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Sept. Vol 4
1906 No 1

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THE DISCIPLES AND MODERN CULTURE

Incomparably the gravest question before the Disciples to-day is that of their attitude toward modern culture. The issue is simple: Shall we or shall we not join hands with the great world forces that are fashioning our modern life? But simple as the question is, there has already been injected into it enough passion to make even a Euclidean axiom masquerade as a Riddle of the Sphinx. Hence the following reflections. They are meant as an appeal of the case from the heated and packed tribunal of clerical debate, to the saner judgment of the lay conscience of the Church.

A glance at contemporary history will best focus the facts. A few years ago no bad dreams of progress disturbed the sleep of the Disciples. Like Bagehot's ancients, "they had no conception of progress; they did not so much as reject the idea; they did not even entertain the idea." But within the last few decades certain adventurous spirits have strayed into the freer atmosphere of university life. There they came in contact with modern thought, methods and ideals. They found that truth is no respecter of "Standard" editorials or Campbell-and-Rice debates; that evolution and higher criticism may be handled by the devout without insulation; that even the theology of Alexander Campbell so far from being "primitive" was really an ingenious compound of biblical phraseology, Lockian empiricism, covenant theology and the "personal equation." Better than all, they learned to respect the opinion of others and hold their own in suspense.

The result has been the consolidation of a certain body of opinion that not inaptly may be called "modern." Much as these men may differ among themselves, they stand as one for the readjustment of religious thought to the ideals of a new age. They hold that theology can-

not be excepted from the general law of movement; that in the church, as elsewhere, progress is the price of efficiency. With regard to the specific problems of their own church, they believe that, if the Disciples are to maintain their place in the army of religious conquest, they must honestly face the issue of "Christ versus Creed," must respect, as Jesus did, the free personality of every man, and come before the religious world not as inconsistently preaching union and practicing disunion, but as a great, free people working sympathetically, with "all who love Christ's appearing" for the voluntary co-operation of all free religious communities. For the rest they represent no unified body of teaching. Theirs is a temper rather than a creed. Nothing is further from their thoughts than to force their opinions on the rest of the church. Now it is not denied that this is a new movement, but on that very account ought it to commend itself to the enlightened lay opinion of the churches. In appealing to that opinion it is content to stand or fall on the following clear issues:

1. The question of progress. Here the layman is our natural ally. Modernity was his cause before it became ours. In all other activities progress is taken for granted. The manufacturer must have the newest machinery, the surgeon must attend the latest clinics, the scientist must keep in touch with the most recent laboratory results, and that on pain of inefficiency and failure. But in theology we are told it is not so. Here all is fixed, static, statuesque. "Everybody works but"—theology. No Pygmalion of progress may woo her lest, Galatea like, she be betrayed into—a wink. The fallacy is plain—theology is a part of life, viz, change. It would be no more absurd for the modern lawyer to prepare his briefs on Blackstone to the neglect of the state code than for the church to solve twentieth century problems with eighteenth century equipment. Both are anachronisms, maladjustments to environment; which is the biological equivalent of death.

2. The question of opportunity. The Disciples are well equipped to work in harmony with modern thought.

Many of their historic problems are modern problems pre-stated. Their emphasis e. g. on the authority of Christ, reappears as the Christo-centric idea of the new theology. Their historic plea for union is akin to the great co-operative ideal of our age. Their emphatic protest against a false mysticism shows a more than superficial affinity with the modern scientific method. In these and other ways Providence seems to indicate them as among the religious leaders of the future. But the condition is plain—they must join hands with the future. They cannot both eat their cake and have it. They cannot both keep their sectarianism and work effectively in an atmosphere of unsectarian thought. They must get rid, at all hazards, of literalism and bigotry, and so set the great spirit of their movement free to acknowledge its kinship with the new thought. To ally themselves with the past is simply to shut the door of opportunity in their own faces. Robert Browning has already written their epitaph in his "Lost Leader:"

"Blot out their name, then; record one lost soul more;
One task more declined, one more footpath untrod;
One more devil's triumph, and sorrow for angels,
One wrong more to man, one more insult to God."

3. The question of liberty. This is the gravest issue of all. Persecution is the logic of dogmatism. Having decreed the heterodoxy of the modern spirit it was inevitable that the party of reaction should set about dragooning it with "apostolic blows and knocks." Inquisitorial powers are arrogated; auto da fes are celebrated in bourgeois and brevier, and thus with "bell, book and candle" are evolution, higher criticism, new theology, etc., about to be exorcised. Now the issue here is preeminently a layman's question, because it is the simple question of freedom. Are we a free people, or are we to have a creed thrust down our throats willy-nilly by a few selfconstituted dictators? If the latter, then let us know it—the sooner the better; but let us also know that thereupon our whole history becomes a farce, where it is not a contemptible falsehood. In creedism there is consistency at least, but there is neither con-

sistency nor honesty in crying freedom on the housetops and crushing it in the closet. For the Disciples freedom is not a desideratum merely, it is a necessity. If we are not free the farce is played out. "Alas! poor Yorick!"

To sum up: We stand at the parting of the ways. On the one hand the spirit of progress is calling us to join the great forces that are everywhere leading men out of the fogs of ignorance and prejudice into the tonic atmosphere of clear thinking and exact endeavor. This is the spirit of free investigation, of reverence for truth, of humble waiting for the light, of unselfish aims and ideals, to be of which is to be borne along on the stream of time into larger spheres of usefulness. The alternative is the spirit of dogmatism, of sectarianism, the legalism of the letter, the dwarfing of vision, the pathetic rigidity of the death-mask. This is the mummification of faith, and to surrender to it can only mean for us that, like the traveler lost in the desert, we shall keep aimlessly circling round our extinguished camp fires, while the great world caravan moves on without us.

H. D. C. MACLACHLAN.

ESSENTIAL INFIDELITY

The word "infidelity" covers a wide variety of meanings in the different ages or countries or denominations of Christendom. Names of men once used as synonyms for infidelity have been rescued from contempt by the subsequent success of their heresies. The decline of infidelity in modern times may mean that belief is increasing or that the Church is not disposed to apply the stigma in so wide an area of thought as in former times. Freedom for original and independent thinking has gradually been granted in almost the entire realm of the intellectual. A few formulations still stand, however, denying which one is subjected to the "odium theologicum." But even with respect to these so-called "essentials of faith," the Church is declining to regard either the belief or unbelief of the intellect as so crucial as the disposition of the heart and will. The test of one's status as a Christian is

becoming increasingly a practical one. More and more the whole realm of the intellect must be set apart as the field where liberty is the law. Loyalty must be looked for not in intellectual agreement but deeper.

It does not follow that a man is an infidel because he does not agree with the fathers or councils in the precise words with which they made their confession of faith. Nor can infidelity be defined in terms of the denial of a given interpretation of scripture, or even of the truth of this point of specific scripture teaching or that. An infidel is not one who refuses to subscribe to the metaphysical doctrine of the divinity of Christ, nor yet who cannot work out a satisfactory philosophy with God in it. It is conceivable and very likely often true that certain men find themselves unable to accept the traditional philosophy of Christ's nature who do possess the mind of Christ, or unable to accept a theistic metaphysic who, nevertheless, are living in the Spirit.

When the whole religious problem is carried down from the intellect into the region of the will and the heart, faith becomes effortful loyalty to the highest ideals one knows and infidelity becomes disloyalty to these ideals—a thoroughly ethical, not an intellectual matter.

Our fathers would have us keep their faith, not by complimenting them in the mere adoption and teaching of their ideas, but by meeting our problems with the same originality and courage as they met theirs. It is well to remember that these fathers had fathers. They certainly were not disloyal to their fathers when they broke away from the set of ideas in which they were reared. It was just this courage of theirs that makes us glad to be called their sons, and at the same time makes them worthy sons of their fathers. Their seeming infidelity to their fathers' belief is, at root, the deepest fidelity, the best proof of their possession of their fathers' faith.

Nor is doubt of the dogmatic authority of the scripture a ground for branding a man an infidel. First of all, the scriptures themselves make no claim for any such author-

ity, and, after all, the highest loyalty to the scriptures is not in servile, unquestioning acceptance of their teaching upon the basis of authority, but in allowing them to speak for themselves the truth they intrinsically contain. The Bible is honored by the man who, in reading, asks himself fearlessly what scriptures ring commandingly in his soul, or steal comfortingly into his heart, or light up areas of his world with sudden shafts of insight. In this attitude he puts himself in possession of the faith of the men who wrote the Bible. It is deeper infidelity to deny freedom to one's own spirit than to question specific statements or doctrines which the freethinking apostle or prophet wrought out by his mental initiative. The Bible does not take its true place, the place of highest honor, until it comes to be accepted frankly upon its intrinsic merits and to be treated in its contents with discrimination. Just so far as we use an external authority to support the Bible we degrade it and are ourselves so far forth infidel.

The denial of the divinity of Christ has been taken as warrant for calling a man an infidel. Just what is meant by the phrase it is difficult in these times of a changing metaphysic to make out. But the Disciples of Christ have set up the proposition that Jesus Christ is the Son of God as marking the dividing line between Christianity and infidelity. The words of this proposition are, however, undoubtedly used to connote a wide variety of 'deas. To some the words mean the pre-existence of Christ; to others His miraculous entrance into this world; to others His possession of miracle working power, while yet others hold that His sonship to God is ethical—the unity of His will with the divine. The question cannot be kept down: Of what value is a proposition as a test of loyalty to Christ which may be pronounced with a variety of meanings? We do not read that Christ anywhere made the utterance of any such set of words a test of discipleship. He held men to Him who were unable to make out who He was. He was concerned, not in what they thought he was in His metaphysical relation to God, but in what He was to them. Whatever He

was in Himself he desired above everything else to be recognized as their Master. The infidelity He decried was that of the pharisees whose doctrines were fixed, final, and whose minds were closed to further truth. The childlike mind was his ideal, dependent, growing, capable of the surprises of new truth. He would welcome the earnest man's confession of doubt and disagreement with the same fellowship that He gave to the man who confessed an easy belief in His teaching. Jesus' treatment of the intellect of others discloses that He set supreme store, not on the content of the mind, but on the honesty of the mind. | He found

“more faith in honest doubt
..... than in half the creeds.”

He spoke in parables because He was dealing with dishonest minds. He made it clear that many who pronounce the confession would be condemned, while many who never take His name upon their lips, but who possess His spirit and do His work, would be given eternal reward. “When saw we thee an hungered and fed thee? Inasmuch as ye have done it unto one of these, ye have done it unto me.” He did not solicit conformity with his ideas simply, nor primarily, but with His open, inquiring spirit. He desired in His disciple a mind active enough to doubt, so that the full value of the truth might at last be brought home to it. Infidelity, to Jesus, is the lack of His spirit, His attitude, toward life and the world. “He that hath not the spirit of Christ is none of His.”

On the deeper level of theistic discussion, too, there is room for intellectual liberty, without the use of the epithet infidel. Innumerable are the conceptions to which the name God is applied. After the ages of discussion between Pantheism and Deism, Agnosticism and Naturalism, Trinitarianism and Unitarianism, Calvinism and Arminianism, Pragmatism and Absolutism, who has the temerity to stand and declare that the final and adequate view of God has yet appeared? The residuum of belief of many men who deny the existence of God has in many

instances been given the name God by other thinkers. Does the mere use of the name in the latter case give them the right to be called theists while the others are called atheists, infidels?

Moreover, it is true, and specially in eras of theological transition that the denial of God is in the interest of a higher revelation of God. Job's attitude is a case in point. He passed through terrible doubt. He was branded by his friends as an infidel. He simply could not reconcile the accepted philosophy of God with his experience. But with titanic tenacity, he maintained against God even, his fidelity to the highest he could, however dimly, see. The outcome of his struggle was the vision of a better God than he had known or the world had known before. The gist of the whole matter is that we must go back of the intellect to get the real creed of a man. His life, his behavior, is the real confession of his faith. If his behavior is selfish, sensual, dishonest, irreverent, proud, greedy, he must be an infidel. With that sort of behavior he cannot be a believer in the Scripture, in Christ, in God, no matter how orthodox are the words on his lips. His conduct is his real confession, his words his profession. The "things he does practically believe, the things he does practically lay to heart and know for certain" may or may not get themselves formulated in his creeds, but they do unfailingly get themselves confessed in his deeds.

So it could be said of Christ that

..... "the word had breath and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought."

—CHARLES CLAYTON MORRISON.

THE SCROLL IS PUBLISHED MONTHLY BY THE CAMPBELL INSTITUTE. SUBSCRIPTIONS, FIFTY CENTS YEARLY, FOR TEN NUMBERS. ADDRESS, THE SCROLL, 5508 KIMBARK AVENUE, CHICAGO.

The Scroll represents a company of one hundred ministers and teachers among the Disciples of Christ who have been drawn together by the experiences common to university men in these professions. It was about fifteen years ago that some graduates of the colleges of the Disciples began to go to Yale, Harvard, Union and other universities and seminaries for further study. They have been generously welcomed into prominent pastorates, professorships and other positions. The sense of momentous religious problems in their own circles and in all churches has brought them together for counsel and co-operation. Ten years ago the Campbell Institute was organized. Each year it has met to hear and discuss papers, to foster friendships, and to welcome and encourage new recruits. The Institute favors the highest scholarship for ministers, open and candid discussion of all vital problems, and the fullest possible fellowship between all religious bodies. The Scroll will represent this position, continuing the Bulletin which has circulated among the members for the past three years. It does not assume that the Institute is of the same opinion on all questions, or that every member is to be held responsible for all positions taken in these pages. Each writer is given entire freedom and is ultimately alone responsible for his utterances. The Scroll seeks to embody the free and noble spirit of Thomas Campbell, who sought a vital and comprehensive interpretation of Christianity in which all Christian people could unite. If the Disciples are in danger of exclusiveness and sectarianism under the influence of frontier life, uneducated ministers, mercenary publishing houses, and an inordinate desire for numbers, then there is needed some agency, having no fear of editors' pens or popular clamor, which will help to emphasize and realize the earlier ideals and the ideals of the great leaders of Christian thought to-day.

It is planned to have The Scroll contain the following: Two articles of about twelve hundred words each, giving a concise treatment of vital religious problems; editorial paragraphs; a survey of religious and other social activities; notes of the work of scholars, intended to furnish clues to the currents of modern thought and therefore dealing in a selective and purposeful way with books and periodicals; answers to questions, which will be made as direct and clear as possible, including references for further reading; and a brief treatment of an appropriate theme in the spirit of appreciation and devotion. These departments will be held lightly as to amount of space and uniformity, in order to meet changing demands. Personal news, correspondence, Sunday School lessons, prayer meeting topics and other familiar subjects are sufficiently treated in the weekly religious journals. It is not designed to permit controversial articles to become dominant, though a fair defense and further exposition of fundamental principles will be made when necessary.

The Campbell Institute, in all its work, endeavors to honor the "seal" which appears upon the cover of The Scroll. It was designed for the Institute by one of its members. The two words "truth" and "freedom" are key words in the teaching of Jesus and in all worthy human experience. The central letter of both is the same and is the first letter of the Greek word for God. They are joined by this letter into a cross, the great Christian symbol of love and faithfulness. The whole is surrounded by the Greek symbol of perfection, the circle.

The Disciples of Christ greatly need more accurate and fuller statistics. Those which are now published in the year book are largely estimated and do not deal with details. For example, no report is made showing how many churches are served by ministers, and it is an astonishing fact that of the reported eleven thousand churches probably not more than fifteen hundred employ a minister for all his time. In Illinois there are over eight

hundred churches, only two hundred of which have preaching every Sunday by a settled pastor. In Texas there are three hundred and sixty ministers, of whom one-half are in sympathy with organized missionary work, but only sixty of these devote all their time to single churches. That is, of the total number of ministers in that state only one-sixth are regular, settled pastors. Another important fact which should tend to make the Disciples more modest is that of their eleven thousand churches only three thousand contribute money for the support of organized missionary work. Since the Disciples have no other form of co-operation, it is difficult to realize in what sense the "brotherhood" extends beyond the number of churches which maintain any real and vital fellowship with one another.

The Disciples of Christ are already planning to celebrate their centennial anniversary in 1909. Renewed study of their early days emphasizes the fact that they were first set for the promotion of Christian union. They conceived this as a harmonious and efficient fellowship of Christian people rather than an institutional or organic consolidation. They undertook to formulate the essentials of Christianity in such a way that Christians of every name and faith might accept them as a common platform. During the century the desire for religious fellowship between all denominations has become practically universal, while the Disciples themselves have unfortunately in many instances lost the spirit of union in their insistence that their own interpretation of Christianity is alone acceptable as a basis of union. They have not paused to reflect that any program of union must justify itself by producing union. If their plea has not drawn together their own churches in closer fellowship with one another but has tended to an extreme congregationalism and to contention with their religious neighbors, the evidence is strong against their having adequately conceived and promulgated the essentials of Christianity. The absence of even the desire for union in a large portion of the brotherhood, except upon a partisan basis,

has become evident in the discussion of Church federation. Those, however, who most truly perpetuate the ideas of the early leaders are recognizing the necessity of such a restatement of the interpretation of scripture as shall more effectively further the cause of union.

Pastors and teachers are often requested to answer inquiries of very earnest people with categorical and even dogmatic statements. This in the nature of the case is many times impossible. Questions of religion like all those which deal with concrete experiences are complex and progressive. Usually what such people need more than final statements is a method, a spirit, a point of view from which to solve their problems independently. This may not immediately satisfy, but in the end furnishes a means of dealing with the ever changing original problems which life presents.

Many people fail in religion just where the schoolboy does in arithmetic; they are able to apply the specified rules to the simpler and more habitual problems, but the keenest questions, like the most important calculations, are just those which have never been encountered in precisely the same form. Religious leaders have not sufficiently recognized these novel and unpredictable elements in experience, and therefore have minimized, if they have not quite neglected, the virtues of initiative, originality and invention. These qualities involve a greater and finer faith in the divine order of the world and in the capacity of human nature than is required in a conception of life which assumes the fixed and static spiritual order toward which an attitude of unreasoning faith is demanded. If religion is to hold its place among the aggressive social and scientific forces of the future it must comprehend within itself freedom and faith, methods and attitudes of mind rather than dogmatic doctrines and compulsory external authority.

RELIGIOUS OUTLOOK

The purpose of this department is to keep before the readers of *The Scroll* the more significant happenings in general church life. Its desire is to keep reasonably abreast of the times, though in so vast a field it can only hope to touch the very salient points. Its ultimate aim is to affirm and emphasize the real unity in diversity of all Christian organizations, and to keep in touch with the aims, methods and ideals of the great religious world of which we are a part.

The General Assembly of the Presbyterian Church, U. S. A., have in the field a "Missionary of Labor," whose function it is to study labor conditions at first hand and devise means for bringing organized labor into sympathy with the Church. This is an honest attempt to solve a real problem. Why should not the Disciples do likewise? with this proviso, however, that "Commissioners" would be a less prejudicial title than "Missionary" in appealing to a highly sensitive body of men.

In the great educational controversy in England religious opinion is greatly divided—not altogether along d denominational lines, however. Several classes can be distinguished. (1) Those who stand for dogmatic teaching, especially of the Anglican type, Lord Hugh Cecil, A. J. Balfour and the bishops generally. (2) Those who believe in the ethical and literary use of the Bible, as Professor Huxley and Dr. Clifford. (3) Those who believe that fundamental religion should be taught, like Dr. Horton, Dr. Maclaren, Dr. Fairbairn and Dr. Dykes. (4) Those who believe that the Bible should simply be read without comment, as Mr. Hirst Hollowell. (5) Those, like Dr. Robertson Nicoll, who hold that the state should wash its hands of Bible instruction altogether. In the long run the last seems bound to win, but at present the House of Commons has compromised on (3).

H. D. C. M.

QUESTIONS

“What meaning or validity does the “Covenant” idea have for modern religious thought?” J. E. P.

If the covenant idea implies a change, a sudden or premeditated change in the moral will of God, then it can have no validity in modern thought; for God is the same yesterday, to-day and forever. Much less valid for the modern mind must such an idea be if it implies contradiction in the moral will of God from one generation to another. The God and Father of our Lord Jesus Christ must have been the same in his moral disposition in the time of Joshua and the judges as in the time of Jesus; and just as intolerable of all unkindness and inhumanity in one age as another. If it means that in one age God received men to favor on the basis of an inner disposition toward Him, expressed in faith and repentance, but in a former generation received men to favor through outward conformity regardless of the attitude of the spirit, then the covenant idea has no validity either in the teaching of the New Testament or in the consciousness of the modern mind.

The covenants which God is represented to have made with men in the Old Testament had quite as much political as religious significance. Politics and religion were inextricably bound up in the Hebrew nation. For the first time in the history of Israel Jesus separates the social and the moral, the political and the religious. Religion becomes spiritual and ethical. Religious relationship to God is no longer confused with the political or national—with times, places, persons or institutions. Jesus established a religion not a theocracy. The various covenants were not religious but theocratic.

The covenant idea is man's religious history contemplated from the side of his growing capacity for God and truth, and expresses stages of development in his long journey. Contemplated from the purely religious point of view of the modern mind, it can have no meaning or validity. It is inconceivable that God ever has or ever could be differently disposed toward man than He is represented in Jesus Christ.

E. G.

ON THE SIDE OF THE STARS

In the hours when the good man seems to suffer defeat, when the sense of moral weakness fills his soul, no consideration is more heartening than the thought that back of his weakness is the strength of the universe pledged to his support. With this thought there is no such thing as failure to the man whose cause is righteous. Back in the dim shadows standeth God, keeping watch above his own. Crush the true and the good and they will rise again because the world is keyed to goodness and to truth. Here is the radical postulate of all our moral life; that the universe is itself good, and actively backing up the good man and operating evermore to destroy the evil. Imagine how impossible it would be to make the fight for personal holiness if one doubted that the controlling, unfathomed laws of the universe were good.

The moral life is not conflict all the way; it is standing still and seeing the salvation of our God. The secret of power is quietly to take advantage of the moral trade winds and gulf streams that blow and flow through the social and material universe. The puny goodness of man is reinforced by the unyielding goodness of nature. Deborah sang this truth when she acclaimed the victory of her people in the line "The stars in their courses fought against Sisera." For the man who intends righteousness in the root of his will is backed up, not by a few so-called spiritual forces only, but by the very physical powers of the world.

The doctrine that nature has no character, that she is indifferent to moral values, cannot be accepted by the man of faith. "Red in tooth and claw" she is undoubtedly. The whole upward pathway of lower life to man and of primitive man to civilization may be traced by blood tracks. This, however, does not argue the indifference of nature, but her awful earnestness and invincibility in the moral conflict.

The impossibility of the moral life in a universe conceived as Herbert Spencer interprets it does not seem to have occurred to him. We have no right to attribute any character to the real world, according to this phi-

osopher. We know only the seeming, not the real. There is a real behind the seeming, but we only know that it is, not what it is. It is a characterless world in which we live, so far as we can tell. And yet this great teacher asks us to get down upon our knees and worship it. A religion of the unknowable! a religion of the abyss, of the void, of the blank! This is the religion conceived by the philosopher but which we have never heard of any human heart adopting.

The thing man most wants to know is whether his moral goods will be cared for by the world in which he lives. Those objects which he holds dear enough to lose himself for, are they somehow kept and increased by the universe to which at last they must be committed? The answer of the oriental religion is that it is uncertain whether evil or good will finally triumph, so well matched are they in the world. The answer of the agnostic is that what we call good may have no meaning to the inscrutable reality lying behind our phenomena. But the answer of Christianity is that the stars in their courses fight for the man who is striving with sin; that the good man is in league with the stones of the field; that "the whole creation groaneth and travaileth in pain" to bring forth men and women who bear the character of Christ.

"God is seen God in the star, in the stone,
In the flesh, in the soul and in the clod."

Perhaps in some such faith as this the difficulties attaching to the metaphysical argument for God will fade out. Perhaps some souls will find sanctions for the earnest and sacrificial life in the faith that

"the world means intensely and it means good."
who cannot be convinced of a "Great First Cause" lying back of and outside the world. To such a soul each moral act has its significance, not just in its own little world of interest, but in the cosmical order. The sense of littleness is overcome. The universe needs us, and it gives us more than we give back. It succeeds in us or it fails in us. And our whole duty is to make sure that we do "not put ourselves in a false position, but to act so that we may feel all nature stand at our back."

C. C. M.

Oct.
1906

Vol 4
No 2

THE COST OF NUMBERS.

A feature of the Disciples which has attracted wide attention, and which has been the occasion of much self-gratulation, is the rapidity of their numerical increase. According to statistics presented they have enjoyed, during their history of less than a century, a growth unprecedented in the annals of American Christianity, and number at the present time about a million and a quarter communicants. Evangelism has ever been a prominent feature of their program, and never were more strenuous efforts made to gain accessions than now. Simultaneous campaigns have recently been conducted in a number of the large cities, and other cities and even states are projecting similar plans. Every minister is expected actively to lend himself to this movement for numerical increase.

Accepting as approximately accurate the statistics presented, and rejoicing in the fact as we may, there yet remain some very grave questions regarding this feature which the thoughtful are sure to raise. What is the cost of this growth? Is it really a cause for unqualified rejoicing? Does it really mean as much for the progress of the Kingdom of God as it may at first seem to signify? Is it not at the expense of other and more vital interests of the church and the individual that efforts are being made so rapidly to add numbers to the churches? Side by side with the statistics which indicate the rapid numerical growth of the Disciples let us put the figures which indicate their per capita offerings for missionary and philanthropic enterprises and note the distressing and disheartening contrast. Remember also that for years men high in the councils of the church have pleaded for a deepening of the spiritual life, implying thereby that it is far below what might be desired. One is led to wonder if there is not some relation between these two features, the one so encouraging and the other so discouraging, and to ask seriously if the first is not gained in proportion to the loss of the second.

It should be remembered that adding names to the church roll does not necessarily mean that the individuals thus designated are saved. It may and doubtless often does mean that they have entered upon the way that leads to salvation, but to pursue that way to its glorious end involves so much of heroic sacrifice of the lower, and patient search after the higher things of life; so much of self-discipline that it becomes a delusion even to intimate that those just entering the church have traveled to its end. May it not be true that many of the wrecks which are seen all along the way are traceable to the sentiment, too often implied, if not expressed, that the chief element in one's personal salvation is the beginning. New converts are rarely impressed with the fact that they have only made a beginning, and that vast reaches of moral and spiritual excellence lie beyond. The haste to secure other converts precludes the possibility of properly training those already obtained. If this were not so manifestly true one could rejoice more in the great in-gatherings so frequently reported. The fault lies neither with the evangelist nor the pastor primarily, but with the program, emphasizing as it does the beginnings of Christian life out of proportion to the more essential elements of growth in grace and the knowledge of the truth.

Moreover, where the desire for additions becomes the dominant passion of the church, it is quite sure to be at the expense of those elements of life and character so necessary to its stability and permanent influence. It results in a certain buoyant enthusiasm often mistaken as a passion for souls, but which is better characterized in the expression "Zeal without knowledge." It does not produce strong, stalwart men and women as models for the community and true exponents of the Christian religion. It repels rather than attracts people of refined and disciplined character, and thus the church is deprived of their influence and help. In such an atmosphere little attention is given to the cultivation of those deeper qualities of life which receive chief emphasis in the teachings of Jesus, and which are the really essential things in

religion. The passion for numbers becomes keener than the passion for righteousness. Such a church can have little influence in any community save in the one direction of saving converts. When weighed in the balance of moral impressiveness it is found wanting. It rarely commands the highest respect of the most substantial people in the community, who regard it as a place where emotional people give vent to their ecstatic feelings. Thus it is that for the sake of numbers the church often sacrifices her highest usefulness and fails utterly to mould the moral sentiment of the community. The Disciples have suffered these consequences in so many places that these statements will hardly be questioned by any candid mind.

Again it is evident that zeal for numbers has often seriously interfered with worship. Hymns are selected, not with a view to worship, but to arouse the congregation. The great hymns which breathe a deep spirit of reverence and consecration are seldom used. The sermon instead of dealing with the great and fundamental principles of religion and life, is fashioned in thought and delivery to arouse the emotions and to call forth an immediate and often immature response. There is little reverent thought of God; His presence is not felt, nor does His glory fill the sanctuary. There is produced no such reverent introspection as filled the soul of the prophet Isaiah, when, in the temple, he 'saw the Lord High and lifted up.' It would be difficult to estimate the loss which the church has sustained by this failure to approach the Father's presence with reverence and humility.

That there is an evangelism which does not result in these losses to the church and to religion is readily conceded, but where additions to the church is made prominent it is at the expense of almost every vital interest both to the church and to individual Christians. Mere numerical growth is a cheap thing, and when it is gained at the expense of character, of influence and of the spirit of worship, we submit that the price is too high. Jesus was so indifferent to numbers that He thought it worth while to spend most of the three precious years of His

public ministry in an effort to deeply and permanently impress twelve men with His own spirit and purpose. The program of Jesus is less spectacular but more enduring in its results. The Disciples would do well to ponder seriously this matter in these closing years of the first century of their history. P. J. RICE.

PROFESSOR ADOLPH HARNACK.

Professor Adolph Harnack of Berlin is clearly entitled to the foremost place among living church historians. His writings cannot be ignored by the historical student who would be abreast of the best scholarship of the age. Still comparatively a young man (born in 1851), his name has been quoted as an authority for more than a generation. He was a contributor to the ninth edition of the *Encyclopedia Britannica*, and by the time he was twenty-five years of age he was recognized as an authority in his field.

The latest work from his hand to be translated into English is entitled "The Expansion of Christianity." It is a study of the conditions, causes, agencies, extent and geographical lines of expansion followed by Christianity during the first three centuries. This work alone would be enough to establish his greatness as a scholar, without reference to his epoch-making "History of Ancient Christian Literature" and "History of Dogma." He has created a new epoch in the study of apostolic and sub-apostolic Christianity.

His merit lies in his originality—in the sense that he deals at first hand with the literary documents of early Christianity. He has shown how surprisingly little is really known about the early Christians and churches of the second and third centuries, and yet how much may be known by a careful study and comparison of the literature of the period. By his researches he has reopened nearly every question connected with primitive and early Christianity that was regarded as fairly well settled twenty-five years ago. He has put historical students in

the attitude of expecting more light to break from the preserved records of that age. He has not brought new records of consequence to light, but he has made the old, long known "Ante-Nicene Fathers" a new world of information concerning the customs of the time. It needed a scholar of his rich and varied learning, perfect familiarity with the sources, and his power of constructive imagination to make the old sources yield up their whole story. But the story has not all been unfolded as it lies in the documents even by Prof. Harnack. He has set the example. Other scholars are awakening to the opportunity. He has stimulated a score of other workers in the same field who are beginning to publish the results of their investigations. Wernle, Dobschutz, Weinel, Weizsacker and others are following in the same field, but in slightly different paths, and are enriching our understanding of conditions and movements in the early Church.

It is in this field of primitive Christianity that the great historical scholars of Germany have been doing their work during the last ten or twenty years. The practical issue and bearings of their inquiries were disclosed two or three years ago, when Harnack published his work on "What Is Christianity?" It gave rise to a widespread literary activity in Europe, England and America upon the same subject. We are still getting the echoes and reverberations of the controversy that was stirred up. The burning question in scholarly religious circles in Germany to-day is the question which Harnack made the title of his book, "The Essence of Christianity," or "What Is Christianity?" The Disciples answered the question two generations ago satisfactorily to that generation, but the question has been reopened in our day, and we are compelled to inquire again, "What is primitive Christianity?" The answer is not the same to-day that it was two generations ago. The present inquiry and its answer ought to have the profoundest interest for the Disciples.

Harnack and his colaborers have set for themselves

the same task that the Campbells did. With what resemblances in result concerns the Disciples deeply. The modern conception of historical development characterizes the work of these scholars. The result of the application of this conception to the study of early Christianity is the blotting out of the hard and fast boundary line that separated the apostolic age from the following age, as in the older historical construction of the period. It is now observed how the customs, orders and institutions of the apostolic age held over into the next age—how miracles, gifts, apostles and prophets were continued beyond the first century without the sudden break once supposed. All this has its bearings both backward upon the apostolic age and forward upon the Nicene age.

Another clearly defined tendency is the inquiry as to "origins"—the origin of church organization and ceremonies, of doctrines and symbols, of changes and innovations. This line of inquiry has opened an entirely new field. The last word has not yet been spoken upon many problems raised. Whatever Prof. Harnack has to say is seriously pondered by every student of early Christianity, because he speaks with authority—the authority of profound and accurate learning, of earnest purpose and high character. Disagreement with him is the privilege of every well informed and serious minded man; but not contempt of him, or frivolous consignment to the ranks of infidels. Every studious minded minister and teacher among the Disciples should read his works, especially his book called "What Is Christianity?" His other works will richly repay reading; but they must be studied and reread. His spirit is characteristic of all his group, and a painfully felt desideratum in some quarters among the Disciples—freedom of investigation, reverence for the truth, regard for all the truth, with courteous consideration of the opinions of those who differ from him.

ERRETT GATES.

THE SCROLL IS PUBLISHED MONTHLY BY THE CAMPBELL INSTITUTE, SUBSCRIPTIONS, FIFTY CENTS YEARLY, FOR TEN NUMBERS. ADDRESS, THE SCROLL, 5508 KIMBARK AVENUE, CHICAGO.

The Scroll has been well received. The first number succeeded in making clear to all its readers the free, yet constructive attitude which it takes. To some who had not known of the Campbell Institute, particularly those of other religious bodies, it was, as one correspondent says, a revelation to discover such a group among the Disciples. Attention has invariably been drawn to the fact that The Scroll carries no advertisements. It is interesting to see how a publication can secure a very favorable and effective advertisement for itself in these days, simply by discarding all advertisements!

The disciples have just closed a very successful convention in the beautiful city of Buffalo, N. Y. The enrollment was large and the gatherings were enthusiastic. But these annual meetings still remain unorganized in the sense that they are not delegate bodies. While having the guise of popular assemblies, they are far from being truly democratic. They do not in reality represent the local churches so much as they represent the missionary societies, the publishing houses and certain individuals of great self-assertion. In a way, they represent the railroads, which are exceedingly clever and energetic in persuading great crowds to travel to such places. A convention of delegates elected by the local churches would reflect more widely the life of the brotherhood, would result in more liberal and more general contributions to missions, and would expedite business.

The minister has the opportunity to exert great influence in the control and guidance of public opinion. In order to do this he needs sound judgment, knowledge of men and genuine ideals. He compromises his high station when he descends to lower levels in order to be popular or to "reach the people." He is untrue to his call

when he resorts to sensational methods, confuses the thought of men in matters of religion by sheer emotionalism, and introduces into a community under the name of religion the instability and restlessness of the mob spirit. He is primarily a teacher. What would be thought of any other kind of teacher who constantly wrought up his pupils to great excitement instead of furnishing ideas, methods of work and a naturally developing outlook upon life? The minister owes it to his better training in religious matters to cultivate interest and activity which are intelligent, quiet and well-balanced. It may be a tedious process to teach people the whole gospel, that is, the gospel of character building of wisdom, self-control and neighborliness, but it is the only work which endures and bears fruit. The fact that business men, lawyers and teachers may sometimes be rushed into membership in the church by a high tide of sensationalism does not prove the truth of such preaching, so much as it proves the susceptibility of even the more stable elements of the community to the contagion of intense excitement manufactured in the name of religion. Such results really show how dangerous the minister may become to the morals and good habits of the public when he works under the delusion that such over-powering of reason and taste is the evidence of the divine favor. If the minister in the cause of religion is a mere enthusiast, how can he hope to command respect in the varied experiences of life, social, political and educational, where the childish methods of hot-headed controversy and soft-hearted sentiment have given way in large measure to more rational, scientific and organized methods of progress? Those denominations still continue to guide the great Christian world which cultivate rich and varied intellectual culture and which produce ministers of practical and sane dispositions.

It is interesting to observe the methods which certain religionists employ in defending their position. Instead of dealing fairly with the views of others by

bringing forth good argument and sound wisdom, they often cast aside the dignity of the cause of religion and resort to epithets, lamentations and ridicule. The free use of such terms as infidel, atheist, agnostic and unitarian is familiar in all theological controversy. But another very effective way by which to prove the fallacy of a man's thought and the generally dangerous character of his work is to simply state that he is young. It does not matter if the man, or the company of men, should be forty years of age, and should have had many years of successful experience. The word "young" is so relative and so flexible that it is well suited to the pens of those with whom personalities are more persuasive than truth and justice. They probably do not reflect upon the matter sufficiently, either, to realize that the antithesis of youth is old age. And if it is right to charge youth indiscriminately with callowness, atheism, insubordination and treason, it would be equally just to identify old age with dullness, ossification, pessimism and unimpeachable cock-sureness. Fortunately neither period of life is truly represented in the heat of partisan debate. Old age is often gracious, clear-minded and hopeful, while youth is sometimes respectful, thoughtful, earnest and highly productive. But the fact is that the age of a man has nothing whatever to do with the validity or the importance of his view of the origin of the world, the authorship of the pentateuch, or the ordinance of baptism. One can not determine the correctness of a man's ideas by looking at his teeth.

Among the novelties in Y. M. C. A. work in New York City is an automobile class. Three hundred and fifty students have been enrolled since the beginning of the school and eighty-one chauffeur certificates issued. Thus does one branch of the church perform its sociological function; for this, too, is Christianity!

RELIGIOUS OUTLOOK.

Dr. George Matheson, Scotland's blind preacher and author, has passed away. He was one of the spiritual elect who "learn in suffering what they teach in song." In the early days of the New Theology the billows went over his soul, but out of the darkness was born the light which has given to the church one of its great hymns of faith: "O Love that Will Not Let Me Go!"

A most significant and impressive ceremony was celebrated a few weeks ago in St. James Methodist Episcopal Church of Chicago in the dedication by a young father and mother of their first-born to the cause of organized labor. The services were orthodox and conventional throughout, and in no way connected with any labor or Socialistic propaganda—which gives them the greater significance. E. R. Wright, President of the Allied Printing Trades Council, stood sponsor for the child and the act of consecration was performed by Chancellor Tobias, a former member of the Knights of Labor. This must rank as one of the most notable of recent contributions to the problem of church and labor. It breathes the very spirit of Him who "preached the Gospel to the poor." Give us more of such "paedo-baptisms!"

One of the most significant documents in relation to church unity recently issued is the appeal for "a united effort of prayer" on the part of the protestant churches of England for "the reunion of Christians." It is signed by the Archbishop of Canterbury and by representatives of all the leading religious bodies in England and Scotland. It is a statesmanlike and conservative document, and breathes the spirit of sincerity. It sets forth that "our Lord meant us to be one in fellowship; that our existing divisions hinder or even paralyze His work; that we all deserve chastisement and need penitence for the various ways in which we have contributed to produce or promote division; that we all need open and candid minds to receive light and yet more light, so that, in

ways we perhaps as yet can hardly imagine, we may be led back towards unity." On these premises, "which all Christians can make their own," it calls for a stated day of prayer and penitence. There are some of the above reasons, notably the third and fourth, that even we specialists in "unity" might profitably ponder.

The "State University Problem" is engaging, and rightly, the attention of the churches. It need hardly be said that the problem lies in the loosening of church ties upon the average student during the years of university residence. The Presbyterian Church is on the field with "University Pastors," who shall have the spiritual oversight of all Presbyterian students in attendance. The State Universities of Michigan, Kansas and now Illinois are the experiment stations so far, and their results will be anxiously waited for by all religious organizations that would meet changing conditions in the new methods. The idea, however, is not wholly new to our own church. For years the Bible Chairs maintained so splendidly at many of the universities by our Christian Woman's Board of Missions, have been laboring in this fruitful field with encouraging results. Still, the pastoral function has not been in the forefront, and the entire problem is not yet solved. Who so fitted as the pioneers to solve it?

There is no graver question than that of religious education. One notable response is the "Religious Education Association." It is the first fruits of a growing sentiment which desires to conserve all real religious values by mediating between a crass secularism on the one hand and an effete obscurantism on the other. In its brief course of three years it has already justified itself as a clearing-house for the best educational ideals of the religious world and the best religious ideas of the educational world. Its official journal is "Religious Education," published bi-monthly (\$1.50 per year). No up-to-date Pastor or Sunday School worker can afford to be without this inspiration and guidance.

A great, though unadvertised evangelist, has passed away in the person of Captain Bunday, whose "Gospel Ships" were a familiar feature on the great lakes. The sailors and lumbermen have lost a true friend.

The following is taken from the report of the Royal Commission on Ecclesiastical Discipline, which has recently concluded its labors in England:

"I attended the Parish Church at Thurning, Oundle, in the diocese of Ely, on Whit Sunday, 22d May, 1904, at 11 o'clock, when the officiating clergyman was the Rev. H. B. Gottwaltz, M. A. On that occasion he wore the following vestments: chasuble, alb and maniple. Incense was used ceremonially during High Mass; he burned candles when not required for the purpose of giving light; he used wafers instead of bread; he elevated the consecrated elements; he genuflected or knelt, after pronouncing the words of institution in the Prayer of Consecration; he caused bells to be rung, and candles elevated, at the same points in the Prayer of Consecration. The image of the Virgin and Child was honored with lighted candles." This is the Church of Cranmer and Latimer!

OUR ENDEAVOR.

To reverence the past, with all its knowledge, strength
and power,

To make the present better for its sake;

To look with faith sublime into the future's glorious hour,
In every great achievement to partake.

To know the truth, by priest or peasant, babe or seer
proclaimed,

To love the good, the pure, the undefiled;

To live the best—to walk with one most lowly, yet most
famed,

Who taught the sage and blessed the little child.

MAY GRIGGS VAN VOORHIS.

PUBLICATIONS.

A notable feature of the publishing world this season is the number of new periodicals. Mr. Munsey takes the lead with four new publications, each backed by \$100,000. The Times Magazine, published by a new company, edited by Professor Giddings of Columbia University, will deal with sociological problems in a way designed to strengthen democratic principles in the minds of the readers. The new Putnam's Monthly is an enlargement of the Critic.

Funk and Wagnalls will soon publish the Circle, which will be an immense department magazine, suggesting in its scope and variety the department stores of the modern city. Ridgway's Weekly, which has just been launched, appearing simultaneously in fourteen of the leading cities of the country, is a striking illustration of the gigantic scale upon which business enterprises are launched these days. In view of all this literary and publishing activity, it is notable that religious journals do not develop correspondingly, while strictly denominational papers carry increasing burdens.

The Philosophical Review, published by the Macmillan Company, contains in the September number a valuable contribution by Professor John Dewey to the current discussion of idealism. His position is suggested in the following statement: "The irrelevancy of an objective idealism lies in the fact that it totally ignores the position and function of ideality in sustained and serious endeavor. Were values automatically injected and kept in the world of experience by any force not reflected in human memories and projects, it would make no difference whether this force were a Spencerian environment or an Absolute Reason. Did purpose ride in a cosmic automobile toward a predestined goal, it would not cease to be physical and mechanical in quality because labelled Divine Idea, or Perfect Reason. The moral would be, "let us eat, drink and be merry," for tomorrow— or if not this tomorrow, then upon some tomorrow unaffected by our empirical memories, reflections, inventions, and

idealization—the cosmic automobile arrives. An empiricism that acknowledges the transitive character of experience with the contrasts in value this transition brings, and that acknowledges the possible control of the character of the transition by means of intelligent effort, has abundant opportunity to celebrate in productive art, genial morals, and impartial inquiry the grace and the severity of the ideal." Professor Dewey highly commends Santayana's recent work, *The Life of Reason*, as setting forth this empirical and voluntaristic idealization of experience.

Hughes' *Key to the Revelation* is a very helpful arrangement of the Apocalypse by J. S. Hughes, the author of the *Mystery of the Golden Cloth*. The author believes the fourth gospel and the Revelation to have been written by the apostle John, and he holds that these books contain the highest and most spiritual message of the New Testament. He ably supports the view that Christianity has thus far been dominated by Peter and Paul, by the former in the legalism of Catholicism and by the latter in the doctrinalism of Protestantism. In John's writings the church is finding a deeper note of freedom and of spiritual vision. He has prefaced each book of the Revelation in this "Key" with a clear and helpful diagrammatic analysis of the contents, which brings unity and meaning into the strange symbolism of the text. The book can be obtained from the author at Holland, Michigan, for fifty cents.

QUESTIONS.

"What do you think of the argument so often urged by the Disciples, that since immersion is the only universally accepted mode of baptism, therefore it should be exclusively adhered to for the sake of Christian union?"

P. J. R.

It is one thing to accept immersion as an apostolic practice, and quite another thing to accept it as a present religious obligation. If historical, grammatical and lexical proof carried with it moral obligation, then the entire Paedo-Baptist world would long ago have abandoned in-

fant sprinkling and adopted adult immersion. Practically the entire religious world agrees to the historical statement that the Apostles practiced immersion. But between that premise and the conclusion of the Baptist world, that immersion should be practiced today, is another premise still in dispute, namely, that we ought to practice everything the Apostles practiced. In the realm of primitive customs and ceremonies there is wide divergence of opinion as to their binding authority for the present, but in the realm of ethical conduct, all Christians, Roman and Protestant, agree that what the Apostles taught and practiced should be taught and practiced today.

At the present time, the practice of baptism is one of the most seriously divisive practices among Christians. Whether or not immersion can be made a unifying practice depends upon whether it can be universally enforced as a moral or religious obligation. Other forms of baptism have served the same purpose and accomplished the same results, apparently, in the experience of Christian people. Those who have found spiritual satisfaction and Christian fellowship through other forms can not be easily persuaded that it is their duty to submit to immersion. Those who do are first of all persuaded that they have neglected the will of Christ. Is it probable that in the course of time the will of Christ will be connected exclusively with immersion in the minds of all Christians? Religious statistics do not indicate that the Baptist bodies are growing more rapidly than the Paedo-Baptist. There are defections both ways in about equal numbers. At the present rate of conquest, if the unification of Christendom depends upon the universal adoption of immersion, Christian union will be postponed to the far distant future. No religious ceremony lends itself to such universal recognition as a spiritual principle or an ethical precept. Those bodies which hold out against unity on the ground of a ceremony will be the last obstacles to Christian union. A religious system that makes a ceremony equally essential with faith and love as a condition of Christian fellowship is constitutionally divisive.

A MINISTER'S PRAYER.

O God, deliver thy servant from indolence. Grant that the days of the week may not be wasted by lack of plans, by little errands, home tasks or social temptations. Help thy servant to remember how busy other workmen are, how early they rise, how faithfully they toil, and how much they enjoy a little leisure. Reveal through a sense of the world's need and by a vision of the spiritual capacities of men, things yet to be accomplished and may every opportunity for service be met with energy and strength.

