brow under the agony of the last convulsions and the fellow's

broken whispers of Alice. Chapin knew Alice, Alice from the prairie town doing a man's work back home in the metropolis. When would the stabbing telegram reach her? He recalled the sensitive, eager face turned to them from the platform the day they took the train for the north. And now a shell under Allen's ambulance had wrecked both the driver and that fine life beyond the sea. How inhumanly cruel!

The orderly dropped heavily upon his cot, steadying himself with his hands. The long strain of body and mind at his

tasks, followed by the sleepless hours by Allen's tormented form, was telling upon him. Slowly he laid himself down and closed his eyes, but only to sit up again quickly. The kinoscope of the brain was at its infernal worst when lying down with closed eyes. Dully his gaze wandered over the bare, whitewashed wall opposite, to be arrested idly by McLoughlin's crucifix. The thing meant little to him—a symbol of a mediaeval faith now outgrown by mature thought. How could people cling to fictitious emblems when the world throbbled with live issues, and real causes fought together furiously? (Chapin, before the war challenge drew him over the border to the American Legion in Canada, had been an advanced student in history—an occupation which now seemed to him mere rummaging through musty litter.)

For "Mac," however, the cross and its carved image had meaning. Chapin had seen the Irishman's rough-hewn face soften as he knelt before it, and he did not doubt that the big fellow was kinder and cleaner because of its influence. Strange, when with all his religious ancestry, it meant nothing of moment to himself. On the human side it was indeed a pathetic and moving figure. An idealist cruelly done to death before the eyes of his friends and the rabble—to the one group an unspeakable grief, to the other a free butt for derisive mirth. As Chapin stared at the symbol and recalled the original scene, the crucified figure seemed to grow alive and the face to glow with pain and far-seeing intelligence. Ah, to be sure, this in quite unusual measure was a *voluntary* death. He had seen other idealists cruelly slain,

but no doubt there was something eminent in this case—a clear-visioned purpose running deep into the heart of the tragedy, and withal a wonderful personality. Perhaps, after all, it was not strange that mankind could not forget this death.

A clear-visioned purpose; what was that purpose? Why did Jesus Christ, usually so sane, go to his death when it was plain he might have escaped? Chapin thought of the theological answers to this question, to supply which heaven and hell had been ransacked, and shook his head impatiently. All childish metaphysics—the philosophical equivalents of the accounts of Homer and Hesiod. To propitiate the Deity, forsooth! to avert the wrath of God by serving as the sacrificial lamb, so taking "away the sin of the world" and earning the right to be man's "advocate with the Father." "Fine!" he muttered, "if your God is a Hun." And then he listened rather than looked. An ambulance had charged up to the front of the church, and his imagination filled in the poignant details of its unloading, shifting presently to the well-known scenes at the front, as the continuous thunderous roar suggested them. The distributors of agony and death were busy as usual, and full many a bundle of crimsoned cloth would that night be laid away in mother earth, so helping to fill in the gaps in that vast graveyard of the untimely dead stretching from the North Sea almost to the Alps. Fine business for the stars to gaze upon! After all, might not God be a Hun? That, of course, was the view of the Kaiser and the Sultan—ay, and of a multitude of others through the ages.

Why was Attila called the "scourge of God" and the black death counted a divine visitation? Probably a world plebiscite today would, in civilized as well as in barbarian lands, support overwhelmingly the view that God is a tribal divinity, partial to his chosen, but easily flaming into wrath toward others. For a moment the chill of agnostic pessimism sank deep into the man's soul.

Then the obsession passed. Truth was not determined by votes, nor by the haughty assertions of potentates; and just as cyclone and volcanic eruption are not representative of the earth's behavior so the inferno of war is not the usual lot of man.

His gaze returned to the crucifix, and he recalled how the church had soon found the pagan-Jewish explanation impossible, the Johannine writer assuring believers that it was because "God so loved the world that he gave his only begotten Son." Then Chapin's mind found a certain relief—but for his grief he could have smiled—as he thought of the theory which followed—Zoroastrian dualism, brought back from the East by the returning Jewish "remnant," enthroning itself in Christian thought, and for a thousand years teaching the church that, man having been taken captive in the cosmic conflict between Jehovah and Satan, God could rescue him from the world-power of evil only by laying down his beloved son's life as a ransom. So Christ died, died to discharge the devil's claim, to lift hell's mortgage from the race. The orderly shook his head, as impatience slowly succeeded his first gleam of humor. Oh, pitiful race of men! what hope was there of a reign of

reason when thirty generations could satisfy themselves with such a fantastic explanation of a historical event?

And was the next answer in the series less artificial—God as feudal overlord of the universe finding himself obliged by the exigencies of his government—the need of "saving his face" in the presence of sentient beings—to punish man for the damage to his prestige, the impairment of his authority, caused by man's disobedience, but graciously executing a legal fiction through which Jesus Christ became man's substitute—his whipping boy—and was duly slain to satisfy the law's demands? Chapin's thought went back to the ingeniously reasoned sermons heard in his boyhood in which it was argued that God could not forgive sin unless someone, sinner or substitute, first suffered its penalty—back, also, to certain rapt faces of worshippers who evidently found satisfaction—an orgiastic satisfaction as it now seemed to him—a relief from the sense of sin, in singing of a fountain filled with blood drawn from the substitute's veins. Were these things, then, what the crucifix meant—a manlike heavenly monarch reduced to rescuing his children (either from the devil or from the demands of his own dignity) by the bloody sacrifice of an innocent substitute most dear to him? No doubt it was natural for the devout Anselm, saturated with feudal ideas and traditional theology, to think in these terms; but it was passing strange that today, in this eminently tragic world, with manifest issues of human life and destiny crossing men's paths perpetually, and even confronting them with imperative challenge—it was passing strange that they should find the

real significance and hope of mankind in an imaginary situation.

But again the orderly paused, while the figure on the cross seemed to view him with reproach. Were the situations altogether imaginary? The words of a friend and former comrade suddenly recurred to him. Poor Porter! the shy, fair-haired Canadian—given to brooding, but capable, and true to his last ounce of strength. He had been brought in a week before hard hit, his short life-drama evidently near the final curtain. How beautifully he had smiled toward the last when he begged his friend not to take his death so woefully. "No," he had said haltingly, "don't call it a 'wicked waste.' I don't feel that way. It's all part of the price, don't you see? the price of human progress and character—yes, of human happiness, too. Human nature's a tough proposition, old man. It's never learned very much or got very far except at the cost of suffering—somebody's suffering. Don't you think a better world is coming out of this bloody orgy? I do. I can almost see it. There'll be world-wide law—yes, and world-wide understanding and sympathy. And if my life is part of the price, well"—again a fine smile flitted over his face—"Bob, I'm not in bad company, you know. There's old Latimer and Savonarola and Huss, and so on. Yes, I know, those were big fellows, but there were a lot of common men, too. And, perhaps—well, I wonder—perhaps some of us, according to our lights, are doing what Saint Paul said, filling up in our flesh 'that which is behind of the afflictions of Christ.' Don't—don't you think"—and there the weak, halting voice trailed off and

failed; and after the swoon that closed in it could not go on again collectedly. Yes, no doubt it was true that "earth gets its price for what earth gives us," and the greater the gift the higher the price. The crucifix seemed to be almost alive as Chapin's thought, following his gaze, went beyond it to the original tragedy, and recalled the clear prevision of the victim's words, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

But why, oh, why? What a cruel order of things, in which life must be purchased at the cost of other life, progress won by the vicarious suffering, the unmerited anguish, of victims! Porter had thought it was because of the rudeness, or refractory character, of human nature, which indeed Plato had thought in part long before. Not a Zoroastrian Satan, then, a cosmic personal power of evil, but the dead weight of brute incomprehension and unresponsiveness and the wayward drive or drift of animal appetite and interest—that is, man's brute inheritance—that was the hostile power from which men must be ransomed. And "ransomed" appeared to be the word—their rescue and well-being paid for at the cost of others, their higher potencies evoked and enthroned through the sweat and the tears, the moans and the blood, of their more high-minded fellows. For the moment the American's idealism revolted from the whole principle. It was an irrational, brutish world. No wonder Epicurus thought it blasphemous to father it upon the gods.

Yet it did give a certain justification to the atonement theories. Even An-

selm's feudal interpretation, with its spiritual lists and heavenly champion espousing man's cause, was not without truth. The laws of the universe, of course, did not need artificial vindication—nature looks out for that—yet human recognition and appreciation of them do need furthering perpetually. Yes, it seemed true enough that only as superior men suffer and die for great truths and higher values do these become actual—more than dim and doubtful abstractions—to the great multitude of those who are dull of mind and heart, those whom Jesus well called the sheep. And this, no doubt, was the secret of the unceasing vicariousness of all advancing civilizations, and of the bloody toll of the present world-conflict, a conflict which then resolved itself into a vast vivid stage, with Allen, Porter, and numberless other fine fellows, "of whom the world was not worthy," playing the hero parts, and with their own blood teaching slackers, the men who care only for creature or private interests, to appreciate country and liberty, civilization and humanity. Oh; but that was dreadful; the sphinx still destroying its own children, and the fairest ones the most swiftly.

An early Christian writer, after noting the vicariousness underlying human progress, as illustrated in the hero roll of Israel, had exhorted his fellow-believers to "run with patience the race set before" them, "looking unto Jesus the author and finisher" of their faith. But why should one be inspired by the example, and especially by the cross, of Christ? Was it then so encouraging to remember that in the past men who had stood for the higher values of life had

perished miserably at the hands of brutish politicians amidst the derisive clamor of the populace? The logical appeal of the cross was to pity, not to imitation. That uplifted dying figure was a warning rather than an inspiration; it was nature's bloody finger-post marking an impassable road.

Yet some men were inspired by it. The religious pacifists revered it because, as they held, Jesus, in going to a voluntary death, exemplified supremely the beauty of non-resistance, showing how much finer it is to suffer death than to avoid it at the cost of the blood or death of another, thereby condemning war absolutely. This, of course, was the good-example doctrine carried to the utmost. Chapin's first impulse was to scorn it as a Sunday-school philosophy, and to declare that those believers must have a poor opinion of their Lord who thought he was posing before mankind—playing to the galleries, as it were, and dying for dramatic (and hortatory) effect. The man's mood, however, was too sad for scorn of any honest plea. His bitter private griefs of the past few days had for the time quelled the soldier spirit in him, and for once he considered the question of pacifism seriously, staring at the crucifix with a new inquiry. Was it finer, that alleged sheeplike course? The second Isaiah in Babylon had certainly held up to honor a non-resistant figure, one who was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb," so he opened not his mouth. That figure, of course, was the "remnant" of Israel, and not the Messiah; and as such it was indeed entitled to a certain admiration. Through the centuries the ethical insights

gained by the Jews in their long tragic experience had certainly worked repeatedly for human uplift and peace. But the prophet did not intimate that the non-residence was a *chosen rôle*, or that its purpose was to set an example of its kind. And when had Israel's message to the world actually been furthered by its political helplessness? No case occurred to him. Whenever effective witness for ethical truth had been made, it was because of an active, and not a merely passive, attitude of soul—a fearless spiritual proclamation or revolt. Indeed, in this chastened hour Chapin still could not believe that the human wolf had ever been changed in temper by the mere non-resistance of the sheep. Defenselessness joined with beauty might appeal, but to the Hun—ancient or modern, European, Asiatic, or North American—to brutish fighters and bullies in general, non-resistants *as such* were always mere “squaw men”—altogether contemptible.

A violent explosion broke in upon his thought. For an instant the walls of the old church quivered with its force. The orderly listened intently. That must have been an eight-inch shell. Why was such expensive ammunition dropping thereabout? Had “Fritz” spotted the hospital, and was he expressing his opinions on non-resistance? The explosion was not repeated, however, and the man's mind returned to its bitter musings. If one rejected vicarious atonement, what was the alternative? Not a fine-spun theory that everything, when truly viewed, was good in this “best of all possible worlds.” The experience of two years on the French battlefield swore at such a creed. Was

human life, then, but a meaningless and futile turmoil of contending appetites and ambitions, and were wisdom and achievement, as the caustic Epicurean of the Old Testament had intimated, vain ends of endeavor, since “there is one event to the righteous and to the wicked,” and “no profit under the sun”? Were the Boches right in maintaining that the only thing that counted was force, and even that only so long as it could keep itself superior to its rivals,

And we are here as on a darkling plain
Swept with confused alarms of struggle and
flight,
Where ignorant armies clash by night?

Chapin's thought ran gloomily over the human cyclones which had developed in northern forests, Arabian deserts, and on Turanian steppes to burst desolatingly upon the civilized world. Nor were the outskirts of the earth the sole sources of brute outbreak; civilization was quite capable of hatching its own agencies of destruction, witness Frederick the Great, the French Revolution with its Corsican Frankenstein, the slave oligarchy in America, and now barbarian *Kultur*. As for the future, why “the thing which hath been it is that which shall be.” What a hopeless muddle it all was, with neither “certitude, nor peace, nor help for pain”—a brutal, blundering world.

His gaze rested upon the crucifix again. So men found strength to endure “the whips and scorns of time” in that symbol. Why, in the name of the prophet? If only Christ's death had won anything for humanity—anything practical, that is, beyond the relief of psychopaths from emotional and largely imaginary troubles. But no; he must

be fair. It could not be denied that the cross had given to a fine personality a leading rôle in the age-long human drama. Historical criticism only brought this fact into stronger relief, for the more skeptical one became of the wonder stories of the New Testament the more he was obliged to stress the personality of Jesus to account for the historical results of his brief career. And that personality stood distinctly, yes insistently, for a great ethical ideal—for humanity as distinguished from mere gregariousness, for kindly interest in fellow-man and in the common good and goal, for the friendly as opposed to the suspicious and hostile life. Jesus was the last and greatest of the Jewish prophets, proclaiming with them, but more fully and clearly, the need and coming of a higher social order—"the kingdom of heaven"; an order that should be blessed because it was truly just, and because it was informed with an active interest, which he called love, in other than private goods. For the *individual* his gospel meant advancement—distinction, perhaps—by means of service, not exploitation, and growth into the likeness of God, and so, as he conceived it, into a higher and more blessed kind of life. For *society* it meant a co-operative order, in which mutual service and kindly feeling should replace overreaching and distrust, and all the hateful methods of force which have come down to us from barbarian days.

What a program for this turbulent, irrational world—beautiful as a rainbow, and as remote! No wonder his followers were frequently bewildered by it, and afterward most ecclesiastics quite obfuscated. What a pitiful dreamer! with all

his keen insight into life and generally sane judgment of human situations, to suppose—and that in the very days of Tiberius and Sejanus!—that any kind of love whatever could displace greed and the lust of dominion in the human animal. At a sudden increase in the distant artillery roar the thinker smiled grimly, and muttered, "Macht-politik raises its voice in derision."