O Lord, preserve thy servant from impatience and irritability. Thou knowest how easily men forget Thee and live for themselves, how they cling to their little interests and how prodigal they are of their divine birthright. They spend their money for toys, for physical comforts and for the increase of power. Grant thy servant patience when looking upon these follies and sins. Help him to persuade men by love, and make them know by instruction, that their life is more than meat. When those who profess to love Thee do not labor in thy cause and do not meet to worship Thee, but deny and blaspheme thy holy name by their unworthy lives, then teach thy servant how to forbear and to forgive, how to be full of gentleness and of unwearied love. May he be overwhelmed by no impulse of petulance or passion of anger, but may he more steadfastly behold the goodness of thy kingdom, and joyfully labor for its coming.

O Father, make thy servant strong in the truth. Teach him to company with those great souls who think thy thoughts after Thee. Free his mind from all hindrances to clear knowledge. Quicken in him the will to do thy will so that he may surely know what is right and good. And with the vision of truth may there be courage and zeal. When thy servant is tempted to suppress the truth for pleasing speech; when he is tempted to be silent where the truth is hard to utter, then may he have singleness of purpose and unwavering loyalty. So may thy servant work with Thee, partake of thy Spirit, and help to establish in the world thy Truth, through Jesus Christ our Lord. Amen.

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A PROTEST.

Little did I think, when I began a recent series of articles upon persecution, that the need of it was so urgent. I had seen evidences of the subtle working of heresy among the Disciples, but supposed it was confined to a few well-known persons, and to two or three ill-famed places, that had been exposed. But before the ink was scarcely dry upon these pages, there springs up a publication representing a group of "one hundred ministers and teachers among the Disciples," called The Scroll. It is a "little periodical," well-dressed and modest, but every page is charged with the deadliest heresies. All the great heresies that have been refuted by the venerable persecutors are here openly advocated, among them being "modern culture," "university education," "freedom of inquiry and investigation," "theological reconstruction," and "progress of truth."

The Scroll purports to be published by the "Campbell Institute"—an organization concerning which I have heard some floating rumors for the last few years, but supposed it was a group of our young men who met occasionally to study the "Christian Baptist," the "Millennial Harbinger," the "Campbell and Rice Debate," and similar works of the great Alexander Campbell, as a Browning society studies the works of Browning. It always seemed to me a very admirable plan for keeping our young men sound in the faith of the fathers. But as I read the various articles in "The Scroll," I discovered a spirit of independence and freedom, and an audacious readiness to disagree even with Alexander Campbell. One writer even boasts that he is not afraid of "Standard editorials."

This publication has chosen for its motto, "Freedom and Truth," and the groups of nascent theologians that write for it appeal to the freedom of the fathers, and think

they ought to be free too. Of course our fathers were free. If they had not been, there would have been no such great free people as the Disciples of Christ. They deserved to be free, and knew how to use freedom. They were educated men, and older men. Thomas and Alexander Campbell both studied at the University of Glasgow, Walter Scott at the University of Edinburg, and B. W. Stone at a college in Virginia. The Disciples are proud that they had educated men as their leaders. They went right back to the Scriptures and discovered the truth, the whole truth and nothing but the truth, in which a great people, now more than a million strong, have been guided for 100 years. Now these callow, young theologians and university men of the twentieth century rise up to call in question some of the ideas of our venerable fathers, and proclaim themselves the friends of modern learning. It is really too bad that our fathers were born so soon, and that a bungling providence brought them into existence before the establishment of the Campbell Institute, or ere *The Scroll* had unrolled itself to enlighten the world. Pitiful, isn't it, that one generation, and that the younger, always knows more than another generation; that knowledge and truth are so tardy in coming to the world.

They call themselves the "Campbell Institute" in mockery of that great name. One would suppose that they knew something of Campbell, and had read the Christian Baptist and his great debates with Walker, Owen, Purcell and Rice. Would that the great Campbell were living to challenge this group of fledglings to debate. Of course they would be afraid to accept, because they know how weak their cause is. There are some great debaters still living who could make short work of the "Campbell Institute," if it could be gotten out into the open before an audience. J. B. Briney could make this Chicago "One Hundred" look like thirty cents, if he

could just have them before him in a 30-days' debate. Nothing would give him greater pleasure.

Then, too, this Campbell Institute prates about "Truth" in its motto. It says it must be free in order to speak the truth as it sees it. Just as if the Disciples had not been free for 100 years, and had not all this time been proclaiming all the truth that is worth proclaiming. It infers that preachers and teachers are not free among the Disciples, when one of the fundamental principles in their teaching is "Liberty in opinion." Of course they are free, not to teach every new fangled idea of so-called modern learning, but to preach the "old Jerusalem gospel." What more freedom do they want? The gospel is the power of God unto salvation, not the Mosaic authorship of the Pentateuch, or the unity of Isaiah. They have no business with anything but the gospel which Peter preached on the day of Pentecost, as recorded in Acts 2-38. If they want to know anything about the Pentateuch, let them buy Campbell's "Lectures on the Pentateuch"; if anything about Deuteronomy, or Jonah and the whale, or the Acts of Apostles, let them buy McGarvey's books on those subjects. These men speak only where the Scriptures speak.

I regard this new publication as a very dangerous ally of heresy. I sincerely trust that the venerable persecutors will take measures to suppress it at once. I realize that it presents a serious problem, for there is no publishing company back of it, and it is not dependent upon a subscription list. In such a case all that would be necessary would be to call it a "traitor," a "purveyor of destructive criticism," and its subscribers would begin to drop it. That would cut off support, reduce dividends, and arouse the stock-holders. But how to get at this new publication and persuade its publishers to discontinue it, is not clear. To ignore it is not wise; to ridicule it calls attention to it; what to do with it is perplexing.

None of the old methods in use by the persecutors can be applied to it. There seems to be no financial consideration back of it. The writers all seem conscious of their freedom.

But there is one thing that can always be said against it, that will arouse suspicion in every loyal, God-fearing, Disciple's heart, "it is published in Chicago!!" Can any good thing possibly come out of Chicago? Did not Dowie begin and end in Chicago? Did not Pres. Harper die there? Is not that the place where Willett lives? Did not God destroy that city once by fire in 1871, as he destroyed Sodom and Gomorrah? Will He not destroy that great and wicked city again by water, as certain prophets are now predicting in the near future? Stand still and see the salvation of the Lord. There is nothing that can be done with The Scroll but to await the final judgment.

B. L. CHASE.

A PRACTICAL SOLUTION OF THE BAPTISMAL QUESTION.

With all my heart I believe in the fundamental Protestant principle—individual freedom of conscience. I believe that every man has an equal right, with myself, to read and interpret the Bible, and all Christian experience for himself. The Campbells stood for union upon the apostolic program. Union with them was primary. With the Disciples of today a certain interpretation of apostolic letter seems to obscure the chief idea. Do we stand for union or for technical form? The great bulk of religious truth we hold in common with all evangelical communions. That which constitutes us a peculiar people is largely our insistence upon certain precise forms and times for the observance of the ordinances, namely, baptism and the Lord's supper. The great creeds of the world have always been more concerned with the metaphysical and philosophical distinctions than with the ethi-

cal teachings of Jesus. The Virgin-birth, the nature of Jesus, the Holy Catholic church, the resurrection, the ascension have first place in the creeds. Jesus was concerned not with creeds but with deeds. Character and conduct and heart-life were supreme with Him. The saddest spectacle of the ages has been the burning of honest folk, not because character was blamable, but because they could not think, and were brave enough not to think, in the traditional ecclesiastical grooves. It has always been easier to throw a stone at Stephen than to answer him. Jesus opposed the Pharisees simply because they stood for formalism and empty ceremonialism. He had no sympathy with their many washings and foolish forms. With Jesus character was the big thing. His energies were all expended in advancing the Kingdom, or, in other words, in helping other men to live the life of serene harmony with the Father which he enjoyed.

Today I can conceive of but one worthy work—the leading of men, by rational means, to a great union upon the character of, and around the person of, Jesus. The ordinances (originally chosen as aids to the Christian life) should not now be made hindrances. Least of all should any set form of their observance become a barrier between Christian groups. What is the essence of the Lord's supper? This: Remembrance of the person of the Saviour. What is the vital idea of baptism? This: Loving, willing, surrender to, or acceptance of the person of Jesus. What is the vital, saving thing in these ordinances? This: The experience, the psychological process, the changed attitude toward the New Life. We no longer believe in salvation by magic, and can the experience result only when the manipulation is technically precise? Are the only people who ever have had a living religious experience those who have eaten the Lord's supper every week and those who have submitted to immersion? (This sentence may sound strange from one who, in immersing a child less than ten years ago, failed

to get all of her hair under the water, and who spent a sleepless hour wondering if that child could be saved. Alas for a wooden theology). Are we after all in earnest about this matter of union? Or are we more concerned to be literalists in apostolic form and practice? Are we not to allow any liberty to the other man, whose brain is probably as good as our own, to do his own thinking and interpreting? Perhaps he has his own ideas as to what is vital and essential. Every pastor stands face to face with this proposition and seeks a practical solution. That solution lies in being true to the Protestant principle of individual liberty.

Here is a case which is representative: For seven years Mr. and Mrs. A—— have been worshiping in my church. I supposed they were among the best members until I found that their names were not on the roll, and upon inquiry found that Mr. A was a Baptist and Mrs A a Methodist, but that both were Christians of the highest possible character and were indispensable workers and supporters of the church. One evening I sat at dinner in their delightful home. I asked them why they did not unite with our church, since their daughter attended our Sunday school, and they were such active workers. Mr. A replied that they would like to feel that it was a church-home, and would like a voice in the management of the organization, but that the requirement of immersion was a barrier to his wife. Turning to Mrs. A, I asked her if she could not see the value and beautiful significance of immersion. She replied that she had listened sympathetically to many sermons on immersion, and had witnessed many immersions, but that for her part it would add nothing to her experience, that to submit to it merely to enter the church would not only be empty but blasphemous. She insisted that she loved Christ, and to the best of her ability was serving Him. Both of these people are above reproach, unusually conscientious, intellectual and refined. They do not belong to our

church, although both are spiritual leaders among us. As pastors we face a very real issue. It is not enough to say, "Take the Bible." These people take that as much as we.

I tell you that if I were an absolutely free man I would do this: (I do not now do it, because I feel my obligation to a great, splendid, brotherhood which is going to solve this problem rightly). All children coming from the Sunday school, and all others coming upon profession of faith, all those who have never been baptized I would immerse. All others having previously been baptized, who, after a careful, heartfelt presentation of the value of immersion, could not accept it, I would receive into full, unconditional fellowship, upon being satisfied as to the Christian character of the applicant. That is, I would not make immersion a test of fellowship. The other man must have liberty and responsibility. Personally I would teach and practice only immersion, for my own conscience is not to be violated any more than is the other man's. But I would make experience and character supreme. In the sight of God let me sacredly guard both my own convictions and those of my fellow man. Let neither of us impose upon the other, while holding the principle of individual liberty—the only true principle. You ask, "But what of the future? In fifty years would we not all be Congregationalists?" I am not one to shy at a name. I am not worrying about the outcome. In fifty years we will stand together upon the vital essentials, and if immersion be one of those, it will survive.

JOHN RAY EWERS.

THE SCROLL IS PUBLISHED MONTHLY BY THE CAMPBELL INSTITUTE. SUBSCRIPTIONS, FIFTY CENTS YEARLY, FOR TEN NUMBERS. ADDRESS, THE SCROLL, 5508 KIMBARK AVENUE, CHICAGO.

The Campbell Institute has been called upon to publish the list of its members. This was done months ago and copies of the list with the constitution and by-laws of the Institute may be obtained by addressing The Scroll, 5508 Kimbark avenue, Chicago. Neither the Institute nor the Scroll has any fear of publicity.

The Scroll continues to receive encouragement by subscriptions and by letters of approval and endorsement. One subscriber says, "No literature I receive has proved quite so much of a stimulus." Another, who is sixty-five years of age, by the way, writes: "It contains the matter which for years I have sought without finding. Your position unswervingly maintained should reform the reformation and send the 'Disciples of Jesus' on their original mission of preaching the gospel of salvation by character." B. B. Tyler and J. W. McGarvey are among the new subscribers.

The discussion of baptism, which continues to be a vital problem for the Disciples, has suggested the following parable: A farmer bought a tree through an agent, who told him that in planting it he should cover the roots with water before filling in around them with soil. A few years after, the agent visited the farmer, and found the tree in good condition, bearing the finest fruit. The agent inquired whether his directions to cover the roots with water at the time of planting had been followed. He found that the farmer had not done so, but instead had used moist earth. "That will never do," said the agent. "You must take up the tree and plant it exactly as you were told to do." The farmer reasoned that it was the fruit which was important to him, and concluded

that it was not necessary to replant the tree. Neither could the agent prove that the fruit would be improved or increased by obeying his directions.

A critic of *The Scroll*, and of the Campbell Institute, employs with great effectiveness the epithet "little." It is "the little *Scroll*" and "the little coterie" of men. If the *Scroll* were large, say as big as the *Atlantic Monthly*, would it suit this critic better? And if the Institute had a thousand members, would it then be every way acceptable to our censor? One wonders whether this critic apologizes to his students for the fact that the company of the early Disciples of Jesus was so "little." It is doubtful whether the half dozen leading colleges of the Disciples today have in all their faculties more men than are members of the Institute. Are the professors, then, to be set down as a dangerous and culpable group, with a million other Disciples arrayed against them? If there must be controversy, let it at least be graced by a few ideas and an occasional argument based upon facts and principles!

It is with great pleasure that we make the following quotation from an editorial in the *Christian Standard*. We only hope that paper will hereafter heed its own advice:

"We occasionally come across the statement in correspondence, and in articles or speeches, that baptism is essential to salvation. This is neither the Scriptural doctrine nor statement, and with many people he prejudices the real Scriptural teaching on baptism who makes use of it. If baptism is essential to salvation, then no one can be saved who is not baptized. This denies salvation to infants, partially taught believers, and all who have mistaken sprinkling and pouring for Christian baptism. Now, the gospel does not require us to assume any such unnecessary burden as this extreme and virtually nega-

tive affirmation. The Scriptures clearly teach that, for the penitent believer, baptism is unto or for the remission of past sins. Affirming this, we buttress our position by the unmistakable teaching of New Testament Scripture. In giving the gospel doctrine, about which many are ignorant, it is most unwise to take an extreme position, especially if that position is not warranted by the law and the testimony. Let us not hesitate to preach and teach that he that believeth and is baptized shall be saved, that baptism for the penitent believer is for the remission of sins, and stop right there."

THE RELIGIOUS OUTLOOK.

A potent instrument of righteousness has passed away in Sam Jones. Individual to the core, he will have no successor, as he had no rival, tho' doubtless there will remain for some time the corps of weak imitators of his eccentricities. In many ways he belonged rather to the 19th than the 20th century, yet the heart of his message is deathless and dateless.

In the death of George Herring the world is poorer by a real philanthropist. Among the more notable schemes of social uplift for which he was financially responsible were a soup-kitchen in Campdentown, London; the "Haven of Rest," an institution for gentlefolk brought to poverty by genuine misfortune, and a number of Salvation Army shelters. Only last December he donated \$500,000 to the Army for use in a home colonization scheme for the benefit of the outcasts and out-of-works, who for any reason could not leave England under the emigration schemes of the Army.

A notable volume has recently been published, being the proceedings of the first "Federal Council of the Churches of Christ in America." It is a book of nearly

700 pages, filled with the finest of the wheat—a real clearing-house on the subject of church unity. The very phrase, “Churches of Christ in America,” should decide the question whether a minister of the Disciples can afford to be without it on his study-table. The combined price for book and annual membership in the Federation is \$3.00, to be sent to Alfred R. Kimball, Treasurer, 81 Bible House, New York. This is not an advertisement, but an appeal to conscience!

Nothing has recently happened more out of harmony with the historic plan of the Disciples than the failure to take cognizance of the Federation movement in the late convention at Buffalo. The excuse that these conventions are purely missionary, and not controversial or legislative bodies, is a manifest loophole of debate. To begin with the premiss might be denied, but, even admitting it, what is the idea of Church Federation but one of the greatest missionary visions of our time. If a Disciple cannot understand this, it is because he has misread the past history of his own church. The situation is deplorable and impossible. For nearly a century the Disciples have been proclaiming church-unity as their cardinal plea—sometimes it may be admitted *ad nauseum*, but on the whole with good effect; yet when the first real opportunity offers itself for doing some concrete unifying work, we “refuse to serve on the committee.” Is it because it is a committee and not a Dictatorship? What will the religious world think of our sincerity in the past and for the future?

Is it not open to them to characterize our zeal as Simon pure proselytism? And—would they be wholly wrong?

As an offset to the Convention’s silence on the Federation question comes the report of “the committee on union with the Free Baptists.” All the circumstances of the rapprochement between the Disciples and the Free

Baptists need not be given here, but it is worth while recalling that the initial understanding between the two bodies was so good that several of our ministers were requested by the Board of Evangelism to hold themselves in readiness to conduct evangelistic services in certain of the Free Baptist churches. For reasons, however, which need not be specified, this part of the plan was abandoned, and so far nothing more tangible has been secured than the joint-meeting last November in Brooklyn, at which arrangements were made for a subsequent meeting, which has not yet been held. In face of the fact that a tentative basis of union has been agreed upon between the Free Baptists and the regular Baptists, to be acted upon by the main bodies of each church, it is hardly likely that the Disciples will be a party to any union that may be consummated. But good has been done. We have shown our good will, and at one time might have done much more, but for some of our members who, tho' refusing to spell Disciples with a capital D, always spell It with a capital I.

M. D'Alviella, the famous Belgian authority on Comparative Religion, has recently published in the *Revue de Belgique* a most instructive article on religious conditions in the United States. When on a visit to this country in 1883, he predicted a great religious revival along the lines of a rationalistic theology. He now writes that his prediction has been in part verified and in part falsified. The revival, he thinks, has matured, but it is practical and serviceable rather than intellectual and dogmatic. If by Unitarianism he means the historic New England creed he is probably going beyond the evidence when he says that "the bent of all sects, except those with conservative creeds like the Catholic church, is towards Unitarianism." At the same time it is not to be denied that the bonds of confessional religion are loosening on all sides, and that the sociological values of Christianity

are coming into their inheritance. It is interesting to note that he assigns the leading place to the Methodists for their methods of evangelism and the excellence of their educative system.

We take the following from a protest addressed by the Dortmund church to the Consistory in the recent Cesar heresy case in Germany: "We judge a pastor by his ability to express his Christian convictions with force and humility, to give loving sympathy and counsel as needed to every member of the parish, and to faithfully administer his office as a sacred and weighty responsibility for human souls committed to him by God." Let our own churches read and ponder!

H. D. C. M.

QUESTIONS.

"What shall the preacher among the Disciples do, who believes that Jesus is the Son of God, and lives a blameless, Christian life, but finds that the Bible is not inerrant in every part, or the ultimate source of authority? Should he leave the Disciples or remain among them?"

J. E. W.

He should by all means remain with the Disciples. The man who believes in Jesus and follows Him in his daily life, is a Christian regardless of what he thinks concerning the Bible, or baptism, or the Holy Spirit, or the future destiny of the wicked. If there is a church anywhere among the Disciples that will give him fellowship, and with which he can work harmoniously, he should remain with it, in spite of editorial or newspaper advice to the contrary. Such a person belongs with the Disciples pre-eminently.

But is such a person loyal to the principles of the "fathers"? He most assuredly is; for Alexander Campbell, the greatest of the fathers, wrote in the *Christian Baptist* in 1825: "So long as any man, woman, or child,

declares his confidence in Jesus of Nazareth as God's own Son, that he was delivered for our offenses, and raised again for our justification; or, in other words, that Jesus exhibits a willingness to obey Him in all things according to his knowledge, so long will I receive him as a Christian brother and treat him as such." The supreme purpose of the fathers was to formulate a basis of fellowship that would include all Christians. If it excludes one true Christian it is too narrow—it is then not as broad as the fathers intended. To end sectarian narrowness and bigotry, unbrotherliness and division, they felt themselves called. When the Disciples refuse to receive to the fellowship of their churches a true Christian brother, because he does not agree with them as to the authorship of the Pentateuch, or the doctrine of baptism, or the inspiration of the Scriptures, what are they doing but making the organization of sects a necessity, and writing themselves down as the worst of sects. But the original mission of the Disciples was to find such a basis of fellowship as would make the creation of sects unnecessary. Have we at last become a party to the sin we came to end? Are we saying to the Christian who does not believe in the unity of Isaiah or the immaculate conception, "There is no room for you among the Disciples; you are a Unitarian and should go where you belong"? In that bit of advice we have affirmed the need of sects, encouraged the existence of sects, and have declared our basis of union unequal to the task of alienating the miseries and weaknesses of a divided church. What a spectacle before God and men we present—appearing before the religious world boasting that we have Christ's terms of fellowship, and refusing to receive Christ's servants—saying to one of Christ's men: "There is no room for you among the Disciples; go where you belong." And to put the finishing touches on the solemn drama of bigotry, declaring with severe countenance: "We are the true church of

Christ, and other organizations are not churches of Christ, or branches of the church of Christ."

The position and pretension of the Disciples are being weighed in the balances. If their terms of fellowship do not permit the inclusion of all Christians in their membership, then they have no business to come before the religious world with any such claim. No room among the Disciples for a Christian? And yet they profess a universal basis of Christian fellowship. But some one says: You have the wrong conception and definition of a Christian. If it is a question of loyalty to the principles of the fathers, let the greatest of the fathers define a Christian for us. Alex. Campbell said in 1837: A Christian is one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys Him in all things according to his measure of knowledge of his will." There is nothing here about faith in the verbal inspiration and infallibility of Scripture, or a form of baptism, or a doctrine of the Holy Spirit.

But do the "fathers" own and control the Disciples, or the living spirit of God? Are we of the twentieth century to be ruled by the "dead hand" of theological opinion of the nineteenth century? Have we no new light or new occasions to teach us new duties? We honor the fathers today, not by doing as they did, but by doing as they would do if they were alive today. We honor them not by following them, but by following the principles they followed. We are loyal to them, if we are loyal to their principles. Campbell said in 1825: "I have endeavored to read the Scriptures as though no one had read them before me; and I am on my guard against reading them today, through the medium of my own views yesterday, or a week ago, as I am against being influenced by any foreign name, or authority, or system, whatever." We honor Campbell today if we "read the Scriptures as though no one had read them before"—not

even Campbell himself. We honor him in reading the Scriptures, by forgetting that he read them; and by refusing to read them tomorrow, in the light of today, if we have received new light in the meantime. His principles were "freedom and progress." He is disloyal to the fathers who refuses to read the Bible in the light of his own time, and to form views of New Testament doctrines in the light of the latest and best scholarship, and in harmony with his own best Christian experience. In loyalty to the fathers, he will change his views of faith, repentance, baptism, the conditions of salvation, and the basis of Christian union, if his increasing knowledge and growing appreciation of the mind and spirit of Jesus should compel it.

The Disciples have room for every man who believes in Jesus and is trying to live his life, no matter what he believes concerning other things. Any other view is disloyal to the fathers and fatal to our mission.

E. G.

BOOKS.

In this time of launching evangelistic enterprises on the wholesale basis, the reading of a book like "Primitive Traits in Religious Revivals" helps one keep his balance. In this book Mr. Davenport presents an inductive study of the laws of "sympathetic like-mindedness," as seen in the religious revival, as a form of social action. "The chief character of primitive man—always a child of conjecture and imagination—is," says the author, "nervous instability, with its inevitable accompaniments of remarkable imitativeness, suggestibility, and lack of inhibitive control." With this in mind the reader is given in successive chapters a description of characteristic phenomena of "The Indian Ghost Dance," "The Religion of the American Negro," "The Scotch-Irish Revival of Kentucky in 1800"—whence came the stream of evangelism into the life of the Disciples—"The Kindred Revival in Ireland," "The Awakening in America Originating with Johnathan Edwards," "The Wesley Revival in England," and again in America, the works of Nettleton, Finney and Moody, the closing of whose labors mark the transition to a more quiet evangelism. These movements were accompanied by trances hallucinations, visions, speaking with tongues, impulsive muscular action, etc. At the time they were attributed to either the work of God or of the devil, depending upon the view-point of the observer. But they are not peculiar to Christian preaching, but "may be seen in the frenzy worship of the followers of ancient Bacchus and accompanying the howling evolutions of Mohammedan Dervishes." It is the task of one of Mr. Davenport's chapters to explain the phenomena common to all these movements on the ground of psychic laws, and to find the explanation of those peculiar to certain of the movements in the peculiar conditions of people or preacher. The chapter on "Conversions by Suggestion" is of greatest interest. The author finds in

the method of the evangelist—the fixing of the attention of the “crowd” upon one object, the appeal to joy and fear, the insistence upon quietness, the personality of the preacher, the presence of the crowd—“sympathetically like-minded—the very conditions sought by the hypnotist.” The harm done by this method may be seen in cases of “Chronic Conversion.” We guard with intelligent care against quackery in physiological obstetrics. It would be well if a sterner training and prohibition, hedged about the spiritual obstetrician, whose function it is to guide the far more delicate psychological process of the new birth. The chapter on the “New Evangelism” makes a plea for the abandonment of those methods which make the revival a “crass coercive” instrument for over-riding the will and overwhelming the reason of the individual, and for the establishment of the religious life of the home, which forms the only basis for healthy evangelism. We need “Christian nurture and not revival rupture.”

HARRY FOSTER BURNS.

FAITH IN SOME ONE ELSE'S FAITH.

Stevenson somewhere declares that it is really disheartening how much we depend upon other people. He has in mind the industrial, material aspect of our life. But it would surprise every soul of us could we but take a cross-section of our spiritual experience to discover how absolutely our faith depends upon others. We would learn by such an analysis that the root of our religion is always faith in some one else's faith, perhaps the inspiration of a mother's or a hero's faith, or the general atmosphere of faith in the social life about us. We do not approach the spiritual world through direct individual intuition.

"Pure faith indeed—you know not what to ask.
Naked belief in God * * * sears too much
The sense of conscious creatures to be borne.
It were the seeing Him no flesh shall dare."

God mediates himself to us through the inspiration of other people's faith in Him. And so faith is essentially a social fact.

Just how true this is is seen in the weakening of the moral life of a community through the downfall of trusted leaders. On the other hand, how mighty a bulwark to the faith of his fellows is the character of a faithful man! He saves us all from cynicism and atheism, and this should teach us that faith is not proved but imparted; not taught but caught; not carried by logic but by love.

This contagious property of faith gives us the principle upon which the church rests. We need one another's faith in order to maintain and nourish our own. Faith withers without society. It is by common worship, the frank, simple interchange of experiences in the religious life and co-operative service to others that our grasp on spiritual, invisible realities is made strong.

The study of the Bible is a means of grace, because

it transmits to us the faith of the heroes of old who saw the invisible. We catch Abraham's faith and Paul's and Hosea's, by reading their words and deeds. And to possess ourselves of this faith is the essential value of Bible reading. Not the science in it, nor the history, nor even the theology, but the religion, the faith, in it is the important content of Holy Scripture.

Nor need we hesitate to affirm that faith in Christ is faith in His faith. To believe in Jesus is not to believe something about him, but to have His personal faith for our own. Our faith is created by His faithfulness. He it is who forever keeps the objects of religion vivid and commanding for all the world. Let trusted leaders fail us. Let the cynic say in his haste, "All men are liars!" In his second thought he will see Jesus. And the character of Christ, realizing as it does the loftiest ideal against the greatest odds, is the one fact which forever holds the world back from the perilous abyss of atheism. For He draws all men to Himself and through His crystal person all men see the Father.

C. C. M.

Dec. 1906
Vol. 4 No 4

QUACKERY IN RELIGION.

Religion and medicine have much in common. In the practice of both there are those who prey upon diseased, abnormal conditions, and those who alleviate such conditions. When men are plundered by appeals to their diseases, whether of body or soul, it is quackery. The most notable example of religious quackery in the New Testament was Simon Magus. He amazed the people, "giving out that himself was some great one." After the preaching of Phillip and the visit of Peter and John, in Samaria, had turned attention toward the kingdom of God, Simon, who had joined in the movement, showed that he still held to the old attitude, under the new name, by trying to buy the secret of the source of the apostles' power over the people. Nowhere in the New Testament is the contrast more strongly presented between real and sham religion. Simon may serve, therefore, as an illustration of some of the characteristics of quackery in religion.

Most quacks claim occult power. Their mysterious air and the tone of assurance springing from conceit and attempt to veil ignorance, are passed off as the possession of superior wisdom and unusual power. There are always people who are caught by such a trick. Un-schooled, untrained, unable to think for themselves, they fall an easy victim to the self advertiser. They judge of their medicine by the glowing terms of the circular, by the extravagant, unfounded claims of the maker. Knowing this, the unscrupulous preacher or evangelist has an easy means of conquest. He can claim for Christianity everything good in the world, though he knows, or ought to know, that Christianity, while the greatest single force for good, is but one of the many influences making for righteousness. He can claim for the church the credit of everything creditable in Christiandom and disclaim for it any responsibility for the vice and degradation

that exist in Christian lands, though in doing so he must alternately claim for her, impotence and omnipotence. And above all, he can imitate Simon Magus in this fundamental trait of quackery by "giving out that himself is some great one," though in doing so he denies the Christianity which he professes. It is the mark of an honest workman that he makes his work the main thing.

The second trait of quackery which Simon Magus exhibited was the practice of his profession for money. We can judge him by his judgment of other people. When he asked Peter and John to sell him the power of imparting the Holy Spirit, it probably meant that he himself had been selling his magic for money. Any man who practices any profession, primarily, for money is a charlatan, and a charlatan in religion is the worst of all. It can be questioned whether the man who "joins church" for business or social reasons, has any more part or parcel in the faith he confesses than did Simon Magus. The religious leader, the preacher or teacher has to draw a sharp line between earning a living in his work and selling himself and his work for money. One is honest and necessary and the other means preying upon the people's needs; it is imposing upon their weaknesses, and betraying their highest aspirations. Washington Irving would not be a lawyer to live on men's quarrels, nor a doctor to live on their diseases, nor a preacher to live on their sins.

A third trait of quackery is that it exploits imaginary ills. It magnifies casual sensations into symptoms of grave diseases. It tries to persuade healthy men that they are on the brink of the grave. Its only success is in curing afflictions that are no afflictions, by remedies that are no remedies. The real afflictions of men it has no power to cure. The modern religious quack, whether Christian or pagan, follows in these footsteps. He finds his work in arousing the terrors of his fellows. Overlooking the real sin of the world, its lack of charity and

love, its inhumanity, its harsh and short-sighted selfishness, its failure to care for all its members, he creates sin out of amusements and interests in themselves harmless or even helpful and proceeds to cure it by arbitrary rules. He tries to produce in children, the experiences, the emotions, and the religious ideas of mature men and women. Surely sin and evil, as they are, are realities enough without the creation of fictitious issues.

Dependence upon nostrums is always a mark of quackery. In Simon's case this was shown in the use of rites of magic and formulas of conjuring. The practice of this sort of thing is, however, as easy in the realm of Christianity as in paganism. To "confess faith in Christ," to "be baptized," may be a means of entrance into the kingdom of heaven, or it may be made a quack remedy for an indefinite feeling that something is wrong. Is it not ominous that most of our exhortations are directed to "making the confession" of faith, rather than toward having the faith? Again, do we not stretch even to the point of breaking the truth that there are fundamental principles of God's dealing with man, clear and easy to be understood, when we teach that all men are saved by exactly the same process? What would we think of the doctor who had but one remedy by which to bring men out of different sicknesses into health? Yet the soul of man is more complex and richer in variety, than the human body. When we pledge God's favor, irrespective of character, upon compliance with one or two formal conditions, when we emphasize the ease of the process of redemption and ignore the necessity of transformation of life, do we not make of the "divine medicine" a vulgar nostrum?

The greatest achievements of science are found not in the cure of this or that patient, but in the prevention of illness, in the development of sanitation. To cure a case of typhoid is splendid, but it is better to enforce proper sanitary regulations and to prevent an outbreak

of the epidemic. The normal culture of life, in the soul and in society, this is the supreme work of the Christian. To understand one's self, to have intelligent sympathy with others, to seek God in the normal growth and the normal experiences of life, this is the highest wisdom.

C. B. COLEMAN

THE UNWRITTEN CREED OF THE DISCIPLES.

Freedom from "man-made creeds" has always been a battle cry of the Disciples. This was one of the most powerful appeals of the fathers, and it has been taken up by their successors. There never was a time when this principle and all that it implies needed more emphasis than it does today. It needs to be emphasized and explained in the ranks of those who have been proclaiming it. This principle of freedom from man-made creeds, if actually realized, would transform the religious world. It would bring about a "restoration movement" indeed, for it would restore the freedom which Jesus brought and which the great Apostle Paul proclaimed to the nations.

But even among Disciples this great principle has too often been a dimly seen ideal rather than a fact that has been realized. For many Disciples it has meant freedom from all creeds except the one they believe and follow. To be sure, we have never had a regularly formulated creed, written out and made binding on all who would enter our fellowship. But there is an unwritten creed which, for perhaps the majority of Disciples, is as binding as if it had been adopted by a great council of the church.: It is not necessary that a creed be written out and signed by the bishops before it is regarded as binding. Custom and tradition may be as imperative as a council. The "Rule of Faith" of the ante-Nicene church was perhaps for many decades unwritten, but it was just as binding and was just as useful in weeding out the heretics as when it later became formu-

lated into the Apostle's Creed. Of course the Disciples have never had a formulated creed, but it is evident that there is some unwritten standard according to which orthodoxy is measured, and if some are honest enough to speak out their religious convictions which are not in harmony with the traditions of the church, those who have appointed themselves as guardians of the faith at once raise the cry of heresy and call upon the church to guard against this evil.

In explaining the battle cry—freedom from man-made creeds, the fathers said, "No creed but the Bible. Where it speaks, we speak, and where it is silent we are silent." In practice this has too frequently meant: our interpretation of the Bible shall be our standard and all who would enter our ranks shall be required to subscribe to this. We should know, however, that the Bible is the expression of the religious life of a people of an age long gone by. We are more than eighteen centuries removed from the religious life which is expressed in the New Testament. We should feel that perhaps some of the things practiced and even commanded in the New Testament we would not want to make binding upon our age. Some seeing this difficulty with the statement of the fathers have said in emphasis of the battle cry, no creed but the Christ, "This is the one that needs no revision." But too frequently this has meant a binding upon others their conception of the Christ, which perhaps is not the highest. We have all found that Jesus grows in our thought and that the ideal of one age will not represent Him in another, neither will the Christ of any one man be large enough to make binding upon all men.

Each man has a right to think for himself on these great religious questions, but he does not have the right to make his thoughts binding on others. The Bible has been placed in the hands of all. We no longer look to the priesthood to tell us what we shall believe. The

right to read and interpret for one's self is God-given. We are all priests and can come boldly to the throne of grace. It is not fitting that any should limit our conception of Jesus. "Lovest thou me," says the Master. It remains for each individual to make response and in the liberty of that love follow him and re-live his life.

The glory of the Disciples has been that we have been able to keep our creed unwritten. We have been able to keep it from becoming iron clad. It has thus been able to grow as we have grown. Had it become formulated and stereotyped a few years ago, the Disciples as a body would today be where the anti-element of the church is. Had that been true we would have circumscribed ourselves by our own narrowness and would have doomed ourselves to defeat. But in the providence of God this did not happen. If the unwritten creed of a large number of the Disciples of the present were to become formulated and stereotyped that fact alone would close the door of opportunity before us. The world is moving. Each succeeding generation is looking out from the heights attained by those who have gone before. That being true it is natural that it shall have a larger conception of God and the Bible. The church that does God's work in a progressive age must itself be progressive. Some very conscientious men on account of their love for tradition would narrow our influence and keep us from doing the work for which we came into existence. God was able to use this religious body mightily during the past century, and notwithstanding the backward eddies, the stream has been moving with the progress of the age. There are still those who are doing their best to dam up the stream, but it does not take a prophet to foresee that, regardless of their efforts, it will flow on until it shall unite with the other religious streams, forming the great river of God.

A. W. FORTUNE.

THE SCROLL IS PUBLISHED MONTHLY BY THE CAMPBELL INSTITUTE. SUBSCRIPTIONS, FIFTY CENTS YEARLY, FOR TEN NUMBERS. ADDRESS, THE SCROLL, 5508 KIMBARK AVENUE, CHICAGO.

Readers of the Scroll are requested to send in questions pertaining to any of the problems of religious thought or practice. An honest and candid effort will be made to answer them in the light of the fullest information available.

The members of the Campbell Institute are amused at the insinuation of certain censors to the effect that many have become members of this organization without knowing what it stands for. They appreciate this tribute to their youthful innocence. Through years of close association together they believed they had become well acquainted with each other. They had developed a genuine respect for each other's sincerity and earnestness, intellectually and religiously. It had never been shown them that it was wicked for such kindred spirits among the Disciples to organize themselves for comradeship and service.

Subscriptions to the Scroll increase in number every week, and the letters of endorsement and encouragement, like the one printed in this issue, continue to reassure the Institute that its work is widely appreciated. Among the recent subscribers are M. B. Ainsworth, Cecil J. Armstrong, Charles Bloom, E. C. Boynton, G. H. Brown, Albert Buxton, I. J. Cahill, A. T. Campbell, F. M. Cummings, J. T. Davis, W. D. Endres, W. E. M: Hackleman, J. S. Hughes, Edgar Jones, C. T. Paul, Norman H. Robertson, J. P. Rowlison, Albert Schwartz, W. A. Wherry, Warren Darst, E. O. Sharpe, J. B. Eskridge, E. M. Todd, A. M. Haggard, Graham Frank, and A. B. Jones.

The Monroe Street Church of Disciples in Chicago, where Rev. C. C. Morrison has recently returned to the pastorate adopted the following resolution Dec. 5, 1906: "Resolved, that we the Monroe Street Church of Disciples, feeling as we do the shame of the divided condition of Christ's followers, undertake to illustrate in our practice a method of Christian union by receiving into our fellowship persons of Christian character from other evangelical churches without waiting for such persons to be immersed. This resolution in no wise surrenders or modifies our practice of immersion only in the case of persons who unite by confession of faith."

This plan makes no distinction with reference to membership in the church of those who have been immersed and those who have not. It is one of several experiments being made by churches of Disciples in different parts of the country looking toward a practical solution of the union problem. For years unimmersed believers presenting letters have been received as associate members of the South Broadway church in Denver, Dr. B. B. Tyler, pastor; the Central Church, Denver, Rev. W. B. Craig, pastor; and the Shelbyville Church in Kentucky. In the Hyde Park Church, Chicago, they are received as members of the congregation. The indications are that such experiments are growing in favor and that they are proving the practicability of union between the Disciples and other religious people.

RELIGIOUS OUTLOOK.

The marriage question as seen from the standpoint of the sociologist, is slowly but surely attracting to itself that attention which is the precursor of solution. Not long ago Mr. George Meredith said some unconsidered things about trial marriages, which created a temporary flutter in the dovecotes of conventionality. Later Mr. H. G. Wells in his recent book, "The Future In Amer-

ica," has suggested possible changes in the present monogamic system, and now comes Mrs. Herbert Parsons, whose frank questioning of established social maxims in "The Family" brings the whole question a stage nearer scientific discussion. On the purely scientific side much quiet work is being done by laborers in the field of "eugenics"—the name given by its inaugurator, Mr. Francis Galton, to the exact statistical study of the facts of the marriage relation—and already the law of "preferential mating" has been tentatively formulated. In the field of politics such bodies as the National Divorce Congress, which was in session in Philadelphia, Nov. 19 and 20, and the enlightened conscience of the various churches are destined to play an important part in giving to the results of the study their practical bearing. For the rest there need be no fear but that monogamy will survive all assaults; but nothing is to be lost and everything gained by putting it on a rational basis.

The Crapsey case has come and gone, and the accused is no longer a minister of the Protestant Episcopal church of America. This is precisely as was to have been expected. Dr. Crapsey's "heresy" was of the most thorough going type. This was no Briggs or Toy or Whitsett case, where mere questions of criticism or history were concerned, but the erroneous teaching charged, and presumably proved, went to the very roots of the theistic belief. Doubtless Dr. Crapsey is an able and good man, living in the spirit, though intellectually constrained to abandon the letter, but in the church to which he belonged there is a "letter," and as an honest man, he will not waste tears over the fact that he has now no official "orders" to conflict with his liberty of prophesying.

The "religious" sensation of the past month has been the controversy raging over the health of Mrs.

Eddy, the High Priestess of Christian Science. The gist of the trouble lies in the teaching of the cult about the unreality of death. Even the more than Catholic faith of the average "Science" devotee could hardly be expected to survive the calling in of a cancer specialist, as alleged by the "World," to treat the founder of a religion, one of whose cardinal principles is that there is no disease. The profane will doubtless ask what is to be done when death does claim its own; but credulity exploited by charlatanry dies hard, and a faith so bizarre as that of Christian Science need not be balked by so little a thing as death. Much more is to be hoped for from the promised expose in "McClure's." This is not to deny the acknowledged facts of mental healing, nor to refuse to Mrs. Eddy the credit of giving its proper emphasis to an important therapeutic agency.

A little over a month ago in Chicago the Volunteers of America celebrated their tenth anniversary. The family quarrel in which this schism from the Salvation Army took its origin, may not be wholly forgotten, but it has been amply atoned for by the self-sacrificing labors of Gen. and Mrs. Ballington Booth. Theirs is a record of scientific philanthropy unequalled save by their parent institution, while the "churches" have been theorizing they have been experimenting or discovering.

H. D. C. M

QUESTIONS

"If we are not under the old covenant, but under the new, as the Disciples have always taught, what authority or value, then has the Old Testament for the Christian?"

H. L. P.

The time was in the history of the church when the Old Testament was an infallible authority, in every realm—religion, science, politics, history and morals. It was then held to be inspired and inerrant in every part.

With the progress of scientific discovery in modern times it lost its authority as a book of science. No one, now, goes to the Old Testament to ascertain how and when the earth was formed, or how the heavenly bodies move. The church has everywhere acquiesced in the facetious statement of Bellarmine, that "the Scriptures were not intended to teach us how the heavens go, but how to go to heaven." With the progress of modern democracy the church ceased to regard the laws of Moses as inspired political legislation, fitted to be the model of all political commonwealths to the end of time. With the progress of modern civilization and humanity the Old Testament ceased to be a satisfactory book of moral conduct. Not very many generations ago medieval persecutors were appealing to the extermination of the Canaanites in the conquest of their land by Joshua; to the slaughter of the priests of Baal under the sanction of Elijah who is recorded to have acted at the command of Jehovah; and to the destruction of the Amalekites and their property in justification of the burning of heretics and the confiscation of their goods. Yet in the Old Testament one finds very many high, ethical maxims which would improve any Christian family or community, if put into practice. Those parts that agree with our advanced Christian conceptions of morality, humanity and justice we approve; but all others we reject.

If the Old Testament as a whole has lost scientific, moral, historical, political and religious authority, what is its value? The Old Testament is a revelation of God, progressively made in the unfolding religious consciousness of the Hebrew people. It shows how a comparatively uncivilized and barbarous people interpreted the will of God in their personal and national lives; and how their conceptions of God, His nature and will, were gradually elevated and purified, from age to age, and culminated in a purely ethical religion in the Hebrew prophets. In this process of religious development some

of the noblest products of the human mind were given birth; expressions of the religious life of the people in the form of national histories sacred oratory, moral precepts, devotional poetry and inspired prophecy. This literature has stimulated the moral and religious life of all nations among whom it has gone. It has the value of all true, noble and inspired literature. It is valuable in so far as it contains the truth; it is inspired in so far as it is inspiring. Its supreme value to the Christian lies in the fact that out of the historic and religious process of which this literature was an expression, came Jesus of Nazareth, the world's Savior. It prepared the way for Him; and we understand Him better because we have it.

ERRETT GATES.

A DISCIPLE OF SPENCER.

If anyone is tempted to believe that "the synthetic philosophy has seen its best days," he had better read Dr. Saleeby's "Evolution the Master Key."* Those who have read his "Cycle of Life," and occasional articles in Harper's and elsewhere will understand that Dr. Saleeby comes to his task well equipped on the side both of science and philosophy. The result is one of the most authoritative, and at the same time readable presentations of the modern agnostic creed that has appeared within recent years. Nothing could be finer than the chapters in which "the fairyland" as it has been termed, "of modern science" is made to bring its treasures and breaking through the dogmas of centuries lay them at Spencer's feet. We are made to see the once "eternal" atoms—"the foundation stones of the material universe, which have existed since the creation, unbroken and unworn"—break up into a fairy dance of negative and positive electricities. We are invited to look through the

*Evolution the Master Key, by C. W. Saleeby, M. D. (Edin.) Harper & Bros., London and New York.

twentieth century philosopher's stone, the spintharoscope of Sir Wm. Crookes, and watch the shower of sparks which heralds the transmutation of the fixed elements—radium evolving before our eyes into helium. In the organis field we are introduced to Dr. Bastian's parentless bacteria and Mr. Butler Burke's quasi-organisms appearing *de novo* in sterilized bouillon, and we are left asking whether the scientific dogma of abiogenesis is so certain as it was ten years ago. In the chapter on Heredity and Variation our old notions again receive a shock from Mendel's "gametes," and their tricks of pigmentation, and we begin to see that here the first step has been taken in rescuing the facts of "variation" from the realm of chance. The discussion on the factors of organic evolution is equally illuminating and modern, though one would like to know why the "organic selection" of Profs. Osborn, Morgan and Baldwin should have been omitted from the list. All this is admirable and furnishes a splendid birdseye view of the law of evolution in its application to "dust, dynasties and dogmas alike." Had the author stopped here we would have had no quarrel with him, and might even have forgiven his thoroughly Kantian strictures on metaphysics, that high emprise ordinary folks may leave until such time as, haply, two ontologists understand and agree with each other. But when he would himself venture into the forbidden sea in the frail bark of a merely empirical generalization, we are forced to ask *quid juris*? In other words we welcome his science—the more readily that it has the rare tincture of style—but we must issue join with his philosophy. Not that he is ill-informed on the subject; on the contrary he moves freely among the masters of human thought, and in general has a clear grasp of their several systems, though one might object that Bishop Berkeley was not the foremost representative of idealism and that Kants' "antinomies" do not arise from a conflict between the "pure" and the "practical reason." The trouble lies

in the theory of agnosticism, which as has been shown once and again, is in the last analysis self-stultifying. This is not the place to repeat the proof, but one might call attention to the significant admissions in the last chapter as to God's supra-rationality, and suggest a re-reading of Ward's "Naturalism and Agnosticism," or Balfour's "Foundations of Belief," in connection. For the rest the work is conceived and executed in a broad, catholic spirit that is commended to all controversialists. In deference, however, to the religious belief of the vast majority of mankind, the author of such an admirable book need not have condescended to the thoroughly Haeckelian sneer, about "an anthropoid Deity."