Chapin frowned at the crucifix. Surely an impossible dream, oh, impossible. And yet a true man had chosen to die for it. And in itself it was reasonable enough. Indeed, it was the very plan of life that the stumbling, troubled world needed for its well-being. As a matter of fact all real social progress was in its direction. Mutual service was the ethical message of modern industrialism as truly as of the first century's enthusiast for humanity. If men would only perceive it or believe it! Ah, if they only would! But who was to teach them? Well, the Nazarene had tried to. He had stood fast most faithfully for his ideal, not only in its behalf refusing the proffered crown and the eager plaudits of the multitudes, but at the very beginning in the mountain-top temptation putting behind him the offer of worldwide distinction and power through the devil's means of domination—a test before which Germany so woefully fell when after 1870 she did obeisance to Satan until her forehead touched the dust. Yes, the Christ had certainly tried, in life as well as in word, to bring men to faith in his ideal; and if he had not succeeded, at least his personality was still a power in the world. Might it not be—yes, it was certainly conceivable that it was yet to carry the day for

rational living, and enthrone love in place of greed or hate. If so, then the campaign for world salvation was still on, and the day might yet be won for reason and human happiness, if only enough men of good-will could be found to believe in that happy outcome. And perhaps all that was needed to produce enough of such men was that every present believer should witness to his belief, be the cost what it might.

Chapin gazed at the crucifix with a new comprehension, for he saw at once that this was the answer to his query as to why Christ died. Jesus believed in his message, his program of life, so completely; he was so sure that it was the only cure for mankind's perennial woes that he preferred to die rather than turn his back upon it; so completely that he fearlessly seized a great opportunity to witness to it, though he saw clearly enough that his life might be forfeit. A new and growing respect showed itself in the orderly's face. The scenes of the ancient tragedy stood forth afresh in his mind—the foreign-born pilgrim throngs in the streets of the Holy City, their recurrent inquiry, "Will the Nazarene come to the Feast?" with the most common reply of the citizens, "Nay, he dare not, for the rulers will kill him"; the new throng pressing through the eastern gate actually headed by the man of Nazareth, seated upon an ass in evident reference to messianic prophecy, while his followers sang, "Hosanna in the Highest"—a distinct challenge to Jewish expectation and belief. Then the few fearless days in the temple when the claimant of divine commission spoke persuasively to eager listeners, speaking, however, not the expected revolutionary

appeal, but those ethical truths of the kingdom which for him were the necessary foundation of successful human life and society, though for them, alas, they were the mere embroidery of life, hardly more than counsels of perfection. Then, as so often in man's futile career on earth, those who most needed to learn had not ears to hear. Moreover, these dull hearers, growing as they listened more and more estranged, were all that stood between the prophet and the fell purpose of the challenged powers of domination; and he knew it. Yet he neither quailed nor fled. And from mankind's viewpoint he did well, for to do either was to disparage his message, and to show that after all he valued his life more than its dominance in the world—to fall from the grade of a prophet to that of a scribe, from the high stage of a deliverer to the moderate one of a philosopher. Viewed, however, from the standpoint of self, his course was most perilous, indeed, pregnant with tragedy. And how coolly he pursued it, with what a fine courage! "A sheep before her shearers"? Nonsense; this was a soldierly man, a champion of humanity, "the captain of our salvation" indeed, the leader of the kingdom's forlorn hope. Nay, he was that forlorn hope himself, for of his disciples none understood his course or approved it. He stood alone on that exposed salient of humanity's battle-line, alone until at length the barrage of greed and blind self-will cut him down. And to his last breath he stood by his cause. "Father, forgive them, for they know not what they do." He insisted upon maintaining the friendly attitude even toward the men who destroyed him!

Suddenly a chill came over Chapin's mounting enthusiasm. Could he himself say that of the "Huns"? And if not, was he not like the dull-eared Passover throngs, swayed more by blind impulse and animal reaction than by desire for human welfare; or like the numberless lip-believers who in generation after generation have cried, "Lord, Lord," but refused to do what their Lord commanded, refused, indeed, even to believe in it? In fact, did he differ much from that large portion of the political socialists who adopt a part of Jesus' program but use it as a cloak for class ambitions, ambitions as selfish as those of a barbarian tribe? Was he, too, with what he thought were his deep social interests, but masking a primitive barbarian—his real self—in the sheep's clothing of ideals which for the Nazarene had really been ends to live for and die

for? His troubled thought returned from Golgotha to Porter and his last halting words. The gallant fellow had had his vision, too, of the better day, and had been content to die for it. A bugle sounded on the highway not far away, but the orderly heeded it not, for a more imperative summons sounded within, the summons to fall in with the ranks of the world's saviors, and without any reservation stand for human well-being and a co-operative society. Slowly he bowed his head before the crucifix and whispered, "Yea, Master, even the Huns. Forgive them—."

There was a sound at the door, and Chapin looked up into the puzzled face of McLoughlin, who said with unwonted gentleness, "Your pardon, lad, for the big foot o' me. I didn't see ye were prayin'. Indade, I thought ye niver did."

THE SUNDAY SCHOOL AS A CHURCH PROBLEM

GEORGE D. BLACK, D.D.

Acting President of Antioch College, Yellow Springs, Ohio

Among the problems confronting the church is the one of the pressing need of increased efficiency in the Sunday school.

As a disseminator of Bible knowledge the Sunday school is far from satisfactory. The chief trouble with it is that it is not abreast of the foremost scholarship of the world in its attitude toward the Bible. I do not mean that it is not accepting and using the advanced positions of higher criticism, or pressing into view ideas and conclusions about which there is considerable ground of controversy. The failure is to use the light which is manifestly the result of a consensus of opinion of the soundest and most distinguished scholars of the world. Few would contend that the Sunday school is reflecting the work of our most noted theological seminaries. The last twenty-five years have seen a remarkable advance in Bible study. All the resources of the ablest and most devoted experts have been tirelessly given to research along many lines that give light upon the Scriptures. Our seminaries and universities have been leaders in this great work. It may be justly said that the Sunday school cannot afford to hurry into teaching that is not backed by sound and reliable scholarship. There need be no contention about that. But can it be fairly asserted that the American Sunday school does in any noteworthy degree utilize the work of our best seminaries and our highest

Bible authorities? I think not, and I am sure that this is the judgment of many others.

For example, in how many Sunday schools is it not still held substantially and taught that the Bible is inerrant, that all parts of it are equally inspired and authoritative? If others have found any marked number that do not proceed upon this idea of the Bible, they have been more fortunate than I have been, or than my informants have been. And yet if ever there was anything especially adapted to injure Bible study and to keep the Bible away from the hearts of the people, it is that same doctrine of infallibility. It has put a burden on the Scriptures which they cannot bear. It is making them stand for what they nowhere claim. It is attempting to compel people to accept as God-inspired stories and ideas that are nothing but the expression of the crudeness of primitive tribes, and that are repugnant to our sense of truth and justice. If the Sermon on the Mount and the thirteenth chapter of I Corinthians are divinely inspired, then the last chapter of II Samuel is not. No amount of word jugglery can convince healthy-minded boys and girls in the eighth-school grade that they are equally trustworthy and equally valuable. If they are so taught, or if they are urged to believe that God did the thing attributed to him in the last chapter of II

Samuel, irreparable damage is done to their religious sense. They are coming soon to the time when they will either learn the truth about the Bible and be saved from indifference to it, or else they will reject all of it as of one piece. Bacon says in the beginning of his essay on "superstition": "It were better to have no opinion of God at all than such an opinion as is unworthy of him." And he quotes approvingly Plutarch, who says: "Surely I had rather a great deal men should say there was no such man at all as Plutarch than that they should say that there was one Plutarch that would eat his children as soon as they were born."

The doctrine of an inerrant Bible has done more than any other influence to damage the church. It has set the book aside as a talismanic fetish. It has backed up untold theological nostrums that have afflicted a long-suffering world. One hundred and fifty sects in this country have gone to it for support for their bewildering doctrines, and each one takes the book "just as it reads," and sets forth plentiful Scriptures to prove the divine authority for its existence. Bright children in the public schools are coming to see through the fallacy of the infallible Scripture dogma, and it is not going to win them to the church much longer.

Why burden the church and Sunday school with it? The Bible does not claim anywhere to be infallible. The leading scholars of the world have utterly discarded the theory. It puts insufferable burdens upon the mind and heart. It gives every unfriendly critic of the Bible and of the church his best weapon of attack. It bids believers accept

views of God that make him to be less than an ordinarily good man.

Furthermore, if the Sunday school is to have and to maintain a desirable hold on the young people it must square itself with the facts of the world and of life. There is no reason why the teaching of the Sunday school should contradict the things that young people are learning in the public schools and in the colleges. They are studying history, anthropology, geology, psychology, and biology; and if they go from their classrooms to the Bible class or to the church and hear views of the world presented that do not agree at all with what science has already taught them, confusion is introduced into their minds, with the likelihood that the Bible will be discredited.

Once more: We require a person who wants to teach biology or physics or literature to have an adequate training for it. But almost anybody of good intentions and moral standing in the church is called upon to teach the greatest book in the world, requiring years of patient study to master it and calling for light from many fields of human endeavor. The Sunday schools are burdened with teachers whose chief qualification for their work is their good-will. The other day an educated woman was earnestly considering whether she would continue to send her children to the Sunday school of a large and influential church in her city. She said:

I know that much they are learning there will have to be unlearned in after-years. There is no seriously enlightened effort to tell them the truth about the Bible. The most they hear is made up of pious remarks, coming from nice but uninformed people. I should like my children to be made friends of the Bible—the Bible as it is known by those who are today the

most competent to have an opinion about it, and not as it was regarded a hundred or two hundred years ago.

The writer's work for a number of years has been that of conducting a Bible department in a college where a Bible course is required for graduation. The young people who take this course are from Christian homes for the most part, and have had the regular Sunday-school opportunities. They are generally bright, promising students. But their ignorance of the Bible is almost incredible. At the beginning of the course there is scarcely one that can pass an examination in the most primary lessons in biblical history and teachings. What they do know, or think they know, is about two-thirds wrong. It is doubtful if one could defend himself against an attack directed against his Christian faith, if the defense depended upon his Bible information.

And these young people are representative, coming as they do from our American Christian homes, and are fairly illustrative of the failure of the American Sunday school to teach the Bible. I have just now come upon this statement from Charles Foster Kent of Yale:

We must admit that most of our Sunday schools, with their vast resources in opportunity, in financial support, and in the devotion of the teachers and officers, do not permanently hold their scholars, and in the great majority of cases do not give them a thorough or systematic knowledge, even of the most vital teachings of the Bible. The ignorance of its literature and history on the part of even the more intelligent students who enter college, is almost past belief, as many of us can testify from personal observation.

As I have gone on with my work year after year and young men and young

women have come and gone, I have had a growing conviction of the serious inadequacy of Sunday-school work. It is a deficiency that is fundamental. There is no lack of devotion and financial support and of convention enthusiasm, but the Bible is not brought home to the minds and hearts of young people as it should be.

It must be confessed that the outlook for relief is not encouraging. When one remembers the vast denominational structures that are built around creeds and how hard it is ever to change one of their declarations however outgrown it may be, and even when it is no longer believed by the majority, one is not very hopeful that much can be done just now to relieve the Sunday-school situation. So long as the Bible is held to be outside the normal currents of our human life and enshrouded in a vast system of supernaturalism, it will continue to be read and taught as a kind of talismanic charm. Young people will still find a confusing variance between what they hear in Sunday school and what they learn in the public schools and colleges. They are learning that there is an elemental unity of things; that life is woven throughout of one stuff, and that one part does not contradict another part; that God is God in the clod, in the flower, in the star, in the heart of man, and in the whole round world of human striving and failing and loving and succeeding; and when religion is presented to them as an alien thing, at odds with the facts of the world, we may be very certain that they will cling to the things that their reason has already accepted as true and right.

THE GREAT ALTERNATIVE: AN APPEAL TO FORWARD-LOOKING CHRISTIANS

REV. GEORGE HOLLEY GILBERT
Dorset, Vermont

I

Civilization has come to a parting of the way. We are passing, half unconsciously, some with ominous forebodings, others with hope, into a new world whose features no man can clearly trace. Humanity has been hurled into a roaring, seething caldron, where old forms—social, political, and religious—are being submerged, perhaps lost. Ancient bonds that have bound down one vast section of the human family, dwarfing their powers and impoverishing their lives, have been rent asunder, and church and state are now struggling wildly and passionately toward something different from the old and better. Over another kingdom whose history is black with crimes and whose rulers have blocked the course of human progress for many centuries we are hearing, through the gloom and above the clash of arms, the sound of the death knell. Across Central and Western Europe stretch two almost interminable battlefields whereon the youth of a dozen nations have laid down their lives not by the thousand merely but by the million—a sacrifice so appalling in its magnitude and so costly in its victims that nothing can ever atone for its occurrence in a moral universe save a new, vital, and enduring international brotherhood. And this sacrifice is still in the making. Wider and ever wider grow the fatal currents which are engulfing both the fruits of toil

and the toilers themselves. The republics of the New World are appearing for the first time on Old World battlefields. The life of our nation is being suddenly militarized. Our thoughts, our prayers, our energies, have been diverted to new and strange channels. From every hamlet in the land some youth has gone to the war or is going presently. Universal military training, long regarded as un-American, is being advocated as a necessary part of our educational system. If it is adopted, the business of war—defensive war, at least—may remain prominent in our national life for years or generations. Nor can one safely forecast the significance of other nationwide changes incident to the war. How is it to affect woman? Modern Amazons form “battalions of death” and other thousands form battalions of life, to care for the wounded, the sick, and the dying. A million women in England are doing man’s work in the manufacture of the means of war, to say nothing of those who have entered other new fields of labor. Perhaps two million women in Europe have already been doomed by the war to live out their lives without children of their own. How may such dislocations in the social system affect the future of women?

And what of men’s thoughts and purposes? Are the multitudes to come out of the fires of the war with vision clarified and with ideals ennobled? Are

they to have a deeper scorn for material conceptions of life? Is the war likely to make the rank and file more tender and sympathetic and unselfish? Will the nations, conquering or conquered, be humbled and chastened by the war, or will they, as in times past, vie with each other in glorifying their part in it, and suck from its memories an ever-increasing national pride?

II

Our Christian civilization, we say, has come, somewhat as it did at the fall of the Roman Empire or again at the Renaissance, to a momentous parting of the way. Beyond the question, How shall we win the war? arises another and more difficult question, already deeply and widely discussed, How shall we guard the world against the recurrence of such a catastrophe? And this question is inseparable from a still larger one, How shall Christianity, to whose influence we owe the best in our spirit and in our life-purposes and yet under whose aegis this war was initiated—how shall Christianity, so called, be delivered from the intolerable incubus by which it is being suffocated? How shall this religion, with whose future the fortunes of our race are bound up, be delivered from bondage, and how shall the spiritual Leader of humanity receive something like justice from his followers?

If we win the war but do not study to answer this question by word and by deed, we shall have done but a part of our duty, and that the smaller part. To win the war appears to be necessary to the cause of human progress; but more necessary still is a deep and fundamental change of view on the most

subtle and powerful means of progress, to wit, our religious standard.

But what is meant by doing justice to the Founder of that religion which is professed by all but one of the belligerents in this war? What is the Great Alternative, as old indeed as Christianity but never consistently heeded, which stands squarely at the portal of a truly Christian world? The challenge of this alternative came to men with the coming of the gospel, but it comes anew at this time with a tremendous emphasis because the men who are responsible for the unutterable crime of instigating this war are members of the Christian church, "in good and regular standing." And the emphasis is heightened by the too common charge that the event of August 1914 was a proof of the failure of Christianity. This charge is not repelled by the counter-statement that the plotters and promoters of this crime are not truly members of the Christian church. That is an unwarrantable statement. The question is not one of the relation of two contending groups of men to the church; it is a question far deeper and of universal interest. It is the relation of the church as a whole, in all its history, to the Bible and to the Founder of the Christian faith. It is in this relationship that we are brought face to face with what may well be called the Great Alternative.

III

The facts may be stated thus: The Bible in its entirety has ever been and is now the standard of the church, clothed throughout with unique authority, being regarded as "the word of God." But the Founder of the Christian faith called on men to follow *him*,

not Moses or Joshua or any other teacher of the old times; to do *his* sayings, to walk in *his* spirit, not to do the sayings of the Jewish Scriptures, and not to walk in the spirit of the kings of Israel or of Judah. And even this is not the whole case. The Founder of the Christian faith clearly and expressly *repudiated*—not so much in direct reference as by his own example and the bulk of his positive teaching—certain teachings of the Old Testament.

It would be a long story were we to tell how far and why the early Christian generations failed to heed the Master and to secure a Christian standard, and also to tell how the subsequent generations even to the present have persisted in the false position of the primitive church, and have made any departure from it vastly more difficult than it would have been in the beginning. But it is not needful to go into this story. The fact that the church has never had the standard of her Founder is incontrovertible, and it is on this fact that we base our appeal.

What is the significance of this fact? Is it true that it cries to heaven against the disloyalty of the church? Is it true that it seriously obscures and neutralizes the ideal which justified the appearance of a new religion nineteen centuries ago? Is it true that it hampers and embarrasses every legitimate activity of the Christian church in the world of today? Is it true that it enables men of at least average conscientiousness in affairs of religion to defend this infamous war from the "sacred" armory of Scripture?

We submit that the fact in question does possess this terrible significance. Let it then be considered for a little.

The Bible in its entirety is the standard of the church and so of the Christian world; but the Bible in its entirety is *not* Christian. The greater part of it indeed is sub-Christian and not a little of it is clearly and unquestionably anti-Christian. Both these statements are absolutely confirmed by the gospel, and they are also established by the unfettered intelligence of the average reader.

Take the first point. When Jesus set over against some of the commonplaces of the old morality a morality of his own, higher and more exacting, his act plainly stamped that earlier teaching as at least sub-Christian. From that moment it became negligible as a part of a Christian standard. It might remain of interest and even of value, but it ceased to have religious authority. It had been outgrown, superseded by something better. Again, when Jesus declared that the principle of love must include one's enemies in its working, he stamped the old principle that one should *hate* one's enemies as anti-Christian. For, obviously, if love of enemies is Christian, surely hatred of them is squarely the opposite of Christian.

It is reported that the Kaiser, on October 11, in the city of Sofia, in response to the toast of King Ferdinand, said, among other things, this: "We together with our Austro-Hungarian and Turkish allies, united in *hatred* of the enemy, will, with God's help, resist without faltering until the ideal in defense of which we have gone to war is won." If this report is correct, it furnishes an illustrious living proof that a man may stand solidly on the Scriptures and be a blameless church member,

while at the same time, in a fundamental ethical principle which determines his relation to other men, he is, by his own confession, clearly anti-Christian.

This judgment of the Old Testament by the Master of the New is, from the nature of the case, regarded in the light of common unprejudiced intelligence, an inevitable judgment. To clothe the Bible as a whole with the mantle of supreme religious authority is not only to annul the claim of Jesus but also to stultify reason. What! shall a man hold as the standard of faith and life a book that runs the entire gamut from primitive savagery up to pure spirituality? a book that in one place regards Jehovah as a god among other gods and again as the one and only God? a book that now makes the acceptable worship consist in outward rites and again makes it exclusively a matter of the spirit? a book that preaches with equal emphasis the doctrine that God is especially the God of the Jews and also the doctrine that national distinctions do not count at all before him? a book that in one part looks out upon a dark earthly Sheol beyond the grave and in another part looks up to a heavenly world and an immortal life? To hold this most heterogeneous collection of writings as one's religious standard is much the same as having no standard at all. For almost any belief and any course of action may appeal for sanction to its pages. Ridley and Latimer drew comfort from it at the stake, and they who burned them to death justified the step from Scripture. It is friendly to Czar and Kaiser, to absolutism, political and religious, but at the same time it contains the charter of democracy. It is a

deep mine of the miraculous, and again it highly discourages the seeker after signs and wonders. It is obvious, then, that one's attitude toward the Bible, in regarding it in its entirety as the supreme standard, is an offense against reason as well as disloyalty to the Founder of the Christian faith.

IV

If now these things cannot be gained, what ought we to do? If the Bible in its entirety is not the Christian standard, what *is*? And how are we to procure the true standard? The answers to these questions are at hand, indeed they have long been at hand, and their sufficiency is indisputable. The Christian standard is the life and teaching of Jesus, no more and no less. This standard, always intelligible in its main features, has been determined with great accuracy by the faithful devotion of the Christian scholars of the past fifty or seventy-five years. How Jesus lived and what he taught we know, not indeed to all the fulness of detail which we sometimes desire, but with substantial completeness.

Here and here alone is the Christian standard. The Old Testament might fall away and a large part of the New also, but still the Christian world would have its lofty standard intact. It would have the Master and his message. It would have therefore the clearest word on God and human duty. It would have the supreme ideal and the supreme motive of religion.

The Master and his message, the sole sufficient standard of the Christian world! What is less than this is sub-Christian, what is hostile to it is anti-

Christian, what agrees with it, though not Christian in name, is Christian in spirit. It offers a varied contrast to the present standard. The Christian standard is simple; the standard of the church is complex. The Christian standard is self-consistent; the standard of the church is widely and multifariously inconsistent. The Christian standard is clear; the standard of the church is vague. The Christian standard is persuasive and powerful to good; the standard of the church is in places low and promotive of evil. The Christian standard is fit for the young; the standard of the church is sometimes unfit for them. The Christian standard is one of principles; the standard of the church is one of mingled principles and statutes. The Christian standard is vital; the standard of the church is often obsolete and dead. The Christian standard is universal; the standard of the church is often particularistic and impracticable. The spirit of the Christian standard is unmistakable and is always good; the spirit of the church's time-honored standard has many faces and is sometimes bad.

But while the Master and his message constitute the sole and sufficient Christian standard, we are not called upon to separate it utterly from all that is left in the Bible. We are only called upon to reduce the Bible to this standard. There are strains in the old prophets and the psalmists, strains also in the writings of the early disciples, which are so accordant with the spirit of the Christian standard, so forcible, moreover, and of such universally applicable teaching, that they worthily accompany the standard. It would be a sad and need-

less impoverishment to separate these elements from the Christian standard. But the remaining nine-tenths of the Bible, more or less, which is neutral and religiously indifferent in character, or, if religious, is decidedly sub-Christian or even positively hostile to the Christian standard, this must be set apart by itself—a great mass of material which is of interest for the history of religion and the history of the Jews, but is in no sense and in no degree a part of the Christian standard.

The alternative before the Christian world is the choice between the present religious standard and the distinctively Christian standard. Is it audacious to assume the existence of such an alternative? Only as it was audacious for the Master to discriminate between the traditions of men and the original law, or between various types of teaching in that law itself, or again between his teaching and that which the fathers had. Is it idle to expect the Christian world to meet this alternative in a rational manner? No more so than to expect that the ideals of the gospel are destined to be universally realized. He who has faith in these ideals will not be staggered by the difficulty of breaking away from any inherited error.

Moreover the present time is favorable for the beginning of this new reformation. The loosening of the hold of tradition on the minds of men, the enlargement of thought regarding the value of various religions, the vast revelation of truth that has come through the achievements of science, the revolutionizing investigation of the Scriptures in modern times, and finally the relative impotence of the church to impress even

upon its own members the simple essentials of the gospel—an impotence as obvious as the war—should all combine to gain a sympathetic hearing for this fundamental appeal.

If statesmen are considering what the program of international commerce shall be after the war and what shall be done to insure an enduring peace among the nations, is it too early to raise an issue which is fundamental to the efficiency of that religion to which the world owes its impulse to strive for international brotherhood?

V

But who shall undertake this greatest of reformations? Should we wait for another Martin Luther and for a new cleavage of the church into two parts, one of which will hold to the present standard and the other go forward to the standard of the Founder and his message? Or should we say that, when the fulness of time comes, the church will arise as one man and, having cast off the bondage to its old standard, will enter at last into the heritage bestowed upon it by the Master? Or should we, perhaps, hope that a number of like-minded men from different parts of the church will get together some good day and will gather out of the old bible both the historically accredited story of the Master, with his message, and also those other elements which, being in accord with the Christian standard, are worthy to appear with it?

To adopt any one of these attitudes would be equivalent to an indefinite postponement of the most fundamental duty of the church. The duty in ques-

tion rests on the church because it rests on every individual who helps to make up the church. Therefore let every individual who has the vision declare it. Let him, first of all, go round about his Christian standard in the light of present-day knowledge, and see just what it is. Then let him, as a simple Christian duty, reduce the Scriptures to this measure. Let him seek, thereafter, in the spirit of the Master, to exalt the Master's standard. Let him refuse, as a Christian, to endorse anything in the Bible that does not accord with the Christian standard whether it was preached by Moses or the prophets or Paul. Let him refuse, quietly but firmly, to acknowledge as Christian any teaching or any life which does not clearly rest on the Master and his message. Let him discourage by every means in his power, always remembering to act in the Master's spirit, any practice and any institution within the church which tends to obscure the cardinal fact that, not on the Bible in its entirety but only on the Master and his message, can any enduring Christian fabric be built. Let him not fear that by rejecting the authority of portions of the Bible he is harming the Christian religion. *That very thing was done by the Founder of this religion.* On the contrary, let him consider that to bring out by itself, free from all entanglements, the Christian content of the Bible is the very way to save it from debasement and to secure for it a fair and unimpeded course to the heart and conscience of the world.

One step will lead to another. If the vision is current, men will find out ways to realize it.

We are summoned, then, to break with a venerable tradition, one deeply entrenched in our religious education and life. We are challenged to treat the Bible in the light of our highest revelation of truth. We are called by the joint authority of the Master and of our own unprejudiced reason to discard his name from our standard or else to discard from our standard whatever does not accord with him and his message. The Great Alternative is this: the present standard of the church or

the Christian standard—which? The Bible in its entirety belongs, not in the pulpit and not in the Sunday school and not in the missionary field, but on the library shelf and on the table of the student of religions; the story of the Master and his message, together with those strains of the former and the later writings which are of a kindred spirit and which work to the same end, these must be recognized as the Christian standard, the Bible for a brightening future.

THE RELIGION OF CHILDHOOD. V

HENRY B. ROBINS, PH.D.

Professor in the Rochester Theological Seminary
Rochester, New York

VIII. Individuality and the Nurture Process

Though we have talked of "the child" throughout this discussion, "the child" is, after all, but an abstraction. What real life presents to us is not "the child" but children, as various, as different, as the blades of grass in the meadow or the leaves in the forest. We can never do our best for them until we understand how different they are. But when the significance of individuality dawns upon us we shall gladly recognize the differences and stop applying to childhood a single religious prescription.

Much as environment has to do with the making of the individual, children do not absolutely conform thereto; there is an active inner self tending ever to differentiate from all others. An excel-

lent illustration is afforded by a recent autobiographical account of "A Small Boy's Newspaper":

My father argued Republicanism and I at once became a Republican. A friend decried yellow journalism and I at once became conservative in my newspaper management. My grandmother pondered much over the spiritualistic significance of dreams. I became interested in dreams. So it was with every early life-influence. Yet I became something more than a mere echo of my environment. My Republicanism was not exactly like my father's. I was not half so conservative as my friend, and my dream ponderings soon became scientific instead of spiritualistic. My small germ of "original nature" and my gradual accumulation of experience combined to modify each imitation into a half-original creation.¹

¹ *Pedagogical Seminary*, XXIV, 180-203.

This fact of individuality is greatly emphasized by a comparison of members of the same family, brothers and sisters. In the instance just cited, what was the predominating influence in the subject's boyhood made slight appeal to his elder brother and almost none to an elder sister.

Individuality must mean for the religious life of the race what it has meant in the broader social field, especially in art, literature, invention, and the technical pursuits. We now appreciate, as once we did not, how greatly the whole life of the race has been enriched by the development of individual aptitudes, points of view, etc. How much a dull conformity to some single pattern would have lost to us! In the realm of religion it is just those who have realized this freedom to be themselves who have become humanity's prophets and seers. We should expect a technique of religious nurture which pays a great deal of attention to individual differences to contribute largely to the total religious outcome.

But there is a more urgent reason why individuality must be regarded by the nurture process, and it lies just in the fact that individual differences are the necessary clue to the needs of the individual himself. Not only are there certain common traits of childhood which the nurture process must recognize as the clue to childish needs at a particular stage, but there are throughout childhood growing individual differences which indicate differences of treatment. Every mother of a family recognizes these differences in her own children, but by no means every mother understands how important they are in relation to religious nurture.

Educators recognize increasingly the very real problem which the fact of individual differences presents to the public school. Even though the teacher were able to note these differences in her pupils and to appreciate their meaning, which would be a long step in advance, how could she ever find the time to deal with each pupil separately upon the basis of those differences? What more can she do than strike an average and hold the bright pupils back while she speeds up the dull ones? Variation in mental traits covers the whole field of attention, memory, rate of learning, etc. Professor Thorndike makes the range of such variation concrete in such a statement as this:

There can be little doubt that of a thousand ten-year-olds taken at random, some will be four times as energetic, industrious, quick, courageous, or honest as others, or will possess four times as much refinement, knowledge of arithmetic, power of self-control, sympathy, or the like. It has been found that amongst children of the same age and, in essential respects, of the same home training and school advantages, some do in the same time six times as much, or do the same amount with only one-tenth as many errors [*Individuality*, pp. 7 f.].

Of the significance of this fact of individuality in general, the same writer says:

All the sciences and arts of controlling human nature must accept the original variety of human nature as a condition for thought and action. The economist must not consider men as all seeking with steadfast rationality to buy as cheap and sell as dear as they can. The religious worker should not hope to arouse uniformly the same sense of guilt and longing for justification to which he and his intimates testify. . . . The teacher who has not learned by

ordinary experience that each child is to some extent a separate problem, demanding for his best interest an educational theory and practice to fit him, should learn it once for all from psychological theory [p. 50].

Let us make the application to the processes of religious nurture. In their endeavors to help children to religious reality and experience parents and teachers in the Sunday school have quite usually been guided by what their religious group accepted as standard—the preconfirmation discipline, or the catechism plus a “conversion” experience, for example. They are right in the belief that they should not leave the whole issue to the influence of example and environment, and they are right in their endeavor to do something adequate and thus to standardize their effort, but they have often been mistaken both in the standard accepted—a standard which quite usually ignored the difference between childhood and maturity—and in the failure to adapt the standard to individual needs. We need to awaken to the fact that, in religion as in secular education, “each child is to some extent a separate problem, demanding for his best interest a . . . theory and practice to fit him.”

The fault with us has been in divorcing religion from life. We have supposed that the child could have a religious experience quite unconditioned by his interests, his habits, his imagination and self-control, his excellences or deficiencies in conduct. But, as a matter of fact, all of these very closely condition any religious experience he may have; they are not merely preconditions, they are concurrent conditions; they enter, indeed, into the very

fiber of that experience and give color and meaning to it.