H. D. C. M.

A LETTER TO THE SCROLL.

I received a copy of *The Scroll*, by this morning's post, and read every word with eagerness and interest. This paper is in part supplying a need that I have felt for some time; namely, some magazine or paper among our people that will discuss freely and with intelligence the real issues and problems that are before our brotherhood to settle, at least for the present generation; and that will discuss the great problems before the theological world at the present time. I have only one criticism to offer upon the paper itself: it is too small to give adequate treatment to the questions discussed. However, since it gives value received, many times over, I think I ought not to make this criticism.

I desire to give this word of appreciation to you out of deepest gratitude to whomsoever is responsible for this helpful paper. I hope that in the future there may be more discussions of those questions that lie at the basis of our different conclusions. Much of the theological discussion of the past and the present is absolutely of no avail, because the discussion hinges for the most part

about conclusions that have been reached from entirely different angles of thought. It goes without saying that one party could never convince the other one iota until they get together on common ground. There is underneath many of the outward quibbles a mass of presuppositions. At the basis of these outward questions lies the questions of inspiration, final authority, inerrancy of the Scriptures, spiritual or doctrinal interpretation, what constitutes salvation etc. etc. I am glad to see the Scroll getting down to the underlying the real, issues. Enclosed you will find 50 cents for one year's subscription.

H. O. PRITCHARD.

THE PERIL OF CHARACTER.

The note of alarm sounded in the older preaching has dropped out of the preaching of today. Formerly men could be frightened at the thought of hell or the imminence of death. But in this practical age when secular ends are gained only through competition it is difficult, if not impossible, to make vivid to men's minds the solemn contingencies of the future. To this practical difficulty is added also the fact that modern men somehow feel that there is no transforming potency in death, and as for hell, it is not now generally believed that there is any such place.

Yet the religion that has no element of peril in it is faulty and inadequate. If the thought of hell and death is pale and forced, there should be developed an equally grave, or yet more solemn, motive in the conception of the constant peril of character. Here is the motive which has immediate connection with life, depending for its efficacy upon no speculative interpretation of scripture or the survival of some fragment of superstition. It is not what may happen to our person that we need to fear, but what is happening in our souls.

Psychology is giving us today a set of conceptions

which illuminate the teaching of Jesus on the sensitive delicacy of the spirit in man. Just as long as we conceive the judgment upon our neglect or wrong-doing as postponed to the indefinite future we are missing life's most controlling motive. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." But if we take to heart the fact that judgment is executed with the act as well as after it, and not upon the person but within the character, we cease our impatient cry, "How long, O Lord, how long!" After the removal of the apocalyptic imagery in which Jesus framed his teaching on this theme, we have remaining just this wonderful insight of his on the delicacy of the spiritual nature of man, its liability to ruin through neglect or misuse, and the subtle and unconscious process by which its ruin may be accomplished. Underneath the complacent respectability of many a man there works the canker worm of insincerity or sentimentalism or unconscious duplicity of ideal or sensuality or avarice or ambition. No broad good-nature, no sympathetic responsiveness to suffering and need can suffice to make character safe. From a man possessed of even such noble qualities the Lord may be departing as he did from Samson while he "wist not." And unless preaching have in it this prophetic note of peril it fails to declare the whole counsel of God.

C. C. M.



Jan 1 1907
Vol 4 No 5

PROPHETS FOR THE TIME.

It was the promise of God to Moses that from time to time a prophet should arise, to stand as the interpreter of the divine will to the people. That promise found fulfillment in the line of teachers and preachers who spoke for God to Israel, and most of all in the life and ministry of our Lord. Indeed, by the time Jesus came, the promise had been narrowed into the expectation of one great prophet who should proclaim all the counsel of God.

Yet in the fullest sense, the promise endures as the pledge that in every age the prophet is needed and may be expected, as the advocate of righteousness and the har-binger of the kingdom of God. There is no hint in the Scriptures that prophecy expired in biblical days. Both in the Old Testament and the New it is recognized as a living and perpetual function. "Your sons and your daughters shall prophesy" was an oracle not limited to Pentecost or the apostolic age, for prophecy is preaching, the enforcement of the divine will, the urgent and timely word of men in whom the spirit of God dwells.

There was uniqueness and authority in Hebrew prophecy because it was the first distinct enunciation of righteousness as essential to religion. There was a potency in the preaching of the first prophets of the Christian faith due to their absorbing devotion to the Lord and their passionate self-abandonment to his service. But there is nothing in these facts which limits the exercise of prophecy to pre-Christian or apostolic days, and there are the strongest of arguments against the limitation of such preaching to that age.

There is a false reverence for biblical days which reserves to them all the activities of the Spirit of God, restricting the church of later ages to the less intimate guidance of the Scriptures and tradition. For this view there

is no justification either in Scripture or Christian history. It is an unwarranted and fatal theory which denies to the church of the ages the guidance and impelling power of the Spirit for fear the prophets and apostles may suffer in comparison. It is rather the duty of the church to expect the advent of men who shall be raised up of God to bring to light truth new and old, and to bear witness to the divine will in their generation.

Such men there have been in numbers and value too impressive to permit denial of their ordination to prophetic functions by the imposition of a mightier Hand than that of pope or bishop. The names and ministries of Augustine, Bernard, Francis, Wiclif, Hus, Tauler, Luther, Knox, Baxter, Wesley, Robinson, Bushnell, Beecher, Moody, Brooks, Dale and Spurgeon to omit all naming of the living, worthy of record, are sufficient evidence that prophecy in the biblical sense, has not perished from the earth.

But the list of prophets is not limited to the notable names that demand recital when the function is recalled. In Israel hundreds of obscure and unpraised preachers carried on the work of God. Little could have been done by the great leaders without their aid. It required the obscure labors of a hundred faithful preachers to give background and effectiveness to the work of an Isaiah. Elijah thought himself the only champion of God, but was told by Obadiah that there were at least a hundred other prophets of the Lord, and later learned that there were seven thousand in Israel who had not bowed the knee to Baal. Today the work of the Kingdom depends far less on the conspicuous labors and widely heralded words of the few great preachers than on the faithfulness, courage, open-mindedness, courtesy and loyalty of the host of men who are the true prophets of God for this generation.

In biblical days the prophet was the man who saw the

vision of the divine purpose for the world and to the call, "Whom shall I send, and who will go for us?" responded, "Here am I, Lord, send me." It is not otherwise today. The prophet of the past believed himself dedicated to a most holy task, and was willing to pay the price of complete consecration to it. It cannot be otherwise now. The prophet of Hebrew and apostolic times was a man of his age, touching it at every possible point, understanding its life and thought. Therein lay the effectiveness of his message. No less timely must be the life and message of the modern prophet of God.

Such a man will avail himself of all the aids to education which our age so abundantly furnishes. He will be a university man if he finds it possible, not because he regards such an experience as indispensable, nor because the man who lacks such training is a failure, nor because this discipline initiates him into a select and exclusive fraternity in which he would be glad to have a place. He knows that none of these things is true. But he recognizes that the university has been for many centuries the center from which the greatest reforms and the most urgent impulses toward religious awakening have come. He knows that most of the great leaders and prophets of the church have been university men. He knows that in the university truth is sought with a devotion which has braved all censure of authority in church and state, and has opened the way to the very freedom and power which the church of Christ has attained.

He will be a student of nature, taking note of its processes and laws. He will probably accept the principle of evolution. Not merely because this is the universal verdict of scientific men today, but because it is the best explanation of the phenomena of life, and most in harmony with the development in spiritual life of which the Bible is the record. He will not tie himself up to the views of any one scientist, not even to men so reverent

and evangelical as Alfred Russel Wallace and Sir Oliver Lodge, but the principle which underlies all modern thought he will make his own.

He will accept the modern historical method of Bible study, not merely because it is the accepted platform of the great company of biblical scholars the world over, but because it best accounts for the facts. He will be little likely to assent to the fantastic guesses of extreme radicals like Cheyne and Schmeidel, and he does not pledge himself to adopt all the views of even conservative critics, like Driver, Sayce, Weiss and McGiffert. But he will recognize the new value that modern study has imparted to the Bible, and as one who seeks to serve his generation he will profit thereby.

These are but illustrations of an attitude of adjustment to the present truth which the prophet of God will seek for himself. Similar statements might be made regarding his relation to the new study of the social order, of the human mind, of the doctrines of Holy Scripture, and of the relation between religion and character.

Little of all these themes will enter into his message. He will know that university lore, science, criticism, psychology, sociology and dogmatics have no place in preaching. These disciplines have entered his own life and made him a prepared man. But his message will carry the great sanctions of the Word of God home to the heart of his generation. Men will listen and believe in proportion as he has the authority of truth and the urgency of a heavenly ambassador. Upon the great essentials alone will be placed emphasis. His word will be with power as it is the utterance of his own deep convictions, made emphatic by a life of trust in God and love for men. In such a man will the true prophetic spirit live, and the promise of psalmist and apostle be verified, "He shall make his ministers a flame of fire."

HERBERT L. WILLETT.

A GREAT REVIVAL.

A recent revival at Eureka, Illinois, brought one hundred and nine accessions to the church. The meeting lasted two weeks and a day. The evangelists were on the ground thirteen days and one hundred and two came forward during that short time. The results were certainly among the extraordinary in late revival annals. An analysis of them may be of interest.

Out of the total, seventy-two were by baptism. Three of these were from other communions, leaving a total of sixty-nine by confession. The other thirty-seven were Disciples in good standing, the larger number of them students. The revival that converts the unidentified church member to his duty is a success. He is the church's greatest obstacle and the most difficult factor in the local situation. It is unbrotherly to say the least for the "home" church to encourage his remisness. He is a problem and needs the evangelistic grip.

But the instructive element in this analysis is found in the sixty-nine confessions. The invitation was given at the close of the Bible School session on each of the three Sundays and a total of twenty-six children responded to it. Of the sixty-nine in all, fifty-one were under sixteen years of age. The percentages run thus: 74 per cent were under 16 years of age; 70 per cent under 15; 62 per cent under 14; 57 per cent under 13; 40 per cent under 12; 26 per cent under 11; 7 per cent under 10. One-half of all were children from ten to twelve years inclusive. The evangelist laid great stress on the success of a christian life begun at such a period and put on the church the responsibility that she should crave—that of nurturing her children into a strong religious life. Horace Bushnell said "a child is born a christian and should never know itself to be anything else."

*Of the remaining numbers, ten per cent were of ages

ranging from sixteen to twenty years and sixteen per cent were adults of over twenty years. In three cases both parents came with their children, but the children led.

This illustrates the fact that the Bible School is the greatest of all evangelistic agencies. With three exceptions every person baptized was either in the Bible School or their children were attending it, thus giving them a vital and continual interest. Eighty per cent came directly from the school into the church.

Would it not be a conservative estimate to say that three-fourths of all the accessions in revival meetings come directly from the Bible School or have been aligned with the church as against the world by their former training therein? (Indeed the word "revival" is a misnomer. Is not the English term "mission" better?)

On the other hand, perhaps as large a percentage come into the church during special evangelistic efforts. This illustrates the co-ordinate fact while the Bible School is the greatest evangelistic agency it is not sufficient unto the whole task of evangelism. The school is the cultivating agency without which there would be small harvest while the special Gospel meetings are the harvesters without which much of the garner would be lost. In this case the number of adult converts would doubtless have been considerably increased could the meetings have continued another fortnight. The larger number of the children, but not all, would have been brought into the church in the course of the regular work. The larger number of the adults would never have been won but for the meeting and every resource had been exhausted in efforts to bring the unidentified members into line.

Our conclusion is that the "revival" was not only a success, but an imperative necessity. It does not follow that it is needed every year and it certainly does follow that every fortnight's work of the church is just as valuable as was this one.

The evangelist, Mr. W. T. Brooks, is a strong, clean, humble-spirited christian man. He is quite orthodox in his opinions, but these did not form the platform for our mutual effort. He is a good yoke fellow. His sermons were scriptural, related to the subject involved only, and were persuasive. Moody found George Adam Smith a mighty helper in his work and made him a lecturer at Northfield. Henry Drummond was his most valued evangelistic co-laborer. Both these men were advocates of modern Biblical criticism, while Moody was intensely literalistic. He could not understand their opinions nor ever comprehend why they desired to cultivate them. On the other hand, they could not understand how a man of Moody's greatness could hold to his narrow views. Yet they were yoke fellows in the cause of winning men to Christ. They were one in faith and one in enthusiasm for humanity. The basis of fellowship was this common love of men. They judged one another by "zeal of God" and never by opinions concerning the book of Jonah. Matters of opinion will divide workmen in the Kingdom of God only when one or both determines that opinions must be made a basis of fellowship in the task and such men are Pharisees.

ALVA W. TAYLOR.

O Searcher of hearts, thou knowest us better than we know ourselves, and seest the sins which our sinfulness hides from us. Yet even our own conscience beareth witness against us, that we often slumber on our appointed watch; that we walk not always lovingly with each other, and humbly with thee; and we withhold that entire sacrifice of ourselves to thy perfect will, without which we are not crucified with Christ, or sharers in His redemption. Oh, look upon our contrition, and lift up our weakness, and let the dayspring yet arise within our hearts, and bring us healing, strength, and joy—Amen.

JAMES MARTINEAU.

THE SCROLL IS PUBLISHED MONTHLY BY THE CAMPBELL INSTITUTE. SUBSCRIPTIONS, FIFTY CENTS YEARLY, FOR TEN NUMBERS. ADDRESS, THE SCROLL, 5508 KIMBARK AVENUE, CHICAGO.

Alarmists sometimes say that churches among the Disciples are being wrecked by the preaching of heretical ministers. These same alarmists insist, however, that there is but "a small coterie" of such ministers and that their influence is often counteracted by the efforts of elders to save the churches. At the worst, therefore, this blight does not seem to extend far. But why do not these watchmen upon the towers of Zion cry out concerning some of the real dangers that are actual and widespread? The Illinois Christian News of last month, for example, describes a situation over which every prophet in the land might well weep and howl. It says, "There are probably three hundred or four hundred churches (in Illinois) that are entirely without preaching. A good many of these failing congregations are able to sustain preaching, many for full time, but the god of this world controls and those who should be leaders are perfectly content to see their church die. . . . With many of these churches there is the wrong idea of preachers and preaching. They want a man who is a wonder—one who will keep up a sort of rattling crash of sensationalism, storm and furore in the community. . . . They want and demand a roar of excitement, with many additions, not realizing that the life of the church makes growth in additions for the present, an impossibility." Now these churches are all outside of Chicago, for no Chicago church is pastorless. Illinois is a fairly representative state with reference to the work of the Disciples, and if half the churches in this state are in this deplorable condition, then it is reasonable to suppose, and the statistics show it to be a fact, that a fearfully large proportion of all the churches in the entire brotherhood are blighted and decadent!

Yet these churches have been planted by orthodox ministers, cared for by ruling elders who are "sound," and are occasionally galvanized into the semblance of life by evangelists in good standing. These churches probably have never had a glimpse of a "higher critic," and all they know of this pernicious cult is what they have read in the department of "Biblical (?) criticism" in their favorite paper. Here is indeed an appalling condition, and there are others, which demand not petty bickerings but the most serious consideration of large-minded men and the heroic endeavor of noble, Christ-like service.

A CORRECTION.

In view of certain statements recently published in the Christian Standard to the effect that some members have withdrawn from the Campbell Institute on the ground that it grossly misrepresents them, I wish to state that no one has withdrawn offering such a reason. One member asked to have his name dropped from the roll **this year**, but gave a different reason than the one above mentioned, and at the same time paid his subscription to the Scroll four years in advance. No one else has in any way intimated that he even contemplated withdrawal.

In connection with this, I should like to state that the minister involved in "An effort to save a church" is not a member of the Campbell Institute as is stated by the editor of the Standard.

Among some quotations in the Standard of Dec. 29th, said to be "from the constitution and by-laws and from editorials of the Scroll," there is one which reads as follows: "It [the Institute—Ed.] has contributed sanity and knowledge to the public opinion of the whole body upon many important questions." The statement in its original setting refers directly to the Congress and not to the Campbell Institute.

The quotations referring to baptism are not from editorials in the Scroll, but from an answer to a certain question. The editor does not write the answers to questions. They have all been written by the same individual and his name or initials usually appear.

Speaking about "pretensions" and the "assumption of superior authority," how is this for a sample: "Our chief advantage is that of a watchman on the tower." This is from the editorial in the Standard of Dec. 29th. It might be well for the "watchman" to look a little more carefully next time before he raises the cry of alarm or his cry may prove a repetition of the old story of the boy and the wolf. The "educated elder and faithful disciple" will cease to be alarmed by the watchman's frantic appeal.

P. J. RICE, Secretary.

THE RELIGIOUS OUTLOOK.

John Wesley used to test sermons by the questions, "Did you convert anyone? Did you make anyone mad?" Judged by the latter test, the first number of the Scroll seems to have preached a very effective sermon. The controversy over one sentence in particular is enlightening. It would appear that we have all been wrong in repudiating the name "Campbellite." Instead of being a term of reproach it is henceforth to be a tag of honor and orthodoxy.

A very common distinction is that between constructive and destructive criticism. Usually the former is taken to signify the criticism that supports tradition, and the latter, that which destroys it. But the real difference is not of name, nor method, nor even of results, but of spirit and intention. It has to be measured by an inner, not an outer standard. Thus the criticism of a Strauss or a Voltaire is rightly called "destructive" and opposed by the church, because it is something born outside of

the spirit of Christianity? But the criticism of a Harnack or a Sabatier or a Foster is "constructive," because it comes from within, as the spontaneous effort of a living organism to adapt itself to new conditions. It is not less honest and trenchant than the other; on the contrary, it is just the lack of a full sincerity that keeps destructive criticism out of the line of true development. The method of both is identical, even their results are often superficially undistinguished; but the one represents the dissolution of Christianity, the other its very life process.

When Strauss asked and answered his famous question, "Are we still Christians?" the rift in the lute was not the critical attitude toward the early sources, but the ill-concealed will to legislate Christianity out of existence. It was an attack from without against which the religion of Jesus had to defend itself. But the case is different with the apologetic literature of the present day. The method indeed is the same: the critical acumen is not less: the scientific apparatus is just as complete; but the voice is the voice of faith: "I will not let thee go except thou bless me." It is in the truest sense the self-criticism of a living thing, and if it bring wrestlings and tears, are these not the "growing pains" of the truth?

One of the most real problems for the minister, who shares the modern world-view, is how to adjust his preaching at once to the imperative of truth and to the spiritual concerns of his people. How far is he bound to preach what he believes? How far is he justified in using the old familiar phrases, which he himself has outgrown, but which are the truth itself for nine-tenths of his congregation? And again, if he decide that it is his duty to declare the whole truth as he sees it (e. g., in regard to the historical interpretation of the Scriptures) how can he do this to a mixed audience of all grades of intelligence and education, without creating confusion worse confounded? These questions are not altogether easy to

answer. On the one hand we find a great preacher like Washington Gladden declaring that it is not only the privilege but the duty of every minister to share with his people all the assured results of biblical scholarship, while, on the other, so high a moral authority as Prof. Paulsen of Berlin maintains that in the interests of piety silence is usually to be preferred. It is not to be expected, therefore, that any rigid rule can be laid down; but there are certain general considerations that seem worth attending to in the interest of a rational solution.

One thing seems clear. Truth must be trusted rather than expediency. Perhaps after all the problem is merely the creation of a timidity which is due to lack of faith. The preacher's business is to preach Christ, and he cannot do so without trusting the Spirit of Christ which is the Spirit of truth, within him. This was Paul's method. "Having therefore such a hope"—i. e., in the ministration of the Spirit—we use great boldness of speech. He was not afraid of being called negative, destructive, for he knew that truth is always constructive. Nor is it clear in spite of our timidities that the preaching of "the truth in love" has ever permanently injured the religious life of any. Certainly it commands the respect of "the man in the street" far more than any politic balancings and phrases with double meanings. Of all religions, Christianity can least afford to develop an esoteric doctrine.

There are only two qualifications to the above. First, tact is of course taken for granted. The true minister will never forget that he has to feed the lambs as well as the sheep. In the second place, the whole spirit of his preaching ought to make for edification. This puts a qualitative limit on his use of critical material. He ought to draw only upon such as in his best judgment will deepen the religious life of the people or prepare the soil for such a deepening. He can neither live himself nor

expect others to live "in the exhausted air-bell of the critic." His business is not the exhaustion, but the purification of the spiritual atmosphere. To that end he must with heart-searchings select his material. But on the other hand, whatever is organically connected in his experience with the life of Christ in his soul,—be it higher criticism, or new theology or evolution—is part of his gospel. This he must preach, leaving results to that Spirit whose truth it is.

There is no more significant sign of the times than the renewed interest that is being taken in the question of a future life. This is not so much a dogmatic as a scientific interest. Neither the teaching of the church nor the apriori negatives of a naturalistic science are felt to be conclusive, and from quarters startling in their variety there comes the demand for positive knowledge. A decade or two ago, except on the part of the theologians and the poets, there seemed to be a conspiracy of silence towards the question of personal immortality; even the church began to lay the emphasis more and more on "the life that now is," but within the last few years the literature of the subject has been steadily growing. In this country the most notable contributions have been through the "Ingersoll Lectures on Immortality," to which such acknowledged authorities as William James, President Benjamin Ide Wheeler, Josiah Royce, John Fiske, William Osler and others have contributed. In his "Life Beyond Death" (1899) Dr. Minot J. Savage reviews the present status of the dogma and makes a notable contribution to the affirmative argument from the side of physical and spiritistic phenomena. The results of the Psychical Research Society, as exemplified e. g. in Frederick Myers' great book, must also be counted in the same direction. From another point of view Koulson Kernahan in "The Face Beyond the Door," and

companion volumes is enriching the theme with the fruits of a deeply poetic and religious nature. In the present year Louis Elbe comes with a well-meant, though hardly scientific review of the subject in "the light of ancient wisdom and modern science," and Frances H. Turner in "Beside the New-made Grave," storms the strongholds of matter and energy and returns triumphant with the life beyond death builded on "Thompson and Tait!" This is of course by no means a bibliography, but merely the indication of a hopeful tendency.

H. D. C. M.

QUESTIONS.

"What is the cause of the Disciples' growth in numbers? Have their doctrine and practice of baptism had anything to do with it?"

R. L. T.

The exceptional growth of the Disciples has been due to various causes, chief of which are the following:

1. Their evangelism.

The ministry of the Disciples has been from the first an evangelistic ministry. They have been inveterate recruiters. Every church has been an enlistment agency. All their preaching has closed with an invitation to unbelievers and sinners to repent. Their sermons have been framed with a view to producing conviction and securing conversion. The underlying doctrine of their evangelism has been "free agency, and the sinner's immediate duty to repent." Evangelism has been the rule with them while it has been the exception with other religious bodies. When a church has gone for a period without any conversions, something was deemed wrong with it. Their ministers have been trained to expect conversions, to produce conversions, and to look upon their ministry as a failure if it did not result in conversions. The churches

have cultivated the same ideals. A minister must have "frequent additions" to be regarded as successful; only such ministers are called for by the leading churches. The colleges have been called upon to turn out such ministers. If the ministry of certain college graduates does not result in "large ingatherings," the college falls under suspicion, and pressure is brought to bear to change the organization. It might be said that ministers, churches, missionary societies, colleges, and newspapers, are all under an evangelistic pressure, whose standards of efficiency and excellence, and whose justification for existence are numbers. If such an evangelistic machine did not turn out numbers, it would be difficult to build up one that would. It simply does what it has been organized to do.

2. Their Rationalism.

They have preached a gospel of salvation which the most simple-minded could understand. It was a salvation which was not merely a personal transaction between the soul and God; it terminated in a social transaction, public and external—a baptism into Christ, which was also into fellowship with the church. The process of conversion which issued in salvation was, faith, repentance (so far spiritual and private), confession, and baptism (formal and social). Such a plan did not let the convert get away. His conversion was not complete until some one laid hands on him in the administration of baptism. Furthermore, it was a baptism which no one else but the Disciples administered—a baptism for the remission of sins. Hence their evangelism has always been turned to their own account—their own increase in numbers.

3. Their Proselytism.

A small percentage of increase has been due to their conflict with other religious bodies. They have exhibited a more nearly apostolic practice and organization in

contrast with the faith and practice of other bodies. This has been very effective in winning the support and fellowship of those who conscientiously regarded apostolic practice as religiously binding.

4. Their Legalism.

This has consisted principally in their looking upon conversion as consummated by a legal act—baptism; and in looking upon the church as constituted by a legal organization—the observance of the ordinances. They have defined the true church as the community of believers Scripturally—formally and externally—organized. Other churches not being scripturally organized are not true churches, and membership in them is regarded as fellowship with and approval of error. Hence, converts to their churches have been taught that they could be certainly right only in the membership of their churches. This has exercised a notable control over their members. It has attached them to the Disciples, and made them hesitant about going to other bodies, even in places where there has not been a church of the Disciples. They have enjoyed an assurance of being right and safe, which they could not have enjoyed any where else. Their legalism has given them a consciousness of certainty, a comfort and satisfaction, which have resulted in a closer fellowship than is to be found in any other body except the Roman Catholic. In other words, they have not only been experts in making converts, but in keeping them also. Their legalism has served as a method of control.

Other causes have also contributed to the increase of the Disciples in numbers, but these are the principal ones. Some, no doubt, have been attracted by their plea for union, others by the simplicity of their worship, or the democratic form of their government.

E. G.

July 1907
Vol 4 No 6

PROFESSOR ORR AND HIGHER CRITICISM.

Much "wholesome doctrine and very full of comfort" is contained in the recent volume, "Problem of the Old Testament," by Prof. James Orr. It is especially delightful to note the attitude which the author assumes toward those with whom his studies compel him to join issue. He actually expresses personal regard for these critics whose conclusions seem to him "utterly subversive of the Christian faith, and of such belief in, and use of the Bible as alone can meet the needs of the living church." One marvels how any right-thinking, right-feeling christian man can possibly harbor such toleration in his heart. But certainly we can not charge Prof. Orr with indifference, or with 'desire for peace at any price.' No where is there a doughtier fighter. Always on deck, cutlass in hand, and alert, is he, to repel boarders who with piratical intent would cross the rails and seek to scuttle the Ship of Zion.

We may understand Prof. Orr's spirit of toleration when we come to see his general positions. He states that he is "not of the opinion that much good is accomplished by the violent and indiscriminating assaults on the critics sometimes indulged in by very excellent men." 'What's the use,' and consequently the author proceeds in the might of generous gentleness to discriminate.

First of all he discriminates between the science of criticism, and the conclusions of a certain school of criticism—accepting the one and respectfully rejecting the other. His contention is with the Graf-Wellhausen hypothesis which he thinks to 'rest on erroneous fundamental principles' and to be 'eaten through with subjectivity,' so that 'if carried to its logical issues—to which, happily, very many do not carry it—it will prove subversive of the Christian faith.' This sentence suggests the further discrimination which Prof. Orr makes—one within the Graf-

Wellhausen school, namely, those who carry the hypothesis out to its logical issues, and those who do not. One naturally questions just how this cleavage within the school might arise. Is it because some are less energetic, less able, or less willing than others to go the limit? Such might well be the case and perhaps is so sometimes. But Prof Orr does not leave us in doubt of the explanation. It is not as I have suggested above, for among those who do not carry the critical hypothesis to its logical issues, the author mentions such names as Delitzsch, König, Kittel, Oettli, Driver and A. B. Davidson—men whom no one could charge with lack of energy, capacity or devotion to the truth at any cost. These, Prof. Orr regards as believing scholars and defenders of revealed religion'; and says that no one understanding their works would dream of classifying them otherwise.

But, and here the author touches the critical point, the real representatives of the school were not believers. They—Vatke, Graf, Wellhausen, Kuenen—approached the criticism of the O. T. with pre-suppositions merely rationalistic and naturalistic. Their methods were devised according to the necessities of the conclusions they wished to reach and to render plausible. Therefore, they are the ones who have correctly used those methods, and carried the hypothesis to its logical issues. Believing scholars, who use these methods and adopt this hypothesis, are restrained from drawing the ultimate and necessary conclusions only by the fact that they do not start with naturalistic presuppositions. They are immune by reason of their believing standpoint. Nevertheless, the hand is gradually dyed to what it works in, and ultimately the method and hypothesis must either be rejected or faith must perish. "Is there not," says Prof. Orr, "on the face of the theory evolved under the conditions we have described (i. e., in rationalistic workshops and for rationalistic ends) a supreme improbability that it should

be in that form a theory adequate to Christian faith? Is it such a theory as Christian faith would ever have evolved from its own presuppositions?" These are hard questions and Prof. Orr fully appreciates their difficulty. In his manful effort to answer them he seems to the present writer not quite so logical as the winner of the Bross Prize should be.

In one place (p. 18) he registers his doubt as to the possibility of this theory ever being adequate to the needs of christian faith, but in another place (p. 10) he makes a most significant and wonderful admission. In enumerating the gains that have accrued to faith from criticism he writes: "It is not too much to say that one direct result of the application of the strictest historical and critical methods to the Old Testament has been to bring out as never before the absolutely unique and marvellous character of the religion of Israel. With the best will in the world to explain the religious development of Israel out of natural factors, the efforts of the critics have resulted, in the view of many of themselves, in a magnificent demonstration of the immense, and, on natural principles, inexplicable difference between the religion of this obscure people and every other. Some may regard this as a small result; to us it presents itself as something for which to be devoutly grateful." Now does Prof. Orr expect us to believe that christian faith can not possibly assimilate a theory, and principles which, upon his own admission, directly contribute to such results as the "bringing out as never before the absolutely unique and marvellous character of the religion of Israel"—as 'a magnificent demonstration of the immense, and, on natural principles, inexplicable difference between Israel's religion and every other.' It would seem to a plain man that a critical procedure that could and did accomplish such a result as this, might be forgiven its failure to do some other things, as for example, to establish the historicity of Es-

ther or the early date of Daniel. Now if the result mentioned came in opposition to the wishes of the critics, as Prof. Orr admits, it surely shows itself as due to the virtues of the principles and methods of criticism, and to the honesty and skill of the critics in using these. Does not this clearly show that rationalistic prepossessions have not dominated criticism so much as criticism has dominated and overcome rationalistic presuppositions? If this keeps up, rationalism may be expected ultimately to kill itself off by an overdose of criticism. Would not Prof. Orr be doubly devoutly grateful for this? I would.

In view of such assurances as come from so excellent a source, one should find it difficult to be alarmed for the future of the faith. Scholarship will correct its own aberrations, and ultimately will do nothing against the truth, but rather much for the truth.

Christian scholarship should not disdain the help that may come even from those who are without the pale of evangelical religion. The possession of Christian faith does not guarantee impeccable observation of phenomena, or faultless processes of reasoning. Neither, does its absence absolutely disqualify a scholar for critical investigation of the history of religion. Says Robertson Smith—"For though no one can thoroughly understand the Bible without spiritual sympathy, our spiritual sympathies are often bound up with theological prejudices which have no real basis in Scripture; and it is a wholesome exercise to see how the Bible history presents itself to men who approach the Bible from an altogether different point of view. It is easier to correct the errors of a rationalism with which we have no sympathy, than to lay aside prejudices deeply interwoven with our most cherished and truest convictions."

Though in several points Prof. Orr may be strongly controverted, the book is an admirable production and will do a thousand times more good for the conservative

cause than all the impotent raging of blind beligerents too enthusiastic to verify their facts. Should there not be patience and consideration upon both sides, when upon the one hand so many scholars of unquestioned piety maintain a theory; while upon the other so much can be said against it by men like Prof. Orr and James Robertson. "If any man love not the Lord Jesus let him be anathema-maranatha"—not otherwise.

CHARLES M. SHARPE.

THE MINISTER'S SPIRITUAL LIFE AND HOW TO CULTIVATE IT.

"As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." The problem of spiritual growth has filled the minds of saints and seers of all ages. Every book of the Bible is a contribution to its solution. Paul simply becomes spokesman for humanity when he says "indeed we that are in this tabernacle do groan, being burdened; not for that we would be clothed, but that we would be clothed upon, that what is mortal may be swallowed up in life."

But especially does this craving for a closer walk with God come to the faithful minister. It comes to him as he sits in his study preparing the message for the Lord's Day; it comes to him when he faces his congregation of worn and weary men and women whose souls hunger for the bread of God; it comes when he stands by the sick bed, and looks down into eyes that appeal for some word or prayer filled with hope and consolation that others can not give; it comes when the upturned faces of the children call aloud for those truths which their souls can but feel are held in trust by him for them.

O, thou whose exterior semblance doeth belie
Thy soul's immensity;
Thou best philosopher, who yet doth keep
Thy heritage, thou eye among the blind,
That deaf and silent readest the eternal deep,
Haunted forever by the eternal Mind —
Mighty prophet! Seer blest!
On whom those truths do rest
Which we are toiling all our years to find.

As ministers of the Gospel we should be abreast with the times. From no public servant is so much required. But after all, I believe those whom we serve will forgive us if we are not authority on all political issues, or fully informed on the latest developments in the scientific world, or able to review the latest books of fiction, providing they feel that we know God, and that through our communion with Him we have for them in abundance that wisdom which cometh down from above.

True, not all of us can be a Books or a Beecher or a Spurgeon. God has made us ourselves, and not someone else. It is ours to take the personality that God has given us, and make it radiant with a holy influence. But what exercises will most assist us in the realization of this worthy ambition?

First. As the electric spark leaps from one transmitter to another, so the Holy Spirit is communicated from one personality to another. We can live with those who have lived nearest to God. Herein for us is the value of the Bible. "That which we have seen and heard declare we unto you also, that ye may have fellowship with us; yea, and our fellowship is with God the Father, and with his Son Jesus Christ," says John the beloved. The final test for me of the authority of any book in the Bible is its

effect on the humal soul. If it finds me, if it rebukes my sin, if it cheers my dark hours, if its sunshine drives away the clouds of my life, I know that it comes from God. Too often we have allowed our interest in the merely scientific to entirely overshadow our thirst for the vital knowledge of God. Study to show thyself approved unto God, is the advice of one who we all admire. As material for personal religious development for the minister, what can be richer than the Psalms and the great Prophets? The former reflect almost every possible experience of th human soul in its age long search for God. The latter are the records of the life and work of the great preachers of Israel in their endeavor to lead their people into a more abiding consciousness of the presence of Jehovah. Hence their experience can but appeal in a special manner to the modern preacher.

Second. But we can not know God perfectly except as we see Him face to face,—hence the absolute necessity for personal prayer and meditation. We must practice the actual presence of God. We must work out in our own experience the Gospel which we preach to others as the power of God unto salvation. If a man contend in the games, he is not crowned except he contend lawfully. The husbandman that laboreth must be the first to partake of the fruits. The Father in Heaven with whsoe presence we would fill the sanctuary, we must ourselves find in the secret of our own chamber. It is not hard for most of us to find an issue over which to wage a constant battle with ourselves. All good old ministers can say with Paul—I have fought a good fight. But in the very battle with the world, the flesh and the tempter, we become mighty to the tearing down of strongholds.

Third. Much has been said in these pages of late about

sincerity in preaching. Personally, I dare not preach what I do not believe. For no offense will God remove my candlestick more quickly. He that said I AM THE TRUTH, will not dwell in the heart that is habitually insincere. The issues of life are too important for us to toy with the voice of reason, and with the promptings of the Holy Spirit. Every preacher, like John the Baptist, is a voice crying in the wilderness. The power of his preaching is due almost wholly to the individuality of his message.

Fourth. A preacher's life and message is like a physician's skill and his medicine,—it must be tested by constant contact with the actual conditions of life. The saving qualities of my creed and yours, of my life and yours are attested by their ability to save. If the salt hath lost its savor, wherewith shall it be salted. It is easy to talk to men about politics and personal affairs. But when we go to them as ambassadors of the Lord and bring to them the message of our King is our strength tested. And yet this is the thing that we are seeking to fit ourselves to do. It is not that we may know God to the exclusion of all other men,—this is not the aim of the spiritual life; but rather that through the illumination vouchsafed to us by constant contact with the Infinite we may be able to make all men see the manifold wisdom and love of God. It's the wind that makes the oak strong; it's labor that hardens the muscles of the workman; the child learns to walk by walking. And we are used of God to that extent to which we yield ourselves to His will. Unto him that hath shall be given, and he shall have more abundantly.

W. D. VAN VOORHIS.

THE SCROLL IS PUBLISHED MONTHLY BY THE CAMPBELL INSTITUTE. SUBSCRIPTIONS, FIFTY CENTS YEARLY, FOR TEN NUMBERS. ADDRESS, THE SCROLL, 5508 KIMBARK AVENUE, CHICAGO.

Every member of the Campbell Institute is a supporter of world-wide missions. They believe the religion of Jesus Christ cures the moral ills of men and of society just in the degree to which it is made a controlling power. They are glad to aid in sending heralds of Christ to all sorts and conditons of men in the conviction that it will help to regenerate the bad and to make the good better. They realize too that the strength of the desire to send the Good News to others is a direct measure of the degree to which the church itself has attained the spirit of Christ and shares his wide-reaching love and sympathy. Nothing lifts churches and individuals out of their religious provincialism and their worldly sordidness like enlistment in the large, heroic, unselfish projects of missions. Nothing unifies a church within itself or brings it into so clear a sense of interdenominational fellowship as intelligent and whole-hearted devotion to Christian missions in all corners of the earth.

We Disciples of Christ are fortunate in having taken religious faith in a practical rather than in a theological way. Personal trust in Christ, a willingness to do his will, the earnest desire to lead his kind of life is accepted as satisfactory faith for admittance to our fellowship. It is recognized as impossible to require uniformity in faith. The child of ten cannot mean the same intellectually as the man of forty. The plain man cannot be required to have the same background and content for his confession as one familiar with theological systems. Faith is in the last analysis a matter of individual responsibility. Each one believes as he can and as he will, in the light of his training and experience. Each one is also allowed great freedom in working out his faith in prac-

tical ways. There is no absolute insistence upon contributing money or regularly attending church services or serving as an officer of the church or of its societies. One is, of course, urged to do these things, more or less, and to live a life consistent with the accepted Christian standards of his community, but even here there is wide latitude, for example, as concerns business and professional ethics. In the same way we have great diversity in the matter of repentance. It is well understood that it is impossible to require of all men the same interpretation of this essential. For some it means restitution in addition to sorrow for sin. For others it means straight dealing in the future. For some, it is a profound emotional experience in which, with tears and terror, the soul casts off its dead self. For others, it is a gradual, delightful turning to the newly discovered light. If now in these most vital things of the religious life, we Disciples are granted, and grant to others, the greatest freedom, with what justice is it required of us, or can we require of others, uniformity in any other thing? If it is not possible to gain uniformity in the things which are by common consent most important, does it not follow that it may be doubted whether anything in which absolute uniformity can be attained, is important? It is conceivable, for instance, that church members be required to adopt the same dress or speech or diet. In some communions this has been done. But it is equally clear that these things are not essential to the spiritual and ethical religion of Jesus. By their very nature the things capable of rigid sameness are mechanical, external, superficial and unspiritual. Therefore the true religion of Jesus has none of them as absolutely necessary conditions of entrance into his service and companionship.

THE RELIGIOUS OUTLOOK.

Church service reform is one of the great needs of the Disciples. As things are in the average service, we miss some of the greatest values of the weekly assembly. Most noticeable is the neglect of the element of worship. This should be the chief end of all church services, but instead we too often make it subservient to other things, for example, to sermonizing, or cheap sociability. The sermon tends to be made the leading feature, while the parts of prayer, praise and symbol are crowded into the background; or where this is not the case (as with the song-service sometimes) this is so over-displayed as hardly to rise above the level of a drawing-card. In neither case are the ends of worship served. To listen to a sermon, however eloquent, to which certain songs and prayers lead up and from which certain others lead down is not to worship. Worship is communion; public worship is double communion—with God and our fellow-believers. Prayer and praise are its natural, inevitable language, and anything that slurs or vulgarizes them is either a gross neglect or an impertinence. Let it be repeated: As believers we go to church not primarily to be passive vessels of instruction and certainly not at all to have our ears tickled or our emotions pleasantly excited, but to unite with the rest of "the body of Christ" in an act of worship. If this be missed, all is missed, and our estimate of the service will oscillate between that of a pleasant entertainment and that of a distasteful duty, according as it is "attractive or not."

This word "attractive" has acquired a sort of prescriptive right to be the adjective appropriate to the ideal service. But as commonly used it stands for a false ideal.

The weekly service does not exist to fill the pews with pleased spectators (even though the end in the background be the laudable one of their possible conversion through a chance word from the pulpit); and any attempt so to advertize the gospel will in the long-run defeat itself. Church-services are best advertized by faithfully fulfilling their own end of worship. They become most "attractive" by being instruments of that Great-Attraction that draws all the world unto Himself. This is not to say that they should not be aesthetically satisfying. On the contrary, to be truly worshipful they must be so. The springs of man's religious nature are closely associated with his sense of the beautiful in form, sound or color. Art is itself a religion because wholly a devotion; and the feelings of awe, reverence, aspiration and the like, which are the raw material of the religious life are begotten by, and in their turn beget the beauty of form, symbol, song and sacrament. Without such aesthetic outlets and aids the spiritual life of man starves and dwindles. The Protestant world has indeed much to answer for in its worship of ugliness. Churches either like barns or drawing-rooms, services too bald or too ornate, untuneful songs and undevotional prayers—these may indeed, by driving the worshippers back upon the sermon, make them "mighty in the Scriptures," but they also create an atmosphere in which devotion and the spirit of prayer find it hard to live.

Good church music is not a luxury, but a necessity. The harmony of sound is one of the most spontaneous of all the expressions of man's religious being. It fulfils a double function. It is at once the cause and the effect of deep religious feeling. But to secure this end it must be

artistically sound. There can be no justification for singing "The Glory Song" or other abominations, so long as our hymn-books contain "Lead Kindly Light," "Rock of Ages," and a hundred other masterpieces. In this matter the Disciples are worse off than many other denominations, in that their hymnology has been made a prey of the commercial instinct.

H. D. C. M.

The following quotation from a recent address of President Hyde of Bowdoin College, upon "The New Premises and the Old Conclusions," is worthy of wide circulation: "Let us just contrast the changed premises. Our pictures must be brief and roughly drawn. A hundred years ago God was a judge; the Bible a statute book; earth a court room; man a prisoner at the bar; Christ our advocate; the cross of Christ the price of our release; death the end of the trial; and eternity the duration of the sentence. These premises were sharply visualized. Eternity was pictured thus. Imagine a ball of granite as large as the earth. A fly walks over it once in a thousand years. When this solitary fly walking over this ball of granite large as the earth once in a thousand years, by the attrition of its feet shall have worn that vast mass away, then the torments of the wicked will have just begun. The pictorial imagery in time became identified with the premises; so that in the middle of the century an orthodox divine barely escaped trial as a heretic because he ventured to substitute for the traditional symbol of punishment, fire, a combination of two diseases: one, rheumatic fever, which hurts you every move you make, and the other, St. Vitus' dance, which keeps you moving all the time."

BOOKS.

Among the new and forthcoming books of the Macmillan Company are several of importance to all interested in religion and the church. "The Psychology of Religious Belief," by Professor James B. Pratt, and "The Religious Conception of the World," by Professor Arthur Kenyon Rogers of Butler College, deal with the psychological and philosophical problems. "Jesus Christ and the Civilization of Today," by J. A. Leighton; "Christianity and the Social Crisis," by Walter Rauschenbusch; and "The Church and the Changing Order," by Shailer Matthews, are in the field of social problems. President Henry Churchill King has a new volume on "The Seeming Unreality of the Spiritual Life."

The University of Chicago Press has just published a volume on "Sex and Society," by Professor W. I. Thomas, and a "History of Western Civilization," by Professor J. D. Forrest of Butler College. A serviceable book for those who desire to see how the fruits of modern criticism aid in the cultivation of a genuine religious spirit is "The New Appreciation of the Bible," by W. C. Selleck, from the same press.

A charming volume of essays is that by Gilbert K. Chesterton, entitled, "Heretics," published by the John Lane Company, New York. His main point all the way through is that "it is a fundamental point of view, a philosophy or religion which is needed." He presents keen, searching appreciations and criticisms of Kipling, Bernard Shaw, Ibsen and of certain tendencies such as are indicated by the popularity of Omar Kayyam, and the idea of the Simple Life. The book is good for the fag ends of the day and will prove a wholesome tonic at any time.

THE SOUL'S ENVIRONMENT.

Our environment is not what it seems. It is not constituted of those people or institutions or things palpable to our senses. Our real environment which ever determines our life consists of those objects and persons which have taken their place in our imagination, and these may be quite different from those present to the senses. Our real world, then, is the ideal world, and the universe is essentially an imagined universe. This is not to say that the world is unreal,—anything but that. It is to call our attention to the fact that what our world shall be, rests with ourselves in so far as our imagination is in the control of our will. Our environment is not a geographical nor a physical fact, but a spiritual fact. It is the soul, not the body, that is environed. Of course the tendency of the soul is to conform to the obvious demands of its sensuous environment, but you cannot account for any great man in terms of sensuous environment. Every leader and genius sees the invisible. If a boy like Lincoln breaks away from the obvious environment of his home or neighborhood or school and comes to be a kind of man that cannot be accounted for by these evident factors, it is because through books or the momentary vision of a master his imagination has been filled with other objects, other companions, different standards of value than obtain in the world about him. His breaking step is because, as Thoreau says, he hears a different drummer. It would startle us to cut into our consciousness in a cross section and see how meagre a reality many persons and objects in our immediate sensuous world have for us. Most people are not persons at all, but symbols only. The conductor is a device for collecting our fare which we mechanically give. The butcher is a symbol of the roast we

get. The minister is just an object to be avoided. These persons do not persist in our minds like our friends do who are present vividly with us even though not sensibly discerned. With our friends we hold communion even when they are not with us. When we purchase clothing it is their taste we consider. If news, good or ill, comes to us, we think at once of their interest in it. In a thousand ways they enter into our lives and communicate with us, though they be not present to the senses. This point of view might be used to determine for us a higher spiritualism, a communion with those who have departed from out of our sense world into the unseen. Whether they still live, depends on us, on our interest in them, our love for them, our willingness to co-operate with them in realizing those ends they cherished while in the flesh. Perhaps by adopting their ideals and taking up the tasks they laid down we may keep a perpetual sense of their presence. So may we find companionship in the great clouds of witnesses who with strained interest watch our race in the stadium below.