One of the chief reasons why we of the non-liturgical churches particularly have so divorced religion from life has lain in our common view that children cannot be actually participant in religion until they are “converted.” We have not understood that the very term “conversion” implies a fixed character from which the subject now turns away, and that, in the adult sense, no child has such a character. Even in early or middle adolescence, when the “conversion” experience for certain reasons not here to be enumerated becomes common, there is no such fixed character. Adolescence is “yeasty,” variable, at best working only toward the affirmation and fixing of certain ideals which together will in the end constitute a fixed character. It should not be inferred that the writer does not believe in conversion. The point which is at issue here is that the term properly applies to a type of adult experience in which there is a radical turning away from a settled habit of life which is unworthy to a new and superior ideal of life; as such the adult experience usually involves a more or less radical break with certain settled habits, and thus a cataclysm.

Psychologically the term “conversion” does not apply to the ordinary religious experience of childhood, and it cannot. The most that can come to a child at the end of childhood is an experience which amounts to a radical break with a past social situation whereby the habit-forming process is directed toward new and higher ideals, or an unconsciously imitative adoption of some adult’s experience with an endeavor to reproduce it. No child can

have, in the adult sense, an original experience of conversion. As a matter of fact, not all adults have any such radical experience; for the less their settled habit of life needs to be altered to accommodate itself to the new Christian allegiance, the less abrupt and difficult will their transition to the confessedly Christian status become. There has been positive harm and limitation in effectiveness in the technique of dealing with adults, because individuality has been so much disregarded, character and habit so much overlooked, on the assumption that some marked and radical type of experience is the inviolable rule in religious adjustment. But if this notion has been mischievous in the realm of adult religion, where the criterion should be just the fact of adjustment itself and not the special means by which it can best be attained in a given case, it has been much more mischievous in the realm of childhood religion.

In childhood we are still at the stage of formation rather than that of reformation, and it will be a great liberation if we can come to recognize that every positive, constructive process by which right habits, right affections, right ideas, and positive affirmations of good can be built into the life is in so far an element in a truly religious experience. This sets us free to ask, not whether the particular child in question has had some special experience or public humiliation and declaration, but the more general question whether the nurture process is going right—a question which can be answered only by considering his life in detail.

Here is a child, for example, who accepts the religious ideas presented as

a matter of course (and most children do), but whose attitude toward parental authority is increasingly one of petulance and temper—could we for a moment suppose that an adequate method of religious nurture which quietly went on with the process of instruction and overlooked the growing fault in conduct? Not for a moment! Religion will therefore have to do largely with concrete particular habits and tendencies toward habit all through childhood and very little with the affirmation of any generalized ideal.

As a matter of fact the child has but small ability to generalize an ideal and but little interest in those which it may be able partially to generalize; but children have a real and very great appreciation of particular acts, gifts, and graces which fit into their experience. Good and bad always mean to them particular good and bad things, not good and bad in the abstract; and just so, the good and bad in their lives are particular and concrete. It is this growing habit of evasion, of bad temper, or procrastination, of lying, or that growing habit of thoughtfulness, reverence, helpfulness, obedience, and the like with which parent or teacher must deal. And no such dealing can be generalized. There is no rule of thumb by which the tendency from which it springs can be dealt with and repressed or fostered, as the case may be. Only by a loving, patient, persistent search for the springs of the child's growing individuality, which by the grace of God makes him different from all other children, can the best-equipped parent or teacher carry forward helpfully the process of religious nurture.

This is just to say that the test of a child's progress in religion is none of the standard tests at all, if taken by itself—not his ability in the catechism, not his attendance at Sunday school, much less any public expression of religious conviction or faith; the test is the more subtle one of determining how far the forces which play upon him and come to expression in him are integrating within him the groundwork of a wholesome life. His progress cannot be measured by the progress of another child, even within the same family. He has the right to be understood and directed in the light of his own individuality; though there are, to be sure, certain basic ideas and habitual reactions which are as fundamental as A B C, we should seek the clue to his direction in himself. The nurture process lays hold

upon him, not to reduce him to some dull uniformity, but to discover and direct to adequate expression the latent qualities of his own selfhood.

There is no substitute for sympathetic companionship between the child and his parents and teachers, for only continuous fellowship can make possible the insight which a proper respect for individuality demands, and the love and respect which condition the child's response to all effort in his behalf. Such sympathetic fellowship takes time, more time than most fathers and mothers give, far more time than our schemes of religious education usually provide. The more pronounced the individuality which is in process of formation, the more essential the social discipline of firm but loving companionship in order that individuality may not become eccentricity.

CURRENT OPINION

The League of Nations

In the *New Republic* for January 26, 1918, is a clear-cut article which reviews the development of the war and shows that the world has not taken the League of Nations idea seriously. Yet this is the great principle for which, ostensibly, America is fighting. It must be taken seriously. It is the only possible alternative to the old competition for territory and power which implies annexation of unwilling provinces, armament, militarism, secret diplomacy, and the frustration of democracy. If this old order is to continue after the war, America will have obtained nothing positive for which she is fighting—certainly not a world safe for democracy.

The League of Nations *must* be taken seriously. The first step should be a public pact made now among the Allies dealing with the following objects:

1. Political security for every nation resting upon a league of nations, broadly but definitely outlined, with conditions which would permit the enemy peoples to enter.

2. Equality of economic opportunity secured by equal access to raw materials, to the economic development of backward states, suitable seaports for landlocked states, by internationalization of trans-continental railways and straits.

3. Democratization of the conduct of international relations by insuring in the congresses of the peace settlement representation of the legislative as well as the executive side of government and of the minority parties in the legislature.

This provision for representation of minority parties will win the Socialists to support the major aims of the war or their opposition will be proven to be based on other than democratic grounds. Representation in the peace congresses

of minorities and of the legislative section of the governments is absolutely essential. Only in that way will the vigorous thinkers who believe in the new era of unprecedented things have a chance to defend their case. "So long as the virtual conduct of international affairs, the various steps in negotiations, is in the hands of executive branches of the national government and preponderatingly in the hands of the foreign offices, decisive power in such affairs will always be autocratic whatever the form of those governments at home." If we were to insist now on proportionate representation of legislatures at the peace conference we would by that very demand have given parliamentary institutions to Germany. "Such is probably the only way in which the principle of 'no peace with the present German rulers' could be carried into effect." "To take the President seriously, to convert his 'idealism' into policy, the common policy of the Allies, is the price of victory as it is the promise of permanent peace."

Speculation in Science and Philosophy

This is the title of an article in the *Open Court* for December, written by J. W. Buckham, in which he shows that natural science is intensely speculative and not the factual, practical discipline the ordinary layman supposes it to be. The test of scientific speculation is adequate verification, but many of the theories of science, for example, Weismann's germ-plasm theory of heredity, can never be verified by objective proof. The truth of scientific theories is empirical, relative, and contingent. Verification is always progressive, never complete; partial, never exhaustive. Does science know what electricity, ether, or gravitation is? No. But she quite prop-

erly continues nevertheless to speculate, to experiment, and to achieve. The dangers which threaten science today are those from which theology is just escaping, dogmatism and self-sufficiency—the idea that her interpretation of the universe is the sole and absolute truth.

In the realm of the rational, the moral, and the spiritual we start with certain facts of experience such as self-consciousness, worth, freedom, other selves, God. These facts touch our happiness and our higher life more closely than the facts of science. To understand, correlate and interpret, and thus make the best use of these facts of personality it is necessary to speculate concerning them. Speculation will not disclose their ultimate nature any more than in the realm of science, but it throws light upon them and renders them more intelligible. Yet there is a cry today: "Stick to the facts; let theories alone." This attitude is timid, reactionary, non-progressive. Two virile movements today represent the protest against overspeculation—Pragmatism and Ritschlianism. But speculation is necessary if theology and philosophy are not to lag behind science in the path of progress. "Science has dismissed her fear of the unknown: let not philosophy and theology retreat into the cave of agnosticism." Speculate, but demand verification. When facts are contradicted, speculation needs revision. "The next step toward a more comprehensive and harmonious life-philosophy lies in the mutual recognition, on the part of truth-seekers in both fields, of the distinctness of their tasks and the relatedness of their results."

Christianity and the Church

A sympathetic criticism of the established church in England from the pen of Edith Picton-Turbervill appears in the *Nineteenth Century and After* for December. If the task of the church is to interpret the

Christian ideal to the nation, then it must be admitted that the church has failed. There need be no surprise, therefore, that it has failed to be a power in the crisis of national history created by the war. And there seems to be small hope of reform. "The organized church seems to be capable of dealing only with matters that are really immaterial to the larger issues. To these larger issues the church appears to be almost indifferent." The laity might change the situation but they have no power. The hierarchical ministry, bishops, priests, and deacons, govern the church. In the fear of sacrificing dogma or making a deeper chasm between the English and the Roman and Eastern churches the emphasis is put on creedal tests with the result that many of the best men are lost to the ministry and the missionary work.

The deep need is for a better understanding of the informal spirituality of Jesus and for a reconsideration of the problem of the Episcopate and priesthood in the light of the New Testament. The leaders are apparently not seeking the truth but for the sake of the power and dignity of the church are defending a position. The common people "no longer believe that bishops and priests, either as a body or as individuals, are necessarily more under the guidance of the Holy Spirit or channels of the Spirit than other people." "Men on the battlefield have found that ordinary good men have shown as much self-sacrifice, love, tenderness, and Christ-living as ordained ministers." After the war the church leaders will feel the pressure of democracy, and the interpretations of religion will be more in the hands of the laity. It will be a good thing for the church. To change dogma and alter the Episcopal status will not destroy but re-create the church. The English church needs converting. It must forget its dignity and deal with vital matters, with such things as woman problems and the labor movement. Many church men

and women have drifted from the real life of the church. The mass of the people are not only untouched by its influence but are even contemptuous toward it. There is a profound feeling that the church is not sincere. Surely the general awakening of the nation to new life must find some expression within the church.

The Dangers of Democracy

In the *Constructive Quarterly* for September Dean Shailer Mathews sounds a warning as to the dangers which attend a triumphant democracy. Democracy is winning its way in every field of human life. In its success new danger lies. If democrats are to achieve real democracy they must avoid the pitfalls into which so many of their predecessors have fallen. The only institutions which show themselves capable of permanent development are those which embody genuinely personal, spiritual qualities. Democracy is a social growth of real people moving onward from one stage of social evolution to a higher. If spiritual forces are given freedom the development of the world under this ideal will be nobler than our best dreams.

But a triumphant democracy must not substitute centralized efficiency for personal values. True democracies are not easily mobilized, and the very demand for efficiency might lead to a capitalistic imperialism under the control of financial masters. It is better to suffer some degree of economic inefficiency than to lose freedom, personal initiative, spiritual uplift, freedom of thought and speech. The goal of democracy is not the efficient state but the social-minded individual.

Another danger of successful democracy is materialism. Economic gain is not the final test. The loss of individual freedom, of regard for honor, truth, and goodness is too high a price to pay for prosperity. The stress of war tends to suppress and sink the individual, but the state is more than a big

business. To keep spiritual idealism in the soul of the nation is at this time the urgent task of the church. Ecclesiasticism, traditionalism, creedal bonds, and antiquated thought-forms hamper the church in this task; but the church must rise to its high duty as guide of the life of the human spirit or be superseded.

Again, a successful democracy must learn to give justice rather than to get rights. Capitalism and privilege must learn this lesson if democracy is to be safe. "Our spiritual challenge of today is to believe that it is as noble to give rights as it is to fight for rights."

A successful democracy must rely upon contagious idealism rather than upon force. The ideals of Jesus are the ideals of peace—but this is a goal rather than a description of human life. A nation of high social ideals must sometimes defend its ideals against a brute power of lower ideals. Nevertheless a triumphing democracy must move forward step by step away from reliance upon force to a whole-hearted devotion to spiritual aims. "We shall protect our developing democracy by force of arms but we shall expect its ultimate triumph through the socializing of good-will."

An article which comes from the pen of Mr. W. S. Lilly in the October number of the *Nineteenth Century and After*, entitled "The Newest Fetish," is distinctly pessimistic in regard to modern democracy. For the most part the animus of the writer is against Socialism, which he sees to be the natural goal of democracy. Mr. Lilly is anxious to point out what he considers to be the neglected factors of modern democracy. That all men have natural rights is true—that all men have equal rights is false. "Modern democracy rests upon the doctrine of the absolute equality of political right." It is a false doctrine. Yet there is a true sense in the proposition, "all men are equal." All men are equal as *persons*. Hence their equality before the law. Hence

too the necessity of having the consent of the governed to assure the justice of a law. But voting is only one out of many channels in which consent may be given. To talk of the inherent right of a majority of voters to command is an absurdity. "We may reasonably prefer the ballot-box to the shillelah: to count heads is a more pacific process than to break them, although it is in itself an equally irrational process." While wise men will not pin their faith to majorities, yet it is possible to admit that universal suffrage is an expression of the equality of all men as persons and therefore a recognition of their title to some share of political power. Moreover it ought to engender patriotism and intelligent interest in the affairs of the country. But after admitting these things there remains the fact that human society is essentially hierarchical. The state is not a fortuitous congeries of unrelated human units, all alike; it is an organism and an ethical organism—"a true person, absolutely subject, like the persons composing it, to the moral law." As an organism it consists of parts not uniform but diverse, representing various degrees of individuality, fulfilling distinct functions graduated in importance and all co-operant to the end of the common weal: elements in the body politic far more important than numbers and not to be set aside without grievous loss. These elements modern democracy ignores, making a mere preponderance of votes, quite apart from right reason, the first and last law. The author's view is an apotheosis of brute force than which nothing can be more unethical. While postulating the rights of all it confiscates the rights of the minority.

But, we ask in rebuttal, is this a fair view of democracy?

We believe it is not.

Problems of Reconstruction

Mr. L. P. Jacks has written an article which will give rise to much serious objection

in the October number of the *Hibbert Journal*. He feels that the elimination of war from the world would be a peril fully as great as any in which war has ever involved the human race. While it may be wise to take the great risk, it ought to be taken with our eyes open to the facts. This article is intended to point out the social changes the abolition of war would involve—that it would be nothing less than a break-up of the form of human society represented by the existing great empires of the world. In interfering with war we would interfere with the functions of existing governments, with the political systems behind them, with a complex of social conditions, with the aims, character, and temper of vast populations, all of which have grown to be what they are now under the need of making war. If war is abolished, with it will go a multitude of forces now active in government, in industrial economy, and in human character; a multitude of other forces will be liberated, good and bad, which are now under restraint, and the result will certainly be radical and may be revolutionary. The whole fabric of western civilization has been built for other purposes than sustaining a life of universal peace and would have to undergo profound structural changes.

Mr. Jacks shows that all the great states of the modern world have been war-made and throughout their history have been war-maintained. "Remembering this it is not difficult to understand the genius for war and the readiness for adjusting their state machinery to war which the nations are now displaying." This necessity of maintaining their existence by the sword has left its mark in every social and political institution. It has penetrated into every fiber of social organization and colored the whole character of development. Mr. Jacks cites as instances the system of taxation which is based on the needs of war in the form of past debts and future contingencies; and the entire industrial system, which,

when carefully surveyed, shows that the development of production and distribution is now what it is because of the war menace. There has been the constant necessity of adjusting the process of democratic growth to a multitude of strains and pressures which have their origin in the war aims and war relations of war-made empires.

If war has made the empires of the world, who made the wars? It was never the people. They accepted war but the war itself was always the work of dynasties, governments, ruling classes, statesmen, and chancellors who never represented the people at this point but who were the agents or tools of the system which was not subject to popular control. The great empires of the world are not the creations of the popular will. Moreover it requires almost no thought to see that the popular will has never controlled them.

If war were abolished by the establishment of a League of Nations to maintain a general peace, what would be the fate of the war-made empires of the western world? The Germany of "blood and iron" would disappear. There would be no military necessity for maintaining the British Empire. Regarding India, for example, Britain has always maintained that she must hold it in order to guard against internal warfare and foreign attack. But in the new era the League of Nations would take care of that and there would be no logical reason for maintaining control. All through the empire, centrifugal tendencies would gain in power.

A strange problem in international ethics would develop. Young and ambitious nations would seek to expand and would either find the way blocked or resort to force as did the present world-nations. The League of Nations would be compelled to enforce the rule, "no development through war." The war-made empires would forbid to others the very means they used them-

selves. How could a system of international right or morality rest on that basis? The only logical thing would be for the Great Powers to relinquish their possessions. Now they are held intact as fighting units. With release from the danger of war there would be a general landslide of social and economic conditions which could only be described as a break-up of the present form of society.

There are psychological factors to consider also. With the spirit of combativeness would go a vast array of human characteristics. This spirit is registered in every department of life—in politics, commerce, theology, and even philosophy.

Abolish war and nothing would be left as it was. "Abolish war, and we pull out the linchpin of empire, we alter the basis of all national groupings, we give a new goal to industrial endeavor, we deny a field of exercise to one of the most active of the acquired characteristics of mankind." Such changes, Mr. Jacks thinks, should not be incurred blindly.

The *Union Theological Seminary Bulletin* gives the address of President A. C. McGiffert delivered at the opening of the Seminary. He emphasizes the need of strong leadership in the midst of the anxiety and sorrow of war, and the need of guidance as the war influences the most cherished faiths and highest ideals. "A war like this leaves unscathed only those who have no faiths and no ideals." "While some are fighting to make the world safe for democracy, others must labor to keep democracy safe for the world." We must beware lest we lose our life in trying to save it.

Some of the demoralizing effects of war are evident—the nervous fear that sees enemies everywhere; the intolerance which would suppress all differences of opinion; the hatred that is overcoming charity; the blindness that values physical power above moral character; the greed that would make personal profit out of the war.

These are our foes. The nation must be lifted to a higher level than that of force fighting in blind anger or even in self-defense. America must battle with her enemies in the spirit of devotion to the world's good. This guidance and vision the minister must give. But the task of reconstruction after the war is the most important problem of all. "No world could pass through such an experience as our world is passing through without tremendous cost, material, intellectual, spiritual, and recovery will be possible only as men everywhere give themselves to the labor of restoration and building." The task of religious reconstruction is especially arduous. Christianity has fallen into widespread disrepute. Men need religion more than ever, yet Christianity seems to have lost its grip. It could not prevent the war. Worse still, claiming to be the religion of brotherhood and a universal religion, it nevertheless has become the creature of the various warring nations, supporting the purposes and opposite ideals of each group of combatants. Multitudes are thinking of Christianity as either a half-hearted thing or else a curse to the world. Christianity must be shown to be good. It must be set forth in its true light in order to restore the world's confidence. This means a new Christianity. It will not do to read Christianity in the old terms. The world must be given a better faith. God can never be a nation's God alone. To believe in divine fatherhood must be understood not as a doctrine but as a world-program. The indolent and selfish doctrine of forgiveness must be rebuilt so

as to make it impossible for Christians to tolerate injuries which crush other people. "To reinterpret the Christian faith in the light of the experiences of these terrible years, that it may do its part in helping to build a better world when peace comes, is the Christian minister's peculiar task."

There are two great public needs: one is democracy and the other internationalism. Democracy gives every man his chance; Christianity helps him to improve it. Democracy by itself is only negative. It is Christianity's task to give it positive content and transform it into true brotherhood. The second task is to make internationalism a part of the Christian ideal and to put behind it the driving power of Christian devotion and consecration; to back with the Christian power, not the internationalism of Socialism with its class-consciousness, nor the internationalism of Ecclesiasticism which puts loyalty to church before loyalty to country, nor any form of internationalism which undermines or destroys patriotism, but an internationalism in which every nation, made just and generous by the patriotic devotion of its citizens, shall live righteously and brotherly with all the family of nations.

The church has been too narrow in the vision of its task—to save men out of the world instead of saving the world; to stop war instead of christianizing all the relations of nation with nation. "The world needs, not a conscience that declares war wrong, but a conscience that leads men so to live that war becomes unnecessary."

THE CHURCH AND THE WORLD

MISSIONS

A Missionary Survey of the Year 1917

The leading article, fifty-eight pages, of the *International Review of Missions*, January, is under the caption above. It is the work of J. H. Oldham, editor, and G. A. Gollock. The study is too extensive to be outlined here, but it is so illuminating and instructive that attention is directed to it in order that those who seek such information may know where to find it. It is refreshing to find such a mine of missionary information so free from guesswork and superficiality. The survey included the examination of hundreds of magazines and reports, and numberless personal letters written especially for the survey from many of the most experienced workers on the mission field. These workers belonged to many different nationalities—American, Australasian, British, Canadian, Chinese, Danish, Dutch, Finnish, French, Indian, Japanese, South African, Swedish, Swiss, etc. The study is intended to be simply "a record of the facts which have most strongly impressed themselves on the minds of competent observers in direct touch with missionary conditions, and of those who have filled a prominent place in the discussions and published records of the year." In the light of these facts, records, and opinions, it is attempted "to see as a whole and in some kind of proportion the progress of the gospel of Christ in a non-Christian world." The great divisions of this survey are: "The Japanese Empire," "China," "The Dutch East Indies," "British India and Ceylon," "The Near and Middle East," "Africa," "Other Mission Fields," "The Jews."

As one reviews this entire study, several big things stand out. Some of these a

well recounted by the writers in their conclusion. "As the war progresses, the mighty forces it has unchained are more clearly seen. The reverberations of the revolution in Russia are making themselves felt throughout the world. Not only a new Europe but a new Asia, and in many respects a new Africa, will emerge from the war. In India a new national consciousness is awake and large political changes are imminent; China is searching for the ideas and the men that are to shape its future destiny; Japan has gained a new position as a world-power, and is experiencing within its own life the throb of the world unrest; in the Near and Middle East the war is bringing about far-reaching changes in the political and economic life of the people, and in the influence and prospects of Islam; the Jews have won a new freedom and have been deeply stirred by the hope of regaining after two millenniums an independent national existence in their ancient home. Throughout the world tides are in motion too powerful for human wisdom and strength to direct and control." War conditions have recalled many workers and prevented the sending out of necessary reinforcements. This brings to the front as the central issue and most urgent problem of missionary policy the effective development of native leadership. Evangelism has been direct and widespread in the principal mission fields of Asia, demonstrating that the gospel is essentially something to be preached. It is noticeable also that there is a growing tendency to concentrate on doing at one center some one thing as well as it can be done. The whole survey bears witness to the steady growth of co-operation in missionary work. "The number of things which the missions and churches are doing together, while it seems

entirely natural, is astonishing when compared with what had been achieved a few years ago. The change is God's good gift to the church to enable it to meet the crisis with which it is confronted. Only in fellowship can the need of the world as we now see it be met."

The Christian Campaign for the Evangelization of China

A forward movement in evangelism by the Christian forces in China has been at work for the past four years. It is intended that it shall be a permanent and continuous effort. It is therefore not surprising that growth and fruitfulness have characterized it. From the editor of *Missions*, January, we learn that a special campaign is on this winter designed to reach the gentry and educated classes. It should be recalled that within the past year or two many thousands of the Chinese of these classes have expressed an interest in the Christian religion and desired to be instructed in its teachings. The missionary force on the field was not adequate in numbers or ability for this new opportunity. Under these circumstances those who professed a desire to know more of the Christian religion were advised and many of them pledged to study the gospel and, as far as they could comprehend its meaning, obey its teachings. In every Chinese city there are now such groups. They have never definitely accepted Christ or allied themselves with the church. The present campaign is not to increase the number of inquirers. Its purpose is to deal with the inquirers already instructed in the Christian religion, to lead them to a profession of faith in Christ, into membership in the churches, and finally into Christian service. The importance of this campaign is apparent when we consider the strategic value to Christianity of the allegiance of these classes heretofore inaccessible to the appeal of the gospel.

This campaign centers in about fifteen of the largest Chinese cities. All of the

denominations are united in the work. "Admission will be by tickets which will be carefully distributed to the men whom it is aimed to reach in this campaign." By this means only those will be admitted who have had previous instruction in the Christian religion. By way of preparation great effort has been put forth in conferences, organization, and instruction. Much care has also been applied in the selection of the leaders for this signal evangelistic campaign. "We should thank God that the time has come when it is possible to reach effectively with the gospel message the men of the educated and influential classes of China. For a whole century they have successfully resisted all Christian missionary efforts."

Missionary Retrenchment or Enlargement?

Home and Foreign Fields, February, reports the substance of an address delivered by Robert E. Speer at the Northfield Young Woman's Conference. The great question under consideration was whether in the light of world-conditions there should be retrenchment or enlargement in missionary plans and efforts. Four fundamental reasons were pointed out indicating why there should be no retrenchment.

1. Because it has not been necessary in the past in times of great international strain and crisis: the great British foreign missionary movement had its origin in one of the darkest periods of English history; the first American missionaries went out to the foreign field during the War of 1812; the foreign missionary activities of all the churches of the Southern States were begun in the dark hours just before and after the Civil War.

2. The British and Canadian churches have not found it necessary to curtail their missionary contributions; in spite of stupendous sacrifice all the missionary boards report larger income than they have ever received in any preceding year of their entire missionary history.

3. The amount formerly given by us has been so small as to make the thought of curtailment absolutely preposterous: members of

evangelical Protestant churches in the United States gave during 1916 \$24,688,000, an average of less than one dollar from each member.

4. War conditions have not affected in the slightest degree any principle or any fact underlying the foreign missionary undertaking; the Great Commission was not given in days of ease and peace, nor on the supposition that it would not cost anybody anything to carry it out. "There is absolutely nothing," Mr. Speer urges, "that you and I could allege to our own moral judgment, much less to our Lord Jesus Christ, as a valid reason why now, because there is a great war going on, we should abridge our contributions to the great work of making Christ known to the non-Christian world."

The Result of Missionary Strategy

During one week of last November workers of the Young Men's Christian Association in the United States secured pledges for a fund of over \$50,000,000 to be applied to the welfare of soldiers and sailors before next June 1st. The editor of the *Missionary Review of the World*, January, sees in this a valuable illustration of missionary strategy which should be used to great advantage among the churches in their missionary work.

In this campaign in one week there was obtained a sum nearly twice as great as that contributed for foreign work annually by all the Protestant missionary forces of America. This was achieved along with other great campaigns such as the hundred million dollar Red Cross drive, two Liberty Loan campaigns, Belgian Relief, and Armenian Relief. There were reasons for the success of this campaign. "First, they presented a great cause with an unusual appeal; second, they had a thorough organization for every state, city, town, and village; third, they secured the co-operation of men of large affairs; and fourth, they

used effective methods in the presentation of facts and to create enthusiasm among the solicitors and the givers." The great lesson is "the value of co-operation and unity in a sacrificial effort to carry forward a great campaign to save men." A united campaign is being conducted by the associations throughout the Allied world. No place is made for differences, personal, denominational, or international. All points are considered on the basis of both positive and comparative need. Overlapping and waste of all kinds are reduced to a minimum. Everywhere the armies go, there go the workers, buildings, and whatever the needs may demand. No time is wasted over the nonessentials of creed. All kinds of evangelical Christians work together on the basis only of Christian character and readiness and ability to serve in the name of Christ. Ministries are bestowed alike on men of all faith and of no faith. The Red Triangle is welcomed everywhere because it has made Christianity attractive.

What might not be done if the forces of Christendom should unite to study the needs of the world; should readjust their organizations, their home expenses, their workers on the field, their plans of campaign—not with a narrow view but from the standpoint of the whole? What would happen if China and Africa and India and South America were studied and occupied in this way? Would not this Christian statesmanship appeal to multitudes so that there would be an unprecedented response in workers and money? Overlapping and rivalry would cease, money and men would be saved, and Christianity would make an impression on the world such as has never been possible with a divided church. Past excuses for failure would be forgotten. The united prayer that would follow would mean new power—for no amount of men, money or organization would avail for bringing new life to men without the direction and the power of the spirit of God.

RELIGIOUS EDUCATION

Women Church Assistants

Among the new significant movements in the realm of the church is that which is calling for trained women leaders. An important aspect of this movement is the standardization of preparation. This is the subject of a contribution in *Religious Education*, December, by Miss Agnes Mabel Taylor, Dean of the Congregational Training School for Women, Chicago, and the President of the Congregational League of Church Assistants. She bases her study upon extensive recent correspondence and personal conference with assistants, ministers, board representatives, and training-school heads of various denominations. Also she made a study of the data recorded in the catalogues and other literature issued by thirty-four training schools in the United States and Canada, in which preparation is offered for home missionaries, deaconesses, and salaried workers in local churches. It is observed that women assistants are serving an increasing number of churches. This appears to be true certainly in the Congregational, Baptist, Methodist, and Presbyterian churches. In the Congregational church there is an organization with established headquarters for the promotion of the interests relating to the service rendered by salaried women workers. Baptist churches also are asking for trained women assistants. "The President of the Baptist Missionary Training School of Chicago received from Baptist ministers recently during four months eighteen letters asking that trained women be recommended for positions as church assistants." There is in Chicago a Presbyterian training school. In recent months it has had many calls for pastors' assistants and church secretaries. The deaconess movement in the Methodist, Episcopal, and Presbyterian churches is credited with contributing much of the recognition of the place of religiously

trained women as church workers, teachers, nurses, institutional directors, evangelists, and community friends.

Quite a variety of titles is found among women church assistants: director of religious education, director of young people's work, church secretary, church visitor, church missionary, deaconess, social worker, pastor's assistant or church assistant. With these should go also various denominational and interdenominational officials. The activities of such workers vary greatly both in the different positions and in the different churches. Qualifications and preparation have not yet been standardized. Many of those who are already in the work feel that they did not have sufficient preparation. Reports from thirty-eight college, normal, and high-school graduates of the Baptist Missionary Training School, Chicago, most of whom are now pastors' wives or home missionaries, show that in the light of their experience they now wish they had had training in such courses as: organization and methods of church work; young people's work; mission study; social service, such as the church's relation to the poor, sick, insane, criminal, industrial problems, social groupings in a community; bookkeeping, typewriting, church finances; music; public speaking; history and principles of modern denominations, comparative religions, and non-Christian faiths in America.

It is concluded that the preparation of such workers should be "thorough, broad, practical, and deeply spiritual." It must have what it has not, that is, standard admission, graduation, method, and curriculum. The following standards are proposed for discussion and consideration:

(1) For admission, Christian character, good health, age at least twenty, and graduation from high school are indispensable. Additional training or experience in business or teaching is

desirable. Four years of college work affords the best foundation. (2) For graduation the standard should be satisfactory completion of a two- or three-year course for high-school graduates, and a one- or two-year course for college graduates, the school year being from thirty to forty weeks, with fourteen to eighteen sixty-minute hours of recitations, lectures, and practice work, and the basis of reckoning credit four hours a week of recitations in each subject. (3) The standard curriculum should include departments of Bible, religious education, the church, community service, missions, business, practical work.