C. C. M.

The following is the solemn statement of a venerable college president in the south (not colored) recently published in the serious column of a funny paper: "It is now well settled by recent archaeological discoveries, that written documents existed as far back as the time of Noah, and Noah's grandfather, with whom he lived for six hundred years, lived with Adam 243 years. Methuselah learned from Adam and his sons all that he wanted to know of human history previous to his own recollection, and Noah learned of him and his contemporaries all of this, and all that followed till his own birth; and then by his own observation he learned all that took place till three hundred years after the flood."

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THE DISCIPLES AND THE WORLD'S WORK.

The Disciples, by reason of their growth in numbers and their organized religious strength, ought to begin to regard themselves as one of the world's religious forces. They rest under a responsibility for service beyond themselves and their local community life exactly proportioned to their relative strength as compared with other denominations. The Disciples are under responsibility to save this world from sin, suffering, and ignorance as much as any other religious body of equal size and strength. It was felt as early as 1850, when the first missionary society was organized, that they could no longer live unto themselves. They were not giving account of themselves as an organized force. Co-operation in the "general causes of Christian missions, Christian education and Bible circulation," as they were called, was recognized as a duty, and resulted in the first missionary society.

The duty of the Disciples toward the heathen has been firmly grounded in their conscience during the last fifty years. No one would propose that they go back and blot out the chapter of foreign missionary work from their history. What it has meant in the widening of their vision, the broadening and deepening of their sympathies, the elevating of their thoughts and plans to the largeness of the world's needs, calls for no proof. Foreign missionary work came in the nick of time to save them from provincialism, and from possible atrophy or self-destruction through internal controversy. How glorious and satisfying it is to have come up to this year of our Lord with a record of gifts to foreign missions, mission stations, schools, colleges, and orphanages in the foreign field, not to omit the list of martyrs, to lay along side of the record of other Christian bodies. How splendid to have a part in the great interdenominational missionary conferences by right of service rendered in so high a cause.

How poor would the Disciples be today, in missionary information, spiritual sympathy, outlook upon the world, and appreciation of the spirit and mind of Christ, if there had not been a steady stream of missionary information and appeal flowing through the newspapers and from the pulpits into the homes of the people during the last twenty-five years.

The Disciples have made and are making their contribution to the world's missionary work, and are receiving in return enrichment of life and enlargement of spirit and vision. But there is another side of the world's work in which they have had little part, namely, the world's scholarship and education. After one hundred years of existence the Disciples have not produced a single scholar of the first rank. In the list of contributors to that most recent monument of Christian scholarship, the "Hasting's Bible Dictionary," the name of a Disciple does not appear. No Disciple contributed to its predecessor, "Smith's Bible Dictionary." No book in any field of Christian learning, has been produced by a Disciple which holds a commanding place today in the world of Christian scholarship. The reason for it is not far to seek. It is not because they have not possessed material out of which great scholars are made; but because they have made no proper provision for the cultivation of the material they have. There enter into every scholarly work that commands the attention and respect of men, native ability in the worker, ample time for investigation and reflection, and an unlimited supply of the implements of research in libraries and apparatus.

The lot which the Disciples have asked their teachers and scholars to accept has inevitably prevented them from doing more than their daily and yearly round of classroom duties. They have, with few exceptions, been overworked and underpaid. Under these restricting conditions no man has been able to write or speak and be listened to in the world's foremost places. The defence of Christianity against the assaults of learned infidelity has fallen to other hands less occupied and better trained than theirs. It can not be that the Disciples will be content to go on another hundred years without making provision to take up the service of Christianity in the realm of the world's higher scholarship.

With how much greater joy and satisfaction might they enter today into the celebration of their first centennial if they could only point to lasting products of their scholarship, as they point to the achievements of their missionary enterprises. Christianity must be carried with favor to the young men and women in the schools, colleges, and universities of the Western world as well as to the heathen of the Eastern world. It must maintain itself

at the bar of the world's intelligence, as well as at the bar of its conscience. The world's learning must be mastered anew in every generation, and Christian faith adjusted anew in the framework of its thought. Christian teachers can not ignore the progress of scientific and philosophic thought. Christian scholarship, on its historical, critical, and theological sides, must be kept up to date, else the world will move on and leave it by the roadside. To have a hand in this is quite as obligatory and compensating as to have a hand in the conversion of the heathen.

ERRETT GATES.

DENOMINATIONAL MISSIONS.

The call for money for home missions is now heard in the land. As the weeks pass it will become louder and louder, as it should, until every ear has been compelled to listen. It is urgent, important, imperative. Every incentive of patriotism and religion may be brought to bear to accentuate the call that has for its end the evangelization of the unevangelized in America, the reaching of the masses that are living without Christ.

Doubtless the incentive of denominational aggrandizement so often urged appeals to many people and on that basis may be partially justified. Where the feeling is dominant that one body of people has a message that should be heard by every other, and where that feeling amounts to a sincere conviction, as in the case of the Disciples of Christ, it is indeed not an unworthy motive. It may be a very important consideration, and under certain circumstances, should be vigorously urged. It is possible, however, to urge it in such a way and with such an emphasis that it becomes not only unworthy but positively dwarfing to the people to whom it is made and destructive of the end that is sought.

Every denomination in Christendom thinks of itself as possessing some important elements of Christian truth not held, or at least not emphasized by other denominations. Suppose, therefore, that each one of them should set itself about the task of evangelizing all the other misguided Christian bodies. Each could argue that without its particular emphasis of the Christian religion it is impossible to hope that the world will ever be won to Christ, and that, therefore, its most urgent and first duty is to

impress the Christian world with its peculiar contention. Imagine the results of such a procedure! Several hundred Christian sects, each so profoundly impressed with its own importance and with the absolute truth of its own peculiar interpretations that it feels justified in turning a considerable portion of its attention upon the work of evangelizing all the others. The suggestion of such a procedure is its own answer. No one would think of such a thing, and yet, secluded as we too often are within the confines of our own denominations and unacquainted with the inner impulses that are moving other bodies, we imagine that we are the only ones who have any thought of possessing a message for other people and so justify ourselves in the conviction that we must impress them with our particular truth.

Recently the writer was an invited guest in a meeting of ministers of one of the more liberal denominations. The paper presented was upon the topic: "Minnesota Missions." It turned out to be one of the severest arraignments of denominational overcrowding that I have ever heard. The reader did not exempt his own denomination from the charge, but regarded it equally guilty with others. In the somewhat lively discussion which followed, the paper was severely criticised, scarcely a man feeling himself in sympathy with it, and the reason was plain enough to an observer. It was expressed or implied in almost every speech that was made that "we hold some positive truth that justifies us in crowding in at least in many cases." The thought was often hidden under certain circumlocution of logic and speech, but it was there in most of the cases, and was often expressed with considerable spirit and feeling, I really felt quite at home and could easily have imagined myself in a company of preachers of the "peculiar people" to which I belong, and it is not difficult to imagine a similar discussion in any body of denominational ministers. Each feels that he has some peculiar truth that needs emphasis and each has more or less right to that feeling.

Our conclusion, therefore, is that while it is right and proper to emphasize whatever of peculiar possession we may have we must remember that in the exercise of this right we are not to regard ourselves as peculiar and therefore dare not make it the overmastering motive for aggressive operations. Is it not possible that the time has

arrived when each denomination can well afford to be actuated supremely by motives which reach deeper and higher than those of denominational growth and power? If there is no better reason for establishing a church in a given location than that "we" may be represented, then we can well afford to pass it by. The fields that are destitute of religious privileges are too numerous and too inviting to warrant such a procedure. There are doubtless conditions of listlessness and decay in churches already established that not only justify but loudly call for the entrance of a new religious movement. Where such conditions prevail a church with a vital message may enter greatly to the advancement of the Kingdom of God, altho' on the surface the place may be already over churchied. There are other conditions imaginable in which a body of people may thrust themselves to great profit. Our contention does not deal with these peculiar conditions but with the general motive for missionary operations in a country already avowedly Christian.

The surest way to impress other people with any peculiar emphasis of truth that one may hold is to forget the peculiar in the abandon of our self to do the needful thing. Whatever of impression the Disciples have made upon the religious world has not been produced so much by their sermons or literature as by the virility they have manifested in missionary enterprises. It is when others hear of what we are doing that they pause to listen and to inquire into the causes for such activity.

Let our motive, therefore, be to bring every man, woman and child into vital communion with Christ; let it be to hasten the coming of the Kingdom, the reign of peace on earth, and the opportunity to bring our message to bear will not be wanting. The doors of opportunity will swing wide open to any people who will manifest the spirit of service, who will lend itself aggressively to the tasks which over-tax the world.

P. J. RICE.

PRAGMATISM.

The significance of the new way of philosophy known as pragmatism, humanism, immediate empiricism, and functionalism, is destined to be felt in theological circles eventually. It may be too much to say that its influence will be revolutionary, but in any case every philosophically

inclined minister will find in it a doctrine of fascinating interest in its practical interpretation of life and religion. Professors James of Harvard, Dewey of Columbia and Schiller of Oxford may be mentioned as its leading exponents, although they do not in any way pose as the founders of a new school of thought.

In the *Journal of Philosophy, Psychology and Scientific Methods* for March 14, 1907, which is published fortnightly by the Science Press, Lancaster, Pa., is one of the best expositions of pragmatism under the title, "Pragmatism's Conception of Truth," by William James. He says "The truth of an idea is not a stagnant property inherent in it. Truth happens to an idea. It becomes true, is made true by events." Truth is characterized as that which guides action successfully. It is that which works, which pays, which is useful. It is made, just as health, wealth and strength are made in the course of experience. Rationalism and absolute idealism talk of truth as something fixed and unchangeable. But this to the pragmatist involves a fallacy. "In the case of 'wealth' we all see the fallacy. We know that wealth is but a name for concrete processes that certain men's lives play a part in and not a natural excellence found in Messrs. Rockefeller and Carnegie, but not in the rest of us." Health also is just a name for certain efficient processes, as digestion, circulation, sleep, etc. Strength likewise is not a fixed quality, but a process or function of doing things. All these words in th are exactly similar. "We have to live today by what truth we can get today, and be ready tomorrow to call it falsehood. Ptolemaic astronomy, Euclidean space, Aristotelian logic, scholastic metaphysics, were expedient for centuries, but human experience has boiled over these limits, and we now call these things only relatively true, or true within those borders of experience. 'Absolutely' they are false; for we know that those limits were casual, and might have been transcended by past theorists just as they are by present thinkers."

The following quotations, in addition to disclosing further the contentions of pragmatism, will also give a hint of the earnestness and warmth with which the discussion is carried on in the inner circles of the giants. These words are from the paragraphs in which Professor James is showing that "rationalism's sublimity does not save it from inanity." After quoting the rationalist's definition

of truth as "a name for all those judgments which we find ourselves under obligations to make by a kind of imperative duty," he says: "There never was a more exquisite example of an idea abstracted from the concretes of experience and then used to oppose and negate what it was abstracted from. Philosophy and common life abound in similar instances. The 'sentimentalist fallacy' is to shed tears over abstract justice and generosity, beauty, etc., and never to know these qualities when you meet them in the street, because the circumstances make them vulgar. . . . The rationalist's fallacy here is exactly like the sentimentalist's. Both extract a quality from the muddy particulars of experience, and find it so pure when extracted that they contrast it with each and all its muddy instances as an opposite and higher nature. All the while it is their nature. It is the nature of truths to be validated, verified. It pays for our ideas to be validated. Our obligation to seek truth is part of our general obligation to do what pays. The payments true ideas bring are the sole why of our duty to follow them. Identical whys exist in the case of wealth and health. Truth makes no other kind of claim and imposes no other kind of ought than health and wealth do." E. S. AMES.

LIFE AN AFFAIR OF HONOR.

As society shakes off barbarism and moves toward civilization the primary implication in every step of its progress is the increasing sense of honor in the individual. Life comes more and more to be an affair of honor. Popular education rests upon the assumption that the individual may be trusted to return to the state full value received for the incalculable investment of treasure in his education. Industry, too, is organizing itself so that the chief asset is getting to be the sense of obligation. The old independence is giving way to the new sense of interdependence. The old assertion of rights is being displaced by the humble acknowledgement of duties. The old individualism is yielding before the new sense of partnership in all economic and social goods—the conviction that "we all go up or down together." Recent developments in ethical sentiment show that society will hold its statesmen and financiers to account not only for keeping within the law but for acting up to their honor. Democracy itself as a

scheme of government—what is it but an appeal to the honor of the individual man, a trust committed to each citizen by all the citizens. Over against all autocratic forms democracy asserts the faith of society that the people are trustworthy.

In personal morality our feet are kept in paths of justice and self-denial by the fact that others believe in us. That man is utterly damned who has no sponsor for his soul. Christ's power over men, his saviorhood, is due not to his mere hatred of sin, but to his perception of the good in the sinner and his appeal to it. In his presence the publican and harlot felt that here, at least, was one who believed in them. His faith was creative. And his gospel is the good news that God, whom we have grieved by a thousand falls still believes in us. We are saved by this grace. God loves us and forgives us before we turn to him decisively. It is his goodness that leads us to repentance.

To be a Christian is, therefore, to take life as an affair of honor, and the highest point of honor is that to which God appeals. For he made it cost himself something to certify his trust in us. In Christ God staked his all on his faith in men's honor. Herein is God's faith as well as his love: that "while we were yet sinners Christ died for us." And his death for us is not for our sins essentially but for our virtues, our possibilities, our ideal selves. The Christianity of tomorrow will treat man's sense of honor as more real than his shame; it will save men, not condemn them; it will announce God's faith in man, not argue for man's faith in God; it will declare that Good not Evil is the bottom fact of human nature; that guilt, real and terrible as it is, is not the central fact in consciousness; and that Christ came not so much to repair broken down humanity as to point the way for an evolving humanity and to inspire men to walk therein.

C. C. MORRISON.

THE SCROLL IS PUBLISHED MONTHLY BY THE CAMPBELL INSTITUTE. SUBSCRIPTIONS, FIFTY CENTS YEARLY, FOR TEN NUMBERS. ADDRESS, THE SCROLL, 5508 KIMBARK AVENUE, CHICAGO.

The Congress of Disciples to be held at Cincinnati, April 3-5, promises to afford an interesting and helpful program. The two speakers, not Disciples, are Professor Graham Taylor, who will speak Wednesday evening on "Things in Common between Industry and Religion"; and Professor Gerald B. Smith of the University of Chicago, who will speak Thursday evening on "The Education of the Ministry."

Professor William James, who has resigned from his Harvard professorship to devote his time to writing and lecturing, is the dean of the fraternity of American psychologists, and is rapidly gaining leadership among the philosophers. He has just given in Boston and New York eight lectures on Pragmatism, the first of which is published in the last number of the *Journal of Philosophy, Psychology and Scientific Method*. This, like everything Professor James writes, is readable and illuminating. Every minister should read his books and articles. The *Philosophical Review* for January publishes an address by him on the "Energies of Men," which deals with certain psychological and practical problems concerning the possible increase of one's power and efficiency. The *Outlook* of February 23, 1907, has an interesting article on Professor James as a leader in philosophical thought by Dean George Hodges of the Episcopal Theological School, Cambridge, Massachusetts.

The greatest need of the Disciples is for more educated ministers. Counting all sorts and conditions, there are not more than two churches in ten which have settled pastors all the year. The college graduates in the ministry constitute from one-half to one-fourth of these settled pastors. In other words, not one in ten (probably about one in twenty) of the churches have the undivided attention of ministers who are college graduates. This situation is forcing itself upon the attention of those who have the interest of the brotherhood at heart. Competent men for

important pastorates, for mission work abroad, for vacant professorships are hard to find. The need of educated ministers becomes more acute each year because the education of the people through the public schools and the press rapidly raises the standards which the pulpit must meet. Educated men are absolutely necessary in the cities which are now the neediest fields. They are able to maintain longer pastorates because they have greater resources of learning and are more adaptable to new conditions. It is also clearly proved by experience that the educated pastors are the most loyal and effective supporters of organized religious work such as foreign and home missions, church extension, education and benevolence. But beyond these things which can be easily tabulated is the great realm of Christian culture and nurture. The Disciples need a deeper soil. We sometimes seem like a nursery in which the only interest is in sprouting seeds. But if the seedlings are to be fully developed and bear rich fruits, they must have rich soil, good atmosphere and the most expert care. Aggressive habits of evangelization and church organization, without sufficient emphasis upon an educated ministry, have already developed a situation for which heroic remedies are needed if the body is to have a healthy existence and do adequately the work it has undertaken.

It would be easy to make the Scroll simply an organ of protest and criticism. There are many temptations to do this. There are plenty of things to 'knock,' and there are plenty of readers for any publication which will descend to the level of caricature and satire. This is abundantly proved by the financial success of many yellow journals, both religious and secular. Human nature is still largely of a primitive type, which loves combat, swagger and bluster. The barbarian love of palaver can still be seen every week in many orthodox publications filled with endless repetitions of outworn arguments and ideas, delivered against some new victim who is now eaten in a cannibalism of speech. This cannibalism of speech has a distinct advantage, too, in affording many feasts off of the same victim. He can easily be warmed over whenever there is no new comer to satisfy the appetite of the tribe. The relish for this kind of thing makes it easy to print

papers always interesting to their subscribers. It requires little effort to hold the attention of people by 'knocking,' but it is very different when one undertakes to advocate some positive, constructive plan of work or ideal of life. A certain kind of popularity may be obtained by the free lance which attacks all social and religious creeds and customs and defends none of its own. Such is the Philistine, which is always suggestive, seldom true and never constructive. The Ram's Horn, Puck, Judge, and many other comic papers have more point to their fun because they seek to further a religious or political faith. Some have mistaken the Scroll for a religious Philistine. It does not even seek to emulate the Ram's Horn. It takes itself more seriously than that. It seeks to help its readers to realize more fully the true greatness of the ideal plea of the Disciples, and the opportunities for its right propagation at the present time. That plea is for Essential Christianity. It is for Primitive Christianity only in so far as primitive conceptions and methods prove themselves essential by continuing to satisfy our deepest needs. The plea of the Disciples is in danger of perversion through a false emphasis at the present time. The emphasis was originally upon Christian union, and this emphasis has largely been lost because the conception of Primitive Christianity was mistaken for Essential Christianity. It was Essential Christianity that Thomas and Alexander Campbell and Isaac Errett sought. It is not difficult to understand how they and others located the essentials in what was primitive. The idea of development was not then current as it is today. The conception of direct, verbal, once-for-all revelation was common. The ideal plea of the Disciples is therefore now best expressed as Christian Union upon Essential Christianity. What this Essential Christianity is can be determined progressively by experience and scientific scholarship. The Scroll desires to make whatever contribution it may toward the recognition and advancement of this ideal plea. Here is a task to which many scholars of the world are contributing, and for which church and social leaders are seeking practical solutions. It is not a mere denominational task, but is the consciously recognized problem of all types of Christian faith.

RELIGIOUS OUTLOOK.

When scholarship begins to call in question the prescriptions of the past, the usual retort of orthodoxy is to discount its value. This suspicion of scholarship is wholly a modern development, being one of the legacies of the evangelical revival of the nineteenth century. It finds no historical support. With hardly an exception the great movements which are the milestones of the church's progress, have had this source in scholarship and culture. Paul, who saved Christianity from becoming a mere graft on Judaism, was educated, thought and wrote as a schoolman. The Greek and Latin Fathers, who adapted the Christian faith and history to the forms of Greek and Roman thoughts, were with few exceptions products of the schools of rhetoric, philosophy and law. The very symbols by which we today express the Christian verities are the creation of their scholarship — the interpretation of Christ in terms of neo-Platonism and Stoicism or other ripest learning of the day.

The great spiritual movement of the Reformation had its roots in the intellectual awakening of the Renaissance. Nearly all its pioneers and leaders were Humanists. Erasmus, always a reformer at heart, wrote the best Latin style of his day. Luther himself was no mean scholar. Melancthon, Ulrich von Hutten, Oescolompadius, Zwingli, the putative authors of the "Epistolas Obscurorum Virorum," all were men of the Revival. In the ranks of the Reformed Church one can recall to like effect the names of Calvin, Knox, and George Buchanan, the Scot's Latinist. Later in it was Schleiermacher, Professor in a German university, who did more than anyone else to rescue Christian theology from the blight of the 18th century rationalism. John Wesley, the equally great pioneer in another field, was an Oxford man. So was Whitfield. Especially ought Disciples to remember that their own movement was due in large measure to the scholarly and critical attitude of Alexander Campbell to the New Testament sources. To honor his name aright is to honor culture and its fruits.

Prayer is the soul of worship. Yet what is more abused in its public use? Commonly it is segregated within one or perhaps two water-tight periods comprising together a bare tenth of the service, and instead of being a joint act of worship it becomes too often the extempore harangue of one man. What it thus gains in a fancied spontaneity it is apt to lose in point and sense, while its so-called general character appears only in the form of sundry petitions for "things in general." On such grounds as these Alexander Whyte of Edinburgh has said that "public prayer is only a kind of homage done to private prayer." But is this necessarily true? Why should not more time be given to this part of the service? Why should we not follow in part the example of the Episcopalians and make prayer the basis and ground-plan, as it were, of the whole service? Each part of the service might thus be made to blend into the other in an atmosphere of prayer. There is moreover no good reason why public prayer should not be made a genuinely common act. "Written prayers" of course are implied. But why not? The prejudice against them is hard to justify. Grant that they are not spontaneous, at least they are grammatical, reverential and genuinely representative, and they could not possibly be more mechanical than the routine passivity of the average congregation while the minister is praying. The truly religious needs of man are few and simple, in their universal form, and in the Psalms, the Book of Common Prayer and the great Greek and Latin prayers, they have found classical expression for all time. Why should we not draw more than we do on this rich storehouse of spiritual aspiration? Or if the prejudice against "other people's prayers" is still too strong, why should not the ministry make use of those masterpieces in his study, and thus learn to use the true language of devotion instead of that of self-consciousness and haphazard?

H. D. C. M.

QUESTIONS.

"What has prevented the evangelists of the Disciples from leading in union evangelistic work, and what will be the probable effect upon their position of a general engagement in union evangelism?"

L. B. S.

The one thing more than any other that has prevented the Disciples from becoming leaders in union evangelism has been the peculiar combination of elements in the "conditions of salvation" which they have held as essential to a "full gospel." Those conditions have been: faith, repentance, confession of Christ, and baptism by immersion for the remission of sins. The "terms of pardon" as understood and preached by the Disciples have necessarily issued in baptism, for it has been held that no one's sins were fully and certainly remitted except in baptism. Baptism completed the process of conversion and salvation and was the final step into the Kingdom. The entire process was felt to be abortive if baptism were omitted. Faith, repentance, confession and baptism by immersion have been bound together as indispensably necessary to a true gospel, and as the *sine qua non* of a successful evangelism. But to go into a union meeting of Presbyterians, Methodists and others, and preach the "terms of pardon" from beginning to end was felt to be impossible, and not to preach them would be disloyal. Hence the evangelists of the Disciples have not been leaders in union evangelism.

While there have been other differences between the Disciples and Pedobaptist bodies, as in their view of faith and the work of the Holy Spirit, yet these have not been so vital as to forbid co-operation in evangelistic meetings. The scriptural answer to the question, What must I do to be saved, has required, as the Disciples have held, insistence upon faith and repentance, to which Pedobaptists have not objected, but a certain emphasis upon baptism for the remission of sins to which they could not agree. It has come to pass within the last year that the most successful evangelist of the Disciples has gone into union evangelistic work with no abatement of success, and with no change in the proclamation of terms of pardon. He is simply not preaching baptism by immersion for the remission of sins. He is not going back of the texts of Scripture to interpret them and dogmatize a theory of

salvation. He is using the same passages from the Acts of Apostles, and is preaching the same gospel of a saving Christ, without giving offense to Pedobaptists. The same methods are used in these meetings as formerly in meetings with the Disciples alone. Yet the converts distributed themselves among all the churches, some to be sprinkled, and others to be baptized for the remission of sins. The evangelist evidently holds that his responsibility ceases when the convert has made a public confession of faith.

The probable effect of a general engagement by Disciples in union evangelism will be a modification of their view as to the necessity of laying emphasis upon baptism the same as upon faith and repentance in the terms of pardon or of attaching a certain efficacy to a doctrine of baptism for the remission of sins.

Before the Disciples realize it their union evangelists will demonstrate that there can be successful evangelism without laying stress upon a doctrine of baptism for the remission of sins; in other words, that their "first principles" will work when modified to suit Pedobaptist tastes. Union evangelism is destined to have a very important influence upon the problem of Christian union. It is first of all a very real form of Christian union, and will prove a means to a more intimate relation between the Disciples and other bodies. The slight modifications that engagement in union evangelism will require in the position of the Disciples will remove a serious barrier to union on their side, and will prepare them to make closer approaches toward other bodies, and to welcome approaches from them. Union evangelism is a token of the new day that is dawning upon the Disciples, in which they will recognize the possibility of barriers to union in their own faith and practice, and will purge themselves from responsibility for a divided church by removing them; a day in which they will recognize the possibility of imperfection if not mistake in their own interpretation of the mind of Jesus with reference to the conditions on which his disciples should receive one another to fellowship. A new era of Christian union will begin for the Disciples when they agree to open the whole question of the terms of Christian fellowship, fitted to become a basis of ultimate unity between all Christians whom they recognize as such.

No basis of Christian union is adequate or final that leaves out a single soul entitled to be called a Christian.

E. G.

EXPEDIENT?

The Scroll has opened a question which deserves severe examination, that is, whether a preacher should impart to his people the valuable results of advancing knowledge or follow the way of silence and indirection in these matters. The first Gentile convert said to the preacher as soon as he arrived 'Now are we all here before God to hear all things commanded thee of God!'

The first aim of teaching ought to be to open the understanding. Intellectual and moral honesty even in the face of the Pope and of all the little popes, is the larger half of a first-class university education. The moment you get anyone to be honest in his soul you have matriculated him into God's University. He is ready and open. He is always saying, "We are here before God to hear all things commanded of God." One might suppose that the Protestant Reformation had brought permanent religious liberty, but the morrow after it was born it was enslaved by the same old demon. One would think that the Disciples in a free country and making freedom in Christ a prominent pulpit and press doctrine, would at least now be prepared to receive the truth,—to be anxious and open to it. But they, too, have fallen into the old way, and self-appointed leaders who own newspapers use the whip that fell upon the martyrs. The first commandment is to love God with all might in soul and spirit. That keeps the mind open and fearless and ready and anxious to hear all that both the dead and living prophets of God have to say. Its neglect spoils the people and then we raise the question how to deal with them. The answer is generally "Well, I will take good care of myself that I do not lose my place!" I remember those words of Coleridge: "He who loves Christianity more than the truth will proceed by loving his sect more than Christianity and will end by loving himself more than either."

J. S. HUGHES.

April 1901
Vol 4
No. 8

EDUCATIONAL IDEALS.

There are no two words more characteristic of this age than education and service. Combining the two we get the conception of "education for service," which is more and more coming to be substituted for mere scholasticism as the educational ideal of our day. This being valid in general, how much more ought it to be so of the Christian ministry, which is pre-eminently the servant of its generation.

There was a time, doubtless, when the man of limited education was able to do effective work in the ministry and even yet we may meet sporadic instances of the same type of efficiency; but the former belongs to an age when the minister's constituency was itself largely uneducated, and the latter are just the exceptions that prove the rule. In both cases a rational education would have enhanced their native powers. Today the minister in the average field has to preach to audiences trained at least in the common schools, and frequently in colleges, universities and technical institutes; he has questions of history, criticism and taste to decide; he has social and economic problems to face, which require technical knowledge for their solution; and all this as the condition of his preaching a living message to the people. Education is the price of his efficiency. He must either be lifted by the rising tide of intelligence or—swamped.

This is the day of the expert. In every sphere the specially trained man is at a premium. Our technical schools, post-graduate courses and legal and medical specialisms mean nothing else. No doubt the value of technical scholarship has long been recognized in theological training; were not the theologians the first specialists? but for the most part other disciplines have out-stripped the pioneer, and a plea for the highest possible ministerial training has still pertinence. Is it such an easy thing to win souls that any one should dare venture on it unequipped? We no longer trust the empiric in medicine, despite his good intentions; why, then, should we do so in religion? Rather the ministry should of all the professions have the best trained men; mistakes being more costly here than anywhere. The apostles were not blind to this fact and set apart specially qualified men for special functions in the church, the only difference between their

"ordination" and a modern "license" lying in the nature and range of the qualifications demanded. One of the chief qualifications of the modern minister is ability to defend the faith against the positivist tendencies of the time. Here, if anywhere, is special training needed. The old dogmatic arguments no longer appeal to the modern mind, and it falls to the modern ministry to develop a new apologetic which, while saving all the values of faith, shall do no violence to the principles of a sound scientific method. Obviously this can only be done by the expert.

It is sometimes said that a knowledge of the Bible is the only educational necessity for the ministry. That may be true; but what is implied in "knowledge of the bible"? A great deal more, I venture to say, than is intended by those who thus use the phrase. To be "mighty in the scriptures" today is something far other than it was fifty years ago. Then the Bible was looked upon as a sort of compendium of proof texts and devotional commonplaces, and he well served his generation who could clothe his creed in biblical phraseology and apply the sacred text to the occasions of his pastoral theology. But today the point of view is different. The time is gone when a text could prove a doctrine or an isolated precept determine a social or ethical law. The Bible has lost its isolation and become a part of the world's literature to be studied as such. Its emphasis has been transferred from the logical letter to the living spirit as applicable to the present day problems of life. From being a weapon of apologetics it has become its subject, gazing out upon the battle from behind the breastworks. All this plainly means a knowledge of many things besides the traditional Bible. It involves *inter alia* a study of the original text and the process of the canon; of church history and theology, whereby the new testament faith may be separated from later accretions; of sociology, economics and political economy in order that bible truth may not hang in vacuo, but become part of the concrete life of the world; and, above all, of those scientific methods and ideals which alone can give permanent value to any modern message. It is not possible of course that the minister should be a specialist in more than one or two of these, but that he keep in some touch with all of them is essential to a well rounded ministry.

The Disciples are a self-conscious people. They crave

recognition and have done much to deserve it. Furthermore they have a special message for the world which is well worth its hearing. But their success in gaining recognition has been out of proportion small to their desires and efforts. Outside of a few favored States they are among the least known of the religious denominations. This is not through lack of self-advertisement or aggressiveness, but because of a false emphasis. They have, with an eye single to numbers, been producing evangelists while the other churches, looking rather to efficiency, have been making scholars. It is here that the Disciples have been weakest. They have written so far few books of first-class value. In their theological schools they have no professors of even national recognition. Their names do not appear (with rare exceptions) in the theological or philosophical journals. From my desk as I write, I can count at least forty volumes (without which no theological library is complete) all proceeding from the three or four schools of a single denomination—the United Free Church of Scotland; while of Disciple literature there is scarcely a volume in sight. This does not mean that I do not reverence the literature of my own church but that these others are the books I must use most for the practical work of the ministry. In these days it is the press rather than the pulpit that shapes the religious ideas of men and if the Disciples are to indoctrinate the world in their special message they must develop a literature that shall carry weight outside their own communion. The way to this lies no where else than in the higher education of the ministry.

H. D. C. MACLACHLAN.

THE FINAL TEST OF INTERPRETATION.

In the last analysis, the problems of theology are not intellectual but spiritual. What a man holds to be important in religion is not determined primarily by his interpretation of scripture, but by the degree of his fellowship with God. What a man finds the Scriptures to teach depends very much upon what he knows God to be. Exegesis is ultimately a spiritual discipline. One thing we are bound to do: we will interpret God's word in harmony with God's character. In the process of history our Bible has been re-interpreted again and again to meet the higher ethical demands arising from a more intimate fellowship

with God. Obsolete doctrines of theology like Calvinistic predestination, eternal punishment in hell fire or the substitutionary atonement have been laid aside, not because there has been discovered a technical flaw in the exegesis upon which they rested, but because there has been discovered a moral flaw in the God who could act as those doctrines assume He acts.

We need not fear that it is wrong to make moral demands upon God even in the face of conflicting exegesis. Abraham pleaded with God to be at least as just as man. Job's apparent denial of the accepted God of his day was in the interest of his faith in a worthier God, his Vindicator. The Judge of all the earth graciously draws near that tiny human bar named conscience to be Himself judged by man. This is the ultimate fact of the Incarnation. God is not arbitrary with us. He derives no glory from a mere show of his authority. He calls us friends not servants, for the servant takes orders, not knowing what his master is about. But the friend has fellowship with the mind and purpose of the Master.

We might be often saved from contending for impossible or unimportant doctrines if we would carry them up to God and view them in the light of what we know Him to be. If, in our sectarian disputes, we should earnestly ask, "After all, does the God and Father of Jesus really care about this matter that causes us so much heat?"—I imagine that many of our differences would dissolve for lack of interest. The secret of correct exegesis is to remember whom the Bible is from. But we forget this when we get down into the text with our microscopes, and so we become literalists, straining at points which, if we would but stop and think of it, a God like our God could not possibly care about at all.

Who supposes, for example, that the infinite God cares whether we return thanks for the loaf before it is broken or after it is broken? Or that He cares whether we call our ministers pastors or evangelists? Or whether we have a presbyterial or congregational form of government? Or whether ministers wear a cassock or a Prince Albert coat? Who can think for a moment that the great God would care enough about it to command the candidate to be dipped three times, "with a forward action" or to bind feet-washing upon the church for all time? Yet this last is a perfectly incontrovertible command when taken from

a purely exegetical standpoint. "Ye ought also to wash one another's feet," are Jesus' own words. No command to be baptized is more unequivocal. Why, then, do we disregard exegesis in this case? Plainly because, knowing Jesus' attitude and spirit, we cannot believe that he cared or that God cares for the ceremony as such, but for the state of heart and will which the ceremony represents.

When the world is awake as never before to the real problems of human welfare it is pitiable to read religious papers five-sixths of whose contributions are devoted to the fictitious problems growing out of the meaning of the word "baptizo." As if Almighty God's business could be helped or hindered if the word meant one thing or another. Cannot our missionary leaders save us from the theologians?

For my own part, I could not worship a God who is so finical about forms and ceremonies as some make out our God to be. The God whom Jesus has shown us is no over-nice Deity. Judgment, mercy and truth are the matters he cares about. I may be simply confessing my own weakness, and it may be wicked too, but it is easier for me to doubt the grammar, and the exegetical "axioms," and my reasoning powers than to believe that God cares importantly about one other thing than that I should have a mind toward Him and toward my fellows like that which was in Jesus Christ His son.

CHARLES CLAYTON MORRISON.

THE VALUE OF RELIGIOUS SYMBOLS.

A symbol is the outward sign of an idea. In its broadest sense it is an object by which some particular idea is suggested and impressed. The ocean is a symbol of God's immensity and the sun of His glory. The "invisible things" or truths relating to God are emblemized and impressed by "the things that are made." The heavens are a symbol of God because they "declare the glory of God." The cross is universally the symbol of the sacrifice of Christ. It teaches emblematically the truth that the Son of God died for man's sin. There is no value inhering in a symbol as such, but only in the truth taught by it.

The Orientals have always been hospitable to religious emblems. The Old Testament sparkles with beautiful imagery as does also the New Testament. Also the writ-

ings of the early Christian fathers abounded in symbolism. By it they were enabled to more strongly express their spiritual longings and also to conceal spiritual mysteries from those dull of understanding. Christian symbolism abounded especially from the third to the eighth centuries, as is seen in the frescoes, the mosaics in the Italian churches, the profusion of sculpture, stained windows and pavements of figured tiles. So anything like a complete teaching of religion must involve the doctrine of symbolism.

Symbolism is valuable because it enables us to easily grasp the substance of thoughts too great to master. We cannot content ourselves with pure abstractions. Logically we work from the known to the unknown, and symbolic utterance bridges the chasms and assists us in making the passage. And this all the more so because of the large variety of symbols. It may be of language or number or color or even action itself which has many illustrations in the conduct of the Hebrew prophets, as for instance when one conducted a sham seige against Jerusalem, or prepared a lot of household stuff and removed it through a wall in the side of a building. So the mind is assisted in passing from the known to the unknown. The symbol becomes not so much a portrayal as a suggestion of thoughts.

A further value in the use of religious symbols is found in the fact that they appeal to the thought rather than to the emotions. It is of no small significance to have something of a religious character that appeals distinctly to the intellect. In religious life the emotions are apt to have the ascendancy, and it is right that they should have if they are of the right kind and grow out of proper mental conceptions. But unfortunately this is not always the case. The emotional is apt to be magnified and the intellectual minimized in religious life. But symbolism has to do almost entirely with thought and therefore the right kind of symbolism conduces to the right kind of thinking.

Furthermore these emblems are valuable in the transmission of religious truths from the many to the few and especially from generation to generation. Men are influenced quite as much by unconscious habits as by conscious conditions. Religious ideals need to be embodied in symbols to insure wide and permanent influence. To people who think rapidly and superficially (and most of us are of this class) who have neither time nor ability to

deal in abstract conceptions, symbols are helpful in conveying religious ideals, for the mind would often fail to grasp the ideals independent of the symbols. Moreover, religious history makes clear the fact that religious ideals have been transmitted from age to age by means of symbols when there was but little else to keep those ideals alive. Someone has said "A monument perpetuates the thought it embodies, and it is a misfortune for any people to be weighted down by monuments of error and wrong. They are heavy tombstones to prevent the revival and resurrection of a worthier and truer life." The national history of the Hebrew people is a case in point. At a time when their surroundings were such as to become well rooted in their lives, the very ritualism which they possessed did serve to keep those ideals alive and made possible the production of men capable of grasping the higher ideals of later Judaism. If one desires further illustration it may be found in the history of the church. Repeatedly when religious life has been at low ebb it has been the symbolism that has preserved and perpetuated the great ideals of the Christian religions, and moreover, is it not true today that these churches which have a well developed ritualism are succeeding well in impressing their ideals upon the masses?

Certainly the Master recognized this fact when he arranged for the perpetuation of the vital facts of His Gospel through what we call the ordinances. Not least among their values is their symbolical character. Much has been said recently concerning "A rational basis of obedience" and "the moral and spiritual value of baptism" The growing interest in these phases of the question indicates that we are not entirely satisfied with the legalistic feature of baptism, but seeking for its pedagogical content.

The uses of symbolism increase as time goes on because religion becomes more complex. The processes of life, whether physical, social or religious, are always passing from the simple to the complex. Modern Christianity in the very nature of things is more complex than primitive Christianity. Primitive Christianity was comparatively simple with very little of ritualism or organization. But modern Christianity has all the accessories which art and music and historical associations can confer. This increasing complexity in religious life calls for an in-

creased use of religious symbolism to keep alive in the minds of busy people the ideas for which they stand. The golden age of the Hebrew people was that age when symbolism was most used. Much of the history of that people was presented to them from year to year by the splendid ceremonialism used in connection with their temple and religious feasts. So as time goes on the need of a proper symbolism must increase and our appreciation of its value be correspondingly great. AUSTIN HUNTER.

BOOKS.

"Religion: A Criticism and a Forecast," by G. Lowes Dickinson, is a little, inexpensive volume of eighty-four pages, published by McClure, Phillips and Company. In the first two chapters there is given a searching criticism of Ecclesiasticism and Revelation, with practically the same outcome as Sabatier in his "Religions of Authority." The "fatal flaw" of ecclesiasticism is that it purchases order and peace at the cost of reason and freedom. "For even the anarchy attributed to reason might more truly be attributed to the attempt to suppress it. That it is which divorces reason from experience, which makes it revolutionary and rebellious, instead of tentative, cautious, and practical; so that, in truth, the very order which ecclesiasticism has founded and sustained has prepared the chaos by which it has been succeeded." He rejects revelation with equal decisiveness while admitting that he respects those who accept it and test it by their experience 'as at once the most religious and most rational of christians.' He thinks revelation will cease to be regarded as a satisfactory basis for religion 'in proportion as men become honest, educated and intelligent.' Mr. Dickinson is forced into this position because he holds that historical evidences are not available to support the claims of revelation and that no amount of immediate experience is adequate to the task. In this connection he explicitly sets aside the 'pragmatic' tests. "The fact that the belief works is no evidence of its validity, but only of its efficacy. . . . There is no general presumption that what is helpful and good is also true." It is here that he flings away the last straw which might point the way out. He so completely separates critical knowledge, imaginative feeling, and concrete life experience that he is compelled to resort to intellectual agnosticism concerning the meaning

and purposes of life. Yet he cannot, and no man can, consistently maintain this separation. This is shown in his definitions of religion and of faith. The former is characterized as "a reaction of the highest imagination of the best men upon life and the world, so far as we know them by experience and science—a passionate apprehension, from the point of view of ideals, of the general situation in which we find ourselves." Faith is distinct from knowledge and should 'stand always with the dagger of science pointed at its breast.' 'Faith would seem to be an expression of the imagination and the will rather than of the intellect. It is closer to music and poetry than to science.' He thinks religion is possible without belief in God. In a striking parable the irreligious are represented as travellers in a beaten path, who 'plod in blinkers,' looking neither to the right nor left and caring to learn nothing of the country through which they journey. Those who believe in revelation direct their eyes straight before them 'following a beam of light that springs from a sun still below the horizon.' Agnostics seek no such light to follow, but yet refuse to walk in the beaten track. They look freely about. There are dangers everywhere. "But also, here and there, are suggestions of unutterable promise—an unexpected clearing in a wood, a footprint or a sign left by some friendly traveler gone before, pale flowers beside a brook, the note of a nightingale, a peak of snow like a cloud in the sky, the rising of a new star, and always the tremulous hope, 'In the east is there not a crystal gleam? Does not a violet lustre begin to burn upon the gray? Does not the planet hanging there throb more passionate and pale? The sun we saw set, will he not rise again?'" This view of life is not soothing, but has enough uncertainty in it to keep one alert and to bring surprises and novelty into the commonest day. These essays are beautifully written and will make any preacher do some thinking.

"Before Adam" is the rather startling title of a new book from the virile, fascinating pen of Jack London, published by the Macmillan Company. It is an ingenious imaginative portrayal of the life of half-human types before man's advent. The narrative is carefully based upon the general conclusions of modern anthropology. The story is cleverly presented as the dream experience

of the author in whom there is an unusually full race memory. Just as many people have the falling-through-space dream, due to the fact that our remote tree-dwelling ancestors experienced terrible falls, so he had visions of himself roaming through the forests of the 'younger world.' Early thrust out of his mother's nest in the trees by an unfriendly step-father, he ranged through the forest, swinging from tree to tree, playing in the sunshine, hunting little lizards for food, shivering in the rain, full of fear from the terrors of the night. Inconsequential child of a childish race, he wandered into the horde of the cave-dwellers and fought his way into companionship with a youngster of his own age whose small-mouthed cave afforded them a safe shelter. Adventures occurred with Saber-tooth, the tiger, with a neighboring tribe of fire-people, and with Red-eye "the atavism." The one big invention while living with the horde, was the use of gourds for carrying water, which old Marrow-Bone devised because he was often sick and unable to leave his cave. One day one of the women chanced to fill a gourd with black-berries and carried it to her cave. Then the others imitated her. "So far we got, and no farther, in the transportation of supplies during the years I lived with the Folk. Possibly in ten or twenty generations we might have worked up to the weaving of baskets. We were just getting started, and we could not go far in a single generation. We were without weapons, without fire, and in the raw beginnings of speech." Anthropologists now hold that the human race is a hundred thousand years old, and anyone who desires to get a vivid picture of life as it may have been a thousand centuries ago will do well to read this story. It will unjoint the mind accustomed to the little scale of Bishop Usher's chronology, and limber up the imagination of those accustomed to the tame love stories of the modern novel. It should also fill the sensitive soul with an unspeakable sense of the mystery and the upward movement of human life.

Pragmatism continues to unfold its interpretation of the world. The Lowell lectures of William James on the subject are appearing in the *Popular Science Monthly*. F. C. S. Schiller has just published a new volume entitled "Studies in Humanism," expounding this philosophy.

S. E. AMES.

THE SCROLL IS PUBLISHED MONTHLY BY THE CAMPBELL INSTITUTE. SUBSCRIPTIONS, FIFTY CENTS YEARLY, FOR TEN NUMBERS. ADDRESS, THE SCROLL, 5508 KIMBARK AVENUE, CHICAGO.

We are in favor of having the Congress meet every year. At nearly every session the question is raised as to whether it would not be better to have it once in two or three years. The reasons advanced for less frequent meetings are that other denominations do not have theirs so often; there would be more time for preparation; the interest would be keener, attendance larger, and the impression greater. None of these or any other arguments yet presented convince us. The Congress is the freest national gathering we have. It is educative. It gives an emphasis to a class of subjects and to thorough methods of discussion which we Disciples need more than almost any other body. The fact that the meetings are held each year in different centers enables them to reach new groups of people and thus the more frequently they occur, the greater the influence. It would of course be an advantage if the papers were more carefully prepared, but it is doubtful whether many participants in such programs ever use all the time granted under the present arrangement. Most of the contributions are probably put into shape the week before, if not the day before, their delivery. Sometimes they do not get written at all and have to be given off-hand! It certainly is desirable for the program committee to do its work within three months after their appointment, so that nine months may be allowed those taking part. In this way excuses for inadequate preparation would be rendered null. There is no reason for change on account of lack of interest. The attendance from outside the city where it is held has been fairly uniform through the nine years of its history, and the number of younger ministers present has increased. The matter of the attendance lies chiefly with the committee in charge and with the church papers. Considering the short and meager announcements usually made, it is remarkable that so many attend. There certainly is no dearth of live and profitable subjects for discussion and surely no one would dare suggest that we have not an abundance of capable men to treat them. The fact that the state lectureships and various ministerial institutes

continue to be held each year, would indicate that the national Congress should be able to maintain itself as often. We move to accept this important gathering as a settled feature of our annual calendar and to put all our united energy into increasing its worth and extending its influence.