Religious Education Ideals for a Local Church

The Sunday School Worker, Vol. I, No. 1, came from the press in January. The leading article is by the editor, W. Edward Raffety, Ph.D. It is entitled, "Religious Education Ideals for a Local Church." The writer specifies twelve of the ideals which he regards as fundamental in any adequate program of religious education in a modern local church. The importance of each of these ideals is reinforced by striking facts and arguments. The ideals are stated as follows: (1) The standardization of all educational work of the local church. (2) The responsibility of the local church as a whole for the religious education of the whole church. (3) The unification of all religious educational forces within the local church. (4) The adoption by each church of a definite educational policy and program. (5) Every member of every

church "lined up" for some kind of religious education. (6) A director of religious education in each church. (7) A committee or commission on religious education in every church. (8) A church school, that is, all educational forces (Sunday schools, young people's societies, clubs, etc.) considered as departments of the centralized educational organization known as the church school or school of the church. (9) A good religious education library (even though small) owned by every church. (10) The possession, by every pastor, of a standard teacher-training diploma, and within five years the possession of the same diploma by every teacher within the school of the church. (11) A twofold goal of religious education, namely: (a) Individual culture; (b) Social service. (12) In every church a feeling of responsibility for the religious education, not only of its own members, but of the whole community, and together with other churches a vital interest in religious instruction throughout the nation and the entire world.

The following is the closing paragraph of the discussion: Public school education is the foundation of present-day democracy. Religious education guarantees finish and permanency to this foundation. The world will never be made safe for democracy until democracy itself is undergirded by religious education. Each church makes its contribution to world democracy as it religiously educates its entire community, and then pushes on to regions beyond. Nothing less is the full meaning of the Great Commission of our Lord, and nothing less is a worthy ideal.

CHURCH EFFICIENCY

The New World-Consciousness

In *Men and Missions*, January, Nolan R. Best, editor of *The Continent*, has a pertinent contribution under the title above. At the outset he raises the question, "Is 'the new world consciousness' something that is or something that ought to be? Partly both, no doubt." Geographically speaking there

is certainly a world-consciousness today. Heretofore this has been the possession of the studious and the traveled, now it is a common possession. "It is nothing less than a world which this generation dwells in." We are fast losing our provincialisms. The entrance of the United States into the war supplemented the geographical with

an element that is beginning to have moral meaning. There has come into our consciousness certainly this: "The world has become too crowded and too compressed to offer any longer a clear space where two belligerents may have it out in private controversy without concern to their neighbors." Furthermore, "Even confirmed observers of the maxim 'mind your own business' are obliged in such circumstances to concede that their business extends further than they had suspected."

When we inquire into the cause of the present tumults, "the new world-consciousness" comes without question into the realm of moralities. "Everybody alike admits that the existing war has been made by something, somewhere in the world, that is desperately immoral." A certain type of philosophy has insisted that such struggles result from economic and political complications for which nothing but the nature of things is to blame. It would hold that this war is everybody's misfortune and nobody's fault. But such a philosophy "has proved too thin an opiate to lull the conscience of humanity." Such a horrible state of things could not be without some gross wickedness to set it going. Somehow "an abominable devilry has run amuck—incarnate devilry at that." But letting this pass, let us look to the point of it all. "The world consciousness now prevailing is a consciousness that the world is in trouble because it has been bad—because it has not seen straight the principles of righteousness—because in many places false thoughts about what is most important in life have got the mastery. . . . The terms in which the average citizen senses world conditions include quite clearly the fact that the world's worst fault lies in the depraved and distorted relations it has permitted between man and man." Undoubtedly the present war came about through a wicked way of thinking about men and other nations. In the future above all else the world has got to have a far

more controlling and inclusive conviction of the actual brotherhood of man. If the terrible situation of today has come because men were doubtful about their being brothers, then the supreme task upon us is to achieve faith in the doctrine of the brotherhood of man. This faith must have behind it such a conscience as will endure when apparent self-interest pulls the other way. Such a faith must come, and with conscience and power attached. Where may it be found? Who was it that brought to the world the best thought and ideal that it has ever had of human brotherhood? Brotherhood is the superlative necessity of the world, and Jesus is the hope of the world. "Just work Jesus and his first thought for the other man into the life habit of the nation, and peace treaties can be signed without a fear of their ever being broken again." The permanent peace-making task is intrinsically a missionary task. But the new world-consciousness presses upon us two things of deep meaning. There must be first "a greater breadth in the missionary motive than either friends of missions or enemies of missions have commonly credited to it, and the second is a more urgent call for missionary intensification than most friends of missions have yet heard." If we accept these considerations we should give ourselves unreservedly to two purposes, namely "to put more practical drive into organized missionary extension for the church, and to put more missionary spirit into all forms of patriotic, civic, national, and international influence." These thoughts are urged upon the attention of all Christians, but especially upon the Laymen's Missionary Movement.

Safeguarding the Sabbath

The tense world-situation carries with it the danger that we may lose sight of some of the factors of greatest value among us. While new values are evolving in this mighty ongoing, that does not justify us in throwing

away the things of value that we already possess. In our restlessness, anxiety, and enthusiasm, we are inclined to disregard traditions and customs heretofore observed on the ground that the present situation calls for the extraordinary. A recent order of President Wilson may serve to steady us to some extent. It has to do with the maintenance of the customary observance of the Sabbath. The order runs:

The President, commander in chief of the army and navy, following the reverent example of his predecessors, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service of the United States. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the divine will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity. Such an observance of Sunday is dictated by the best traditions of our people, and by the convictions of all who look to divine Providence for guidance and protection. And, in repeating in this order the language of President Lincoln, the President is confident that he is speaking alike to the hearts and to the consciences of those under his authority. (*Signed*) Woodrow Wilson.

Looking to Revision of Theological Curricula

The representatives of Baptist theological seminaries in this country have been invited by the president and faculty of Newton Theological Institution to a conference for the purpose of considering plans for a thorough revision of the curricula of theological institutions. This conference is to be held at Newton in March. The call is the outgrowth of the conviction that the world-changes that will follow the war will make necessary a new method of preaching and a new order of preachers and pastors. It is already realized that courses in the seminaries must be so adjusted as to prepare men to live and to lead successfully in religious thinking and activities in the midst of these new conditions. The particular changes that are contemplated have not yet been made known. In fact it appears that the conference has been called for the purpose of discovering just what changes should be made. Commenting on this, the *Watchman-Examiner*, January 3, says: "As the full seminary course covers a period of three years, it is none too early to begin to forecast future conditions and to prepare to meet them."

BOOK NOTICES

An Old Wine in a New Bottle. By N. O. Ruggles. Boston: The Gorham Press, 1917. Pp. 50. \$0.50.

The record of two visions by a young man, in which there is a curious blend of pantheism and Christian Science. One tires of the ceaseless capitalization of It as the proper personal pronoun for the Infinite. The bottle is rather attractive for its novelty; the wine was spoiled long ago and would burst nothing.

The Prodigal Son Ten Years Later. By John Andrew Holmes. Boston: Pilgrim Press, 1917. Pp. ix+29. \$0.50.

The writer has been a pastor at the University of Illinois and now is at Lincoln, Nebraska. This wholesome and illuminating study grows out of his experience with young men and women. Dr. Holmes finds the prodigal son ten years after his return from the far country, forgiven and happy, but still bearing the marks of his misspent years. This stern fact is emphasized in the little book. It is a sobering truth that we face here, as it ought to be. The imaginative elements are well managed and the style is pleasant.

The Best Man I Know. By William DeWitt Hyde. New York: Macmillan, 1917. Pp. xii+95.

In forty-five crisp sketches of about 150 words each the late President Hyde has furnished an outline of the man whom he sees developing out of the "will for the good of all." This character is all the more attractive when we are told that Rev. Chauncey W. Goodrich was the living person who unconsciously posed for this portrait. This is an exceptional book by which to check up one's own attainment in the admirable art of Christian living.

A Companion to Biblical Studies. Being a revised and rewritten edition of *The Cambridge Companion to the Bible*. Edited by W. Emery Barnes. New York: James Pott & Co., 1916. Pp. xii+678. \$4.00.

We get in this volume *multum in parvo*. There are twenty-one chapters treating more than twenty-one phases of Bible-study, three sets of elaborate indexes, an excellent glossary of Bible words, a note on the pronunciation of Hebrew names, and nearly a hundred pages of concordance, in addition to ten maps and eight pages of half-tone illustrations. All this represents the labors of twenty-six contributors work-

ing under the close supervision of a competent editor. The scope of the book is indicated by the wide range of topics treated, e.g., the structure, limits, and growth of the Bible, the text, the translations, the geography, the antiquities, the chronology, the archaeology, zoölogy, and botany, the history of the Jews and of the Apostolic Age, brief introductions to biblical and apocryphal books, the theology of the New Testament, and the sacred literature of the Gentiles. The volume is really a small dictionary of the Bible.

The name of the editor insures a high degree of accuracy for the work and a genuinely historical approach to the various subjects discussed. Critical problems are not persistently put to the fore so as to obscure the reader's view of all else, but are kept in the background where they belong in a would-be popular work of this sort. In the hands of the average Sunday-school teacher, whose biblical library is very limited or even non-existent, this book should prove very helpful.

The Religions of the World. By George A. Barton. Chicago: The University of Chicago Press, 1917. Pp. xi+349. \$1.50.

The demand for brief statements outlining great subjects is wide and growing. It is of supreme importance that such outlines be made by competent scholars whose intuitions usually guide them in their selections. With the advice of specialists in the several phases of the subject they come very near truth in presentation and interpretation.

This book is the most satisfactory one on this subject that we have seen. It begins with a general view of primitive religions, mentioning their peculiarities, and then gives the outstanding features of all the organized non-Christian religions, and closes with a short chapter on Christianity. Among the faiths treated are the religions of India, China, and Japan.

The author is always sympathetic, fully recognizing the undoubted merits in all these religions, but also showing that despite the sad, inexcusable facts that stain its history Christianity, because of its conception of God, the ethical standards of Jesus, the consequent conception of the universal brotherhood of man, meets most fully the spiritual needs of mankind.

The reader of average intelligence will have no difficulty in understanding the book. It will give him a larger charity for the religions of the world if he is a Christian, and so fit him to be a more effective promoter of his own religion. If he is not a Christian he can hardly fail to have a deeper appreciation of *religion*, and he will be almost sure to want to read

further. To this end selected bibliographies are given in connection with each chapter, also additional books for the use of the teacher, and an outline of a book to be written by the student. An excellent index makes reference easy.

Forefathers' Day Sermons. By Charles E. Jefferson. Boston: Pilgrim Press, 1917. Pp. 290. \$1.60.

If one were seeking a volume of "occasional sermons" which conform to the highest type of such discourses, no better recent volume than this could be found. For years Dr. Jefferson has preached in Broadway Tabernacle, New York, a sermon appropriate to the anniversary of the landing of the Pilgrim Fathers at Plymouth. This volume contains fifteen of these discourses, all on subjects connected with the Pilgrim and Puritan foundation of New England. Dr. Jefferson is a most enthusiastic, as well as discriminating, son of the Pilgrim faith. His sermons are marked by deep loyalty to that which was permanent and noble in the faith and life of the colonists and he does not shrink from declaring the full message of their faith and practice to a generation that has set its hand to make the world safe for democracy. These sermons are therefore most timely for the present hour.

Franklin Spencer Spalding. By John Howard Melish. New York: Macmillan, 1917. Pp. viii+297. \$2.25.

Bishop Spalding of Utah finds a sympathetic and successful biographer in Dr. Melish. The tragic death of this young bishop of the Protestant Episcopal church in 1914 struck a chord of mourning through groups of men widely separated in interest but united in their appreciation of the gallant spirit of this broad churchman. The story is told with directness and charm. The growth of Bishop Spalding's mind and sympathy is sketched with due sense of progress and proportion. There are generous extracts from his letters, and we feel the fine sense of reserve with which the biographer has held himself in the background, suffering the letters to reveal the outlines of the writer's thought better than they could have been described. One of the most commendable methods of Dr. Melish is the manner in which he makes his narrative concrete by the citing of personal experiences of Bishop Spalding; for example, the way in which he was denied a pass by the officials of the railroad because he had spoken sympathetically concerning a strike of employees, while at his death the same railroad furnished the private car in which the body of the bishop was carried to Denver, is worth pages of reflections on the character of the man. The

book is one that ought to be read widely by ministers and laymen of all communions in America. It points the character of the true American clergyman. A space slips awkwardly on page 41, line 4. Such a book ought to carry an index. The page is legible and beautiful.

Why I Believe the Bible. By David James Burrell. New York: Revell, 1917. Pp. 199. \$1.00.

Dr. Burrell, known widely as the pastor of the Marble Collegiate Church in New York City, here states fully the most conservative view of the inerrancy of the Christian Scriptures. He apparently writes in the spirit of the one man who "hangs" a jury, about whom he says: "This stubborn fellow holds out. . . . I sing the praises of that stubborn man." In this temper, therefore, Dr. Burrell defends his claims for the Bible. The writers of the Bible books "were so 'borne onward' by the Holy Spirit as to be safeguarded, on the one hand, against all possible error and directed, on the other, into a clear statement of truth precisely as God would have it" (p. 19). He evidently regards II Tim. 3:16 as applying to the canonical books of the Bible of Protestant Christianity. He affirms that Christ "adventured the integrity and success of his redemptive work upon its veracity; stood particularly for its record of creation, of the destruction of the Cities of the Plain, of Jonah's adventures on the way to Nineveh, and of such other portions as are most frequently called in question" (p. 123). He maintains that the Bible is inerrant in matters of science and history as well as in ethics and religion: "If they are not veracious in respect to science and history, what ground have we for committing ourselves to their spiritual guidance? *Falsus in uno, falsus in omnibus*" (p. 178). Dr. Burrell asserts that "not a single record of the slightest importance in the Pentateuch or other historical books of Scripture has ever been successfully impugned; while on the contrary the researches of archaeologists are constantly verifying them" (p. 187). The witness of Christ to the Scriptures, which of course means only the Old Testament, is used as the master-argument for the defense of the writer's positions. He says: "He believed the Bible, knew it by heart, preached it . . . and never once in all his ministry spoke a word or syllable against its absolute truth or trustworthiness" (p. 192). Just what the author does with Matt. 19:3-9, where Jesus clashes with Moses on the subject of divorce, or with Matt. 6:43 in comparison with Ps. 137:7-9, would be interesting. The title of the book is obscure and unfortunate; it should have been "Why I Believe What I Do about the Bible."

THE AMERICAN INSTITUTE OF SACRED LITERATURE

CHURCH AND COMMUNITY A PROFESSIONAL READING COURSE

Conducted by
ALLAN HOBEN
University of Chicago

STUDY V

THE CITY PARISH

Required Books

Hodges and Reichert, *The Administration of an Institutional Church.*

In approaching the study of the city parish many problems must be confronted. Here life in its most intense and complex phases offers the supreme challenge to organized Christianity. In this study we shall have in mind what is ordinarily termed the down-town church. The suburban church and that in the well-to-do residential quarter of the city will receive little or no attention in the present study. This fact is not to be taken as meaning that such churches do not perform a great and important service or that they are at all exempt from responsibility for the full evangelization of every part of the great industrial organism which supports them and grants to their members sufficient means and leisure for the upkeep of their local organization. In fact they must be kept in mind since the problem of the struggling church in the congested and depressed district cannot usually be solved without hearty and sacrificial support from the churches on easy street.