It would be interesting to have a symposium with reference to what is meant in religious circles by being "constructive." From some things one reads, the impression is gained that to be considered constructive one only needs to avoid the discussion of certain tender topics, or if he treats them it must be from the accepted standpoint. What, for instance, was the nature of Alexander Campbell's work? It probably was difficult for the Baptists of 1830 in America to consider him constructive, while he undoubtedly regarded himself as building up, rather than tearing down. It is difficult to believe that any man of intelligence and experience can habitually maintain a merely destructive and antagonistic attitude. If he does, he is finally regarded as abnormal, a freak or a crank. Even with the extremest men of this type, who are not really insane, there is usually to be found some positive principle at work. It has always been the penalty of new truths to appear to the smug conservatives of the old order, as mere negatives. They see only upheaval and unrest in them. It was so of Jesus, and has been so of all men like minded with him. It was of no avail for him to insist that he came to fulfill. He was regarded as a destroyer. The attempt to stop debate usually only makes it ultimately more intense. It is too late in the history of the world to gain permanent peace by the suppression of free discussion. Any religious body which undertakes to 'construct' religious interests by requiring the acceptance of doctrines upon the basis of mere authority rather than upon the ground of their reasonableness is storing up disaster for the future. It is not very different in principle to teach that a man may hold as his private opinions views which he may not utter. Let us not cry peace where there is no peace.

An interesting instance is about to be given among the Disciples of the quantitative standard of measurement in religious work. The church is already large and exces-

sively proud of its size. It is located in a growing population where there are abundant opportunities for establishing mission churches of normal size in which there might be cultivated the quiet, substantial graces of real christian character. But instead of growing in that way, the already large church proposes to build larger so that it can count bigger audiences and hold still more intense evangelistic services fifty-two Sundays in the year and thirty other days besides. It has developed an exceedingly strenuous, but narrow and one-sided type of religion. The whole emphasis is upon making converts. Like most lodges, the services are conducted chiefly with reference to new members. It is true the church takes an interest in its prayer meeting, but the most prominent item left in the mind of the worshippers as they depart, is the number present. The Sunday School is cultivated, but every scholar is made conscious that it is big and striving to become bigger. The one consistent and unfailing ideal of the Sunday School, of the Endeavor Society, of the choir, of the prayer meeting, of the morning and the evening services is to be big. One of the results is that when members move from such a church to one of normal size and of more complex and richer life they are unable to make the transition successfully. They do not see that anything is being done because their eyes are focused for mass and size. They are not even able to judge other churches relatively to their neighborhood, or to local and incidental conditions. Unless the church and its organizations are big, absolutely and without qualification, then nothing else can stay their ebbing enthusiasm or win their loyalty. Now in the case referred to above the population will continue to reach out into newer sections. Other denominations will build chapels. They will gather in the children of the neighborhood, Disciples with the others, and in the course of a few years, the present big church will be facing the "downtown problem" and the misions which it should have builded will be in other hands, ministering to the children of its own members. This prophecy is based partly upon what has already happened in other cities, where the selfish policy of building bigger 'barns' has ended in the very soul and substance of the church being forfeited. This tendency to overestimate mere size is fairly characteristic of the Disciples. It is their main category, their chief test of

success. How large? how many? are the questions which ministers ask each other concerning their churches. They do not even ask how much salary. Large churches among us do not necessarily pay large salaries. The salary paid by many churches does not represent a dollar and a half from each member for the whole year! The contributions to missions of all kinds are still less! Yet in spite of this fixed and insistent idea of numbers, and the hysterical evangelism which has been developed in consequence, the average size of the churches throughout the brotherhood is less than 125 members! How monstrously abnormal in a denomination whose churches average 125 members, must those appear which are already sixteen times that size and still frantically struggling to be — just bigger.

During the Congress, in a discussion of the education of the ministry, it was suggested that there is a place for the uneducated minister. If by this it is meant that there are many untrained ministers who do good work; or if it is meant that often men should not stay out of the ministry because it is impossible for them to obtain a thorough education, then all would agree. But if it is meant that men do better work in the ministry because they are uneducated; or if it is meant that any man should take less training than the greatest amount he can possibly secure, then there must be earnest dissent. Suppose the question is put immediately to the churches. Do they ever consider a man too well educated to do their work, however humble or simple their church may be? Of two men of equal sociability, practical sense, and personal presence, but of very different degrees of education, is there any church which would prefer the one of least training? Or the question may be put to the ministers themselves. When asked in this direct, personal way the educated man certainly will not say that he is hindered by his equipment. The untaught man who has had experience in preaching often expresses his keen regret that he was not able to go to college. He intends to send his boy to the best schools. Even the neophyte is seldom so blind to the things upon which differences of power rest among the men he knows as to be entirely content to settle down to a life-work in the pulpit without at least wishing that he were better favored educationally. It is

difficult to find anyone among preachers or laymen who will really maintain that for themselves there is an advantage in being uneducated. Now a theory that is only good for someone else should be regarded with suspicion. Until churches begin deliberately to seek for uneducated men on some other ground than that they are cheap; or until certain, particular ministers themselves assert sincerely and with some show of argument that they prefer to be untrained, it is not becoming in someone who belongs to neither of these classes to insist that we need uncultivated men. As a matter of fact, the only possible justification for having any uneducated ministers is that it is impossible to have them all educated as yet. But if it were possible today to supply all churches with college graduates, it would be the height of absurdity to insist that for some places, uneducated men would be better. An educated man, other qualities being present, is more efficient in a difficult or simple field than anyone else. He is more resourceful, better able to understand the people and their needs and more effective in adapting his message and methods of work to them. Perhaps as near to being specific and concrete as the advocates of an uneducated ministry ever get is when they refer to work among some foreign, laboring population, as though a man of second-rate attainments could meet such needs. Professor Graham Taylor's work, of which he spoke at the Congress, is a good answer to that. He is one of the most capable and experienced men in the ministry today, and yet he is laboring in the midst of one of the densest and most undeveloped populations in this country. Plenty of men of less ability have tried many missions in Chicago with no permanent results whatever. Even the Disciples have had some experience in such failures. The foreign missionary societies have accumulated abundant wisdom on this point. Because the West Africans or the South Sea Islanders are themselves of the lowest orders of men, is it true that we should on that account send them missionaries who are only a little above them in intellect and in outlook upon life? There would be some justification, on the contrary, for saying that the least developed people need the very ablest missionaries.

A LAYMAN'S PRAYER.

O Lord, send unto us living prophets of thy truth—prophets who know the world of men and women and are willing and able to help them. We desire true prophets; men who have heard the voice of great love and great hope calling them; men who have meditated upon thy handiwork and upon the word Thou hast given of old and dost yet give to those who seek and listen. We pray for the coming of these thy chosen ones, who will show us our sins, and thy pardoning love; who will uncover the hidden habits of our unconscious selves and give us courage and power to break them; who will take the measure of our narrowed, unshapely souls and teach us how to grow to a full spiritual stature.

O Lord, we believe we might do better things than any we have done, if strong prophets would speak to us. There are stirrings within us. We need human help, guided of thee, to bring them into fruitfulness. We need companionable teachers, like ourselves, but closer to Thee, to win us away from our cares, to lead us into the quiet paths of thoughtfulness and consecration. Sometimes such messengers from thee do find us. They quicken us. They revive our spirits. They fill us with power to be faithful in our tasks. They soften our hearts toward our neighbors and teach us how to forgive. They make us tender and thoughtful of our homes, of our friends, of our companions and our little ones. They fill us with courage for thy battles against wickedness and folly. They move us to empty ourselves of pride, of riches, and to use all our energy to toil mightily for justice and mercy and truth.

O Lord, help us to encourage these thy servants to do thy work in us more completely. They too are but men. They weary of their labor because we are impatient or indifferent or unwilling. Grant that we may bear our part. Make our deeds equal to their words. Help us, with them, to serve and minister in loving comradeship with Jesus Christ. Amen.

May 1901
Vol 4
No 9

THE EDUCATION OF THE CHRISTIAN MINISTRY.*

The increasing complexity of our modern life demands men of unusual equipment and training to manage the machinery of our welfare. It is comparatively easy for a man with little education to run a blacksmith's forge. But to superintend a steel mill requires quite another sort of man; while to be an active official of the steel trust demands still more exceptional ability. The results of this modern strain and stress on the work of the Christian ministry is two-fold. On the one hand, the vocation of the minister has lost something of the prestige which it formerly had. Let the average young man compare the life of a superintendent of some great industry with the work of the average pastor. Does not the former seem to him to have the greater career? Is there not more chance for a man of vigor and ability to make himself count in the modern world in some vocation other than the ministry? On the other hand, pressure is brought to bear on the pastor to "use business methods" in his plans for the church. Large statistics and a good financial showing are the tests which the business man applies to find out whether a concern is worth supporting. He very naturally applies the same test to his own church. How many times a pastor longs for an opportunity to deal with the eternal things of the Spirit, but is conscious of having his energy sapped by trying to create something which can be accurately measured in statistics. What, then, can education do to make more effective the work of the Christian ministry?

1. It will at once be said that the primary element to be supplied by education is a knowledge of the Bible. But there may be a study of the Bible which instead of opening one's heart to the influence of the Spirit, closes it to all except the authority of one's church, be that church Catholic or Baptist or Christian. Too often a man goes to his Bible not with open mind to find what is there, but to discover proof-texts with which to defend the convictions which tradition or ecclesiastical custom says he ought to find there. Is it not an interesting fact that our denominational

* An abstract of the address of Professor Gerald Birney Smith, of the University of Chicago, at the Disciples' Congress in Cincinnati.

divisions rest on an appeal to Scripture? Every sect claims to be the sole true interpreter of the Bible. And it does no good to abolish creeds, and to say, as you Christians say, and as we Baptists say to every man, "Read your Bible for yourself, and follow its teachings." If, when a man takes our advice, and reads the Bible and does not discover in it the tenets of our denomination, what do we do to him? We say that he has not found the right meaning. But this is only saying in a round-about fashion, that it requires a proper education to discover how to interpret the Scriptures.

2. If I have analysed the situation right, it is evident that the knowledge of Scripture, per se, is not sufficient. The ideal which our fathers had, that education consisted in book-learning,—has given way to the modern ideal of education as the development of growing life. The larger interests of life have overshadowed the doctrinal interests; and so soon as we become convinced that a given doctrine is not the primary factor in producing the sort of life which we admire, we cease to have interest in the doctrine. Not even scripturalness can keep it alive. If we are convinced that it is for the welfare of the church that women should testify in our prayer-meetings, we disregard Paul's injunction that women should keep silent. The gospel is the good news of life. It is not primarily a doctrine, or a system of doctrines. If this be true, then we are not to go to the Bible to find out what to believe. It is this conception of the Bible which is causing so much perplexity today. Ought we to believe the cosmogony of Genesis, when it contradicts what we learn in college? The Bible is something more profound than a compendium of information. It is primarily a book of life. And our study of it should be for the purpose of coming into close touch with the life which it portrays.

3. The education of the minister, then, cannot be a mere acquiring of information, either historical or doctrinal. The only education which will make the modern minister effective is a training which will strengthen his own spiritual life, and with it his capacity to find the source of all spiritual life. Thus, first of all, we must insist that those who teach in our theological schools shall have a vital religious experience. A genuine interpretation of the inner life of the spirit demands an interpreter

who himself has felt the power of the spiritual realities of which he speaks.

4. The education of the minister should serve to deepen this inner life which is the prerequisite of his usefulness. As I listen to preachers, I can classify them most satisfactorily, not by any doctrinal standards. I know of men of unimpeachable orthodoxy, who seldom wake a soul to genuine spiritual life. They pride themselves often on their evangelism, but no man receives the evangel through them. Why? Because they are interested in the correctness of abstract doctrines, rather than in the vigor of life. And I find men who pride themselves on their liberality in theology doing the same thing. No man is nourished spiritually by being convinced that there are two Isaiahs. On the other hand, I find men, strictly orthodox in theology, who are primarily interested in the religious life of their people, and who are centers of genuine religious fervor. And I also find men who believe in higher criticism performing the same noble service in the Kingdom of God. The supreme question for every minister to ask is this: Am I more interested in the doctrines which I preach or in the people to whom I preach?

5. The aim of theological education, then, is to bring the prospective ministers of the gospel into the largest possible contact with that religious life which they are to cultivate in men. Starting with that indispensable personal possession,—a vital religious experience,—the student for the ministry should make the acquaintance of all the prophets of religion in history, that he may commune with the greatest souls, and find inspiration for his life and for his work. In this day of special equipment, the minister must also be a specialist. It is not enough that he can speak in an edifying manner. It is not enough that he be able to tell what the difficult texts of the Bible mean. He must be a physician of souls. He must know so well the secrets of the inner life of the spirit, that he can help those who are in difficulties, and lead them to the light. To do this he must draw from all that the history of religious aspiration can furnish.

Now the modern method of scholarship, called the historical method, is admirably adapted to render this service to the student. In studying the Bible by the historical method, we seek to reproduce the thoughts, and feelings and aspirations of those whose utterances we are

studying. It is often feared that the newer critical methods of theological study may dampen the ardor of the young minister. On the contrary, it is the universal testimony of those who have employed this method, that it makes the Bible more real to them than the older method ever could. To cast aside all fear of honest research, to determine that at any cost, one will know the exact truth concerning the Bible, this means that one comes into humble relations to the message of the Bible in such a way that it makes its own impression on the soul.

Tremendous problems are looming up in the near future for the church. If she rise to the occasion, we shall have the mightiest victory for Christ that the world has ever seen. But the church will never ride to victory on the mere momentum of former ages. That momentum is fast spending itself. We need new fires in the engines and new machinery, but above all, men able to kindle the fires and to invent the machinery, and to control it all afterwards. It is no time for weaklings in the Christian ministry. We need the strongest men whom God calls to work for Him. And we owe it to the men who are to enter this tremendous coming struggle for the supremacy of the gospel in our modern world that we shall provide them with an equipment for their work which shall be adequate. If the specialists in the field of religious life can command the confidence of the leading men in other walks of life, they can influence the entire moral and spiritual life of the coming age. But to command that confidence they must be not only wholly consecrated to the work of the ministry but must be the best educated men in the land.

OPPORTUNITIES FOR RELIGIOUS WORK AMONG FRATERNAL ORDERS.

Some member of the Campbell Institute has asked the writer of this article to write on the above named subject. Were it not for the fact that the Scroll offers a free platform, granting to every one the privilege of expressing themselves without being subjected to the horrors of the Spanish Inquisition for what those opinions may be, the writer would not venture to say what he shall say in this article. What follows is the writer's own experience and

the conclusions arrived at from that experience. This should be well borne in mind. It may be that the writer's experience is not normal, and that the conclusions arrived at are based on too limited an induction. If this be true then let others speak, giving the contrary experience and a different conclusion.

The writer began his ministry when he was twenty-two years old. One of the ambitions that he possessed, was to reach the people with the Gospel. To preach to large audiences was a burning desire always present. The small audience had a depressing effect upon him. One of the means through which to accomplish this was to mix with the people. To meet men and get acquainted with them in their normal every day life, to mix with the public, was a course that was persistently pursued. In order to get a good acquaintance with many men, and through this acquaintance, draw men to the church, the writer became an active member in six of the great Fraternal Orders, or lodges. For years he faithfully attended the meetings of the different lodges. Not only that, but he often invited the lodges to attend services in a body. The special social functions of the different lodges were attended with great constancy. The religious aim that he had when uniting with the lodges was always kept in view. The writer had joined these Fraternal Orders with the purpose of getting acquainted with the men, and then to use this acquaintance as a leverage to lead them to Christ.

Fourteen years have been spent in the ministry since the writer united with the first Fraternal Order. After fourteen years of experience and close observation he has ceased to go to the lodge meetings, nor does he invite the lodge very often to attend the church services in a body. After a careful study of the whole situation, growing out of his personal experience and direct observatoin, the writer has come to the conclusion, and one that is used as a working theory, that the Fraternal Orders offer a meagre field for religious work. Efforts in this direction are so barren in results that in our humble opinion it is for the most part a waste of time. In an experience that covers fourteen years the writer only remembers one man that he was enabled to enlist for Christ through contact with him first in the lodge. But this is not all. The writer's ministry was injured through his attendance at the lodges. This may sound strange. Yet it is true. He lost

spiritual power. He was led to conform more to the lodge than he led the lodge in his direction. The lodge meetings are usually of such a character as to lead away from high spiritual ideals. There is much levity. The minister that can get a good hold on the lodge members must be social to the point of lightness. He must be "A hale fellow, well met," Unless he is that he will not be a great factor in the lodge. But to become this "Hale fellow, well met," comes at too great a price. It dulls his spiritual life. The writer has never known a minister that was a great lodge man that ever was a great soul winner, or a positive force for civic righteousness in a community. Lodges do afford an opportunity for meeting men, but the point of contact is seldom made with much gain for the kingdom of God.

Having the lodges come in a body to the church and hear a sermon by the minister results in very little good either to the lodge members as individuals or to the church in which the sermon is preached. The average lodge comes to the church in that way to advertise itself. The thing that is wanted from the preacher is that he shall in some very forceful way point out the beauty of the principles that are to be found in the ritual work of the lodge. The sins and shortcomings of the members of the lodge can not be forcefully pointed out on such an occasion. The lodge has come and is your guest. A berating of its sins would not be appreciated. Then the coming of an order has a demoralizing influence on the regular services of the church. If any man does not believe this let him have four lodges come to his services during as many consecutive Sundays. After a test of that kind he will know the truth of this statement.

Then there is a great waste of time in attending the lodge meetings. It is called a waste because it could be spent to a much better advantage to one's self and the kingdom of God. It is true that a preacher must reach the people. But there is still something greater than that. It is this; How to effectively influence the people for the Kingdom of God after you do meet them?" That will be the true test of any man's ministry. It is in this that power is needed. In the case of the writer this power was gained more and more as he gave up attending Fraternal Orders and gave his time more to the exclusive work of the ministry. Men when they go to church want to hear

a man preach who can preach the Gospel with power. They want a message from one who has spent much time in the presence of God. No lodge connection can secure an audience for one's message. The message must do that. As a matter of fact most lodge men do not hear a man preach who takes too great a part with them in their lodge room joviality. They may enjoy his jovial remarks and humorous stories in the lodge room, but they will not be attracted to him because of these things when he comes to speak of things that are eternal.

It is the writer's judgment that the best secret fraternal society for a man to attend very much in order to reach men is the secret prayer meeting with God. By so doing you may make your point of contact with men less extensive, but you will make it more intensive. What we need is to concentrate, rather than diffuse the rays of our spiritual light. To many a young minister the Fraternal Orders have presented some very subtle temptations. The order opens up a short cut method to gain a cheap popularity with a certain class of men in a community. The young minister is in danger of confusing this popularity with spiritual conquest for the kingdom. Nothing could be farther from the truth. He has been led into the way of the lodge rather than having brought the lodge members his way. The opportunities for religious work among the Fraternal Orders are very limited. This is our experience and observation.

WILLIAM OESCHGER.

THE BODY OF THE RESURRECTED CHRIST.

The phenomena of the body of the resurrected Christ elicit a peculiar interest for us mortals. Naturally we are asking for an explanation of these phenomena for we believe they are of the other world. The appearance of the dead among the living friends some of whom failed to recognize Him, His appearance to others in another form, His appearance in the room with His disciples while the door was closed, and His exhibition of wounds in His body eight days after His first appearance, excite our desire to know, but as yet our desire has not been satisfied.

The first question of the phenomena is as to their origin. Do not these extraordinary phenomena of our Lord take

us back to the study of the Spirit for their solution? According to one doctrine of evolution, the body is the product of the spirit, that is, the body is determined by the spirit. All substance, known to us as material, is but the secretion of the great spirit organized about Himself. We know there is a likeness between a man's spirit and the home he constructs for himself and family. A cultured spirit begets a cultured and graceful body. The body of the resurrected Christ could not be expected to behave itself as the original one. The spirit had unburdened itself of the world's sin, had conquered its last enemy, and unfettered by the flesh, had refreshed itself with the presence of its God. It was a more glorious spirit than formerly. So its material self, the body, is also more glorious. So much more glorious was the new body that some of his friends did not recognize Him. Again this body, no longer grown as the original but called into being at His will, was subject to His will. Hence He wills Himself to sit in the midst of His disciples even while the door is closed, to exhibit the crucifixion wounds eight days after His first appearance, and He wills to appear in a different form to different friends. If the foregoing is the proper relation of body to spirit, no study of the phenomena will yield an understanding of them. But if the above suppositions are well grounded, a study of the spirit, yea, an understanding of the spirit will yield to mortal man an explanation of the phenomena of the resurrected Christ. But the spirit we can know only as we have the spirit in us, as Paul says, "Even so the things of God none knoweth, save the spirit of God." Hence a glorified spirit only will yield us the explanation of the phenomena of the resurrected Christ.

JOHN P. GIVENS.

THE SCROLL IS PUBLISHED MONTHLY BY THE CAMPBELL INSTITUTE. SUBSCRIPTIONS, FIFTY CENTS YEARLY, FOR TEN NUMBERS. ADDRESS, THE SCROLL, 5508 KIMBARK AVENUE, CHICAGO.

To the Gentle Reader: The Scroll is already making plans for next year. Your assistance is desired. Please answer in postal card space the following questions: (1) Of what value has the Scroll been to you? (2) How can it be improved? We desire the privilege of printing your reply in the next number, and it should therefore be received at the above address by June 1. Attention to this is important.

One of the most gratifying events in the history of the Disciples this year is the completion of the additional endowment fund of \$250,000, for Butler College, at Indianapolis. This doubles the funds of the institution, and gives it a financial standing as superior to other colleges of the church as is its scholastic standard. It is highly significant that this school, with an atmosphere of genuine and finished scholarship, should be the first in the brotherhood to succeed in the very practical, matter-of-fact task of attaining a half million dollars of endowment. This is the more remarkable in that the campaign for the fund was directed by members of the faculty. No professional money raiser was disguised in an academic gown and then sent out to the people to enlist their interest. The whole enterprise was conducted in a dignified, genuinely business-like manner. So quietly and unostentatiously has this work been done that many people probably think it was easily done. But in reality it was an exceedingly difficult undertaking, and was only gradually consummated through arduous labors of three years. Butler College has never been given to self-praise and noisy demonstration over her achievements. It might have been more impressive to some if there had been constant reports in the papers concerning the progress of the undertaking and a more spectacular exhibition at its completion. But there are many substantial people who like Butler's way. It was also a great satisfaction that the city of Indianapolis co-operated so liberally regardless of ecclesiastical lines. And of course everyone has recognized the generosity of Mr. Joseph I. Irwin, whose gift of \$100,000 to

this fund is the largest single gift to education in the history of the Disciples.

The current discussion of the evangelistic work of Dr. Chas. Reign Scoville is full of keen interest to all observers. He has had the courage to hold union meetings, and in some cases has insisted upon changing the plans from denominational to interdenominational scope in the face of considerable protest from the local Church of Disciples. Not even the great gains in numbers to the Disciples has shielded him from the criticism of his brethren for doing this. It is even intimated that he has lightened his usual emphasis upon baptism by immersion in order to work harmoniously with other denominations. It is difficult for many Disciples to see that this, if it is true, is one of the best results of his entrance into the field of union evangelism. But probably the most vulnerable point in the evangelism of Dr. Scoville, as in that of many of the most "successful" modern evangelists, is brought out in the question recently raised as to whether his methods make genuine converts, or in many cases, only card-signers, or verbal confessors. It is difficult to get all the facts with reference to these meetings from the published reports. The account is given during the progress and just at the close of the revival, before there is an opportunity to know whether all prove faithful. We get no printed reports of the faithfulness of these converts a year after the meeting. But by inquiry among the pastors and officers of the churches where the work has been done, it is often discovered that many of the converts were never baptized, and that not all who were baptized are to be found a few months later. In some cases the shrinkage is as much as one-third or even one-half in a comparatively short time. We understand that Dr. Scoville has himself recognized the seriousness of this situation to such an extent that he has talked of having associates who should remain with the local church a month or so after he leaves to round up the new members and aid the pastor in getting them adjusted to the regular organizations and work. Some such plan would help to remove one very serious objection to present results. But the whole question of modern evangelism is yet to be submitted to the only kind of a test which can determine its real value. Such a test would be a careful statistical inquiry covering

a period, say, of five years from the close of the revival and indicating the outcome not only with reference to the individual converts but also as regards the general life of the church, and the moral tone of the community. The revival must ultimately be judged by its fruits, not merely by its leaves or its blossoms.

There are two facts which need to be taken into consideration with reference to revivals. One is that the great majority of religious bodies do not employ them. The popular evangelism of the present time is characteristic of only certain of the Protestant churches. And in those which employ it, it is really dependent for its success upon the educational methods of the home and Sunday School, and upon "personal work." If it were not for these quiet, powerful forces, the spectacular, demonstrative mass meeting would not have such an appearance of efficiency as it now possesses. It is now customary to credit whatever happens during the revival to the influence of the evangelist in the public assembly. This illusion vanishes, however, for anyone who carefully analyzes the situation. It may also be overcome by reflecting upon the fact that historically and at the present time the great body of Christians recruit their churches by education and personal work, without the furore of revivalism. The second fact is that rapid growth, even among mature people and by proselytism, may occur in churches which employ no "preaching" at all in the ordinary sense. Christian Science may be taken as an illustration of this. Here is a movement, having phenomenal growth, building great houses of worship and taking on all the machinery of ecclesiasticism with nothing whatever answering to revivals or to the ordinary sermon. Christian Science, viewed simply from the side of method, possesses its strength in its elaborate educational system,—its class work,—and in its use of printed matter, and in its organization. System and instruction are its real elements of strength. Having these, it is able to succeed in spite of the most monstrous and impossible doctrines, and in the face of all manner of opposition. Such a phenomenon as this gives vivid illustration of the relative impotence and futility of the sermon without which an overwrought protestant intellectualism has supposed progress impos-

sible. The sermon, which in form at least is the center of evangelism, is far from indispensable, as is shown by the history of the oldest and most powerful churches in the world. In the Greek and Roman Catholic churches and in the Episcopal churches it is relatively modern and insignificant. Those mighty communions depend upon catechisms, confessionals, rituals, and art in various forms. They seize the imagination and move the heart and will, which are the great dynamos of human nature. The effective sermon itself is really more a procession of symbols than a chain of arguments. Particularly true is this of the evangelistic sermon. But its symbolism is usually poor and ineffectual compared with that of liturgical services.

A minister ought to devise plans by which he will occasionally be taken out of his habitual attitudes of mind and somewhat effeminate surroundings. He should sometimes peep into the philosophy of Schopenhauer and the poems of Walt Whitman. Contact with the seamy and sinful sides of life is desirable now and then, so that the doctrines of hell and the atonement may not become insipid and tasteless. Under this conviction we recently visited a municipal court in a great city. For half a day we sat at the elbow of the judge, and saw the weird, sin-beaten procession file past. There were thieves, gamblers, beggars, brawlers with bandaged heads, unfaithful husbands and fallen women. Then there were the innocents, deserted wives with helpless children, and other guiltless victims. Two Italians, their heads swathed in absorbent cotton and gauze, their clothes besmattered with blood, handed up to the judge the razors with which they had fought, and then told their story through an interpreter. They had been friends from childhood and had come to this country five years ago. The night before, they had fallen out over a game of cards and their long comradeship sank in a sea of wrath streaked with their blood. Their fine was twenty-five dollars and costs each,—more than their wages for a month. The judge seemed earnest and fair. He was most touched by the little children already beginning to be visited by the sins of their father. He was often perplexed to find adequate punishment for the faithless husband and yet compel him to support his

family. This was usually done by requiring him, under bond, to furnish the wife a generous weekly allowance. The judge was also considerate in cases of first offense, and with those who had been lured unwittingly into forbidden paths. He often reminded a prisoner that if he misrepresented the facts, the judgment would be heavier for the lie than for the crime it was intended to conceal. The judgments were heaviest against those who had been in court before or who were leaders in teaching evil ways to others. Through all the tragedy and pain ran little rifts of humor and of human sympathy. It is hard to realize that the procession continues to form every night in the by-ways of the great city, passes before the judge every morning and goes on and on and on—whither?

THE RELIGIOUS OUTLOOK.

There is no more pressing problem for those who hold the modern view of the Bible than how to bring their hearers into touch with the new conception without losing any of the real values of the old. This was touched upon in this department a month or two ago; but a timely letter from Mr. J. S. Hughes in the March number of *The Scroll* suggests the possibility that the brief reference was capable of being misunderstood. As to the main point our correspondent is right. The truth must be told. There is no room in Christianity for any inner circle of illuminati. There can be no preaching of the gospel without full intellectual honesty, without the frankest exhibition of the minister's ripest opinion on all the matters of modern scholarship that concern his message. To compromise here, even for motives of expediency, is lack of faith. At the same time there is a question of expediency, not as to the matter but the method of the teaching. No man is called of God to be tactless. He must choose times and seasons, ways and means. He must be "filled with the Holy Spirit and with wisdom." Bro. Hughes would be the last to deny this; for he writes as one who has felt the pressure of the problem.

No general rule can be laid down: each must be ultimately guided by his own circumstances and intuitions; but at least it must never be forgotten that the goal of

preaching is spiritual, not intellectual culture. Not that the two are, save abstractly, separable; but in preaching the former is end and the latter merely means. Better that men should go on forever believing that the Bible is primarily inspired than that a single spiritual value should be forfeited. Precisely this is the crux of the matter. These religious values are so interwoven with traditional beliefs and symbols that there is no little danger that the inexpert laborer will uproot the wheat along with the tares. The tares need not be left until the harvest, but zeal should certainly be chastened with discretion. Tennyson's advice is sound:

"Leave thou thy sister, when she prays,
Her earthly heaven, her happy views;
Nor thou with shadowed hint confuse
A life that leads melodious days."

On the other hand, is it easy to exaggerate this danger. The faith that "leads melodious days" is not so easily shaken, but will often find a foothold where merely orthodox opinion sinks and ought to sink. Furthermore, all living involves risk; and if all possible injuries to all possible people had first to be eliminated, before any new truth could be asserted, the race would never have emerged from barbarism. Truth has its rights against any merely individual values.

Why should the rights of the orthodox alone be considered? The so-called heterodox and the "honest doubter" have surely their rights and spiritual values too. Their religious life is hindered, not helped, by the old formulas. In every modern audience you will find persons who are finding the old creedal dogmas and apologetic arguments to be burdens upon, instead of aids to, vital religion. Others have broken definitely with the old, and are looking wistfully for a fresh foothold for faith. Scriptural infallibility supports the faith of one man; but sitting next him may be another, who, because of that very doctrine, which he has been taught to associate with the essence of Christianity, is being driven into the wilderness of infidelity. His boyhood faiths are dear to him and he is unconsciously yearning for the minister who shall tell him that he need not read himself out of the church because he finds bad science and wrong history in the

Bible. This is a type of the university man of our day; and the question comes to be, shall there be a divorce between the church and culture? Shall we continue to preach a gospel which, while seeming to save the faith-values of some, sacrifices those of others? The faith of the ignorant washerwoman over her tubs may be very beautiful, but surely it is not worth more to the world than that of the university graduate.

It is often said that all preaching should be "constructive." That is true only when it is understood that in thought-processes there can be no construction without destruction. The real contrast is not between constructive and destructive, but between true and false. The manner and spirit of a man is sometimes destructive, but his message, if true, is never so. There must necessarily be a tearing-down process before the new house is built; but that is not to destroy but to fulfill. The old prejudices and errors must be removed to make room for the new vision. This does not mean that we are to preach sermons about the composite character of the Pentateuch or the errors in Chronicles; but it does mean that when necessary we should frankly state these results of scholarship, and by free treatment of the "letter" accustom our hearers to a scientific, and at the same time, spiritual, conception of revelation.

H. D. C. M.

THE VICE OF PREPARATION.

The art of living consists in the discovery that the goods of life are present goods, that every moment justifies itself by its own intrinsic worth. If it is true that many lives fail because they lack remoter ends for which to strive, it is equally true that many fail because in the pursuit of remote ends the intrinsic worth of the present experience is not recognized. Their vice is that of making the present merely preparatory to the future, and so they live transitively, forever crossing a bridge. Out of their disillusion they come to ask some day whether life is after all worth living, for it seems to have brought them nowhere. Professor Huxley tells that one day he was hurrying to an engagement which he had barely time to make. Alighting from his train, he rushed into a cab, shouting to the

driver, "Drive as fast as you can." The cab went clattering over the streets at a wild gait until the anxious passenger inquired why he didn't arrive, and was informed by the driver that he had not given him any destination!

A recent magazine writer observes that a characteristic phenomenon of our time is "extreme mobility without terminal facilities." The seer modern life calls for is not a prophet who discerns a far-off goal, but one who sees and if we postpone the satisfactions of faith to a future experiences. Once rid of this vice of preparation, our business would not be that narrowing thing, our education that mechanical thing, our social life that exhausting thing, they actually are to thousands of our fellows. And our religion would be a vital thing, bringing its blessings and graces into our lives just now. If we think of time as the "vestibule of eternity," of life as a probationary state, of ourselves as "strangers and pilgrims" in the earth, and if we postpone the satisfactions of faith into a future life we not only cheat ourselves but we do injustice to the Author of our salvation. If Christianity is anything it is a religion of the present tense. It is a secular religion, and is all the more spiritual and divine for that fact.

C. C. M.

DUTY AND LOVE.

I fed the hungry at my door
 And sent him forth, no word to bless;
 I clothed the naked, nor gave more
 Than could conceal his nakedness;
 I prayed to God as one apart,
 His world had naught of beauty,
 I knew not service of the heart,
 I served, and called it Duty.

A vision came: a Form divine
 Stood by me in my dreaming;
 His face with love's sweet light did shine,
 His eyes with love were beaming;
 He showed His pierced hands and feet
 And by His cross did win me;
 Then first my soul with God did meet,
 For love was born within me.

THOMAS CURTIS CLARK.

June 1907
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No 10

SINCERITY IN THE PULPIT.

Taking up again the problem referred to by H. D. C. M. in the May Scroll, "how to bring our hearers into touch with the modern view of the Bible," I give my personal experience in the hope that it may serve to stiffen the moral fibre of some of our ministers in the performance of a delicate and difficult duty.

A few summers ago I made the descent of the Grand Canyon in Arizona, my guide being an educated young man from the East out there for his health. His mother was a devoted member of the Christian Church and he had himself been brought up in the faith. "I've given it all up, however," he said, "and now I am drifting." I soon learned that the cause of his defection was the attitude of the pulpit toward the questions raised by Biblical criticism. He had made up his mind that ministers are insincere and afraid to let the people know the facts. "If I had met a minister six years ago," he said, "who would have discussed these things frankly as you have done, I should probably still be in the church, and spared one of the bitterest experiences of my life."

I have never been able to get away from the impression of this conversation. That young man represents a large and increasing class in many of our churches; students from colleges and universities, and the intellectual people of the community who are keeping pace in some degree with the progress made in Bible study. When these find a minister giving out mediæval interpretations of the Scriptures, perpetuating false and exploded traditional theories, they make up their minds that he is either an ignoramus or a coward. Is there not grave danger of alienating this class from the churches? Henry Drummond used to say, "We are catching some fish, but we are not catching the best fish."

Sincerity in the pulpit is a cardinal virtue. If once the people get a notion that the minister is "hedging" their confidence in him is undermined. My own judgment is that the

only safe course is perfect frankness. "Honesty is the best policy" even in the pulpit. Of course this pre-supposes tact and sympathy, and always a reverent attitude toward the Scriptures themselves. The assured results of modern Bible study can be so given to any average congregation that the faith of the humblest believer need not be weakened, nor the confidence of any in the word of God diminished. With my own congregation last winter in a series of seven sermons I considered such themes as "Inspiration," "The Bible as Literature," "Composite Make-up of the Pentateuch," "Value of Old Testament Science and History." The result was a surprise to me. Scores of my most thoughtful and reverent hearers expressed gratitude and relief that the time had come when such themes could be frankly discussed in the pulpit. One man said: "I had put the Old Testament on the shelf, but now I can take it down again." Another remarked: "I have been out of the church for years, but now I can conscientiously return." A number of business men began reading the Old Testament in the light of the suggestions given and are keeping it up, they tell me, with increasing interest and profit. I am now giving a series of Sunday evening addresses on the Old Testament Prophets, and the results of historical criticism are freely drawn upon without surprise or comment by anybody. I am fortunate in having a congregation that cherishes the "open mind" and welcomes the light from whatever source. One brother wants to know if "that kind of preaching ever wins any converts?" It is the dull season with us now, but we have had eighteen additions in the last three Sundays, mostly by confession; and 418 in the three years of my ministry here, and with the exception of a single meeting with 80 additions, *all at the regular services.*

The preacher's first and only duty is, of course, to preach the Gospel, but one element of this Gospel is the removal of difficulties in the way of faith. With intellectual people these are likely to hover about a too literal interpretation of the Bible, or the attempt to make the book infallible and of equal authority in all its parts. This class deserves some

consideration. Hitherto there has been a "mischievous hesitancy" on the part of many ministers to consider these difficulties in the pulpit, lest the charge of "undermining the Scriptures" and "destroying the faith" be hurled at them. The faithful minister, undisturbed by such outcries, will give his people the benefit of whatever knowledge he possesses.

The problem before us would not be such a bugbear if we were not afraid of it. When once the ice is broken and a minister reaches the point where he can speak freely to his people on these matters as they come in his way, no further formal treatment of them is necessary. Let the atmosphere of confidence and of truth-seeking once be established, and all critical questions fall into a secondary place: they are primary, indeed they constitute a problem at all, only so long as they are ignored.

The permanently fruitful ministry in these days must rest on the reconstructed Bible. Prof. Sanday, a cautious, conservative scholar, says: "It cannot be doubted that criticism is the winning cause; for the human mind will in the end accept that theory which covers the greatest number of particular facts, and harmonizes best with the sum total of knowledge." The advantages of the new position are apparent to all familiar with it. It recognizes the human element in the Scriptures; it gives us a new apologetic; it saves us from the horror of having to defend indefensible conduct or compromise the character of God; it delivers us from the bondage of the letter into the freedom of the spirit; it gives us a Bible which can be interpreted without doing violence to the intellect or the conscience. The new method deprives the book of none of its real value; no attribute of God is lost, no human duty changed. What it does is to make the record intelligible and consistent, and open up a shining pathway for Faith.

JAMES M. PHILPUTT.

THE DISCIPLES AND THE BIBLE.

What is the attitude of the Disciples toward the Bible today? To a people whose foundations are laid deep in loyalty to the Scriptures, whose appeal has been from the tenets of councils and creeds to the teaching of the New Testament, the continued discussions regarding the place and authority of the Bible should evoke the greatest interest. To the Bible we have appealed for our creed, our ideal and our plea, Jesus the Christ, the Son of the living God, the unity of believers, and steps in conversion. The fathers of our reformation had more things in common with later scientific critical study of the Scriptures than sometimes we are wont to give them credit for. Their method of interpretation was reverent, rational and logical. But this led them far afield in those days, and naturally brought down upon their heads the opprobrium of many pietistic sects, whose "spiritual" methods of interpretation had quite robbed the Bible of much of its real contents. Their appeal, addressed to the great body of common people of the middle west, met with a hearty response. The message was fitted to its time. One of the dangers of the movement came when the manners and methods of the pioneers were accepted as the "norm" for the future, when the motto, "Where the Scriptures speak, we speak, where the Scriptures are silent, we are silent" came to be felt as a necessary part of the plea.

The changed conditions in the intellectual world have of necessity wrought changes in the emphasis of our plea. There has come a very different view of the Bible from that held even a decade since, and this view has permeated all grades of life. The questions where, when, and how, have been pressed from so many sides and answered in so many ways that all classes of people have been caused to think sometimes on this question. The Bible has ceased to be a "locked-up" Book, written by "God's own hand," the final and authoritative revelation of Jehovah, but has come to occupy an entirely different place in the minds of a vast number of people. With the slipping away of the old view

there has dawned the brighter day of the new, and with Coleridge many are now affirming, "It is God's word because it finds me." In view of these facts the question presses itself home to the heart of the minister many times as to the effect of this view of the subject on his message. Frequently some aged saint in Israel will rise to inform the younger men that the preaching of this generation of Disciples has lost its unction because of the absence of the "Scriptural" note of the pioneers. Theirs was a method of Bible proof and from beginning to end, the sermon sparkled with "proof-texts" which rendered infallible the argument in hand. In many minds the amount of Scripture quoted had much to do with determining the value of the sermon.

That there is a difference in the manner of preaching and method in use of Scripture none is more ready to admit than he who uses the same, but when it is further affirmed that this change works a loss to the message, and consequent ineffectiveness in result, then many rise to deny it. The period of literalism is fast passing away, and unless the preacher's appeal is directed to some other theory of Scriptures than that once held, he finds his efforts expended on an imaginary foe. Many a good man has quoted Revelation 22:19, firmly believing it referred to all that precedes in the Bible, both Old and New Testaments, and consequently concluded that any who countenanced the change in texts were guilty of wrong doing. How often the beauty and symbolism of a text is lost because the letter killeth. An earnest elder once said to the writer, after a number of persons had been baptized one evening, that the baptistry would need thorough cleansing to insure it being clear of the "sins" which had been washed away.

It is refreshing to turn to the teaching of Jesus and note his attitude toward the great body of Scripture then extant. That he was conversant with it his occasional quotations from it or allusions to it show, yet how meagre are his references to it as compared with his use of objects nearer to his auditors. His message did not concern itself with measuring

texts nor memorizing Psalms, neither did he "hang mountains of interpretation on the hair of a text." The fields, flowers, lake, fish and people of his time are woven into the heart of his message, and all to bring men to the Father. And herein may be found an answer to the query: May not the Disciples of Christ appeal with reason to the method and teaching of Jesus for the norm, and that too without seeming to depreciate the methods of the pioneers of our great brotherhood? Theirs was a message well adapted to their generation, ours must be for ours. And is the day not fast approaching, if indeed it be not already here, when he shall be accounted the heretic who holds to a literal interpretation of Scripture? That the Bible will continue to be the Book of the people who love to be called after the name of Him, who as its central figure, gives the Scripture its value, is the belief of all. The person of Jesus, as the revealer of God is not diminished, but enlarged by getting his thought and precepts first hand, and the spirit of his message will lead us to a better knowledge and closer communion with the One whom he loved to call "Father." And this will bring us nearer to those of every age and clime who have been led through Christ to God.

JOSEPH A. SERENA.

THINGS OF VALUE.

At the present time we are searching for the things of value, and the things which are considered of value are those which contribute to life. Our standards of measurements have changed, and hence there is a new way of viewing things. This modern trend is found to a surprising and encouraging degree in all our progressive churches, and is coming to be the happy possession of many intelligent Christians in churches not so progressive. People are exercising the right to think for themselves, and like the members of the Campbell Institute, do not hold any one else responsible for their views.

We are not assuming that all religious people have agreed as to the things of value; we could not expect such agree-

ment. We are viewing the hopeful signs in the church and out of it. The church is more and more asking for those things which increase true human happiness; and the world is at least getting a glimpse of the life of Jesus, and is either consciously or unconsciously placing the highest estimate upon the things embodied by them. Yet in some quarters there is much need of shifting the emphasis, else the world will see Jesus more clearly than the church. The church is not, as yet, in a position to criticise the world for its false standards. It is true that their standards are not the same, but it may be true that neither has fully come into possession of true standards of value. We would naturally expect the church to place value always upon the things which Jesus considered valuable, but such is hardly the case. The church has talked in terms of doctrine; Jesus talked in terms of life; he was interested in character. If the mission of the church is to develop Christian character, we are only in part successful. We may count ourselves as often as we please, but how many would Jesus count? Our failure consists not in the absence of perfection, but rather in the fact that we are not in process of becoming Christ-like. More than half of our million members can not be counted if measured by a true standard. In many instances the only claim to discipleship consists in having assented to the proposition that Jesus is the Christ, and passed through a wet baptistry. Christian character expressing itself in service is conspicuously absent. Has our way of putting things had anything to do with this? Have we kept in mind the thing which was ultimately of value? In preaching the "Jerusalem Gospel" have we ignored the message of Jesus' life? Can it be that the things to which Jesus devoted his whole life are of little importance in salvation? Can it be that the full Gospel is contained in the Great Commission or in Acts 2:38? There is needed a larger interpretation than is usually given. If Jesus was the Way there is nothing mechanical about it; it is vital. If the Sermon on the Mount had to do with preparation for the Kingdom then, it has now. If it was necessary to have

the child-spirit then, it is now. If the teaching in the parables had to do with the training of the Soul, and revealed the things requisite to fitness for the Kingdom, can we preach a full Gospel without going back to Jesus? When we have stood in his presence and heard his teaching concerning religious and social values we have a near view of religion and salvation. I hear a familiar voice say, "Who ever said we should not teach the Sermon on the Mount and the parables?" That question may be a sufficient answer to what has been said for those who think that we have "always been right, and never been wrong," but the truth is that we have not emphasized the soul-qualities that Jesus did in order to a place in the Kingdom, and as a result we have thousands of churches which are absolutely powerless in world-wide evangelization. They enjoy a sermon on "first principles," but if they had really gotten first what Jesus gave first, they would appreciate the things which make an unselfish life. The worst thing about this whole situation is that what they want to hear and read is the thing they should not have. The only religious newspaper which suits them is one which presents their standard of value.

A better appreciation of the things of value, as viewed by Jesus, would help us to solve the problem of Christian Union; we waste a deal of valuable time upon matters which were evidently considered unimportant by him; the things which transform human lives have many times been overlooked. Have you ever noticed that many times those who are sticklers for our plea, and who desire it presented in the most challenging way, are those who have the least of that spirit which would make the first step toward union possible? The thing they lack is the one thing indispensable. Those who are alarmed, if "first principles" are not frequently emphasized, and placed in their old-time setting, are not always the most potent for actual righteousness in the community; and if we mistake not Jesus finds little fellowship with them. To many of them a correct definition of faith is of more importance than the acceptance of Jesus as a way of life. These

matters are brought out in our attitude toward union meetings. These are but temporary efforts at union. But it is easy to see how three hundred conversions with all of them joining the Christian church is far better than a thousand conversions with three hundred taking membership with us and seven hundred going with other religious bodies. However it is not so easy to see, if we have Christ's standard of value. We have no reason to believe that there is less desire for Christian character among the seven hundred than among the three hundred. Our present estimate of things places the Kingdom of God first; our church is not as important as the kingdom of righteousness. The acceptance of our plea is not as important as taking a city for Christ.

The modern view of the Bible makes of it a new book; it is searched for things of value; it is really a book of life. All things contained in it are not of equal value however. The things which contribute to the life are much in demand, for there is an ever increasing interest in them. Little technicalities tire for they do not feed the soul. The controversial column in any religious publication may satisfy some, but does not strengthen the spiritual life. "Rightly handling the word of truth" has received a new interpretation. Some may yet prefer to make it mean the divisions of the Scriptures into groups of books, but we will utilize it best by appropriating the things which are found to be of value to righteous living, and passing by the things which have no value for the soul. Let others rage over Jonah and the whale; we can preach a kingdom of righteousness for God's character demands it. Let others devote their time to proving that Moses wrote the Pentateuch; we will utilize the truth contained in all of the books. The Bible has not been found valuable because of the authorship of books contained in it, but because its truths find men and develop character. Jesus needs no demonstration; His own throbbing life in the life of humanity is a sufficient demonstration even to those who would ask for signs from heaven. We can well devote our lives to the things which called forth the devotion of Jesus.

F. L. MOFFETT.

THE SCROLL IS PUBLISHED MONTHLY BY THE CAMPBELL INSTITUTE. SUBSCRIPTIONS, FIFTY CENTS YEARLY, FOR TEN NUMBERS. ADDRESS, THE SCROLL, 5508 KIMBARK AVENUE, CHICAGO.

This is the tenth and last number of *The Scroll* for this year. How it has been received by an increasing company of readers may be judged by the few representative letters our space permits us to print. The results have been so encouraging that *The Scroll* will not only be continued next year but it will probably be enlarged and otherwise improved. All who have written advise enlargement. The other note in the letters is that of constructiveness. That has been the ideal of *The Scroll* from the first. The three articles in this number furnish good illustrations of the kind of constructive work sought. It involves an acquaintance with the results of scholarship and the earnest, sincere application of these results to the interpretation and idealization of life. *The Scroll* is greatly comforted and encouraged by the demonstrated fact that it is not "much speaking" but right speaking which is heard among the genuine sons of men as well as up in heaven.

The past year has been in every way the most auspicious and significant in the history of the Campbell Institute. It has become more closely and intelligently sensitive to its own original ideals of sound learning and sincere service. A common enthusiasm and a lofty purpose unify and lead this goodly company more than ever before. They have become known to wider circles and have found a deepening and enlarging fellowship among thoughtful Disciples and in other bodies. More college and university men in our ministry and among our teachers are about to be welcomed to membership than in any previous year. But while the Institute gains thus in numbers and spirit, this is but a sign of the times and one of many means to the greater ends of Christian efficiency. No one glorifies the organization itself. That is important only as it aids its members and others to the realiza-

tion of the motto, "Truth and Freedom," which The Scroll carries and seeks to follow.

The Campbell Institute will have its annual meeting the last week in August at the usual place. Particulars of the program will be sent to members within a few weeks. The indications are that the attendance will be unusually large.

The idea of social service has been used until it is entirely familiar and verges on triteness. It is very possible therefore that ministers may assume that they are already aware of the meaning of certain great movements which are now gathering astonishing momentum in this and in other countries. Good citizenship, civic righteousness and other phrases are nicely fitted into every mouth, and yet their import may not be faintly suspected. Books like *Christianity and the Social Crisis*, by Walter Rauschenbusch, and *The Newer Ideals of Peace*, by Jane Addams, give new and vast content to these terms. Veblen's *Theory of the Leisure Class*, and John Spargo's *Socialism*, are older, yet recent, works which serve the same purpose. Tolstoy's *What to Do* is an urgent and fascinating appeal for enlistment in this great throbbing cause of service. An article in the *International Journal of Ethics* for April, 1907, by E. O. Sisson, shows how the state is absorbing the function of the church while the ministers of the latter flatter themselves that they know what is going on and suppose themselves to be doing "social service."

We have been asked what is the limitation of modern evangelism from the standpoint of psychology. The answer is given at length in Davenport's *Primitive Traits in Religious Revivals*. The question may also be answered by stating the nature of the educational process which is coming to be substituted for the revival. Education is the process of training the individual to meet efficiently the various con-

ditions of life, personal, social and ideal. This involves building up habits of action, ways of analyzing, estimating and reacting to situations. In religion we deal with the finest, largest and most comprehensive, as well as the most concrete, relationships. The establishment of appropriate habits and attitudes in this field is therefore necessarily gradual and difficult. A sudden impulse, or a high state of emotional excitement, is related to the total process of the "daily walk" of the Christian very much as a wistful glance over a landscape is related to the step by step process of finding one's way through it, ever choosing the path, encountering dangers, selecting food, finding shelter, forming comradeships and knowing how always to press forward with eager faith and boundless courage.

THE SCROLL—ITS VALUE AND IMPROVEMENT.

We print here typical answers from our readers in different states to the questions: (1) Of what value has The Scroll been to you? (2) How can it be improved?

(1) I am glad to say that it has given me a kindred spiritual and intellectual companionship that has been stimulating and enlarging. It has made me feel that I stand not unsupported by others in my faith and way of thinking, and that there is a day of a more real and vital religion dawning for the Disciples of Christ. (2) I should suggest that The Scroll might be more helpful if it came in bigger doses.

Grand Rapids, Michigan.

F. C. ALDINGER.

(1) The Scroll has been to me a monthly refreshment. It has breathed the air of liberty tempered with Christian courtesy and scholarly breadth. (2) It might be improved by becoming wholly constructive in its articles—by painting upon fresh canvass and not upon a background of sectional and sectarian disputes.

Philadelphia, Pennsylvania.

ARTHUR HOLMES.

(1) The Scroll has helped to quicken my perceptions of real and vital ideas. It has helped me to harmonize some apparent conflicts between the older and newer views of things. (2) Keep on doing constructive work with as little reference to the rubbish of the past as possible. The things that deepen and broaden life are the things we hunger for.

East Liverpool, Ohio.

E. P. WISE.

(1) To me The Scroll has been of incalculable value. (2) If its present mature thought and choice literary qualities were retained, it would be doubly improved by twice the amount of space. If it were then issued twice a month it would be just four times as good as it now is, which is all "O. K."

Vinemont, Alabama.

R. FLETCHER GRAY.

(1) The Scroll has taught me to bow more submissively to a "Truth for Authority, not Authority for Truth"; and to "Wear the old coat and buy the new book." (2) Enlarge it, and give more space to the affairs of the Campbell Institute.

Clarksville, Tennessee.

J. P. ROWLISON.

(1) A means of coming into touch with educated and free minds. (2) Set out to become a strong leader in the onward movement toward a triumphant spiritual Christianity.

Sedan, Kansas.

F. M. CUMMINGS.

(1) The Scroll has been of value to me in stimulating thought and showing too that many of our men are in touch with the world thought of today. (2) By striving to make it constructive (rather than destructive, as once or twice it seemed to be), and by eliminating any wild theories advanced merely to provoke discussion. A department calling attention to best articles in current journals would be helpful.

Syracuse, New York.

JOSEPH A. SERENA.

(1) The Scroll has been to me a most valuable intellectual and spiritual tonic. I read no periodical that excels it in this respect. It has also suggested lines of reading which I have pursued with profit. It helps to keep me freshened up in my study and work. (2) I should like to see symposiums on (a) the experience of members as to their plan of daily work in the ministry, especially as to what proportion of time is given to systematic reading and study, and the proportion given to pastoral work, and the results; (b) on the definite means taken by members to disseminate the results of modern scholarship; (c) on the kind of evangelism and evangelists most in accord with the ideals of the Campbell Institute.

Milwaukee, Wisconsin.

CLAIRE L. WAITE.

(1) The chief value of The Scroll to me is as a medium for the fearless and sincere thought of men whose ideas I value. (2) It can be improved (a) by securing a larger number of contributors; (b) by being less sarcastic. Ridicule is a cheap weapon permitted only to our opponents; (c) by using new truth in a constructive way.

Youngstown, Ohio.

JOHN RAY EWERS.

THE RISK OF FAITH.

The element of risk involved in every act of true faith has not received the attention of religious teachers because faith has been taken in a legalistic way to mean the belief of evidence. In Jesus' teaching, however, faith is not a belief of evidence. It is putting to the test of conduct a course of life for which no real proof can be found except in the actual experiment of living that way. It is a hazard always. It is fruitless, for instance, to stand outside of prayer and discuss it; the question can be settled only by him who stands inside and practices it. After the philosophers have had their say the solution of the problem of God remains in the keeping of the practical man who lives as if God did exist. It is not the mighty in intellect but the pure in heart who see Him. Our response to the man Christ Jesus is not a question of his credentials but of our evaluations of moral worth. Men asked him once by what authority he did these things. He answered with a question which brought out their incompetence to read his credentials if he presented them. He told Pilate that they who were "of the truth" would hear his voice. If a man does not see in Jesus the "highest, holiest manhood" there is no argument that can convince him of his mistake. Just as well argue with a man that a Brahm's symphony is musical as that Jesus is divine. Though you may convince him that Jesus fulfilled the prophets and wrought supernatural miracles and arose from the dead, the belief of all this is not faith unless he discerns the intrinsic worth of the moral character of Jesus and responds to it in terms of conduct, choosing to take the risk with Jesus and his way of life rather than to dwell in the tents of materialism for a season.

This kind of faith is easily open to abuse. For we are asked thus to prove not only those principles of religion that have been proved by countless millions before us (whose testimony, therefore, greatly reduces the risk for us) but new religions, springing up, approach us on this side, asserting that they have the truth we need for health and happiness.

Pressed for evidence, they reply oracularly that their credentials cannot be deciphered by the unregenerate, that it is only in the *bona fide* experiment that the new truth can declare itself to the soul. Christian Science is the outstanding illustration of this abuse of faith. "Mortal mind" with its delusions must be repudiated before infinite mind or spirit can do its healing work. But this involves the abandonment of the whole scheme of safeguards with which we have prudently surrounded our lives. It is a vast risk therefore. Is it faith? Or is it presumption?

Is there a limit to the principle of faith? Jesus teaches us that the faith principle carries us into danger if it takes us far beyond the limits of reason. "Cast thyself down from the pinnacle," Satan said, "thus shalt thou experimentally prove the promise, 'He will give his angels charge over thee.'" The soundness of Jesus' mind is nowhere more evidently brought out than in His discrimination here. He perceived clearly that faith does not express itself in caprice but in sound reason, that foolhardiness is not faith, that we must not expect God to dance when we pipe. The goods of God—happiness, health, character and influence—are gained by patient and prudent attention to the conditions in which God's grace resides. To ignore these conditions and set oneself to wrest these goods willy nilly from the universe is not faith but impudence. "Thou shalt not tempt the Lord thy God."

C. C. M.

THE SCROLL

VOL. V

SEPTEMBER, 1907

No. 1

THE DISTINCTIVE MISSION OF THE DISCIPLES.

The Disciples of Christ arose as a protest against the divided condition of Christendom in a period of intense sectarian prejudice and party bitterness. Thomas Campbell, who may be styled the father of the movement, while a minister in the Seceder Presbyterian Church of Ireland, had often felt deeply impressed on account of the divided state of the church, and upon his immigration to the New World was even more impressed with the importance of bridging in some way the chasms which separated the several denominations from each other. The desire for union led him mildly to transgress the established rules of denominational propriety, which occasioned no small stir against him, and after various attempts at reconciliation, he was constrained to withdraw from the Synod. Though without church affiliation he continued to preach on occasions to those who held similar views with himself and finally he formed what was known as "The Christian Association of Washington, Pennsylvania." It was under the auspices of this Association that he published, in 1809, The Declaration and Address, a most earnest appeal for Christian union upon the basis of a return to the teachings and practices of the apostolic church. It is apparent, there-

fore, that considered from the standpoint of the origin of the movement, the mission of the Disciples involves a plea for union and a program for its attainment. The ultimate end sought was the more effective discharge of the work committed to the whole church.

In the beginning of the movement the plea for union was emphasized above the proposed program for its attainment. Indeed the problems involved in such a program seem to have been little realized by Mr. Campbell and his coadjutors. Their hearts were set upon bringing into fellowship with each other the various divisions of the church, and the way by which it could be done seemed simple enough to them. In the address above referred to Mr. Campbell wrote: "Dearly beloved brethren, why should we deem it a thing incredible that the Church of Christ should resume that original unity, peace and purity which belonged to its constitution and constituted its glory?" A vision of the church restored to its original wholeness arose before him, and he could see no obstacle sufficiently large to prevent its realization.

It was inevitable, however, that the proposed program for union should demand the attention of the reformers. Very soon the question was raised: "What were the teachings and practices of the apostolic church?" A return to the Christianity of the New Testament which seemed so simple at first was very early seen to involve the solution of many difficult problems. The answer to the questions which arose one after another required the application of a mind naturally keen and somewhat acquainted with

the processes of logic and the philosophy of the times. Alexander, the son of Thomas Campbell, was the man for the hour, and he undertook the task which fell to him with a courage and ability that challenged the admiration even of those who did not accept his conclusions. The leadership of the movement passed very quickly from the father to the son, and at the same time a new emphasis arose. The desire for union was not lost, but the important consideration became the proposed program for its attainment. The significance of this change of emphasis cannot be over-estimated. It resulted in that long and laborious searching of the Scriptures which so fully occupied the life of Alexander Campbell. Controversies and debates, almost without number, arose over the new and somewhat strange interpretations which this Scotch theologian presented. Under these circumstances it could not be otherwise than that the plea for union should be relegated to a subordinate place. It continued to stand as the goal ultimately to be attained, but before it could be reached, the ground must be cleared of the accumulated debris of centuries of false teaching and this became at once the matter of supreme interest.

Gradually the results of Mr. Campbell's study took form. Others contributed from time to time, their own discoveries, and the question: "What is involved in a return to the teachings and practices of the apostolic church?" found a somewhat definite answer. Evangelists began to preach with such clearness and conviction that they soon obtained a following. It is interesting to observe that the great majority of the

members of the Churches of Christ, and they have become a great host, have been gathered under the impassioned and persuasive eloquence of the men who presented the system of things which the fathers of the movement discovered and set in order. Evangelistic efforts among the disciples have been very largely missions for the purpose of presenting what came to be known as "The Plea," which was understood to involve all essential apostolic truth, and which steadily settled into more fixed and definite forms.

The subject of this essay raises the question as to the place of emphasis under present conditions. Is the distinctive mission of the Disciples that of the defense and advocacy of certain doctrinal formulæ; is it to insist upon that particular interpretation of Christianity which, in our own councils, has been agreed upon as apostolic? Or are we to be a voice in the wilderness of denominationalism, a prophetic people urging the importance of union among believers? The issue is plainly drawn and cannot be avoided. Since it is primarily a question of emphasis it involves no surrender of any principle in either case but a frank and willing adjustment of the body to the situation as it exists to-day.

On the one hand it is apparent that the desire for union is uppermost in the religious world. The subject is discussed on all occasions, and the importance of it is everywhere recognized. Division is denounced as the "Scandal of Christendom," and decried as the most serious hindrance to effective Christian service. Moreover, union is actually being attempted in many

places and with a degree of success most gratifying. It would seem, therefore, that this is the moment of supreme interest to the Disciples; that it is the very nick of time to urge as never before the plea voiced in the Declaration and Address; the one moment in all our history when an effective appeal may be made to all Christians to unite for the conquest of the world in the name of Christ. On the other hand there are those who feel that the restoration of primitive Christianity in its doctrines and ordinances is a fundamental condition to christian union and that since the Disciples have discovered that essential apostolic position they should continue to voice it to the world with unabated energy and enthusiasm. They urge therefore that our doctrinal program for union be the outstanding feature of our message. We are all desirous of union but—we are wedded to *our* program for its attainment. We are children of the *program*; we have been raised to think of it as the *only* program by which union can ever be realized. The program involves our doctrinal position; our preachers have proclaimed it; our churches have been builded about it; our newspapers have advocated and defended it; it is the very warp and woof of all our history. The Westminster Confession is no more dear to the Presbyterian denomination than are certain verbal formulations of doctrine to the Disciples. Our allegiance to it is due to no selfish desire to have our own way, but to the conviction that it is the *only possible* way by which the desired result can be obtained. We have opposed or been indifferent to other programs not because we

desired to delay union, but because we have despaired of success by any other method than our own. At least this is the charitable way to regard the attitude of a very large number among us. But it is exactly this attitude that makes the problem of union a difficult one, not only for the Disciples but for all denominational bodies, and that threatens to perpetuate division indefinitely.

In discussing the problem presented it is well to keep in mind the fact that doctrinal programs have not been very fruitful in producing union. It is apparent to all acquainted with the situation that the so-called plea of the Disciples was fashioned with a view to union. Every item in it arose out of a desire to promote that end. We have insisted upon the doctrine of the inspiration and authority of the Scriptures, especially of the New Testament; we have proclaimed incessantly the doctrine of the divinity of Jesus; his lordship and sovereignty as well as his priestly and prophetic functions. This has been a cardinal position with us from the beginning. Christ, thus defined, has stood in the very center of our thought. We have proclaimed salvation in His name alone, and have insisted upon a personal confession of faith in Him as the Messiah; and upon baptism, by His authority, into his body, which is the Church. The practice of immersion exclusively, and the names which we insist upon wearing, both have union as their ostensible object. The effort has been to deduce a program which would simply voice those elements of New Testament teaching universally regarded as true.

Even this we have steadfastly refused to formulate into a written creed, believing that such formulae are exclusive rather than inclusive, divisive rather than uniting. In view of this the practical question arises: "Has it resulted in promoting union?" With a hundred years behind us what are the results of our contention? It would be easy to deceive ourselves at this point. It is perfectly apparent to every one that a most remarkable advance has been made in the direction of union, especially in recent years. Disciples have a right to claim a modest share of credit for the growth of this sentiment, and doubtless all fair minded people are willing to concede it. The plea looks strongly in the direction of union, and it is impossible to believe that it has entirely failed of its legitimate results. The exaltation of Christ to the place of leadership and authority is in itself unifying. The oft repeated presentation of the sin and shame of division and the call to unite, has had its fruitage in persuading multitudes to turn away from the denominational bodies and stand upon what Disciples have conceived to be union ground. While, therefore, no one would wish to make the pretentious claim that we have been the sole cause of the growth of union sentiment, we do feel that the plea itself and the spirit in which it has, for the most part, been presented, justify us in claiming a degree of credit. But just here we are confronted with a somewhat astonishing fact. The desire for union is just as pronounced where we are weak and practically unknown as where we are strong and well known. Indeed. present day move-

ments having as their end the promotion of union, have arisen quite outside the boundaries of our strength. This fact ought to make us pause and reflect very seriously upon our whole conduct and position. Is it possible that we have been more interested in the presentation of our program than in the attainment of the union toward which our program looks? Has the success of the movement in gathering adherents blinded our eyes to the real issue? Have we forgotten for what end we were born and for what purpose we came into the world? An honest answer to these questions may in part explain the situation but it cannot wholly do so. The fact is that the union which exists among the denominations to-day is not in any pronounced degree doctrinal. After all the efforts that have been made to frame an acceptable basis for union the denominations are as widely apart as ever on many items of their creeds. No creed has ever been fashioned to which all would be willing to subscribe, and if one should be framed it would be destined to survive as such but a short time. The apostolic church was not united in the items of its belief. Differences both in doctrine and in administration were continually arising. The reason for this is perfectly apparent. Doctrines are but human deductions and formulations of truth, and are therefore partial and incomplete. We catch glimpses of the truth and with much satisfaction to ourselves state what we have seen and felt. Our statements abide for a time, like the houses we build to dwell in, and then give place to others. All this is incident to a law

of growth which is as true in the thought world as in the material world.

Under present conditions of changing philosophic thought and the restudy of the whole subject of religion, it would be strange if some modifications both in the doctrines and practices of the church were not necessary. In Europe and America men of the most ample scholarship are asking again the question of the Fathers: "What is Christianity; what are its essential features; in what does it consist?" The answers which they are presenting to these questions sound no more strange to us than the answers which our fathers presented to similar questions sounded to their generation. No man or any single company of men possesses all of the truth. By contact and communion, by association and comparison, we may hope to approach the end we are striving to reach. Truth is an illusive thing. It refuses to be confined to the limitations of human speech; it transcends our statements, and therefore it is unbecoming in any one to be dogmatic regarding his opinions. The heterodoxy of one generation is often the orthodoxy of the next, and the prophet of one period, criticized and maligned, not infrequently becomes the accredited teacher of the period which follows. We should not turn aside from the old just because it is old, nor in any spirit of compromise, but we should not hold our doctrines too sacredly lest they become but the dead forms of a departed life. Why should the church be always on the defensive, guarding her doctrines as if they were the ultimate reaches of truth, as if no more light is ever to burst

upon the horizon? Is it not possible for a people to continue free from a fixed and binding orthodoxy and so, be always ready for the reception of newly discovered truth while their faith remains fixed in Christ, who is the same yesterday, to-day and forever? What is true of doctrines is also true of practices. They are for the most part but the application of our interpretations to the practical life of the church. As there is sure to be a variety of interpretations, so there is destined to be a degree of diversity in our methods of procedure and forms of worship. While therefore it is necessary that we continue to clothe our message in the categories that have appealed to us as true, there must be ever present the disposition to allow others the same privilege, or we shall fail utterly to promote the very end for which we came into existence. If doctrinal peculiarities must continue to be our distinctive message then we must make up our minds to continue to be a distinctive people, a denomination among denominations, thus prolonging division indefinitely.

But ideally and essentially the plea of the Disciples is not doctrinal. We are disciples, not dogmatists. If our steadfast refusal to formulate a definite written creed is anything more than a protest against existing creeds it means that doctrines are not and never can be binding upon us as tests of fellowship. Even on so important a matter as the nature of the Godhead we have refused to dogmatize. In his admirable statement of our position, Isaac Errett said: "While accepting fully and unequivocally the Scripture statements concerning what is usually called the trinity of

persons in the Godhead, we repudiate alike philosophical and theological speculations of Trinitarians and Unitarians and all unauthorized forms of speech on a question which transcends human reason." In other words, we refuse to allow these definitions of Jesus, these doctrines about Him to divide us. Such a position is unique in the religious world, and it is a most difficult one to maintain. The Disciples themselves have found it very hard to continue perfectly loyal to such a lofty conception of Christian freedom. Doctrines are ever protruding their presence and assuming the role of orthodox pronouncements. They easily become tests of fellowship and standards of orthodoxy. But ideally no people are so free to adjust themselves to the changing order as the Disciples, and it is exactly this fact that enables us to become champions of the cause of union. It is essentially germane to our historic attitude that we should still be students in the field of primitive Christianity. In so far as the categories in which our fathers clothed the discoveries of earlier years stand the test of time and experience they are to be steadfastly maintained, and in so far as other categories serve better to voice the convictions of today, we are at liberty to use them. In view therefore of the urgency of union and of the unique position of the Disciples there is a growing conviction that the emphasis should be placed where it was so fittingly and eloquently placed in the Declaration and Address, and that, with ever increasing urgency, we should voice the call to all Christians to unite.

In proclaiming this as our distinctive mission we lay upon ourselves the necessity of renewed devotion to Christian service in every department. The call to unite can be voiced effectively only by those who are in the vanguard of Christian activity. We will be taken seriously, our plea for union will be heard and heeded not for our much speaking, but in proportion to the earnestness and ability we manifest in the work committed to the church universal. If we hope to have any controlling voice in shaping the oncoming union of Christians we dare not refuse to do our full share of the world's work. We are but a part of that large company of earnest followers of Christ who are seeking to hasten the coming of the Kingdom of God. *The mission of the Disciples is identical with that of the church as a whole; our particular ministry is to hasten by whatever means we may employ, the union of Christians that this eager ministry may be more effectively and speedily accomplished.* This consideration should urge us to build up strong and aggressive churches, in the cities especially, and in every place where churches are needed. Strong churches give strong testimony and so, for the sake of the influence that may be exerted in the direction of union as well as for the sake of the absolute good that may be done, we should, by whatever sacrifice is possible and necessary, develop the churches we already have and plant new ones wherever possible, after what is conceived to be the New Testament pattern. But it is worse than folly to crowd ourselves in where it is evident that the chief purpose is simply to gain a foot-

hold for ourselves. The field is too large for that, and there are too many open places where we may enter without in any sense seeming to be unduly aggressive. This is true even in the places that seem most amply occupied. In entering any new field two dominant motives should prevail; first, to discharge the mission of a church in the community, and second, to advance the cause of Christian union. Where the opportunity to accomplish both of these ends is wanting, the Disciples have little business to go. In the larger enterprises, having to do with the cause of education, of missions, and of evangelism, it will not be difficult to find a large place for effective service. In every field of Christian activity opportunities to give testimony in favor of truth and righteousness are abundant.

Great importance should be attached to the preaching of the Gospel in its fulness, avoiding so far as possible protruding over-emphasis or limp or lifeless under-emphasis of any and all doctrinal peculiarities. It is the Gospel that is needed, not any distinctive interpretation of it. It is enough to feel that our message is true both to the fact and the spirit of the Gospel. It is the church's business to present Christ, caring least for the doctrines that have woven themselves about Him and caring most that he may live again in the hearts of men. Too long has His glorious image been hidden beneath a mass of accumulated doctrinal debris that few could penetrate. The cry "Back to Christ" is but the voice of a natural longing of the human heart. The world is repeating, and with far

deeper yearning, the request of the Greeks of old: "Sir, we would see Jesus." The church that truly exalts Christ both as a fact of history and experience having to do with the most important issues of life will find for itself a large place in the hearts of the people. In proportion as our message is distinctive and peculiar it is likely to be sectional and to perpetuate division. In proportion as it is true it will be universal and sooner or later will be recognized as such. If we would promote union we must learn to preach not a distinctive but a true Gospel. To this end it will be a happy day for the church when her ministers are trained in undenominational schools where the truth is sought independent of any sectarian bias. Moreover there is a widespread feeling that the differences are of such minor importance that they should not prevent Christians from working together with the utmost freedom. It is felt that whatever differences now exist between the great evangelical bodies will soon disappear in the warm atmosphere of fraternal service. Co-operation with others, therefore, is of the highest value in advancing the cause of union. It accentuates the virtues of all and reveals the elements of truth which are held in common; it provides for a full and free exchange of convictions under the most advantageous circumstances; it creates a sense of mutual respect and confidence which has sometimes been woefully lacking, and it furnishes new view points from which one may look at his own interpretations and at those of others. In view of these considerations we shall be able to promote union by

joining forces with Christians of whatever name in every enterprise that is commended by the wisdom of the church universal. We need not abandon our doctrinal convictions, but certainly we should not thrust them to the fore in a way that will stir up controversy and engender strife. If we have anything of truth and vital experience to give, as we certainly have, let us place ourselves in an attitude to give it, and at the same time to receive whatever others may have to impart. Not infrequently opportunities will be presented to affiliate in various ways with churches closely allied with us in doctrine and practice. Such opportunities should be eagerly seized. Churches of slightly different views may work together as if they belonged to the same communion, and with no attempt to formally unite, until at length they find themselves so completely fused that the terms of a more formal union if desirable will suggest themselves and be readily adopted.

As a further consideration it is important that we provide our young men the most ample opportunity for scholarly attainment. There are problems in exegesis and interpretation, problems in philosophy and history which can only be solved by men trained in these disciplines. Too long have we been indifferent in this matter. Not infrequently indeed has the atmosphere been uncongenial for those who have sought more extended scholastic training than our own schools have provided. The result of this is seen in the fact that we have almost no literature that circulates widely outside of our own brotherhood, and in the fur-

ther fact that in the great interchurch conferences our men often form an inconspicuous and inconsequential minority. So long as such conditions prevail we cannot hope to speak decisively on any subject. It would lend great strength and dignity to our whole contention if there were more men among us who could easily be classed as scholars and who in the fields of original research were doing productive work.

The most important consideration of all is regarding the spirit we manifest in our work. Christian communions cannot be welded with a sledge hammer; they must be fused in the white heat of co-operative service. In the discharge of our distinctive mission we shall find it necessary to approach those whose lives have been enriched by years of communion with Christ; whose devotion to Him and to every good cause cannot be questioned, and to whom we are in many ways deeply indebted. The message we bear is one of invitation and appeal. Only those who have really become united with Christ can present such a message effectively; only those possessing in a marked degree the spirit of Christ can lead the church into the unity for which He prayed. We do well to remember that the burden of the prayer of Jesus was that His followers might each be united to the Father and to Himself. Given such a union all else is sure to follow. The searching words of Alexander Whyte of Scotland are applicable to the Disciples. In a recent sermon he said: "When we look not so much to our own short history, however brilliant to our own eyes that history may be, nor so much to our own peculiar

attainments and possessions as protestant and evangelical believers, however precious and inalienable those attainments and possessions may be; and when we look more at the antiquity, and the nobility and the grandeur and the stateliness of those other churches, as over against the too great provincialism and rusticity and indecorum of speech and action that have often far too much characterized ourselves; when we have humbled ourselves to admit that some other churches have things of no small moment to teach us, and things it will greatly enrich us to receive, and to disseminate; when we are of a Christian mind enough to admit, and even welcome thoughts and views and feelings like these, then the day of a reconstructed Christendom will have begun to dawn at least for ourselves." There is a growing disposition on the part of the Disciples to manifest such a spirit and it is one of the indications of an increasingly fruitful ministry. There is no diviner task, none more engaging, none that gives larger promise of victory than this one to which the Disciples are committed. Every social and religious interest of the world awaits somewhat the solution of this problem. We cannot dogmatize regarding the form of union any more than we can regarding the method of its attainment, but we may be perfectly sure of its very great desirability in some form. Perhaps when it comes it will be as different in appearance from our ideal as Christ was from the Messianic ideal of the Jews, but still we may joyously welcome its continual coming and lend ourselves to its fullest possible realization.

EDITORIAL

THE SCROLL enters upon this year with new confidence. Many readers have written their encouragement, many have spoken it and all have paid it. It will be the policy, as in the past, to deal with vital matters in religious thought and life, not from the standpoint of what our readers would be most pleased or flattered to read, but in terms of that which appears most reasonable and serviceable. The articles in these pages are not written for money, for subscriptions, nor for popularity. They are not the *modus vivendi* of a publishing company. The deep and urgent desire is to express essential Christianity in a constructive way that shall further vital religion in this generation. To this end a series of papers will be presented in which will be found a restatement in modern words of several subjects familiar to the Disciples of Christ. Some of these subjects are: The Distinctive Mission of the Disciples, The Restoration of Primitive Christianity, Essentials and Non-essentials, Terms of Pardon, Baptism, Rightly Dividing the Word, Setting up the Kingdom, The Authority of Christ, Creeds and Symbols, True Evangelism. There will be a short editorial in each number on Essential Christianity, paragraphs of Religious Outlook, comments on current literature, and a sermonette of the right sort. Questions will be welcomed and answered as fully as space allows. No subscriptions are expected from any who do not consider ten installments of this program worth the modest subscription price of fifty cents. One

thing is certain, and in this both critics and friends will agree: that there is no other publication like it in all the world!

The eleventh annual meeting of the Campbell Institute was held in Chicago during the last week in August. The following officers were elected: P. J. Rice, of Minneapolis, president; A. B. Philpott, of Indianapolis, vice-president; H. F. Burns, of Peoria, secretary-treasurer. Two members had resigned during the past year and their resignations were accepted. More new members were received than in any one year before. Persons are recommended for membership by members. There was a desire on the part of some to reduce the present scholastic requirements for regular membership on the ground that many ministers desire to co-operate in the purposes of the Institute but have not taken one of the higher academic degrees. It was the opinion of the majority, however, that the present "co-operating membership" is the most satisfactory solution of this difficulty. The number and standing of the present co-operating members and their acceptance of that status is confirmation of its practicability. It was contended that every circumstance at the present time requires emphasis rather than obscuration of the need of university-trained men in the ministry. The papers of this meeting were probably better prepared than those of any previous session. The discussions were free and animated, true to the spirit of the symbol on the cover of the SCROLL. There was much interest in "Campbell Park," a tract of

nearly thirty acres at Pentwater, Mich., which has been purchased for summer homes under the initiative of members of the Institute. A number of members have secured lots and plan to build cottages next season. The best thing in the Institute, the fellowship in worthy service, was rich and full and seemed to be quickened this year by unusual responsibility and hope. It was notable that the interest ran in the direction of developing those activities which are proving themselves most practicable and valuable. Little was said about the Hill of Samaria, and the Chambers were not even mentioned.

The New Basis of Civilization, by S. N. Patten, published by Macmillans, is an eye-opening book. He contrasts the old and the new civilization as based respectively upon a deficit economy and a surplus economy. A new kind of social service becomes necessary with the latter. The old altruism is represented by filtering of water, and her care of the sick child, but the mother's fear of the typhoid germ, her boiling and the new altruism of the community installs the municipal filter and builds hospitals that overcome the epidemic. It uses engines to sprinkle the streets and removes the dust at a fraction of the ultimate cost of one-woman power in using her single, tiny broom. The new conditions require income-generosity. People are yet much freer with their time and labor than with the equivalent cash. It requires more imagination for income-generosity because it is possible for the rich to live out of sight of much of the misery.

The old charity binds the wounds, breathes forgiveness, and solaces the victims of recurring disasters without attacking their causes. The new charity hews to their base, for it has the money power to police and to light the road to Jericho. "A rich man who never gives is as abnormal as the poor man who never works." The author thinks prosperity is now relatively permanent. Scientific agriculture prevents crop failures. But it is necessary to adjust ourselves to this prosperity by new habits of sympathy and generosity. In the closing chapters on "A Programme of Social Work," the influences counted upon to bring about the needed social changes are indicated in these lines: "Too heavy stress is laid on the duties of parents to children and too little upon the obligations of teachers, authors, editors, and doctors, who do, in fact, exercise a stronger influence on the health and character of a city child than its parents can. We also overestimate the power of the home to mold its members, and in consequence neglect to utilize the institutions of city life. Character is acquired by example, not by blood; by the activities and amusements in the shop and street, not by the restraints of church and home."

Essential Christianity is sought today with intense earnestness. The novelty is not so much in the object of the search as in the method. It is only since the fifteenth century, and practically since the seventeenth, that Christians have realized that it required any inquiry to find the essentials of Christianity. Up to that

time the church was absorbed in the extension of the type of religion which it possessed. Protestantism forced into consciousness the contrast between the essentials in terms of the authority of the Papacy and in terms of the interpretation of the Bible. Different denominations in the last three hundred years have therefore found different essentials. At the present time a new method of determining what is essential is coming into use. It is not the method of appealing to ecclesiastical tradition or authority; it is not the method of inquiring what scripture doctrines are to be believed; but it is the method of asking what furthers human welfare and makes for social progress. To be sure both the teaching of scripture and the accumulated experience of historical Christianity are important in the use of this method, but neither one has the independence nor the infallibility which it formerly seemed to have. Jesus employed the human test. The most significant thing in his work was the way in which he penetrated to the human element in every situation. The Sabbath was made for man. A man is better than a sheep. The Pharisee could not understand the former, nor the rich man the latter. Both missed the one thing needful. They were therefore blind leaders of the blind. The Good Samaritan gained the proper focus and perspective. Occasionally an outcast woman displayed the true spirit in a disinterested love for human beings intense enough to glorify even her blundering life. Jesus made the second commandment like unto the first, and thereby made the second the greater, for it thus became the

defining and controlling principle. Love to man is the only actual love to God. The apostle John saw that a man who says he loves God but does not love his brother is a liar. He claims to do what is impossible.

The first factor in Essential Christianity is this social, friendly, sympathetic, Good Samaritan attitude toward men. The guarantee and proof of the fundamental nature of this attitude is not that it is primitive, or apostolic, or biblical or exemplified by Christ, but its value is continually proved in experience. It does not depend upon the past for its validation. It is an ever present, self-evidencing revelation. The centuries have successively exalted martyrs, monks, warrior-crusaders, and believers of creeds as the typical Christians, but these types are now judged by the contribution they have made to human advancement. They are no longer in favor. They do not pay. There is in them a horrible waste. Martyrs died for God and themselves; social servants desire to live and to work for others. Monks lived alone to escape temptations; true saints live by the side of the road and remove temptations. Warrior-crusaders traveled and fought for a foreign city where Christ died; twentieth century crusaders labor for their own city to make it fit for living men. Believers of creeds taught that faith in unverifiable marvels and in unprovable assertions would purchase eternal happiness; the true believer holds to those conceptions of life which guide him in efficient service. He "believes" in medicine, sanitation, education, scientific invention, art, work, social welfare and in the ideals which these beget.

Put this regard for human life and the organization of men into an ideal order in the center of attention and the other features of Christianity find their places in reference to it. The supreme authority is experience. That which, in the long run, contributes to the fullest development of mankind is true and good. The Scriptures are valuable in showing what is wise and prudent in furthering this ideal. Jesus Christ is the leader in this Way, because he first clearly and convincingly taught it and because he so nobly and heroically devoted himself to it. Salvation is the attainment of that character which best helps forward this Kingdom of Man, known also as the Kingdom of God. The Church is the assembly or organization of those persons in a community who desire to advance this Kingdom. The supreme condition for participation in such an assembly is the earnest desire to work in it and through it for the fulfillment of the highest and richest life. The final test of the fitness and superiority of any assembly or church is the degree to which it serves the community and, through this, the world. The natural and proper agencies with which the church must work are the home, the school, the industries, the arts and the state. It may help to keep alive in them the great human interest and it may employ these institutions in manifold ways to support and express that interest. The spiritual life is not something separate and different from the bodily, work-a-day life. It is just the progressive organization and idealization of all other concerns in reference to the making of diviner men, the bringing to birth of true and worthy sons of God.

E. S. A.

RELIGIOUS OUTLOOK.

The Sunday School is at once the strongest and weakest spot in church life; the former because its ideals are right, the latter because its methods are antiquated. In particular its use of the Bible as an infallible textbook is one of the greatest obstacles to the development of a rational religious life. There begins the cleavage (whether conscious or unconscious) between church-life and street-life, which is proving so disastrous to the efficiency of the former; for since the notion of infallibility has no place in the practical business of office or store or farm, where the real values of life are found, to proclaim it as an essential part of religion is simply to shut religion off from life and make it artificial and unreal. There is the gravest kind of danger in teaching the child that the principles of thought and action which it uses in the day-school and the playground do not apply to Bible literature and Bible facts. May not this be the ground, at least in part, of the dual conscience which is the bane of modern politics and high finance? And, as to the ethics of the matter, it is hard for the unsophisticated mind to see how it is any more moral to teach the growing boy and girl that the first chapter of Genesis is a scientific account of creation, or that the sun actually stood still at Joshua's command, than it would be to teach them in day-school that the story of Romulus and Remus was literal fact. Later on these same young people are going to learn the facts of modern science. If previously they have been taught that the religious values of life are inseparable from the cos-

mogony of the Jews and the like, one of two things is bound to happen: either they will acquiesce in the moral cleavage already mentioned, or they will run the hazard of making shipwreck of their faith on the rock of infidelity.

Another evil result of this Sunday School training is that it is the greatest obstacle the minister has to face when he would educate his people in the modern view of the Bible. His task would be comparatively easy were he addressing those who came to him with no pre-possession concerning the book; but when through early training the religious values of at least the majority of his hearers are almost inextricably interwoven with belief in its plenary inspiration and what-not, his problem is well nigh hopeless for the first generation. Only the thinking members of his congregation (in the average church a pitiful minority) are able to follow him, the rest become either angry or pained—which is doubtless a good provocation to thought, but one to be used with caution. (This does not mean that we should compromise with truth for the sake of expediency, nor that the *results* of modern science and criticism should not be used in the pulpit—in single grain hypodermic doses.) The real hope lies with the rising generation; and to preempt them for the truth the work must be begun in the Sunday School. There the children must be taught to reverence and feed upon the Bible, indeed, as the greatest of all records of the spiritual experiences of

the race, but at the same time to approach it with the same intellectual freedom with which they study the literatures of the nations in the day-school. Thus their faith will grow up in association with the permanent, not the transitory elements of the book, and will receive no shock when the real facts of the literary development of God's Word are set before them. This means, of course, not only liberal comments on existing lesson series, but the giving up of the Bible as a textbook to be followed slavishly from Genesis to Revelation, with no regard to its historical development or the very different moral worths of its writings. How this can be best accomplished will have to be worked out; meantime the point is to recognize the fact that in our present system of Bible instruction we are building up with one hand what we have to pull down with the other, and thus postponing the day of reconciliation between true science and true religion.

Every minister must have noticed at times that many of the terms and phrases he uses in his sermons seem to miss their mark especially with the business men of his congregation, who are more interested in life than in theology. The reason is that many of the old theological ideas such as "grace," "atonement," "consecration," "forgiveness of sins," are growing strange to the thought of the modern man. They represent to him no personal values. If he happens, indeed, to have been trained in youth in that circle of

ideas, they may still elicit some emotional response; but even in that case their basis is in memory, not in present needs and their satisfaction, and their value to him will be no more (and no less, of course) than that of the "old oaken bucket," from which he once had to drink but which was long ago abandoned for a more modern and appropriate utensil. Hence one of the gravest problems of the preacher who would minister to the needs of men today is: How shall I separate the great truths of the Christian religion from their traditional forms and translate them into present values for the man who toils and spins? The trouble with most of us is that we shut ourselves up to a limited circle of ideas (and they need not be orthodox ones, either, for there is a cant of liberality as well as of narrowness), and spread the table with them every Sunday morning, with small regard to what our congregations have been thinking and doing and really caring about during the week. No wonder that the guests often go away hungry because a stone has been offered them instead of bread!

How shall we eliminate waste in religious production? That waste exists to a degree quite disproportionate to the work done is a patent fact, all the more deplorable that we take it as a matter of course. It will not be disputed, e. g., that in the traditional prayer meeting there is a great leakage of power. When one sifts the matter down, the sole justification of this service would seem to be that it is traditional. At least its practical uses for the culture of the spiritual

life of the people are hard to define. It draws not a little upon the energy of the minister and of those who attend it from a sense of duty. The few who find in it a means for the promotion of personal piety might conceivably gain that end in some other way that would be more directly useful to the body of the church. Besides, it may well be questioned whether the interests of real piety are served by the average pietistic prayer meeting talk. Much the same may be said of Christian Endeavor. It is much like an eddy in a stream, having to use most of its own energy—together with a good deal of the pastor's—in keeping itself going. The average evangelistic services are also cases in point. The question of course is not one of abandoning these things altogether, but of changing their character. In different local situations the lecture-course, Bible-study, teacher-training, night-school-work, even street-preaching, are possible substitutes for the old prayer meeting. These would not only be good, like the latter, but would have the inestimable advantage of being good for *something*.

H. D. C. M.

IS GOD A CHRISTIAN?

This is the central question of religion. Traditional theology makes the nature of Christ the central question. It asks, Is Christ Divine? It makes a problem of Jesus. But it is an artificial problem. God is the real problem, the X whose value we are seeking in the equation of life. And Christ is the *given term* in the equation. Traditional theology starts with God to ex-

plain Jesus. True theology starts with Jesus to find God.

Christ is incontestable. He is a fact. He needs no argument to support him. Changing cosmologies and metaphysics do not change the fact of Christ. He hangs self-poised in the moral firmament and may have the same significance regardless of the name by which we call him. We do not add to his authority by insisting on everybody's calling him God. On the contrary, we eclipse the vital issue with a dogmatic issue in which in no sense are the goods of the soul at stake. However our intellect may explain Christ, our soul's chief interest in him is to find God through him. "Show us the Father and it sufficeth us," was not a whimsical request of Philip. It voiced our deepest human need.

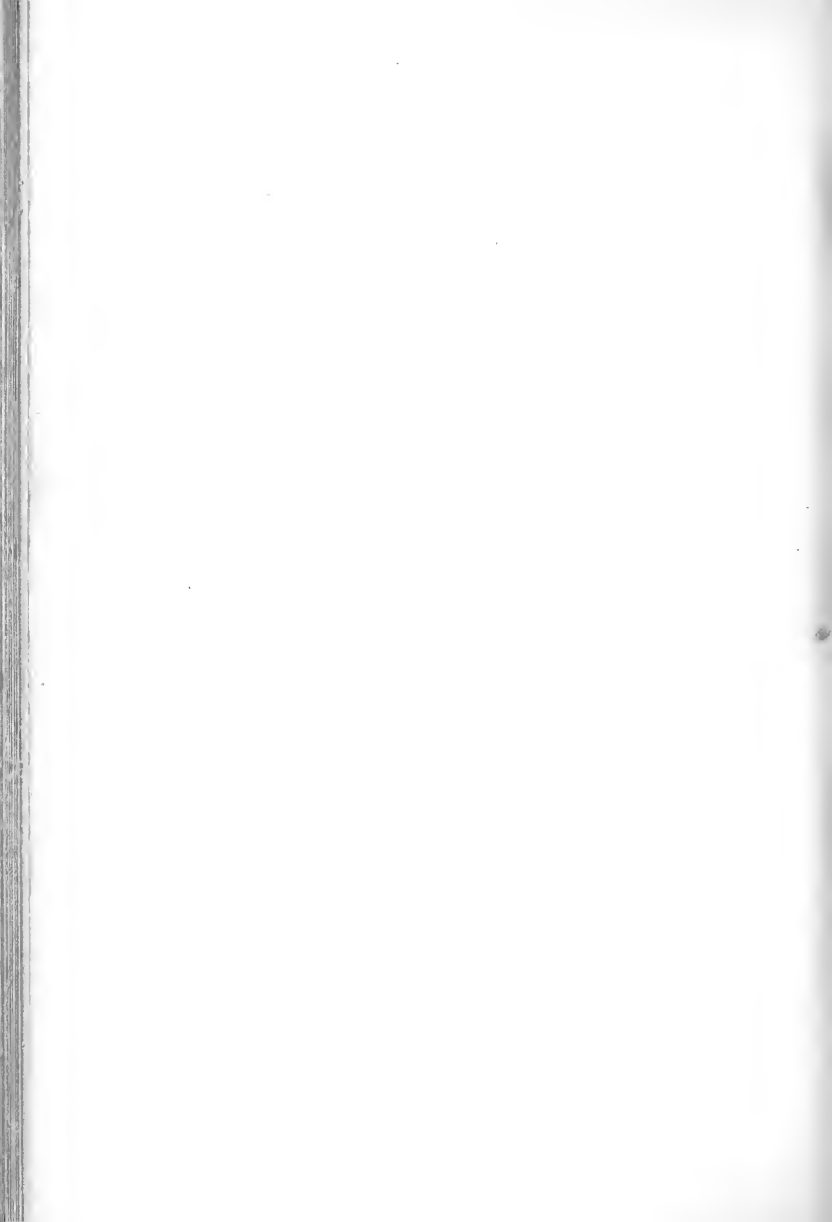
Christ declares in reply that if they had simply observed him appreciatively they would have seen the Father. He does not ask for an intellectual explanation of his person, but a moral discernment of his spirit and work. "God works as I work," he would say to us, and He works in the same spirit. He cares for the things I care for and hates what I hate. He estimates the soul as I estimate it. He despises the titles and trappings of culture and position, as I despise them, when they cover pride and craft and a selfish heart. He believes in men as I believe in them, and commits vast enterprises to their honor. And deeper: He yearns for the outcast and the weary and injured to forgive and revive and heal, as ye see me do. What I do in my three and thirty years, that God

is doing ever in his milleniums. And my Calvary, a moment in history, is matched by the eternal heartache of God, "the Lamb slain from the foundation of the world."