It is a common observation relative to religious and social agencies in the city that the areas of greatest need are those which are at the same time pitifully lacking in local ability to meet that need. Those who most need the physician can least afford to pay him, and those who most need the social and spiritual comfort and inspiration of organized religion are usually least able to secure such ministry. It is evident therefore that some method whereby the strong may help bear the burden of the weak must be evolved if the down-town church is to perform its task.

No doubt most pastors who are following these studies will feel that the elaborate methods of St. George's parish described by Hodges and Reichert are quite beyond the possibilities of the ordinary church. However, while institutional work is always expensive and ideal equipment is rarely found, still familiarity with a wide range of helpful service may often enable one to try out modified

forms suited to the particular situation. The conclusion that any given experiment in church work may, in exact bulk and form, be successfully applied to another or to all other situations is by no means warranted. The laborious development and sure success of Olivet Institute, Chicago, shows with what humble equipment an institutional church may largely serve its community.

The reader will do well to study all four of the introductions to the book; for it is only by some understanding of the dominant personality, the spiritual dynamo of the enterprise, that one comes to a central faith in the open, ministering church and to a just discount of machinery as such. If only the church could lay her hands on the right kind of leaders for these hard posts all else in organization, finance, and method would be forthcoming.

In trying to formulate a definition of the institutional church one should recall the fact that it is not an "irregular" church, nor an innovation in Christian ministry. It is the kind of church that conforms most closely to the actual work of the Master while on earth. Its methods are not only his but are the very methods which the church inevitably follows on mission fields and in all untoward situations. With an alien and needy populace the credentials of Christianity must always be service rendered. Needs in health, education, sociability, and relief take precedence of all else in their call for those redeeming bonds of love which interpret Christianity and bind the people to God. Any so-called spirituality which, being in the midst of such needs, does not function in this way is spurious.

Perhaps one of the most striking elements in the study before us is the division of labor resulting in team work and the rotation of duty that saves every member of the team from becoming a mere flunky. The down-town situation is not going to yield to individual effort, it demands a staff. In most protestant undertakings of this sort the corps is inadequate or the "assistant" is too obviously and permanently such. So great an emphasis is placed upon the pulpiteer that solid community work and intimate service of the people is quite overshadowed or neglected with the result that when the spellbinder goes the church collapses like a balloon.

A second matter very worthy of note is that of records. It would be hard to find another example of such care and thoroughness in this respect. The hit-and-miss methods of most church establishments, the disorder and neglect as to all parish data, the lack of ecclesiastical and vital statistics and the failure of intelligent "follow-up" methods are usually such as would ruin any other enterprise. The time has come when not only such data as are covered in this plan should go into record but careful descriptions of experiments in church work should be written up, and both successes and failures should be closely analyzed and explained. At present there is practically no reliable body of testimony upon which anything approaching a science of church work might be constructed. It is to be hoped that the present generation of pastors will begin to lay this foundation.

A third factor to arrest the attention is the weekly program. A manifold ministry and an everyday ministry is the ideal. Take the matter of morning prayer. May not many a church in the congested centers put a touch of beauty and a sense of God into the common life by following this custom? In one instance that I know such a service is timed to accommodate the children on

their way to school. They have come to allow time for it and it is succeeding well. With a study of one's community and in keeping with the deepening seriousness of our people may it not be possible to get more of this rich distribution of worship?

In passing let us note also the confirmation class. There can be no doubt of the soundness of this methodical preparation for church membership. It has the sanction of ancient usage and is quite as necessary in the evangelical as in the liturgical churches. A strong and intelligent church membership rests largely upon pastoral fidelity at this point.

Again, the lecture possibilities of the down-town church are but little developed. There are many subjects of vital and pressing interest to the average citizen which are not as yet readily admitted to sermonic treatment. A more detailed and critical method seems more appropriate. The minister who is living fully and intelligently in his own time will be a student of current issues and will qualify to speak on some of them at least. For the treatment of others he can often secure speakers of recognized authority and so bring great benefit to his people and also attract the man of the street.

The recent rapid development of the Forum movement is proof of the desire of a large part of the populace to have current issues frankly discussed under the auspices of religious bodies. For the profound adjustments and reconciliations which must be realized in order to make democracy vital for the whole sweep of American life what could be more promising or desirable than frank debate in the atmosphere of brotherly love and in the light of Christ's teaching? Agreement may not always be immediately possible, but the serious and collective quest of a solution is clearly a Christian duty. *Democracy in the Making* by George W. Coleman gives a good account of the Ford Hall Open Forum of Boston, and *The Community Forum* (the magazine of the movement, published at 26 Pemberton Square, Boston) will prove very valuable to any minister undertaking this kind of work.

As to "the religious instruction of youth" (pp. 101-165), there is needed, in addition to the well-organized Sunday school, a program of classes and courses throughout the week. The regular ministers of the church are doing all too little teaching. Sunday is at present so congested as to force children and young people to choose between the Sunday school and public worship, and this at the peril of failing to form the habit of public worship. The policy of the church school must be so worked out as to make larger use of the teaching ministry during the week. Biblical, missionary, sociological, and ethical courses have met with great success at the hands of competent pastors.

In doing this work full announcement and explanation of the courses proposed should be made and a system of careful registration followed. They must be working courses with constant use of the notebook and collateral reading. When given by a well-equipped teacher they fill an educational need that the Sunday school as yet cannot meet. Closely allied to this is the training of the whole corps of teachers in the church school. Here the most successful method seems to be that of the Community Training School in Religious Education. Such a method aims to bring together the entire teaching forces, actual and prospective, of the several denominations of a district. It is best that some layman of educational standing in the community be selected as dean of the school, that registration

be upon a fee basis, and that the courses be in the hands of paid instructors of recognized ability. This movement promises much for the educational leadership of the church and is also a happy proof of the merit of federated effort in this field.

The reference to boys' work (p. 166) describes very well how not to do it, and the pages following make interesting reading in the discovery and mastery of better methods. The trade possibilities are gradually being met by evening and continuation schools, so that any similar endeavor by the church must be undertaken with a full knowledge of the community need and its supply together with the purpose to supplement other agencies. The value of the church group whether of this or any other type consists in the flexibility and personalness of the method as compared with that of civil and secular organizations. It should be noted that in addition to this advantage St. George's accurate record system prevented slipshod work and guaranteed intelligent personal attention in every exigency of the class member. Whatever the church equipment there is no substitute for personal kindness.

One feels that all that was good in the Battalion Club has been taken over, improved, and richly complemented in the Boy Scouts of America. The degree of military system is the minimum sufficient for morale and *esprit de corps*, while the wide range of craftsmanship, pioneering features, camping, "good turns," and patriotism together make the best boys' organization so far devised. Perhaps the pastor's chief problem will be in securing and training an adequate staff of scout masters. This, however, should not be difficult at the present time when all citizens are desirous of performing some patriotic duty. Here also interdenominational classes should be formed and trained and cleared through the Y.M.C.A. preferably.

The theory back of this intensive group and personal work is that in order to secure solid and enduring results from the efforts of the city church it is necessary to trust less to the haphazard contacts of public occasions and to build up as many properly officered and loyal units as possible. The family as such is not the reliable patron, as in residential districts, and individuals will not remain in contact with the church except they be bound into some satisfactory, personalized group. In case the church lacks facilities for class and athletic work during the winter it is well to maintain the groups and to have them use in corporate fashion the Y.M.C.A. equipment. The wise leader regards the Y.M.C.A. as being the church in one of her many manifestations and accepts at face value and for practical use every form of aid and co-operation proffered.

I have set forth the substance of my experience in boys' work in a little book entitled *The Minister and the Boy*. Most of the suggestions therein offered were tried out when I was pastor of a down-town church in Detroit, Michigan. In reaching and holding the homeless young men of the city I found the Young Men's Guild, briefly mentioned in that book, very valuable. The Girls' Friendly Society as described by Hodges and Reichert is to my knowledge one of the best church organizations for city working girls, but I have always entertained the hope that the church might have a house for women similar to the Young Men's Guild.

With the passing of the saloon there is going to be an increased demand for social conveniences for men. One of the most successful of such organizations

is the men's club of the Fourth Presbyterian Church of Chicago. When one considers the hosts of men who have no "club" or "hang out" and who will have only the poolroom left when the saloon goes, it ought to be possible for the church to maintain social quarters that will be actually used. The standards enforced, however, must be somewhat liberal and democratic. The use of reading, games, music, and refreshments should be liberal and a specialist should be in charge of the undertaking.

Space does not permit any extended treatment of the relief work of the city church. Possibly the most effective avenue is that of the visiting church nurse. The sickness and the sorrows of the people make a continual appeal for that kind of ministry which will restore the reputation of God in the human heart. Every experience of the church as the ministrant of loving deeds is a final argument for her professed religion. This does not mean that the church will go about relief blindly or at variance with the specialized relief agencies, but it does mean that she will after due conference accept specific responsibility for her allotted district and cases and that she will put more than the ordinary amount of wisdom and love into such service.

Furthermore, the church will be a publicity house and clearing station for all the welfare agencies. Every branch, whether of the public library, or of the infant welfare organization, or of the united charities, that she can house or assist to operate will prove another living bond with the common life. The church that is to survive will co-operate with every agency of the Kingdom, and that not for her own glory, but in order to render the maximum service.

Some realignment of co-operative protestantism may be necessary to the effective maintenance of the down-town church, some of our separatism may have to go, but in the process the spirit of the Master will be freed for that greater service which alone can save the congested quarters of our great cities.

Questions for Discussion

1. What were the "institutional" features of Christ's ministry?
2. What are the advantages of the Open Forum?
3. Discuss the reasons for having a preparatory class.
4. Is the unifying of the women's organizations into one body with departments practicable?
5. What would be a reasonable equipment and program for a men's club?
6. What changes in organization and administration have been suggested to you by the assigned reading?

THE REALITIES OF THE CHRISTIAN RELIGION

BY GERALD BIRNEY SMITH

and

THEODORE GERALD SOARES

Professors in the Divinity School of the University of Chicago

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

*For use in classes the studies are published simultaneously in THE INSTITUTE¹
at 50 cents. Suggestions to leaders are published only in the BIBLICAL WORLD.*

STUDY III

THE MEANING OF GOD IN EXPERIENCE

The word "God" stands for two quite different ideas.

In the first place "God" is a philosophical term to designate the ultimate reality upon which everything depends. God, so conceived, is the "First Cause," the "Absolute," mysterious, vast, incomprehensible, always hidden from us by the world, accessible only by long and elaborate arguments.

But there is a second meaning to the word "God" which is characteristic of religious experience. Here God is a spiritual companion, speaking directly to man's heart, strengthening and comforting and inspiring. We reason about the philosopher's God. We *pray* to the God of religious experience.

In this study we are concerned to see what God means in religious experience. When the mysterious and vast power which orders and sustains the universe is felt as a spiritual presence in one's inner life wonderful things occur. The religious man finds a glory and a moral purpose in the world. Dark places are illumined. Instead of feeling dismayed and oppressed by the vastness of the universe, man comes to know that it is his spiritual home where loving companionship may be found, and life takes on new dignity. The movements of history are seen to be pointing to great moral ends. To know God gives a new kind of confidence and joy.

For convenience' sake we shall consider three general aspects of the realization of God in experience: (1) God as the Lord of the universe; (2) God as the Providence guiding human history; (3) God as the companion of the inner life.

GOD AS THE LORD OF THE UNIVERSE

First day.—§ 31. Forget for a moment all that you know about astronomy, geology, and biology. Imagine yourself living in a time when men thought the

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

world a flat disk a few hundred miles in diameter with water all about it. They thought also that many gods had produced the various elements and forms of life. In that state of mind read Gen. 1:1—2:4. What does it make you think about God? Consider how you would feel in a universe thus wonderfully formed. What then was the experience of God that produced this chapter?

Second day.—§ 32. Read Job, chap. 38. The book of Job represents the struggle of a soul with the awful problem of suffering. In the preceding chapters Job's friends have told him that he is being punished for sin and he has rejected the theory with indignation. He grows angry as his friends offer their little commonplace explanations. At last in this chapter the Lord speaks to Job out of the storm. He explains nothing, but reveals the wonders of the universe, asking Job if he can understand them. The poor sufferer is calmed and repents that he ever doubted the great Providence that cares for all things (42:5, 6). He gained comfort, courage, patience from his experience of God in meditating upon the meaning of the universe. Is there anything like this in your own contemplation of nature?

Third day.—§ 33. Read Ps. 8. Think of the Psalmist as looking up to the starry heavens. What thought of God comes to him? Read Ps. 19:1-6. What does the contemplation of the wonder of the sun do for the singer? Read Addison's hymn, "The Spacious Firmament on High." (Consult any good hymn book.) What experience does this bring to you?

Fourth day.—Read Ps. 147. The Psalmist is happy to think that the wonderful God who is administering the universe is also guiding the destinies of his people. How safe this made him feel! Can we think of the orderly processes of nature with something of the same feeling? Do you have any religious experience in your contemplation of nature?

Fifth day.—§ 34. Read Matt. 6:25-34. What message came to Jesus from the flowers and birds? Think of the whole passage as reflecting his own experience of triumph over anxiety and confidence in God who knows all about our needs. The translation "take no thought" is unfortunate; it should be "do not worry." Turn to St. Francis' beautiful utterance in Study I, sec. 7, and compare it with this utterance of Jesus.

Sixth day.—§ 35. Did you ever think what life would be like if we could not depend upon the faithfulness of Nature's laws? if we could not be sure of recurring seasons, of rain and sunshine, of growth of crops, of the regularity of the operation of the laws of gravitation. This orderliness of nature is one aspect of God's control. It is especially evident in the majestic, silent sweep of the stars. The astronomer, Kepler, overcome by the significance of the invariable laws which he had discovered guiding the motion of the stars, exclaimed, "I do think God's thoughts after him." The following utterance of his shows what it means to realize that the universe is God's creation: "The Wisdom of the Lord is infinite, as are also his glory and his power. Ye heavens, sing his praises: Sun, moon and planets, glorify him in your ineffable language! Praise him, celestial harmonies, and all ye who can comprehend them! And thou, my soul, praise thy creator! It is by him, and in him that all exist."

Have you ever experienced the overwhelming sense of awe which comes from realization of the immensity of the universe in a starlit night? Would Kepler's utterance give one a sense of companionship with the stars? Compare it with

Ps. 8 and with Ps. 148 as well as with the great hymn, "The Spacious Firmament on High."

Seventh day.—§ 36. Tennyson's poem, "The Higher Pantheism," is an eloquent portrayal of the alternating moods which the world creates in us. We feel that there must be a heavenly glory, radiant and wonderful; but it is hard always to be sure of it. A portion of the poem is given here. Read the entire poem if you can.

The sun, the moon, the stars, the seas, the hills, and the plains—
Are not these, O Soul, the vision of him who reigns?
Dark is the world to thee: Thyself is the reason why;
For is He not all but thou, that hast power to feel "I am I"?
Glory about thee, without thee; and thou fulfillst thy doom,
Making him broken gleams, and a stifled splendor and gloom.
Speak to him thou, for he hears, and spirit with spirit can meet.
Closer is he than breathing, and nearer than hands and feet.

If there is a divine spirit moving in nature would you be able to know that fact without some longing for companionship? Is the faith which leads one to this quest a necessary means of realizing the presence of God? In the last couplet quoted, notice how near God is when one ventures in faith to try to talk with God.