The pyramid is made to stand upon its apex if the doctrine of the Deity of Christ be taken as the fundamental thing in Christianity. The Christian character of God is the fundamental thing. The essence of incarnation is that God is a Christian. He is not a King-God, ruling us men from above, nor a Philosopher-God, looking on impassively while we struggle and win and fail and die. He is a human God, a Christian God, standing beside us in the conflict, refilling our quiver with arrows and noting the fall of the least of us. We can count on finding God in all that we see in Jesus.

The glory of Jesus is not in the title that we give Him, but in the sheer fact that, no matter how his metaphysical nature may be defined, his personality has furnished us the highest terms in which we may conceive God. And the real confession of our faith, then, is not that we believe Jesus is the son of God, but that we believe God is the father of our Lord Jesus Christ, such a Father as would be well pleased in such a Son.

—C. C. M.



THE SCROLL

VOL. V

OCTOBER, 1907

No. 2

“IN ESSENTIALS, UNITY; IN NON-ESSENTIALS, LIBERTY; IN ALL THINGS, CHARITY.”

This was one of the most universally adopted watch words of the Campbells and their associates. The leaders differed in their emphasis; Thomas Campbell's personality was most characteristically expressed in the last of the three phrases; Alexander Campbell was the most emphatic upon the first of them and Barton W. Stone began and ended his career upon the principle involved in the second. As for the movement of the Disciples as a whole, the order of phrases in the title represents about the importance attached to each. But with generous allowance for human failings and narrowness born of earnestness, the whole sentiment is not an unworthy expression for the movement which began with its formulation.

It can easily be seen that the statement involves two questions; first, the possibility and justice of a distinction between “essentials” and “non-essentials.” Can we call some things “essential” to all forms of Christianity, and other things, though taught and practised by Jesus or the Apostles, “non-essential?” On the other hand, if some things are essential and others non-essential, what particular things are to be put into the former category? It is only

fair to state that among the reformers of the Ohio Valley the answer to this second question was sought in a candid and protracted study of the Scriptures, a habit which characterized all the leaders of the movement. Various particulars such as baptism, confession of faith in Jesus as the Christ, belief in everlasting punishment of unrepented sinners, were traced through the New Testament with a view to seeing whether or not Jesus and the Apostles regarded them as essential and required them of their followers. Five or six things gradually emerged in the movement as "essentials," and these, with marked success, have since been insisted upon as necessary to all Christian churches, while in other matters the liberty avowed has been widely practiced.

This latter process has largely occupied the foreground among us and the former question, that of the implication of making any distinction between essential and non-essential, has been passed with the off-hand assumption of the validity of making the distinction. I contend, however, that this question, thus so lightly passed by, is the more vital of the two, and that now it is high time for us to consider, not whether this or that particular thing is essential, but this: What do we mean by the distinction "essentials" and "non-essentials;" what is the basis of that distinction?

Both etymologically and practically, a thing to be essential, must be necessary to the very existence of that to which it is essential. The essential things in any institution are those without which the institution either cannot live, or can live only an impaired, de-

formed, abnormal career. While variation in any respect, therefore, may produce corresponding changes in other respects, variations in essentials have this peculiarity, that they affect vitality itself.

Reasoning by analogy, we would at once conclude that in the case of Christianity a distinction could be made, and some things, no matter now what, could be called essentials, and others non-essentials. There are essentials and non-essentials in everything of which we have experience. It is essential that man has air to breathe; it is non-essential whether the air be perfumed with roses or not. It is essential to government that there be authority; whether that authority be exercised by an elective or an appointive officer is often of little consequence. It is essential in a machine that it should do its work; whether it is highly decorated or not is non-essential. One would naturally suppose that many things connected with Christianity would be of little concern while other things would be of vital importance, would generally be recognized today as essential. And though we differ as to what the specific points are, we would probably all agree on the proposition that there are certain things necessary to Christianity, things differentiating it in essence from any other religion and from that eclecticism which thinks of itself as religion in general.

But, and this is the first contention of this paper, however made, and on whatever basis, the judgment that certain things are essential and certain other things non-essential, means that Christianity is subjugated to the intellect of the person making the judg-

ment. It presupposes a judgment of values; it assumes the right of men to balance and weigh sacred things. Religion becomes, then, not a matter of blind unquestioning obedience, but of intelligent questioning by man of the purposes of God. For a person taking this view religion cannot be wholly a matter of commandment by God and obedience by man. If religion is a development, a commingling of the human with the divine, then, as in all other processes, certain things are more important than others, are essential while others are non-essential. And this view is justifying itself more and more in the religious world. Whether rightly or wrongly, whether sanctioned or condemned by the church, the practical judgment of men is more and more critically studying religion in order to sift out the permanent, abiding, essential factors from the temporary and variable elements. The attitude which opposes this view stands condemned both in its logic and its conclusions; in its logic because it can find no vessel in which the authority necessary to it is contained, no authority which is itself out of the reach of critical analysis and comparison; condemned in its conclusions because a consistent carrying out of it lands religious communities in ridiculous archaisms, in petty bickerings and in hopeless inefficiency.

But granting that we can distinguish between essential and non-essential, upon what basis shall the distinction be founded? Obviously not on the fact that certain things are in the form of commandments of God and therefore are essential, and that other things are not commanded and are there-

fore non-essential. For, leaving aside the existence of different religions containing different authoritative books of Christianity, different commands are given to different people and that most, if not all, the words of the New Testament seem to require an interpretation conditioned by the circumstances of their utterance. One man is told to sell all he possesses if he would inherit eternal life; another man is told to believe; another is told to be baptized; and again the gift of a cup of cold water, the visiting of widows and orphans in their affliction, seems to be the essential thing. To arbitrarily assign some of these to a person or persons alone to whom they were spoken and to apply others to all Christians, is utterly unreasonable and besides involves a previous basis of judgment. To study them carefully, and to distinguish in each and in all between the temporary, the immediate application called for by the circumstances of utterance on the one hand, and the permanent, universal principle on the other, is to get at the heart of the question, but it makes the basis of distinction between essential and non-essential something else than the mere matter of words being in the form of a command.

The old criterion of Catholicism, and its modification, is today nothing but an empty formula: "that which is everywhere, always, and by all men believed." For, strictly interpreted, it leaves us absolutely nothing, and interpreted in the sense in which the Catholic church has used it, it is begging the question altogether. Another way sometimes proposed as a means of distinguishing between essential and non-essential is that

of elimination, the seeking of the minimum of the requirements of God, the picking out of such a few obligations that Christendom can unite in requiring them. This has in practice been a failure, and in theory is vicious, for it is arbitrary and mechanical, it sacrifices the main principle on the altar of expediency.

The only satisfactory process of distinguishing in Christianity between essentials and non-essentials is the same process that we would apply to anything else. We can try to ascertain what the founder, or founders of our religion regarded as essential, trusting not so much to the form of their words as to the tenor of their teaching and the example of their lives; we can see what has worked out advantageously in the history of the church and what has brought decay; we can learn what awakens the response of the enlightened conscience and distinguish it from that which is merely a makeshift resorted to in moments of sudden alarm. This is as near as we can come to the real essence of Christianity. Such attempts are being made more frequently today than ever before, some recorded in literary works, some recorded only in the depths of the souls of the men who made them. Occasionally the statement of one's work seems to provoke only controversy, as in the most notable case of the last few year's, Harnack's "What is Christianity," but it is usually found that in the end we are all nearer the truth for it. What, then, in the early days when God was in Christ reconciling the world to Himself, and when the first heralds of the reconciliation preached their message; what in the career of the church in the world

with all of its help for man and its failure to help; what in your experience and mine is essential in Christianity?

For myself, I can find but one answer. Whether I read the life of Jesus, or the words of the apostles; when I study the history of the church and when I live among living men; to be a Christian is to do the will of God as through Christ and the influence of Christ that will is known to us. How often did the Master say that to do the will of his Father was the whole of his life; how often did the apostles declare that they hearkened unto God and that the life of their followers was hid with Christ in God; how invariably throughout the ages when the church and her leaders spoke to men sincerely and unselfishly of God, the Father Almighty, was the church itself great and irresistible; and how invariably when the church deliberately sought for itself wealth, power, or some other secondary end did men spoil it of its accumulated riches; how true it is that when men seek the things that perish these turn to ashes in their hands, while ever larger and larger looms the purpose of God in the ages. Massillon was right when he uttered the requiem of the most powerful king France had ever had: "God alone is great."

But so far the answer has been purely formal, and perhaps intangible. It may be said that we often mistake the will of God and wander in fanaticism, intolerance and darkness. While this is true, I am not certain that even mistaken votaries are not by their pursuit of the principle lifted

higher than they would otherwise attain. Was not the history of Arabia more glorious after the advent of Mohammed than before? Did not the Puritans drag an oppressive king from the throne of England and found a great commonwealth in America? Did not the monks build a fairer world than that which they left? And besides, it is the will of God the Father, the Father revealed pre-eminently by Jesus of Nazareth, that leads us, not an abstract nor a harsh thought of God conceived in anger, in fear, or in despair.

The essence of the thing is not self-surrender, and yet it is akin to that. In the natural, physical world, the essential principle is that of the preservation of life. Natural instinct occasionally seems to contradict this in the self-sacrifice of an individual animal for the flock, or oftener of a mother for her offspring. But the many examples can be found in such books as Kropotkin's "Mutual Aid a Factor of Evolution." But the thing sought, after all, is the preservation of life of which the animal or the person concerned is a part. The great teaching of Christianity is that we should *give* life. Not to impoverish life by asceticism—not that. But to make life as full and joyous as possible, aiming all the time, however, at the general and not the selfish end. It is here, I think, that the opposition between religion and the world, so pervasive in the New Testament, and so hard for those who take a naturalistic, evolutionary view of Christianity to fit into their system—it is here that the contrast between the Christian life and the world becomes intelligible. Men of the world—using the term to indicate those who take

other than a religious view of the world—are perpetually seeking their own interests. Some do it openly, ruthlessly, unscrupulously, some do it underhand with every external mark of good breeding and refinement; some do it corruptly in the bottom of the mire, and some well-nigh unconsciously on the crest, it may be, of reform movements, but the prime motive of action in the affairs of this world is a broader or a narrower selfishness. In the “kingdom of heaven” it is not so. The prime motive there is that of service. Taught time and again by Jesus to his apostles, impressed upon them by his most startling and memorable conduct on the last night of his life upon earth, it was the mainspring thenceforth of all their lives, and not of theirs only but of all who followed with them. The spirit of Christianity, as was the spirit of Christ, is the spirit of service, and our religion is justified in its name only as it involves service in the spirit for which that name stood.

This, then, I find to be the *essential* thing. It is also the *distinctive* feature of Christianity. The whole religion centers around the atonement, and the atonement has its meaning in this, that it is the giving of life in service. The cross, by our common instinct, has become the emblem of our faith. Other religions and other philosophies have had kindred motives, but none have emphasized this one in the same way. Stoicism taught the unity of the world and the necessity of each individual subordinating himself to the whole. But Stoicism lacked the personal example and the inspiring enthusiasm of Christianity. Buddhism teaches self-

abnegation, and urges it to the point where all desire ceases and the soul is absorbed in the great universal, resting in a dreamless slumber. But Buddhism lacks the life-giving conception of God, and the uplifting stimulus of the idea of working together with God, which Christianity gives. "He is the greatest of all who is the servant of all."

Our conclusion is confirmed by a consideration of the nature of religion. Jesus taught that worship must be "in spirit and in truth." The church is primarily a *spiritual* institution. Its essence, therefore, is not in organization nor in machinery of any kind, but in a certain *spirit* which should pervade it. Jesus was not a lawgiver but a great teacher, a leader, a savior. There was a law, but it was given by Moses and was superseded; it was grace and truth that came with Jesus Christ. Jesus always, and the apostles for the most part, taught in principles, not in rules. It could not have been otherwise, for in the thousands and the millions of varieties of personality and of experience no rules could govern all alike. But a principle, once given and understood, is capable of indefinite application. Jesus and the apostles occasionally told men specific things to do, as in the case of the young man who had kept the law and yet asked what he must do more, but it was always something in keeping with the principle upon which they stood.

With a spirit of service in the name of Christ, a church is essentially Christian; without it, it is not. But while calling this the essential thing, I would not apply the term non-essential to everything else. Rather

there is room for a middle term, which I should label "contributory." Those things that contribute to unity of the human soul and its purposes with God, that tend to bring us into harmony with God, while subordinate to that harmony, are yet important—too important to be called non-essential. And this is what the ordinances ought to do. Those rites and experiences that in Scripture and in the church generally are emphasized as the most important are not the whole of religion. In view of Jesus' denunciation of the Pharisees for making rites and ceremonies the essential thing, it were mockery to make his religion consist of such matters. But there is no conflict between the spirit of service and the performance of religious acts; even the spirit and the letter are not always to be set opposite each other. Protestants, especially, are apt to overemphasize the purely spiritual and lose sight altogether of the formal. And so, while the spiritual experiences of repentance and faith, through which one comes into harmony with God—a harmony sealed, in theological terms, by the Holy Spirit—enter directly into the essence of Christianity, yet such customs as those of public profession of conversion, baptism, the Lord's Supper, have most weighty emphasis in the New Testament and are not to be cavalierly dismissed from our midst. But if I have not mistaken the genius of Christianity, they are all merely helps; they are contributory to the main thing, and not themselves the essential fact.

One question remains: How will all of this work out in the church? There are two points of view, the institutional and the personal. Let us consider the in-

stitutional point of view first. What will be the effect if the church, or, to put it differently, if a church has as its great motive, as the center about which it revolves, the spirit of Christ? It will mean that at every moment, in all circumstances, the controlling force in that church will be the consideration of the will of God for itself, for its members, for the world. As a speculation, I should say that the church life will be more active, and perhaps there will be less of crystallized religious phraseology, and more of moral influence in the community, perhaps less of theological discussion and super-refined exegesis of Biblical incidents, and more of social reform, more of participation in the great modern charitable and philanthropic developments, less of congratulation of self as safe from the wrath to come, and more of warm human sympathy.

From this point of view are not our efforts misdirected, really based on lack of faith? A great deal—I was about to say, the major part—of our effort is to build up our church. It may be that we understand by the term church our own local congregation, it may be that we include the whole field and take in even the work of the foreign missionary societies, but in either case the point of view is apt to be that of building up an institution. I know of many who feel that if the church be made primarily altruistic, a means of service, an institution to do a work, it will fall into disorganization and neglect. And so, practically, they devote themselves to the work of "building up the church." It is a shortsighted policy. The more the church gives the more it has, and the more it withholds the less it

possesses. Take as an illustration material wealth. The accumulation of wealth and large vested interests has never made the church strong. Rather, it has always multiplied weakness. It has made the poor discontented and turned them in bitterness against her. It has aroused the cupidity of the rich and powerful, and caused them to clamor for the spoiling. The large possessions of the medieval church and its corporations in England and in Germany greatly helped the movement which ultimately turned against it. The papal influence was never so strong as when the papacy tried to be the unselfish champion of right in Europe, and never so weak as when it tried to protect its own temporal possessions. It almost seems that the curial in its strife for the "patrimony of St. Peter," has at last lost the allegiance of its own Italian people. The church may well use the very words of its founder: "I came not to be ministered unto, but to minister."

But how does the principle of unselfish service, of complete accord with the supreme will, work out in the life of the individual? Has not our great industrial progress been made by competition, by the selfish devotion of each man to his own interests? A few years ago one might perhaps have hesitated for an answer to this question, but now the rottenness of the financial and the industrial world is revealed to all. So far as industry has been built solely upon the desire to make profits, honestly or dishonestly, so far has there been adulteration, deceit and unreliability. As far as finance has been simply a question of getting money by fair means or foul, so far have we had wa-

tering of stock, buying of public franchises by bribery of city councils, and misuse of trust funds. Unless honor, consideration of the public welfare, unselfishness, are present in business circles, the ruin of the business system is inevitable. In other realms the same lesson is to be read. The glory of life, after all has been said and done, is not what we get, but what we give. "Wherefore, also, God highly exalted him," says one of the New Testament writers of Christ after describing his voluntary humiliation in death, and it is only as one shares in the spirit that was in Christ that he shares also in his exaltation.

C. B. COLEMAN.

EDITORIAL

Essential Christianity consists in the service or love of men, and in building up a society or kingdom on earth in which human life will have free and full development. This ideal of a peaceful, righteous and beautiful society was not original with Jesus. It was the dream of the Hebrew prophets before him. It was also the ideal of the great minds among the Greeks and the Romans. It is the inevitable human conception of the proper and natural destiny of the world. If oxen could conceive utopias they would doubtless construct ideal communities of oxen. Birds would imagine a paradise suitable to their own kind. Nothing is more natural or compulsory than that the greatest desire of the wisest men should be an ideal society of human beings. The greatness of Jesus is seen in the clearness and intensity with which he conceived this destiny of the race, taught the methods by which it could be realized, and gave himself unreservedly in labor and pain to its achievement. He uttered the great human aspiration, and he had travail of soul in his devotion to it.

Such an ideal could not be cherished by one who believed that in its natural state human nature is depraved. Jesus did not believe in the inherent wickedness and perversity of the human heart. The little child to him was not destined to hell. The child was rather a kind of candidate for goodness, for moral character. It is all but incredible that men ever could have taught in the name of Christianity the total de-

pravity of mankind. So contrary to this was the real attitude of Jesus that it may be said that he found the finest elements of character among the lowest of out-cast sinners. Such was the repentant love of the sinful woman, and such was the moral responsiveness of Zaccheus, and such was the affection of evil parents for their children.

It follows from this that it is no principle of Essential Christianity that man must be regenerated or purged of his original natural endowments before he is fit for the kingdom of God. Jesus did not teach that the Holy Spirit or some other supernatural agent must transform human nature before it could participate in the ideal kingdom. He simply urged men to give first place to the best that was in them—that is, to brotherly love, to pursuit of the truth and to fear of God. Those who had gone so far in the way of sin that their eyes were blind, their ears deaf, and their hearts hard toward his message were exceptional hypocrites and were by no means the great masses of the people. He invited into his fellowship all men whom he met. He urged them to follow him and his invitation was unconditional. The willingness to follow him was sufficient evidence of a man's fitness to do so. Every man, in a normal mind, whose attention can be made to focus upon the real meaning of the message and life of Jesus, possesses enough goodness to arise and enter the great companionship of Christ. Fellowship with the Master may be trusted to bring development and growth. Therefore Jesus used no stimulants to excite men and no hypnotism to snare them into his service.

He trusted their own reasonableness, appealed to their love of truth, and committed his cause to their hearts. "Why even of yourselves judge ye not what is right?" he said to those whom in the same breath he had called hypocrites. The doctrine of the choice of a few eternally elect souls who should attain life, while the remaining multitudes were foreordained to purposeless suffering, is the antithesis of all that Jesus taught. On the contrary he summoned all men to his Way, and it may yet come to pass that those who reject it are as a handful in comparison to the myriads who will have lived by it when the full course of history is revealed.

Essential Christianity builds upon this inherent, universally experienced goodness of man and toils for its development. There is enough that is evil and perverse in human life, but it can be weeded out and crowded out by the cultivation of the good. It is doubtless a slow and tortuous process. It cannot be accomplished by a miracle, nor by some great judgment day. The kingdom of love and of abundant life for all mankind must come by the education of children, by the enactment and enforcement of law, by the radiation of little rays of the light, by the subtle, unpretentious working of the leaven. The forces working for this redemption of humanity are vast social, cosmic powers. Nature herself has been groaning in the pains of labor to bring to birth a noble race of men. "Nature is awaiting with eager expectation the appearing of God's sons."

The Disciples are getting some good moral tonic these days. One of their "great" papers has been found out. It has been shown up as an organ which mouths doctrinal orthodoxy and practices moral heresy. It has long vaunted itself as the champion of the faith, the guardian of the pure gospel, the defender of the Bible. And now it is made clear to many that it has lost the moral character without which verbal orthodoxy is nothing. Its "sound" speech has become ringing brass and a tinkling cymbal. This paper, under the inheritance of a great name, is charged with becoming an hireling, defaming good men for filthy lucre, dealing out pious alarms on one page in order to sell the next page for immoral advertisements. And who is it that brings this charge? Not any *young* scribe, not one who has been trained in the new theology, not one who has ever been suspected of the slightest divergence from the good old paths. On the contrary, for twenty-five years he has been the leader in the most spiritual and Christlike work which the Disciples have fostered. He has the confidence of the most sincere and devout people in all the churches. He has uttered his own judgment after abundant provocation and upon the basis of an overwhelming array of facts. Whatever else may be the issue of his brave and sincere effort, it is certain that the moral sense, the conscience, of the Disciples will be greatly quickened. They will not allow real spiritual values to be obscured by noise and fustian and the frantic juggling of numbers. And it may also fortunately come to pass that there will be more appreciation of the just criticism

of bossism and lordly dictatorships among the brethren. Many timid souls have been crying for peace where there can be no peace. The true followers of Jesus must remember that the Master, usually so gentle, at times faced conditions which drew from him the stern words: "I came not to send peace, but a sword."

E. S. A.

THE RELIGIOUS OUTLOOK.

When we want to say a good word about modern civilization, we always lay a great deal of stress upon its philanthropy and charity. This is especially a favorite line of comparison with the pre-Christian period. But our self-satisfaction is not wholly justified. The most fundamental requirement of society is not charity but justice, and it is more than doubtful whether the principles of justice are as clearly recognized in public and private life today as they were in the days of Pericles. Instead of *adding* charity to the homelier virtue according to the apostolic injunction, we have been largely *substituting* the one for the other. Since it is easier to be generous most of the time than to do justice all of the time, we relegate the care of the latter to what we call "courts of justice," and amuse ourselves and tickle our vanity by being philanthropists and charity-mongers. Thus we would be just by proxy only, which is a self-deceptive way of saying that we would rather not be so at all. Often, indeed, it would seem as though we made a kind of Phariseeism out of our charitable proclivities and tithed the "mint, anise and cummin" of benefaction, while neglecting the weightier matters of the law—justice, mercy and truth.

“People of moderate means,” says John Ruskin, “and average powers of mind would do far more real good by merely carrying out stern principles of justice and honesty in common matters of trade, than by the most ingenious schemes of extended philanthropy or vociferous declaration of theological doctrine.” This proposes the right sort of beginning in the religious daily life, and, though less spectacular than certain official substitutes, has the advantage of making for solid and permanent results of social betterment. It is pleasant, doubtless, to go slumming, but perhaps there would be no slums to visit if strict justice were done between man and man. It is nice to be able to visit the prisoners in the penitentiary, but who can doubt that it would be better by wise economic safeguards to lessen the occasions of crime? As things are, modern society—even in Christian cities, alas!—is very much like a man playing right hand against left; one-half is kept busy with emollients salving the sores made by the other. When the right hand plays child labor in the glass factories of New Jersey or the cotton mills of the South, the left plays children’s fresh-air fund and the charity ward in the hospital. When the right hand plays non-living wages and strikes and lock-outs, the left plays college settlements and organized charities. May it not be, indeed, that the quarrel between organized labor and the churches has at least one of its causes here, and that if they would heal the breach the leaders of religion must go to church to the larger fraternities of life—the free market, the wage-scale, the polling-booth—thus learning to be just before they are generous.

Among the dangers to which the minister of the gospel is peculiarly liable are those of the *study*. The mental attitude of at least the liberal section of the clergy today is largely apologetic. The religion of Jesus presents itself to them as a problem, a proposition to be defended. The search for truth at all hazards has, as never before, taken its place as one of the ideals of a full and free Christianity, which the faithful minister cannot evade. He must read the literature of attack and defense of doubt and reconciliation. He must seek to express the "faith once for all committed unto the saints" in terms of modern thought. In so doing his mental processes are forced to move along lines unfamiliar to the large majority of his people. His very attitude of defense and adjustment is largely unintelligible to them. Thus the saving clauses of the faith for him will be paradoxes to his hearers. He may have found the immanence of God to be a conception of great value in his efforts to restate the Christian verities in terms of Kant and Darwin; but let him not forget that he himself had to battle for it "dialectically," as Plato would say, and that for most people the initial prejudice in favor of the "carpenter-theory of creation" is too strong to allow of even a glimmer of the new philosophic idea to penetrate their minds. It may be very clear to his own mind that inspiration is not a mechanical external thing of the letter, but it is safe to say that in the average congregation it is only the few, who have had opportunities of special culture, that will be able to grasp the experiential theory of revelation which is the first principle for him

of biblical interpretation. It is often said in books of Apologetics that miracles, which once were aids, are now burdens to faith. That is true only of those who have caught the modern scientific spirit; it is not true of the vast majority of believers. These are living on the plane of the old dualism of God and the world and the special incursion into the order of nature is one of their instinctive touchstones for divinity. Thus between the thinker in his study and the hearer in the pew there is a gulf fixed; and the great danger is that the preacher will seek to bridge it from the wrong side—that of the study, viz., instead of that of the pew—by assuming in his auditors at large an intellectual development that belongs only to one or two among them.

It may be taken as an axiom that the task of the church today is to justify Christianity by expressing it in the warm values of present-day life. But it ought to be equally axiomatic that this cannot be done along speculative lines. It is here that the much attacked R. J. Campbell has made his mistake. Instead of elaborating a "new theology," hardly less understandable than that which it would displace, his cue was to have introduced a *new Christian practice*, which should have expressed in the language of the street the essential values of his speculative convictions. In making his contribution to a living Christianity in *theological* form, Mr. Campbell has made the mistake to which the liberal pulpit is always particularly prone—that, viz., of making an intellectual problem out of the religion of Jesus. To the apologist in his study, doubtless, it pre-

sents itself as a problem; but to the man on the street and the humble believer in the pew it is no problem, but a power functioning in human life; and the important thing for them and ultimately for us all is to determine how it shall be made to function most essentially for the individual and society in the twentieth century. The language of love is one that all men can understand whether it come clothed in the garb of evolution or special creationism. It is of comparatively small moment that men should come to think of God in terms of immanence; it is of vast importance that they should know him as a present, inspiring presence in their own hearts and all the goods of life—which is the religious side of the philosophy of immanence.

A certain French writer once said that “in the beginning God created man in His own image and man has ever since been returning the compliment by making God in his.” That was meant as a sneer, but in reality it contains one of the central facts of man’s religious psychology. Anthropomorphism is not a weakness but a necessity. The God that man worships—that is alone *worshipped* by him—is always made in his own image. The difference between fetishism and Christianity is just the difference between the primitive savage and the cultured European. We often hear it said that the low morality of heathen peoples is due to their low conception of God. The converse is nearer the truth: that, viz., their brutal religion is the reflection of their savage morality. This is true even of the Old Testament conception of Jehovah.

The ancient Jew worshipped a God as cruel and jealous and sectional as himself. The merciless oriental mind makes God merciless in the destruction of the women and children of the Canaanitish cities. Uzzah seeing the ark about to fall stretches out his hand to save it and falls dead on the spot; and the popular imagination, encouraged by the sacerdotal class, sees in the incident an exercise of Jehovah's jealousy for His own prerogatives on the analogy of a petty oriental despot. In Christian times, when the church was making its great compromise with Greek philosophy, God was thought of as a sort of Transcendental Philosopher framing the universe according to the metaphysical notions of the time. Later on the cruelty of the middle ages found expression in a God who sanctioned the burning alive of heretics; the unloveliness of the Puritan character reflected itself in a Deity who delighted in seeing red crosses sewn as badges of shame on the dresses of wronged women; and the merciless logic of the intellectual Presbyterian projected out of itself and called God a magnified Jonathan Edwards, who in order to preserve a fancied logical consistency, did not scruple to people hell with span-long babes. With much that was bad there was also much that was good in these conceptions of God; and the point to be noted is that the history of religion is the story of God's progressive revelation of Himself in and through and to man. Hence the pressing religious problem is always: What sort of God shall I worship? Which is just another form of the question: What manner of man shall I be? To worship the God

of Jesus is the Christian ideal; but this cannot be in its fullness until we ourselves are Christlike.

QUESTIONS.

What is this conflict all about between the "conservatives" and "progressives" among the Disciples? What do the progressives believe that makes them so much feared by the conservatives? Are there any principles at issue? Is it not a mere war of words?

F. L. T.

The differences at issue between the conservatives and progressives among the Disciples are at bottom differences of principles, not of policies or words. That is what makes it an irrepressible conflict. There is no disposition on the part of either side to give way. It is just as much a matter of conscience and of duty on one side as on the other. Both sides regard the other as equally dangerous to faith and morals. Both alike believe that they have the truth.

It will not be possible in the space allotted in one issue of the SCROLL to the answer of questions, to state the principles which are held by the progressive, or the liberal, element among the Disciples. But a start can be made in this issue, with the hope that there will be space in subsequent issues to complete the answer. There are differences both as to the general principles of religious truth, and as to the particular principles of the Campbellian movement. I will speak first of the distinctive general religious princi-

ples which underlie the newer thought of the progressives.

1. First of all, they believe in *the progressiveness of truth*. Truth has its analogy among natural things, not in the crystal, however beautiful or precious it may be, but in the seed. It is something that grows and multiplies itself, and in the multiplication of itself suffers no loss. The diamond cannot reproduce itself; and if the number of its parts is multiplied it can only be by division of itself and subtraction from its worth. A diamond is static—dead; a seed is dynamic—alive. So is truth alive. A diamond is rigid, uniform in its expression. So is truth germinant and multiform. A diamond is complete in itself as it is; a seed is complete only in the harvests of harvests which spring out of it. A diamond is merely a history; a seed is both a history and a prophecy. A diamond is what it is; a seed is what it produces or may become.

The old theology treated truth as a diamond; it was complete at once when discovered or revealed; looked alike and shone alike in all ages; and could not be changed into any different or higher form. The modern mind regards truth as a progressive becoming, ever growing but never completing itself. It has no being apart from the human experience out of which it grows. Truth must first be formed in man before it can be discovered by him or be revealed to him. When we say, therefore, that truth is progressive, we mean simply that man progressively experiences and frames in his understanding what is right and just and good and beautiful.

Why did Jesus say to the Disciples: "Ye cannot bear them now?" "When he, the Spirit of truth, is come, he shall guide you into all the truth?" Why not pour out at their feet all at once the whole treasury of truth, as one empties a casket of jewels? Simply because truth cannot be received as we receive bequests of gold or silver. It can never be a gift and be truly possessed; it must be earned in experience. We can never truly know anything except through experience. We cannot know pain or pleasure, joy or sorrow, heat or cold, light or darkness, except through experience—our own or another's. But never so certainly through another's experience as our own.

If it be true, then, that truth can only be obtained in experience, and is progressively reached, it follows that men are at every stage of the journey on the way to truth. All men cannot, therefore, agree in their understanding of truth; and if belief depends upon understanding, then all men can never agree in their belief of the truth. Men differ in their capacity for truth because they differ in their experiences. They differ in their belief for the same reason. To hold all men alike responsible for knowing and believing the same truth is to hold them alike responsible for having the same experiences. There are certain experiences that no human soul can avoid having. These universal and necessary experiences are the foundation for the universal beliefs of the race. They lay a sufficient foundation for both morality and religion.

Is not this conception of the progressiveness of the truth basis enough for the largest liberty and tolerance

among men? What right have I to expect my brother to see things exactly as I do, unless he has had exactly my opportunities, privileges and experiences? I have a right to teach my brother, and to try to make him see things as I do, but I dare not coerce him, or threaten him, or use my influence to injure him if he refuses to agree with me. He may be on the way to the truth at which I have arrived in my thinking and experience. He must have all the time I have had, and all the training and opportunities, to advance as far as I have. I must wait for the truth to grow in him, shone upon by many suns, and watered by the showers of many seasons. I cannot be unkind, or contemptuous, or impatient with him because he is not as far on the way as I am. His own conscience is his judge, not I. I am his helper and keeper. Some day he may pass me, for truth is not yet complete in me; then I should not count him my friend and helper if he turned on me with harsh words and contemptuous looks.

This is the first great principle of the modern religious mind—the progressiveness of truth, with all that it teaches of tolerance and brotherly kindness. It ought must successfully to cut the root of religious bigotry with all its hateful harvest of suspicion, division, enmity, and persecution. These poisonous fruits will not grow where truth is held in meekness, and spoken in love. Only the man who believes that he has all the truth, and that God has somehow made an intimate of him, can be a judge or censor of the faith of his brethren. He is usurping a function that belongs

only to God, and one which God exercises because He is both Love and Truth. "Judge not."

ERRETT GATES.

A SUGGESTION FOR THE EVENING SERVICE

Somewhere, the other day, I noticed a suggestion to the effect that the drama might profitably be used at the evening service. In this city thousands of people go Sunday evenings to the playhouses. At 10 o'clock the streets and cars are congested with men, women, and children going home from the theaters. The plays are only occasionally vicious; some of them have moral lessons to teach. Why should not the church give plays of a moral nature on Sunday evenings? You need not tell me that the business of the church is not to entertain or amuse, is not to cater to the wants of the vulgar populace. I understand that as well as anyone. On the other hand, I need not remind you that the business of the church is not to follow blindly traditional paths. The business is to get the gospel truths into the hearts of the most people possible. Does it matter whether you sing it in, pray it in, talk it in, or play it in? Why insist on talking only? ,

One Sunday evening in each month we have a sacred musical service. From 500 to 800 people attend. I preach a fifteen minute sermon on this occasion. We get results. Why would it not be a good plan to have a dramatic club, composed of the young people of the church, give a moral play once each month? The drama began in the church; why not bring it back to the church? We know the value of the Passion

Play. Some of the parables and many of the New Testament incidents would lend themselves readily to the skill of a good dramatist.

We have in our church a Dramatic Club, composed of about fifteen young men and women. Their work of last winter was very creditable indeed. If I could lay my hands upon the right kind of short, moral play I would have this club present it at some evening service. I believe it would be not only a popular, but an effective vehicle of gospel truth.

JOHN RAY EWERS.

SPIRITUAL WORDS.

Ruskin has beautifully taught us to think of great books as spiritual in their nature, preserving and passing on the feelings and aspirations of the men who wrote them. A book has the same function as the spoken word. In a friendship the word is the symbol, the carrier, of the mood of our friends. We do not take our friends literally, holding their exact words before us in close scrutiny; our friendship gives us an insight into their hearts so that their words act as mere cues, so to speak, for our guidance in apprehending their meaning. With a stranger it is not so. We have to weigh his words, question his tone of voice, study his manner. Just what his meaning may be we are not so sure because we do not know *him*. From the stranger we get only what meaning he is able to pack into his words. But from our friend we get more than he is able to put into words; his meaning overflows his words and is interpreted by that basic understanding

and sympathy that underlies all our conversations. This appreciation is intuitive rather than literal. In friendship spirit meets directly with spirit, and the spoken word is but the core of an understanding whose wide fringe is spiritual.

If the basis of common knowledge and sympathy is slight, communication is difficult. In this case the words themselves monopolize attention. Both the speaker and hearer are literalists. But when a broad basis of common information and interest can be assumed the words that pass are mere suggestions, mere organized symbols of meaning that spill over the narrow vessels of language. Communication becomes a real spiritual communion. This is a commonplace thought, I know, but it has a significance in religion that is rarely acknowledged.

The attempt to sanctify the Bible, to set it apart from other literature as unique in its origin and collation, has in reality degraded it and robbed it of much of its spiritual power. The letter has been idolized. Devotees assume that the word of scripture exhausts revelation, whereas the words of Paul and John and Hosea and the Psalmists and of Jesus are but pale symbols of the throbbing life they are striving to utter. Something like this Jesus had in mind when he explained why the scribes and pharisees did not understand Him. "The words I speak are spirit and life," He said. They are spirit because the purpose of uttering them was to communicate His spirit by means of them. If the words were fastened upon and the spirit undiscerned, it showed that his hearers had not heard

at all. The scribes cavilled at his words. They measured them against other words that they had heard—against Moses' word and Hillel's word. They had no dream of what the words represented of the inner life of Jesus who uttered them. The word was not with these men a means of spiritual communion. Real communion with Jesus they could not have because their hearts had waxed gross. Every utterance of Christ implied a wish to share his soul, his experience of God, with the hearer. Of this the scribes were incapable without repentance. They listened as one listens to a stranger, not as one listens to his friend. They seized upon his utterances as words, merely to be tallied up with great pattern words which they so well knew.

And scribism is equally repugnant to Christ if his words are assented to or if they are cavilled over. The Christian scribe knows the words of scripture never so precisely, as words, but they fail to perform the function of language in his soul because they are not spiritually discerned. Christ's message can be understood only by one who meets Christ's spirit with a free spiritual imagination. Just because the word of God is so important, just because it deals with the eternal issues of the soul, it should be read not with the literal restrictions with which mathematics or science is read but with the freedom of interpretation with which poetry is read. In commonplace matters of fact we may be literalists, but in the things of the soul the letter killeth: it is the spirit that giveth life. C. C. M.

THE SCROLL

VOL. V

NOVEMBER, 1907

No. 3

THE AUTHORITY OF CHRIST.

The idea of "The Authority of Christ" is a good illustration of the Hegelian formula, "First in thought, last in time." Always the immanent logic of Christianity, it is only in these latter days that it has become articulate. The historical occasion of this has been two-fold—the pressure of criticism from without, and the growth of faith from within. On the one hand the passing of the old static, dualistic view of the world with its creationist theories and their counterpart, intuitional morals, and the substitution of the new scientific outlook with its evolution-concept, its universality of law, its stringent genetic method, have together obliterated the old landmarks of religious authority—the infallible church, creed, and bible—and are forcing thoughtful men within all the churches to seek for a new definition of authority which will not violate the conscience of the new age. Over against this there has been a parallel movement, both extensive and intensive, of faith, whereby it has at once widened its empire and deepened its content. The most characteristic note of modern piety is that it is transcending the old standpoint of antagonism and finding itself in culture. It believes in science and the scientific method as well as in God and His gracious purposes ;

it is returning, though with vastly deeper meaning, to the old humanism of the "*nihil humani*;" it welcomes scholarship and has baptized criticism. These two movements are the negative and positive poles of modern theology, and their resultant is that attitude of contemporary thought expressed in the phrase "Authority of Christ." From the point of view of the one, it represents a protocol of peace between science and religion; from that of the other it is faith's growth outward into the world of Kant and Darwin, and inward into the whole universe of Christ. To so interpret it that it shall mean this, frankly and with no *arriere pensees*, is just the supreme apologetic task of the hour.

I.

Such would seem to be a fair estimate of the new spirit; but difficulties arise so soon as we begin to reduce it to a formal statement. Clearly it is not every form of what is known as Christocentrism that will relieve the situation created by criticism. Doubtless Christ is authority. But *what* Christ? Is it the Christ of history, or of faith, or of the creeds that we mean? And what kind of authority are we to attribute to him? Is it internal or external, moral or dogmatic? Again: Is culture to be trusted wholly, or only partially? What if Christ should after all prove anti-cultural—a dogmatist or doctrinaire, dictating truth and compelling conscience from outside? Has faith then bettered its condition? Do not even the Councils and Confessions and Infallible Scriptures the same?

The last fear especially is not imaginary; for we

are met on the threshold by an interpretation of Christ's authority which would gain the good will of science and criticism while keeping back part of the price. It is the theory associated with the popular cry "Back to Christ," and affirms that whatever opinions Jesus held (within certain reserved areas, some would add) are *ipso facto* binding upon human reason. Now it is not to be denied that this regress of infallibility has some advantages over the elder orthodoxies, which stood on the more cumbrous letter of Scripture; the facts to be withdrawn from private opinion are thus reduced to a minimum, and one can at all events be a good Christian without believing in the Babylonian creation-saga or the inspiration of the "seed argument" in Galatians. But the shoe still pinches. One must still believe in the devil-theory of certain diseases, in the historicity of Jonah, in the traditional authorships of the Hexateuch and the 110th Psalm. Or, if that point be yielded, as it is by some, there still remain certain "religious truths" of Jesus—presuppositions about his own metaphysical nature and the inner constitution of the Godhead, predictions of future events, belief in the personality of the devil and the ministry of angels—which one must accept as immutably certain additions to human knowledge. Where, then, is the gain to faith save that the Manual of Authority is reduced to a vest-pocket edition? The Apologetic that would thus repel attack by converting itself into a sort of theological "Monitor" with a least possible surface of exposure misses the point at once of criticism and of faith. The former is missed because

it is not against this or that authority, whether large or small, that criticism directs its attack, but against the very conception of authority itself. Though there were no Higher Criticism to dispute the literary judgments of Jesus nor no modern pathology to reject his diagnoses, his infallibility would not thus be validated; for between the idea of religion and that of dogmatic findings in the sphere of knowledge, there is no common denominator. And the point of faith is missed in supposing that the essential divinity of Jesus has anything to do with His accuracy in regard to matters of fact.

The fact is that in this sphere Jesus is not infallible. His authority settles for us no problems of history or criticism or medicine; it is no substitute for the labor of the study and the laboratory. To call it "limited" is really to understate the case; the point is that this is a region where authority has no place, being excluded by the very idea of science. This holds good not only of those matters which belong to Science proper, but also of the metaphysical and "spiritistic" theories—the so-called "religious truths" of Jesus. It is true that the champions of infallibility are more insistent here, on the ground, as they allege, that these things not only belong structurally to the message of Jesus, but also to a supernatural region where science cannot enter, and are therefore the very things about which revelation must concern itself. Here, at least, they tell us, *falso in uno* is *falsus in omnibus*. But this is to build upon a false distinction. As part of an alleged revelation the "spiritism" of Jesus occu-

pies no more favored position than his scientific theories. Granted that science can neither affirm nor deny the objective existence of Satan and the angelic hosts, at the same time, if these entities are ever to become objects of human knowledge they must submit to the usual scientific tests. Even the words of Jesus cannot be substituted for the Psychical Research Society in its chosen field. Metaphysical verities, on the other hand—by which is meant the subject matter of philosophy and theology—have their own method of cognition, the rights of which are indefeasible over its own peculiar territory, and which no more than science can tolerate the theory of “reserved areas.” Questions, therefore, of immanence or transcendence, unity or trinity, pre-existence and post-existence cannot be settled by merely analyzing what is called the “self-consciousness” of Jesus; for it is on experience and its inductions, not on flashlight pictures on the Empyrean, that all human certitude depends. It is not necessary, in order to save an abstract notion of divinity, to suppose that “Jesus knew the facts but accommodated himself to current usages.” Far more natural—and it may be added, less dangerous to the essential divinity of our Lord—is it to understand that in all such matters Jesus was the child of his time, holding its world-view, sharing its pre-scientific notions of things, making use of its familiar theological categories, and wholly unaware of the problems of modern science and criticism.

But the resources of the upholders of infallibility are not yet exhausted. “Granted,” they say, “that

Jesus is not infallible as revealer, whether in the scientific or metaphysical realm, at least he is so as legislator in the moral realm. Here at least is an irreducible minimum of authority, a final "reserved area" closed to criticism. There are various degrees of stringency with which this point of view is held; but the pre-supposition is the same in all—viz.: that in the words of Jesus as such the Church has an infallible rule of practice—disciplinary, ceremonial, and ethical—and that had He elaborated the whole ethical content of His mind the work of all subsequent moralists would have been rendered superfluous, and the world would have had, not only an eternally competent ideal (which it does have), but an atomically perfect code of services and duties—a complete system of casuistry. Of course no one has ever been fatuous (and, we may add, logical) enough to ignore altogether the distinction between temporary and permanent commands; and part of the discipline of Christian ethics has always been to decide between the essential and unessential in the words of Jesus. But the gist of the theory is that *there are* commands of Jesus which are universally binding as such, and that as soon as these are determined the rights of the private conscience cease.

Now, it may be allowed that this limitation of Christ's authority to the sphere of specific duty is apologetically sounder than that which would make of Jesus a Doctor Angelicus. It is certainly easier for faith; for the modern mind has so far found no such irreconcilable difficulties in the code-ethics of Jesus as

in His pronouncements on matters of physical science. But this is no more than to say that the conscience of the Western peoples has not developed quite so far away from the letter of the gospel as have their cognitive postulates. If *per impossibile* the development of European morals had been deflected as sharply away from the sayings of Jesus as that of the scientific mind—if, for example, it had been outwardly determined more by the old Greek ideal of virtue (*eu zeen kai eu prattein*) and less by the stoical *askeesis* with its contempt of external goods, and its surface alliance with the “end-ethics” of Jesus, until a point was reached when the ideas of the age could no longer, without manifest insincerity, be read into the sayings of Jesus;—it is clear that the situation now existing with reference to the science of the gospels would exist as to the form of their ethical teachings also. It is precisely because the ascetic temper, whether as monasticism or Puritanism, has never been very far from the conscience of Christendom, that we do not see more clearly that *even as ideals for the present age* the more rigoristic sayings of Jesus are impossible. Doubtless the informing spirit of love and service in our modern life is His and His alone; and it is that “one bright peak that shineth far above” that makes and keeps us Christians; but nothing is to be gained by hiding from ourselves that it is in the faithful performance of the modern tasks in the modern spirit, and with modern equipment, and not in the slavish reproduction of His precepts, that Jesus appears to us now.

This, indeed, is how we live; but on the theoretical side a strange situation persists. On the one hand the Roman Catholic Church, striving to take Christ's words literally and yet live in a world of flesh and blood, becomes a compounder of imperfection in its classic distinction between works of merit and duty and the sacred and secular tasks of life. And, on the other hand, Protestantism, which revolts perhaps too easily at all maceration of the flesh, is found explaining away or ignoring the letter of its "infallible" Lawgiver's commands, and thus involving itself in the dilemma: disobedience or relativity. In point of fact it is the latter that is accepted. But relativity means subjectivity. If all of Jesus' words are not equally authoritative for all time, and there is nothing in the words themselves to indicate which are temporary and which universal, the criterion must be the moral bias whether of the individual believer or of the sect or denomination. But this is to give up the standpoint of infallibility; for an idiosyncratic test can never validate a moral principle; and if prejudice is the final adjuster, we end in the absurdity that it is this, and not the words of Jesus, that is infallible.

We conclude, therefore, that between the principle of free investigation and that of infallibility there can be no truce. Science grants no exemptions. Step by step, from one "impregnable rock" to another, has the principle of infallibility been driven until it now lays claim in "liberal" circles to but a handbreadth of territory as its own. *But even this must be taken from it;* for the very concession it has already made

to criticism raise an effectual *estoppel* against further defense.

II.