Eighth day.—Not only the immensity of nature but also the marvel of delicate beauty suggests the presence of God. Study Tennyson's exquisite lines:

Flower in the crannied wall
I pluck you out of the crannies;—
Hold you here, root and all in my hand
Little flower;—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

Compare with this Wordsworth's:

To me the meanest flower that blows can give
Thoughts that too often lie too deep for tears.

When you think of the wonderful process by which a flower blooms, are you not very close to the divine presence? Would our experience of God be richer if we gave more attention to the beauties of nature? Notice that Tennyson says "if." Recall by way of contrast the clear certainty of Jesus in Matt. 6:25-34.

Ninth day.—Review the work of the previous eight days and make a list of ways in which men may find God in nature. We are inclined to limit our religious experience to what we find in church or in conventional ways of worship. The great religious spirits of the Bible lived much out of doors. Jesus taught in the open air. Would not our experience of God be greatly deepened if we were to cultivate a spiritual acquaintance with nature?

GOD AS THE PROVIDENCE GUIDING HUMAN HISTORY

Tenth day.—§ 37. One of the most important aspects of religious experience is a faith that God is guiding the events of history. Even in war and distress the religious man may thus be filled with glowing ardor.

Read Isa. 10:5-23. This oration was spoken in Jerusalem when the invading Assyrians were sweeping down upon the land. Isaiah believes that he can see God's intention to punish Judah for her sins. But he condemns the cruel enemy who has forgotten that he is the instrument of God. We may not feel able to speak so definitely as did the prophet of the meaning of these historic events, but we do feel that the march of human history shows the working of a great righteousness; so the destruction of the Assyrians was interpreted (Isa. 37:36). The incident seems to have inspired Ps. 46, and that in turn Luther's hymn *Ein' feste Burg*. Read these poems and consider the experience of God reflected in them.

Eleventh day.—§ 38. Read Deut. 28:1-25. This solemn message is an effort to make an ethical interpretation of history—the performance of national duty brings national blessing. We today should not put the matter so definitely perhaps. But does not our faith in the divine justice in human affairs give us comfort and courage and the basis for a genuine optimism?

Twelfth day.—§ 39. Read Dan. 2:31-45. The image is intended to represent in its different metals the great empires down to the time when Antiochus, the king of Syria, was trying to destroy the Jews. The writer who lived in this latter time tells the striking story of the past in order to comfort his people with the faith that the climax of the great human drama is at hand. God is about to inaugurate a new and righteous kingdom. A little persecuted people might well believe that only God could save them. But we with our blessed opportunities of making the world better should not slavishly adopt their thought. We exhibit our faith, not by indulging in speculations about the "end of the world," but in honest effort to work with God for an ever better world.

God did not intervene in history in exactly the way in which this prophet expected; but his faith is a noble inspiration to all who are eager for a better kind of world.

Thirteenth day.—§ 40. Read Heb., chap. 11, the roll of honor of the Hebrew heroes. How did these men live thus heroically? By their faith in God; note vs. 27. The mightiest influence to keep men true, courageous, ready to consecrate themselves and to die for a future which they will not live to see is the faith that God has a great enterprise on hand in which they are participants. Note Heb. 11:40 and 12:1 which express the uplifting power of feeling that one is an active participant in the providential making of history.

Fourteenth day.—§ 41. It is entirely possible for men to be profound believers in the guidance of God in history and yet to be mistaken in their conception of God's actual purposes. Read Jer., chaps. 27, 28. Hananiah is sure that God will deliver his people from foreign dominion within two years. Jeremiah is equally sure that God purposes national disaster. Hananiah's confidence seems at first sight to be a glorious faith. To doubt his prophecy seemed like distrusting God's power. But to provide an exact program for God is precarious. If God acts otherwise, what becomes of one's faith?

Fifteenth day.—Ever since the time of Hananiah there have been zealous men who have thought to make God's guidance of history perfectly clear and definite by assigning precise ways and dates for the divine providence. Read Dan. 9:24-27 for an example of such precision. Events never occurred as here predicted. Fanciful "interpretations" of this passage at the hands of visionary idealists

abound in Christian history. But curious calculations of numbers and dates may be made by one who has no deep experience of God. The truly humble man will acknowledge ignorance where he does not know and seek to learn God's ways by closer communion with him. Read Mark 13:28-32, noting especially vs. 32.

Sixteenth day.—§ 42. Another way in which men often misinterpret God's purposes in history is the assumption that those purposes are to be wrought exclusively through one nation or one institution. Patriotism at such times may express itself in God's name but may breathe a spirit of narrow pride. An example of this is found in Zech. 14:9-21. Read this carefully and ask yourself whether the spirit of vs. 17 is in accord with Jesus' teaching in Matt. 5:43-45. By way of contrast read the wonderful prophecy of international fellowship in Isa. 19:23-25. If Zechariah's conception were to prevail, could there be any recognition of God's leadership among Christians who do not go to Jerusalem to worship? A German educator in July, 1917, said: "The whole history of the world is neither more nor less than a preparation for the time when it shall please God to allow the affairs of the universe to be in German hands." How would you criticize this utterance? Would the criticism be equally valid if for the word "German" were substituted the word "Jewish," or "American," or "Catholic," or "Protestant"?

Seventeenth day.—§ 43. In the days of Queen Mary of England there was great confusion of religious ideals. Should England return to Catholicism or should it remain Protestant? If the latter, what kind of Protestantism should be adopted? Bishop Hugh Latimer was one of the noble leaders who believed that a better spiritual apprehension of God's word was more important than political scheming. He was burned at the stake in Oxford, October 16, 1555, in company with Ridley. As the fire was kindled he called out: "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England as I trust shall never be put out." If one is conscious of living close to God, suffering and even martyrdom may be seen as a way in which God achieves great purposes in human history. Can you name any other martyrs who thus found significance in their death? Read Heb. 12:2, and put in your own words the meaning of Jesus' suffering and death.

Eighteenth day.—§ 44. Study Leonard Bacon's well-known hymn, the first two stanzas of which read:

O God, beneath whose guiding hand
Our exiled fathers crossed the sea;
And when they trod the wintry strand,
With prayer and praise they worshipped thee.

Thou heardst, well pleased, the song, the prayer.
Thy blessing came; and still its power
Shall onward, through all ages, bear
The memory of that holy hour.

In what ways was the consciousness of God's guidance a religious force in the lives of the Pilgrims? Does our knowledge of their faith help us today to realize God's presence in our national life? Put in your own words the religious meaning of the story of the Pilgrim fathers.

Nineteenth day.—Review the work of the last nine days and notice how the presence of God in human history is necessarily conceived in terms of a particular crisis. An *experience* of God is quite different from a general philosophy of providential guidance. Try to imagine the experience of Isaiah, of the author of Deuteronomy, of the author of the Book of Daniel, of the writer of the letter to the Hebrews, of Hananiah, of Zechariah, of a modern German, of Latimer, of an American today. Does such a survey help you to an experience of your own? What does it suggest as to the magnitude of God's purposes?

GOD AS THE COMPANION OF THE INNER LIFE

Twentieth day.—§ 45. Read Ps. 139. Note how intimate is the sense of God. The Psalmist feels an awe in the august universal presence yet he rejoices in it (vss. 23, 24). This song comes out of a deep experience of divine companionship. Read it as a personal expression of your own feeling. Perhaps if we knew the facts some black iniquity would account for vss. 19-22.

Twenty-first day.—Read Pss. 42, 43. It seems to be an exile's song. He is in trouble, taunted by his enemies. He remembers the happy days when he could worship without hindrance. Still he is sure of God, and full of hope. Consider how greatly the experience of God has to do with comfort. Do we know what it is to "thirst for God" (42:1, 2)?

Twenty-second day.—§ 46. Read Jer. 15:15-21. Perhaps of all the prophets Jeremiah had the hardest task. He had to preach a message to people who hated him for his warning words. Often in his intensely personal book he tells us how he prayed, and how his prayer was answered. Note his complaint (vss. 17, 18), his stern joy in his duty (vs. 16), his confidence that God will be with him in the work (vs. 20).

Twenty-third day.—§ 47. In connection with our first study in this series you read the story of the temptation of Jesus. Read again Matt. 4:1-11, a parable of Jesus' struggle over the difficulties of his mission. Note his certainty that he could trust in God, his clear-cut decisions, his ability to see through specious excuses, his complete victory. Temptation came to an end, for it was no longer possible to a soul living in unbroken fellowship with God. What is your own experience of the relation of communion with God to moral victory?

Twenty-fourth day.—§ 48. Read John, chap. 17. Try to appreciate the experience which this prayer expresses. The sense of oneness with God (vss. 11, 21, 23, 25, 26), the sense of mission from God (vss. 4, 8, 18, 25), and the whole prayer, as the most intimate communion. How far is your own prayer a communion resulting in comfort, inner courage, peace, hope?

Twenty-fifth day.—§ 49. Read Rom. 8:26-39. Note the strong tone of confidence rising at last to exaltation. Here is a man perfectly sure of God. All circumstances are helpful (vs. 28), none of the things that dismay men can overcome him (vs. 35), spiritual victory is an abiding experience (vss. 37-39). This letter was written when many perils were about the apostle, but he is united with God and nothing can separate him from that supreme experience.

Twenty-sixth day.—§ 50. The most blessed experience of God is in a sense of personal companionship. Study these sentences from St. Augustine: "O God, thou hast made us for thyself; and our souls are restless until they find rest in

thee. . . . I sought thee at a distance, and did not know that thou wast near. I sought thee abroad, and behold thou wast within me." An experience of God must be found by realizing the presence of God *within*. How would Augustine's words help one to this experience? Would prayer be better than speculation as a means of attaining it?

Twenty-seventh day.—§ 51. Study this prayer of James Martineau:

O God, thou only refuge of thy children, who remainest true, though all else should fail, and livest, though all else die, cover us now when we fly to thee, rebuke within us all immoderate desires, all inquiet temper, all presumptuous expectations, all ignoble self-indulgence, and feeling on us the embrace of thy fatherly hand, may we meekly, and with courage go into the darkest ways of our pilgrimage, anxious not to change thy perfect will, but only to do and bear it bravely.

See if there is anything in your experience suggested by the words "refuge," "cover," "rebuke," "feeling," "do and bear." Does such a prayer as this tell us more or less about God than a theological argument?

Twenty-eighth day.—§ 52. Study the hymn beginning, "Abide with me: fast falls the eventide." It is in every good hymn book. Put in your own words the experience of God suggested by the words, "help," "changest not," "guide and star," "abide with me." How would life be strengthened by the sense of such companionship?

Twenty-ninth day.—Study Watt's great hymn: "O God, Our Help in Ages Past." Make a list of the important affirmations concerning God. Notice how the hymn transforms the meaning of the world and of human life by setting it against the background of the eternal power and love of God. Think what would be lost if one could not make these affirmations. In the light of this hymn does the meaning of God seem to be something which can be lightly passed over?

Thirtieth day.—Review the month's work, and from these studies and from your own experience write your own personal statement of what God means to you. If you will form the habit of putting these meanings into definite form in your prayers, you will find that it deepens your sense of the presence of God.

Thirty-first day.—An interesting testimony comes from the novelist, Mr. H. G. Wells, who is violently hostile to the Christianity of the churches, but who in his book, *God, the Invisible King*, has portrayed an intimate experience of God's presence. Says he:

It is the attainment of an absolute certainty that one is not alone in one's self. It is as if one was touched at every point by a being akin to one's self, sympathetic, beyond measure wiser, steadfast and pure in aim. It is completer and more intimate, but it is like standing side by side with and touching some one that we love very dearly and trust completely. . . . Thereafter one goes about the world like one who was lonely, and has found a lover, like one who was perplexed, and has found a solution. One is assured that there is a power that fights with us against the confusion and evil within us and without. There comes into the heart an essential and enduring happiness and courage.

Mr. Wells's profound experience of God occurred outside the circle of church members. Does a Christian who is exclusive or narrow-minded realize the "wideness of God's mercy"?

QUESTIONS FOR REVIEW

1. Through what three channels may man experience God?
2. Describe Job's experience of God in the universe.
3. What besides its immensity suggests God in the universe?
4. Does the study of astronomy diminish or increase one's sense of God?
5. Name three psalms other than those in the study which show an experience of God through nature.
6. What part does faith play in our ability to respond to God in nature?
7. Give some references which show how closely Jesus associated God with nature.
8. How did Isaiah interpret God in the events of his times?
9. Do you agree or disagree with the writer of the book of Deuteronomy in his theory that the performance of national duty always brings national prosperity?
10. What is the meaning of Dan. 2:31-35?
11. If we agree with Paul that we may participate with God in the making of history, what opportunity can we see in the present?
12. Name several men outside the Bible whom you think have so participated with God.
13. Against what tendencies should we guard in the interpretation of God in history?
14. Put in your own words the religious meaning of the Pilgrim Fathers.
15. In what qualities of personal communion does the writer of Pss. 139, 42, 43 find satisfaction?
16. What upheld Jeremiah in the hard tasks which he believed that God had given him to do?
17. Why did temptation have no power over Jesus?
18. What persuades us that the God of Jesus and of Paul is as close to us and as responsive to our needs as he was to theirs?
19. Of what value is it to study the religious experiences of men of the past?
20. What does God mean to you?

SUGGESTIONS TO LEADERS OF CLASSES

The old-fashioned experience meeting has become a thing of the past. Even the pledge of the young people's societies, that each member contribute to every meeting, is no longer interpreted as an opportunity to talk of one's experience. Yet there were certain aspects of these which we miss from our religious life today. Can we by interchange of experience in connection with a *study course* help to enhance the reality of religion and promote a better mutual understanding between Christians? Many experiences of God are not interpreted as such to those who pass through them. To talk over these experiences might help to their right interpretation. We would suggest therefore that the two meetings of this month be particularly informal and that members of the group be encouraged to express themselves freely. The first meeting will probably be more impersonal than the second, since the study proceeds from the God of the universe to the God of the inner life.

PROGRAM I

A program for the first meeting may present the following topics:

1. Reading of Gen. 1:1—2:4. The leader of the group may read the chapter, asking the members to respond in unison with the closing words of each section, "And there was evening, and there was morning," etc.
2. Some astronomical facts which make God seem more wonderful to us than to the writer of Genesis.
3. Examples from the Bible and elsewhere of men who have come into touch with God in the contemplation of nature.
4. God in the life of nations: examples of historical events leading to great changes for good in the life of a nation or nations.

Question for discussion: (1) What in nature gives us the keenest sense of God? or (2) What in the history of our own nation suggests most clearly the hand of God in history?

PROGRAM II

Each member as well as the leader may bring in writing a statement of "The Time When I First Became Conscious of God." The statements should be unsigned. They may be read by the leader and discussed at his pleasure.

Further discussions may be:

1. How early in life may one experience inner communion with God?
2. How much has been accomplished by men or women who talked about God and their experience of him?
3. Can one discuss his religious experiences and talk freely about religious matters without being "pious" in the objectionable sense?
4. The hymn which I like best and why.
5. What prayer means to me.

Reference Reading

Clarke: *Can I Believe in God the Father?*

Jones: *Social Law in the Spiritual World.*

Faunce: *What Does Christianity Mean?* (especially Lecture II, "The Meaning of God").

Hocking: *The Meaning of God in Human Experience.*