Another difficulty confronts us as soon as we begin to ask: "Who was Christ and what did he teach?" So long as people were content with the Christ of the creeds, this question need not arise; indeed, it would have had no relevancy; but as soon as the cry "Back to Christ" is raised, the life of Jesus becomes the most pressing historical problem of the hour. When we say "Christ is authority" we are either involving ourselves in the old vicious *anakasis eis allo genos* which has been the support of every infallibility since the world began, or we are making an assertion of the historical Jesus and assuming a knowledge of His life and doctrine. The implied syllogism is: The Christ (of theology) is God; therefore the words of Jesus (of the gospels) are infallible. The first alternative has just been dealt with; the second sets a problem for the historical experts. For this is a question of history or it is nothing. Jesus is a magnitude in place and time, and no considerations of the spiritual values involved can debar history from this field or dictate *a priori* what its results shall be. History *ought* to be sympathetic, but it *must* be true.

What, then, has historical investigation to tell us certainly about Jesus? Let us answer frankly: Much less than we have been taught to believe. Within the limits of this essay it is impossible to make a full statement of results, nor can finality be claimed in regard to many of the details of the problem; but the

following will be recognized by those familiar with the literature as at least a fair summary of the best scholarly opinion in this department of biblical research: The Fourth Gospel is eliminated at the outset from the number of strictly historical "sources," and the battle rages round to the so-called "Synoptic Problem." Concerning this there are certain general agreements. It is proved that the Synoptic gospels are something very different from the colorless photographs of the traditional Introductions—namely: anonymous productions appearing a full generation later than the events they record, written not even by eye witnesses, much less Apostles; human documents, withal, mirroring the myriad life out of which, and as an expression of which, they emerged, palpitating with subjective interests, and affected by many of the sources of inaccuracy found in similar literary remains, such as defective memory, individual and party bias, the mythopoeic tendency, etc. Within these documents again we are taught to recognize four relatively independent streams of tradition of which two are especially noteworthy: (1) A "Narrative Source," possibly of Petrine origin, either identical with or forming the basis of the canonical Mark, and used freely, though differently, by Matthew and Luke; (2) A collection of "*Logia*" or "*Sayings of the Lord*," originally edited in Aramaic, probably by the Apostle Matthew, and after passing through several recensions, used in the form of a Greek translation by the authors of the First and Third Gospels. Here history proper ends and the historical imagination begins.

Behind these relatively permanent sources we can dimly descry a great nebulous, floating tradition, created by the needs of evangelism and church discipline, and responding easily to the pressure of the living problems of the church, as it passed from synagogue to synagogue and from one *ecclesia* to another. Still more dimly can we see this tradition break up into tiny rills of memory, the stories of disciples and eye-witnesses—spontaneous tributes of affection that fell by the wayside of the church's life almost as unsystematically and occasionally as the words of Jesus himself. These were the first and most authentic gospels; *but they are lost forever.*

“But we have the tradition.” Very good; but that tradition was not produced *in vacuo*, but in a seething atmosphere of moral and intellectual urgency. Between the years 30 and 80 A. D. the Christian congregations were bending all their energies on the interpretation of Jesus—relating him, as best they might, to their intellectual inheritances and the practical problems of church life. Even to-day the step is a short one from reaching a certain interpretation of Jesus as He functions in some modern situation, and then reading the same even into the written record. Much more was this possible when the record was fluid and unstable. In this way, each tendency in the church tended to find confirmation of its dogmatic prepossessions in the traditions; historical situations were read into it which did not arise until long after Jesus' death; ritual and disciplinary usages possible only in a developed *ecclesia*, were validated by appearing as precepts

of Jesus; ideal situations even, according to a prevalent Oriental usage, were created for pedagogic purposes—and all this in the most natural way possible and with no thought of doing violence to the truth. But what was the result? In a word this: that the tradition received into itself *words that Jesus had not spoken and acts that He had not done*. Add to this that Jesus spoke in Aramaic, whereas the final form of the tradition was in Greek; that He used largely the poetic forms of the Hebrew Wisdom Literature, which are largely lost in translation and only conjecturally recoverable by specialists; that He himself wrote nothing; that His disciples were not in any way reporters of His words nor had any idea of fixing them in memory for future generations; and it is at once evident how vain is the attempt to get “back to Christ” in any other than the loosest rhetorical sense. This does not mean, of course, that the essential accuracy of the Synoptic records is to be called in question. It is admitted that the first three gospels are the most trustworthy historical remains of that generation and on this score alone leave such contemporary historians as Josephus and Tacitus laboring far behind; and the eye is strangely blind that cannot see in them the Man of Sorrows and of Sympathy, and the ear sadly deaf that does not catch the echo of His voice as He called men to Himself. At the same time we must not forget that the Gospels are as much comment and interpretation as they are sober history and that what memory preserved piety was ever busy transforming into shapes of living service. This is even better for

the needs of religion than censored annals would have been: herein history's loss is faith's gain. Nevertheless, any interpretation of the authority of Christ that is to be intellectually satisfying to-day, must relate that authority not to some *a priori* construction of the pious imagination but, in some sense at least, to the historical Jesus.

III.

With these historical facts in mind to delimit our frontier, we are prepared to examine Jesus' witness to his own authority.

It is certain that Jesus claimed and exercised a unique authority over men. This is evident upon a superficial reading of the Gospel. On closer examination we find that His authority falls into two "moments," which may be distinguished as "moral supremacy" and personal power." The first belongs to Him as Rabbi or Teacher; the second as Lord and Saviour. By virtue of the one He abrogated existing moral maxims with no other justification than "I say unto you," and substituted principles which, if old in letter, were new in spirit and the central position which He assigned to them. By virtue of the latter He bound a circle of disciples to himself by a tie stronger than that of friendship, or the mere enthusiasm of pupils for their master. As teacher He aroused conscience; as Saviour He forgave sins. As Teacher He planted the banner of holiness high on the uplands of life; as Lord He bent down and lifted men up to where He himself was standing beneath its folds.

On the side of moral supremacy Jesus clearly determined the nature of His authority, by the kind of defense He offered when it was challenged. To the religious leaders who asked Him "By what authority doest thou these things and who gave thee this authority?" He answered in a sentence which revealed the gulf between their notions of authority with its inspired texts and great names, and His own: "The baptism of John whence was it? From heaven or from men? This is not a clever piece of dialectic to corner His opponents (as even the tradition seems to suppose) but a real answer to their question; and its surface irrelevancy arises from the fact that Jesus and His questioners are living in two different worlds of thought. In effect He places His authority, so far as its authentication is concerned, on the same level as that of John. John had come unvouched for, and, like all the prophets, from outside the circle of ecclesiastical orthodoxy. Whence then His challenge to conscience? In the self-attesting quality of His message, the convincing moral worth of repentance and holiness. "So," Jesus would say, "it is with my message. I have the same kind of right and truth that he had—the right of God's word over the soul, the truth of 'the highest when we see it'—and, if you do not accept this, it is not because it is unproved, but because you are blind to its only possible truth—a will yearning to be at one with God. (See also Lk. 11:29-32; G. Mt. 12:38-42; Mark 8:11-12.)

It follows from the nature of its truth that the authority of Jesus belongs wholly in the realm of con-

science and its goods. It was the authority of the truth and the life that He had in Himself. Nevertheless it is not to be confounded with anything legalistic. Jesus was not a *vis a tergo* but *ex facie*: He drew men, but He did not drive them. No note is of more frequent occurrence in His teaching than that of disregard for merely formal rules and precedents. To all book-moralities He opposed the "weightier matters of the law, justice, mercy and faith"—spiritual habits, that is, to external acts of obedience. On more than one occasion He broke the divine law of the Sabbath in letter, in order that He might fulfill it in spirit: and the great principle He then laid down—"The Sabbath is made for man and not man for the Sabbath"—is fatal, not alone to the particular tyranny that called it forth, but to all ethical bondages whatsoever. A greater word was never spoken even by Jesus: it is the watchword of the religion of the Spirit; the Magna Charta of a free humanity. Those, therefore, who would attach dogmatic validity to the mere words of Jesus really put Him at variance with Himself; for He who made even Moses subservient to the needs of man and the duty of kindness, would assuredly have been the very last to erect His own words into a new Mosaism with like rigoristic claims. It will often happen that the Christian must, by very reason that he is a Christian, adopt toward the words of Jesus Himself the same attitude that He adopted toward the Mosaic law, testing their validity in particular cases not by rules of grammar but by the needs of man and the law of love.

Looked at from another angle, Jesus' teaching answers to the *fundamental demands of human personality*. It was personal values, not mechanical uniformities, that Jesus came to elicit. His interest was not in human nature as such, but in the individual soul in all its inviolate detachedness. He would not have any man stultify the normal processes of his mental and moral nature by becoming His disciple. What He wanted always and everywhere was an individual response to Himself. He submitted His teachings to the test of the individual reason. He even refused to interfere when one having His spirit in power exercised his personal prerogative of working independently of the official circle of disciples. In all that He said at least part of His endeavor was to break the "cake of custom," to isolate men from their inherited beliefs and prejudices and force them to think at first hand about Himself. To find a personal meaning in those dark sayings of His was the work of men in earnest about their souls; and if He sometimes set riddles before them that they could not fully solve, it was only to startle them into the great spiritual task of seeking God for themselves, and to teach them that the deepest powers of the soul are not released "save by prayer and fasting."

The authority of Jesus thus belongs to the *prophetic order*. It is the authority of conscience at its highest power. But it is something more—the authority of "the man Christ Jesus." Here we touch its uniqueness. Jesus offered *Himself* for the faith of the world. He was a "*personalized conscience*."

No prophet before or since has ever done this, because there has always stretched a gulf between their ideals and their practice. But in Jesus there was no such breach. He was what He preached and more; for not even He could translate all his personal values into words and precepts for others. The Fatherhood of God was something more than doctrine: it was the son's life of filial confidence. The principle of life through death was more than an apologue: it was Jesus on the cross. The meaning of neighborliness was not exhausted in the story of the "Good Samaritan," but in the martyr's prayer, "Father, forgive them, for they know not what they do." "Be ye therefore perfect" is an ideal—at such a hopeless distance—the "well-beloved Son" is a fact of history, that men have seen, and touched and loved.

This brings us to the keynote of Jesus' self-consciousness, namely, *the Fatherhood of God with its implicate the Sonship of Man*. It is sometimes said that there was nothing new in this doctrine of Jesus. But that is only verbally true: for there is almost an infinite distance between Fatherhoods founded on physical generation and the like, and that universal Providence that sends its "rain upon the just and the unjust." Much as a poet can take an old tale that has served common uses for generations and by the touch of genius fill it full of divine harmonies, so Jesus impregnated this original conception from His living consciousness until it became alive, glowing, fructifying. *The Father* became "Father!", and by that necessity "Your Father" and "Our Father." For its cor-

relative was Sonship, and Jesus was the Son. This Sonship was not a deduction from an abstract Fatherhood; rather, if the word deduction is not entirely out of place, priority must be given to the Sonship. More strictly, both were given in a unitary experience. Back of this self-consciousness of Jesus we cannot go: it is simply for us a fact of history, and for Him a primary religious *datum*. It follows that there is nothing metaphysical, nothing akin to the discursive reason, in this self-witness of Jesus. It is hardly correct to say even that He taught the Fatherhood of God: He lived it rather. This is why Christianity as a historical religion begins with Christ in a unique sense. It is not merely that He was the first to teach certain doctrines or establish a certain cult; other religious founders have done that; but the uniqueness of Christianity lies in the fact that it always traces itself back to the inner structure of the self-consciousness of Jesus, what He was and knew Himself to be, the inner witness of the Spirit of His Sonship. Thus He could present in his person the paradox of all history—perfect humility with unparalleled self-assertion. He could do naught else than offer Himself, the humility of Sonship and all, as the only complete summation of His Gospel.

But, it may be urged, though Jesus doubtless possessed this filial consciousness, what is there in it to make it objectively binding as a type on others? The answer lies in the meaning of Fatherhood and Sonship as Jesus used the terms. It may be expressed in a word—redeeming love. Father and Son in Christ's usage mean nothing else. Indeed the words "Father-

hood" and "Sonship" are too abstract for the pragmatic thought of Jesus: we get nearer His meaning when we say "Fatherliness" and "Sonlikeness." To be a Father is to function as a Father; to be free and unbounded in giving good gifts; to be careful of the least of the family's interests; to be solicitous for their welfare; to be with them in times of difficulty and danger; to forgive their faults and failures; to seek them out when lost and travail for their restoration. To be a Son, on the other hand, is to have a Sonlike will and to do Sonlike acts; to put the Father's business first; to manifest unwavering trust in His ubiquitous care; to grow into His moral likeness; to be patient and forgiving like Him; to lean upon Him like a little child. In this sense Jesus was *the Son*. Both conceptions are social and practical through and through. But not yet is the circle of Christ's thought complete. There are other Sons who have forgotten or never knew their Sonship, yet for whom the heart of the Father yearns. This determines the further content of Sonship. The Son must share the Father's anxiety and labors for the lost. He must suffer for their sakes, giving His life "a ransom for many"—not to be sure, in the theological sense of purchasing or compounding for their acceptance with God, but in order that through the dynamic of un-sparing love they may be brought back into that conscious filial relationship which is theirs by birthright. This indeed was a pre-condition of Christ's full filial consciousness, for just as the child can never fully appreciate the love of his own parents until he too be-

comes a parent, so even Jesus must have fallen short of a full knowledge of the Father's heart, unless in His own experience He had sounded its depths in the passing on of that Father's love to the other Sons, the passionate outgoing of His human sympathy to the "sheep without a shepherd." Thus love swings full circle: love of the Father to the Son, of the Son to the Father, or the Elder Brother to the other members of the Father's house. And the actualizing of this love in the personal values of His own life, is Christ's eternal appeal to the world.

Here manifestly we are in the realm not of dogmas or of portent, but of personal values. What is Jesus worth to you? Is it worth while—is it alone worth while—to live, as He lived, in the sunlight of the Father's presence; to do, as He did, the Father's will continually; to find, as He found, in every lily by the way-side and every sparrow twittering under the eaves, a parable of eternal love; to love, as He loved, even unto death, the outcast and the fallen and the lost? Is it worth while to be a Son and help others to be Sons by becoming their servant? *Is it worth while to die on a cross?*

"What think ye of Christ, friend? When all's done
and said,

Like you this Christianity or not?

It may be false, but will you wish it true?

Has it your vote to be so if it can?

These are the questions that have been thundering at the door of conscience ever since Jesus died, and the answer is determined, not by your intellectual conclu-

sions or aesthetic leanings, but by *what sort of a man you choose to be*. "They that are of the truth," said He, "hear my voice."

But is it worth while?—to this our problem has brought us. Can love of Christ's sort be known to be the only absolute value in all the world? To seek an answer to this we must go back to the *Saviourhood of Jesus*. From the point of view of love there would be a serious defect in the authority that should condemn men for their opposition to itself and then leave them to their blindness. This would not in fact be love at all. But Jesus does no such thing. He came to make the consciousness of the Father's love which He Himself possessed, the common property of all. But one thing stood in the way—*sin*. Against sin therefore Jesus claims a unique and unassailable authority; for sin is that which vitiates the moral taste so that less and less as men live in it, do they become capable of recognizing moral worth, until there may come a time when the light that is in them shall be darkness, and the Highest shall knock at their hearts in vain. With this awful fact of life Jesus reckons from first to last. Had He acquiesced in it, making no effort to take it away, His revelation of God would have fallen short in two particulars. In the first place, His filial consciousness would have stopped short of completion; He would have been the "elder brother" of the parable and not the very image of the Father's heart; for a spotless holiness existing alongside of a sinfulness that it does not seek to save, is from the Father's point of view not holiness at all, but selfishness. In the second

place, it is just in the patient seeking for the lost that the heart of God is revealed. Hence, given sin, redemption is pre-supposed in a revelation that is to be at once rational and absolute. No ideal is binding upon humanity that does not carry with it the means of its own progressive realization. If Jesus does not save, Anti-Christ has its rights against the Christ; at least the matter will be one for present majorities and the future evolution of morals; but because Jesus saves, the evolution is in His hands and the judgment of the world is assured to be progressively and permanently Christian. In other words the authority of Christ is absolute only in the sphere of redemption. He can demand faith only because He creates it, *and on no other ground whatsoever.*

Furthermore, on the side of man, it is just in the experience of redemption and no where else that the love that is Christ justifies itself without peradventure. The Christ of faith is not known first as an external ideal which we choose in competition with others as we might select a Corot in a picture gallery; but He first becomes known to us by working redemption in us and changing us into His own likeness. In other words, *conversion* is the typical Christian experience: and we must be on our guard against reducing it to a mere psychological crisis of a type common to other religions. Not that we need deny the validity and pedagogical value of much of the recent literature on the "Psychology of Religion," but when the specialists have drawn their last conversion-curve, there still remains the inner core of the experience as it was before

—unique and undefinable save by itself; there is still room for the interpretation of the pastor and evangelist. Hence no *imitatio Christo* exhausts the fullness of Christian experience. It is *a life or nothing*—a life which we share in common with Jesus, and whose values are therefore identical with His. It is only as we re-enact in our own experience the eternal drama of the cross, that we come to God through Jesus Christ. It is only the crucified that can worship The Crucified.

It is in this inner sphere that faith operates. It is a moral thing through and through. Only on this supposition could Jesus have demanded faith of all men, and attached eternal issues to their response. If, as orthodoxy has always maintained, faith is a matter of intellectual certainty; if salvation depends on assent to dogmas or historical propositions; then Christianity is either irrational or unjust—irrational, if it demands that I shall *will to believe* what my intellect repudiates; unjust, if it holds me responsible for that in which my will has had no share. Condemnation can attach to belief only if faith be a *function of the will*. But this is precisely what faith is. It is a volitional process. The new psychology, which gives the primacy to will rather than intellect, helps us here. Even *ideas*, we are told, are a sort of organized and visualized *ideals*; axioms become postulates and what we call things are bundles of volitional habits. But if this be so, the definitive thing in our attitude toward Christ is not *ideas* but *ideals*; not what we believe about Him, but how we behave toward Him. "If any

man *willeth*’, said Jesus, “*to do my will*, he shall know of the doctrine.”

“But,” it may be urged, “all this is just equivalent to saying that Christ is completely self-attesting only to those who are already of the household of faith.” We need not seek to deny it. The work of the evangelist precedes that of the apologist. Conversion must prepare the way for Christology. But to urge as some do, that this is to involve the proof in the vicious circle of subjective feeling, would be to invalidate all our normative judgments whatsoever. What we call “taste” in art or literature is from one point of view only the self-approval of this or that school. The “Masters” create the taste by which they are approved. It is idle to demand an “impartial” judgment. There are no impartial judgments except those of pure mathematics; and it is by no means clear that even they may not have been the result of an initial partiality in some remote gelatinous ancestor of the race. What too the psychologists call interests and attention—certainly apperception—is apparently only prejudice in embryo. And when we come to the higher judgments of life it is simply a commonplace that some measure of sympathy is essential to even fair criticism. It is so certainly with Christianity. Those who are strangers to its characteristic experience may admire it, indeed, and urge for its supremacy, if their education and personal leanings so determine; but their arguments must always fall short of demonstration, even to themselves. *That* is reserved for the inner circle, whose is the proof because theirs is the vision and the sacrament. For

them Jesus is not a far-off face behind the lattice, but a Living Presence, a perpetual inspiration, an abiding Treasure-house of revelations, "new every morning," like the heart of a friend. This is the true sacramental quality of love, as Robert Browning has seen in his "*One Word More*:"

"Ah, but that's the world's side—there's the wonder—

Thus they see you, praise you, think they know you!

There, in turn, I stand with them and praise you!

Out of my own self, I dare to phrase it.

But the best is when I glide from out them,

Cross a step or two of dubious twilight,

Come out on the other side, the novel,

Silent, silver, lights and darks undreamed of,

Where I hush and bless myself with silence."

Nevertheless, the aesthetic analogy breaks down as it proceeds. The laws of taste are one thing, the normative quality of Christianity is another. There is an *objective element* in the latter which is wanting in the former. To be sure, the whole question is ultimately one for faith, not for logic, and cannot therefore be justified beyond peradventure; but there are certain considerations which at least suggest that love has an absolute claim on humanity as such. It is perhaps poetry to talk of "the loves of the plants," but love has surely as much right to its ideal construction of the evolution process as has any of the naturalistic formulas. From the mother's care of her young to the pure spiritual devotion of the patriot and martyr and saint the upward struggle of life, MAY be read as

one long story of onward-striving, outward-reaching love. At least the "promise and potency" of love has seemed coterminous with human life hitherto; and, if we may judge of the goal by the course already run and the present pointing of the compass, the end is love too. Moreover, despite the materialism of the age, and believing its practice, the man to whom the human conscience instinctively bows lowest, is not the successful man of affairs, the multi-millionaire, the astute politician, but the patriot, the martyr, the man of the cross. *They* make us prouder of our human nature than all else besides, and the very quickening of the pulse with which we listen to their stories, is an unconscious sacrament—a prostration before the divinest thing we know. It is no argument against all this to urge, as the pessimists do, the facts of selfishness and hate and pain so common in the world. One may well admit these awful facts while drawing from them the very opposite conclusion. For love is determined in its highest operations by the existence of just such things as these; hence if the world is divine and not devilish, their very existence *MAY* urge for the finality of an all-conquering love.

But "some walked no more with Jesus" and some said "He hath a devil." It is sadly true. There are thousands who are living to-day careless of the fact of Christ, and others, like Nietzsche and his imitators, who rave against light, putting Superman above the Son of Man. For such as those love knocks at the door in vain: to this extent Christ is not self-attesting. But does this vitiate the authority of love? Surely

not at all. That the ragtime devotee finds no harmony in the Pilgrims' Chorus is no argument against the worth of the latter, but against the soul of the former. So to hate love, does not prove it less lovely, but only the hater, loveless.

IV.

Jesus, as we have seen, was not only Revealer but Redeemer. He was the source of a new life. To come into touch with Him was to be born from above. He gathered round Him a little circle of friends who had felt His redemptive touch, and were to be bearers of His spiritual quality to others. So long as He was alive there was no occasion to distinguish between the movement of the new life within and the words and personal influence of the Master. The historical Jesus was sufficient for all demands. But Jesus died and the disciples were cast on their own resources with only a vague promise of His to sustain them. It was necessarily a period of expectancy and inactivity, because there was no authentic revelation for their immediate needs. Then on one memorable day came the consciousness of a new Divine Life coursing through their veins. It was Christianity coming to self-consciousness—the breaking-forth of the hidden springs of power that belonged to the spiritual successors of Jesus. It marks, not a break, but a crisis in their religious experience. The Spirit of Pentecost was the same Spirit of which they had been born in the beginning; which they had seen descending on Jesus at His baptism; with which they had been endowed for their missionary labors during the lifetime of Jesus;

the same spirit of boldness, of spontaneity, of resourcefulness, of devotion to the cause of humanity, which had been the guiding star of their Master's life. They could now meet together and formulate plans with the certainty of God's guidance mediated by His Spirit. They could begin to construct the machinery of the infant church under His inspiration. They could utter truths, unknown before, through the same divine source, the gift of which, regularly imparted in the rite of baptism, was the sign of a full discipleship. In fine, *the Spirit had taken Christ's place of authority in the lives of His disciples.*

Nevertheless, the eleven suffered under the limitation of having known Christ in the flesh. Having watched the gospel grow up under their very eyes; having almost seen it emerge from the carpenter's shop and known it thereafter only in association with the traditions and ideals of their own nation; they had not unnaturally, extended the sanctity of the person over the letter of the sayings, and by applying the canons of the law to the interpretation of the Gospel, were on a fair way to make of Jesus' words a new version of Mosaism—a supplementary letter to be imposed from without on the consciences of men. The result was that the living spirit suffered in competition with the dead letter: authority, save perhaps on special occasions, lay in the past. But God was preparing another Apostle, who, by the very circumstances of his reception into the faith, should become the protagonist of the autonomy of the spirit and the living nature of revelations,

and so interpret the Christian consciousness to itself for all time."

The fundamental contrast for both, between Christianity and all other religions, lay in its spirituality. It was a religion of the Spirit, *they* were religions of code and ritual; *they* commanded from without, *it* inspired from within; *they* called for the obedience of rule and line; *it* created the spontaneity of filial love. That this contrast lies more on the surface in the Pauline epistles than in the Gospels, is due in part to the historical conditions under which the matter grew up, but chiefly to the cleavage that ran through the primitive church, and set Paul on one side as the champion of the religion of the Spirit, over against the ultra-conservative influences that radiated from the Judean churches. This cleavage is to be connected with Paul's conversion experience, so radically different from those of the other Apostles. The Saviour whom Paul knew at first hand, was not Jesus of Nazareth, but the Christ from heaven—risen, exalted, freed from the trammels of Mosaism, and made universal Lord. The authority to whom he bowed was not the echo of a dead voice, the opportunity for a new tradition, but a Living Presence in the heart through faith; not, therefore, a legislator at all, bringing even a perfect code of precepts into the world (was not the law *already* "perfect and holy and good?") but a Saviour, a life-giving Spirit, the head of a new heaven-born family, which should be propagated through the ages by the generation of faith and love, and the members of which should know themselves such, not by the accident of title-deeds

which might be forged, flawed or mislaid, but by the essential likeness of sons.

According to Paul the supreme authority in religion is Jesus Christ. Where His words are known they are to be obeyed. But the mode of the functioning of that authority was not legal but spiritual. The Christ of history was absorbed in the Christ of experience. Paul did not indeed undervalue the evangelical tradition, as is evidenced by his appeal to it on more than one occasion; but it is doubtful whether that appeal, useful as it was to strengthen the faith of others, was indispensable to the validation of the Christian verities to himself. Having received the Gospel, not by word of mouth, but by direct touch of God in a redemption experience, he could at least afford to give the primacy not to any

“Dead fact stranded on the shore
Of the eternal years,”

but to the life-giving Spirit of Christ working out its own truth in the believer's heart. The Eleven could feed upon memory; he must trust himself unreservedly to the indwelling Spirit, making that, and that alone, the norm of Christian fellowship and the guarantee of a living truth for all time to come. Not that he would have understood the modern distinction between the “Christ of history and of experience;” for he felt no breach of continuity, and the voice that had spoken with the lips of a man in Palestine, was the same that was speaking in the spiritual goods of the Gentile churches. There had been a Christ after the flesh—that was pre-supposed; but what need to go back to

the uncertain memory of His words, when it was possible to have His very presence in the heart through faith? Even the scene outside the gates might be dimmed by the Golgotha of the human spirit, and the open grave in the garden be overshadowed by the perpetual Easter of the risen life within.

This ministry of the spirit is the cardinal fact of Paul's gospel. Jesus is indeed Lord, the seat of all authority in heaven and earth; but "*the Lord is the Spirit.*" For Paul there is no distinction between the Spirit of God and the Spirit of Christ: the terms are simply interchangeable. Hence the crucial fact of the Christian experience is not in the past but in the present, not in the heavens but in the soul of man. It is the indwelling spirit. Paul's distinctive name for Christians is *pneumatikoi*, inspired people. It is the prerogative of the humblest believer to be "led by the Spirit," to "bear the fruits of the Spirit." Its presence in the heart is not only the source of charismatic gifts, but "the earnest of redemption," the ground of all ethical behavior, the source of faith itself. To be without the spirit is to be non-Christian. Nor is its functioning confined to the human will; it transfigures the intellect also, making men wiser as well as better; it communicates the faculty of knowledge (*epignosis*) of ecstatic utterance, of revelation, of clairvoyance, of interpretation, it makes the humblest believer the recipient of supernatural knowledge. In this respect there is no distinction in kind between the inspiration or authority of an Apostle, and that of any other disciple. The

fundamental distinction is not between Apostolic and non-Apostolic, but between spiritual and carnal. To all alike the spirit is given, in different measures and manifestations, but "the same Spirit." Hence Apostleship is not inferior to, but co-ordinate with Its other gifts; it is a distinction of function only. "In the Spirit" every man is the supreme keeper of his conscience, and is called upon to submit to no external authority whether of facts or of morals. Paul is willing to submit his Apostolic injunctions to the judgment of the individual believer. "Judge ye," he says "what I say;" and again: "He that is spiritual judgeth all things, and he himself is judged of no man."

Now if we sift down this Pauline doctrine, we find that in the last analysis there is no distinction on the side of authority between the Christ in heaven and the Christ in man. The drama of redemption is ever being recapitulated in the human spirit. *There* is the crucifixion and the rising again, and the post-resurrection life. *There*, too, is the final authority for the individual and the Church. At the same time this does not exclude the notion of an objective, catholic, authority. *That*, in Paul's theology, resided in the Spirit-filled church. The Christian assembly had authority to decide matters of morals and discipline, and its customs had at least relatively binding force. This of course did not exclude the historic words of Jesus, but the rulings of the living spirit were naturally more pertinent to the work of the infant church, with its new problems and situations.

V.

When we turn from this original construction of Christianity to the present day facts of the Christian experience, we will find, perhaps to our surprise, that whatever our theory may be, our normal, unreflective reaction towards Christianity is based upon just this living, personal authority. Nothing is more certain than that people do become excellent Christians with next to no knowledge of the historical Jesus; and a little reflection will reveal how relatively small a part such knowledge plays in the religious life even of many who possess it. All of which points directly to the fact that the authority to which we bow is not the Jesus of a dead past but the warm, personal values of other lives lived in the power of His gospel, and of institutions breathed with His Spirit. The Christ that is lifted up and is drawing men to himself is the Lord of To-day, solving modern problems, saving from twentieth century sins. The Christ in whom we believe is the Christ of the Church, of the social and political institution, of the University settlement, of the Godly father and mother and Sunday-school teacher. The cross that saves us is the cross in the lives of men and women, who in the quiet martyrdom of the unselfish life "fill up what was lacking in the sufferings of Christ, for his body's sake, which is the Church." It is perhaps wrong to speak of all this as "authority;" certainly it has no kinship with creedal or ecclesiastical bondages; at most it is the kind of authority of which Mr. Balfour speaks in his "Foundations of Belief"—

the authority of the social, moral and religious atmosphere in which our lives are cast.

This point of view will perhaps become clearer if we examine more closely the relation between the ethics of contemporary Christianity and those of the Gospels. It is simply the fact that the conscience of the modern man is built on another plan than that of the Sermon on the Mount. This means not merely that certain individual sayings of Jesus are to be interpreted relatively to His historical situation, but that even the ideals which He set most prominently before His disciples belong to a different scheme of life from ours. There is much to indicate that at least the proximate ideals of our day are more akin to Athens than to Palestine. Culture (*to eu zeen kai eu prattein*) for Christ's sake has won its long postponed victory over restraint (*askeesis*) for its own sake. Present values have the right of way. As against "citizenship in heaven" we have "good citizenship leagues" in Chicago and Philadelphia; over against the ascetic principle of self-mutilation we have put that of self-realization; we are frankly less concerned about the "new heaven" than about the "new earth;" we dream of utopias not parousias; we are becoming, for good or ill, to be less and less controlled by the sanctions of a future life. It is probable even that our modern ideals of "social service," "civic betterment" and the like, had no place in the outlook of Jesus, which seems to have been bounded by the expectation of His own near return and the speedy disruption of all human societies. Certainly we do not feel called upon, save in sub-nor-

mal pietistic moods, to watch for His coming, nor do we take seriously His hard-and-fast distinction between duty to the kingdom and duty to the family. But in all this there is nothing to regret; these too, are Christian ethics, more Christian than a slavish literalism could ever make them; for they are the ethics of the living Christ "whose holy land is in the human spirit."

Thus the authority of Christ appears to us first as that of the Christ-formed society. In this sense we may speak of the authority—not infallibility—of the Church; provided the word "church" be interpreted liberally enough to embrace all sorts of social and political activities in which society and the state perform truly ecclesiastical functions. But when in the psychological crisis or process which we call conversion, Christ is "formed in us the hope of glory," even this authority is transcended and the Christian becomes his own highest law, the keeper of his own conscience. The Christ I know at first hand, and who is ultimate authority for me, is the Christ that lives and reigns in my own life. Higher than that I cannot go.

Is there then no infallible norm? Let us say it frankly, No. Christ presupposes reason and conscience, and neither reason nor conscience is infallible. Nowhere in heaven or earth is there anything to tell us what we must believe or what in given circumstances we must do. These are tasks of our humanity, which we must solve for ourselves; and in every honest facing of them, whatever the final outcome for traditional belief, Christ abides. Yet there is a norm, not so much for faith as for self-criticism. In the Jesus of history

the Spirit of God, dwelt in all Its fulness, and of Him all other lives are only imperfect copies. In the best Christians and the best Churches there is almost as much that misrepresents as that represents Him. By him therefore—that is by the Spirit of self-sacrificing love, that was His meat and drink—we must “try the spirits,” saying plainly that if any man or doctrine or Church or practice have not the Spirit of Christ it is none of His, and on the other hand welcoming as His people all, however outside the pale of orthodoxy, who have learned of Him to walk in love. At the same time it is only as the historical Jesus becomes progressively reincarnated in human lives, that we can apply in its fulness all that this criterion involves, and “know even as also we have been known.”

And the sum of it all is that Jesus is the Eternally Human. To be a Christian means growth, enfranchisement, life at its highest power. He did not come to cramp and deform manhood, but to develop it in all its mysterious depths and heaven-kissing heights. There is not a power in us that He does not honor, not a yearning that He does not fulfill. Our intellect is free to follow truth whithersoever it may lead; our feelings are free to rejoice in all the beauty and wonder of the world; our wills are free to be none other than themselves. Where authority has been placing the sign “No thoroughfare!” Jesus has placed “The King’s highway!” Henceforth there is no “Thou shalt” but love, no “Thou shalt not” but hate. “All things are yours,” for “ye are Christ’s and Christ is God’s.”

H. D. C. MACLACHLAN.

EDITORIAL

In the last two numbers of the *SCROLL*, we have emphasized two points in Essential Christianity. First:

**What is
Salvation?**

that the welfare of human beings is the central principle; second, that these human beings are not depraved and do not need a miraculous or cataclysmic regeneration to save them. What then is salvation in the Christianity of the gospels and of experience? Negatively, it is not something accomplished in a moment or a day. It is not achieved by stepping over some dead line on one side of which are the damned and on the other, the redeemed. It is not the formal giving of intellectual assent to the proposition that Jesus is Christ, the Messiah, the son of God. It cannot be accomplished merely by walking to a front seat in the public assembly, saying to the preacher, "I believe and repent," and submitting to baptism the same hour of the night. It is no such sudden, mechanical, three-step device. In contrast to all such formalities and legalities, listen to the great moving, appealing words of Jesus Christ: "I call you no longer servants, but friends; take up your cross (that is, some man-serving task) and follow me; let your light shine; bear fruit; love men; and, you shall know the truth and the truth shall make you free."

The salvation which Jesus taught was so big and vast, so expansive and transforming, that it requires long and close discipleship, much drinking of His cup, many fiery baptisms of trial and discipline. Salvation

is a process of moral growth. No moment in that process, whether it is "conversion" or the "second blessing," can be made a substitute for the whole. Nothing stands in the way of the true salvation of thousands of church members more than this illusion of being saved by "joining the church." The real goods of moral character cannot be secured so cheaply or so quickly. Whatever value there might be in an emotional or hypnotic "conversion," as a beginning, is often lost because it is not thought of *as* a beginning. Salvation should not be regarded so much as a means of getting rid of past sins, as a way of avoiding the commission of sin, and especially as a way of enlarging and enriching character. Many people have never really committed Sin, in the capitalized degree. Such are many young people who have been protected and well trained. Salvation for them must be an awakening, a forward striving, positive achievement; something attractive, satisfying and continuous.

The difficulty has been that traditional religion has assumed the depravity and wickedness of human nature and then exhausted its resources on "first principles" with a view to achieving a revolutionary change at the outset. In Pilgrim's Progress, when Christian knocks at the little wicket gate, he is seized and pulled inside quickly for fear of the darts of Beelzebub. In current practice, there is too much of this. And the "saved" souls, after this hurly-burly, stand just barely inside the gate, while those who were so solicitous to save them have hurried off to bring in others. The shepherdless crowd, not having leaders to take them to the great heights above, remain close to the gate, occa-

sionally engaging in divine worship, but mostly occupied with other things.

The real meaning of salvation is clearest when it is taken in social as well as individual terms. Human life flows in streams. The individual cannot live out of the social element. It is possible by concerted action to change the direction of the current, to purify the waters, and thus to improve the character of the parts by treatment of the whole. Destroying disease germs, providing facilities for popular education and recreation, rescuing waste land by irrigation, preventing temptation to crime by removing saloons, increasing the general level of morality by reasonable regulation of labor, sanitation, amusement, art and instruction—these are methods of social salvation. Whatever helps the hungry to feed themselves, the naked to clothe themselves, the prisoners in evil habits to free themselves, the sick to heal themselves, has the approval of Christ as the means of real salvation. Christian people are summoned now as never before to understand and use the powerful and subtle forces by which masses, classes, and races of men may be afforded more wholesome, more satisfying and more ethical conditions of life. Christianity has reached a development where it should be possible to advance from a retail to undertake also a wholesale salvation of mankind.

QUESTIONS.

“What is this conflict all about between the ‘conservatives’ and ‘progressives’ among the Disciples? What do the progressives believe that makes them so feared by the conservatives?”

F. L. T.

The first principle that distinguishes the progressive element, namely, the progressiveness of the truth, was discussed in the last number of *The Scroll*. The second principle is, *the freedom of the truth*. They believe, in opposition to the sectarian pretense to a monopoly of the truth, that it is universal in its diffusion; that it is to be found wherever natural human life is found, in all ages and among all peoples. This fact of the universal diffusion of even Christian truth where Christ was never preached, struck the fathers of the early Greek church, and they found an explanation for it in the doctrine of the "Seminal Logos"—the scattering of the seeds of truth by the pre-existent Christ, who was the "light that lighteth every man"—Jew, Greek or barbarian, bound or free—"coming into the world." The suggestion for this doctrine was found in the gospel of John, where he declares that "the Word was in the beginning;" "all things were made through Him," "in Him was life, and the life was the light of men." The Greek world was God's world and was made by Him, just as well as the Jewish world. Evidences of the divine providence in the Greek world were found in the presence of Christian truth in Plato, Aristotle, and the stoics—in Seneca, Epictetus, and Marcus Aurelius.

The faculty for the truth seems to be the universal possession of the race. It is not the exclusive possession of any time, or race, or religion. How much less, then, can any Christian denomination lay claim to the exclusive possession of the truth. Historically, there have been no officially authorized and exclusive channels for the revelation of the truth. The revela-

tion of the truth has been as universal, as independent of time, race, or religion, as the presence of God; and God has not left Himself without witness in any land or age, for in Him all men live and move and have their being. All quest of God is quest of the truth; all discovery of the truth is discovery of God. As Augustine said: "Where I found truth, there found I my God, who is truth itself."

Modern sectarian exclusiveness is the legitimate descendant of ancient Jewish exclusiveness, and is founded upon the practice of monolatry, in the case of the Jews, and the practice of bibliolatry, in the case of modern sects. The Jews came to believe that there was but one God, and that they alone were His people; while modern sects have come to believe that there is but one revelation, and that they alone know what it means. God had many peoples besides the Jews in the ancient world; and He has made many revelations of Himself besides those recorded in the Bible. Truth is not confined to authoritative writings, or to chosen peoples. It does not come with official stamp upon it guaranteeing its genuineness and purity. There is no infallible process by which it is discovered or tested. It is not bound to any time, or place, or human person, nor yet any order, caste, or sect. It is *free*—free from boundaries, from authorities, from favoritism, and from sectarianism, as God Himself is free. And only he who is free can follow it in all its universal sweep and secret hiding places.

The world has had many teachers of the truth because God has had many peoples in many ages

and is "no respecter of persons." Among teachers of the truth the world has had Zoroaster, Confucius, Buddha, Plato and Zeno; Shakespeare, Kant, and Emerson; but above them all, as bringer of the truth, stands Jesus, "who abolished death and brought life and immortality to light through the gospel." Of these other teachers Jesus would say: "He that is not against us is for us;" "Everyone that is of the truth heareth my voice." Not even would Jesus say that He had a monopoly of the truth, but only that through Him, as through prophets before Him, God was speaking fuller and completer truth; and that after Him the Spirit would guide the Disciples into still fuller truth. That same Spirit is still guiding men into truth. As against the fixedness, the sectarian limitation, of the truth, stands the testimony of Jesus Himself, that revelation was to be continued after His departure. If He would not consent to the exhaustion of truth in His own ministry, is it probable that He would consent to its exhaustion in the ministry of any other person or group of persons? How much less to a collection of writings, which He never saw and for which He made no provision? With Him revelation was to be living and continuous.

No recent sect ever made so bold and determined an effort to confine the truth and mercy of God within her forms and ceremonies as the Roman Catholic church. But the truth escaped and overflowed her walls and appointed boundaries. It was suddenly found in hundreds of conventicles she had not authorized and in thousands of souls she had not consecrated. She denied that they possessed the truth and

grace of God, but the transformed characters and the places made fair by their lives testified that they had found the truth. It is not likely that any other effort will succeed any better. The truth is found of everyone that seeks her with singleness of purpose, and is the inheritance of every upright spirit. The truth is free and makes free. ERRETT GATES.

It is quite evident that a new era of church life is manifesting itself in the activity of men in Christian work. The troubling of the waters is felt in several of the denominations in a remarkable way.

**Men's Work
in the Church.**

It is not without significance that in at least four of the leading Christian bodies organizations for men are now taking form, and in others similar bands or brotherhoods are putting forth proofs of a vitality undreamed of hitherto.

This does not seem to be the result of any deliberate effort. No one has coaxed this feeling into flame. It appears to be an expression of genuine enthusiasm on the part of the Christian manhood of our time, which has disregarded all lines of division between laity and clergy, between rich and poor, between old and young, and has seized upon the one idea of men's work for men in the kingdom of God.

In this fact lies its greatest significance and promise. No organization can live without the enthusiasm of a commanding purpose. But let the spirit of service and devotion to the interests of the faith once possess the men of the church, and it will soon find for itself a body suitable to its need.

The time is auspicious for a great arousal of the men among the Disciples of Christ. Already in many churches they have formed themselves into bands, brotherhoods, associations, classes, and are eager to know what they can undertake that will use their powers effectively and will bring results to the church. They will not respond to a mere call for money. The men of the churches have been exploited too frequently with mere financial objects in view. That is the reason why well-meant associations of one name and another fail to accomplish any good. The springs of life are at lower levels than money. But once fire the mind with a vital enthusiasm and the whole man responds with an eagerness and devotion which includes himself and his possessions in the offering which he brings to the newly erected altar.

The main problem in most of these groups appears to be to know what will be most worth while in the way of a program of effort. In some instances a task looking toward civic or social betterment has been chosen. In others some department of the local church work which needed strengthening has received attention. The directions in which this fresh energy has been directed are numerous and every one of them significant of the powers of the church now so frequently unemployed.

Where no immediate plan impresses itself as the best for employment, the men have formed themselves into Bible classes, only to find in the sequel that such work was after all the most satisfying and profitable which they could select. It is of course very easy for a Bible class to take in hand any plan of outside work

which commends itself to them as needing promotion.

It will be well to let this spirit have full time to mature in quietness that at last it may move with power. Its most natural manifestation will be the stirring of some aroused and active men's club or Bible class to invite representatives of similar groups who find themselves of like mind to meet for counsel, prayer and fellowship. Out of such a gathering, large or small, will come a brotherhood that shall make an epoch in the work of the churches.

Upon men who are much in prayer concerning the welfare of the cause will one day come the spirit of power, as the spirit came upon the brethren in the upper room. No fact speaks more eloquently the vitality of the church than such timely outputtings of new life. We believe that this is the form which the next great arousal of the church will take. We may well hail with satisfaction its foretokens, and wait for its coming with the eagerness of those who watch for the morning.

H. L. W.

Most thoughtful persons continually meet the problem of the uncertainty of spiritual truth. There seems to be so much risk to run in the moral and religious life. The goal is invisible, the ends sought after are indemonstrable, and there is a continual ebb and flow in the vividness with which we are able to hold before us the objects of moral endeavor. In striking contrast to this is the truth with which the scientist works and the man of practical affairs. These men are able to calculate means and ends with rela-

**The Ethics of
Uncertainty.**

tive precision. But in religion and morality there is a vagueness, an elusiveness, that causes perplexity and grief to the soul tried and distressed with earnest thinking. Why are not the objects of religion as definite and demonstrable as the facts of science or the materials of this workaday world? It often seems that our deeper studies about God plunge into confusion worse confounded.

“Each faculty tasked to perceive Him

Has gained an abyss where a dew-drop was asked.”

Yet we are in earnest with life. We cannot rest in doubt. Sheer uncertainty is intolerable. Let us for the time abandon the quest for a pass-key to all the mysteries of heaven and of life and inquire whether mystery itself be not a necessary condition for the growing of a moral soul. Perhaps the agnostic is not so far wrong as we have charged him. Perhaps agnosticism is a better friend of faith than dogmatism. Perhaps the moral worth of our character depends upon its being formed in the atmosphere of uncertainty.

Our realest life is not carried on in the realm of facts but in the realm of possibilities. In the deep silences of the world it is given to faith to make its affirmations. Otherwise there could be no place for faith. And if no place for faith then no chance for character. For character is not something we are born with or something God imposes on us, but the product of our creative activity

“midst the dance of plastic circumstance.”

The borderline of science is the beginning of mystery and silence. The agnostic's error does not lie so much in the fact that he says “We do not know.” His

error is the practical inference, "Therefore we have nothing to do about it." For we do have something to do about it even though we do not know. It may fall out that what we do about the unknown may have a great creative effect in shaping the character of the unknown.

Agnosticism, beholding the chasm of the unknown, shudders and turns back. Faith, beholding, trembles, but makes the leap. Both agnosticism and faith see the chasm. They do not differ importantly in their philosophy but in their practice. In the presence of the mystery agnosticism will not answer whether life be worth living. Faith says flatly that life is not worth living unless certain things are so. And it takes the risk on the side of their being so, saying with Esther, "If I perish, I perish," and feeling with her that it is better to perish by affirming the highest than to be saved by doubting or denying it.

In this view of the matter we have a reassuring suggestion concerning the being of God. It seems to be God's glory to conceal Himself. Man sees the shadow of the Almighty or His back, but never beholds Him face to face.

"Naked belief in God the Omnipotent,
Omniscient, omnipresent, sears too much
The sense of conscious creatures to be borne.
It were the seeing Him no flesh shall dare.
Some think creation's meant to show Him forth;
I say it's meant to hide Him all it can."

God does not intrude Himself on man. He is not a God smiting our eyes with advertisements of Himself in red ink. He respects our moral personalities.

He knocks at the door. He speaks in a still small voice. He allows us to discover Him. And this unobtrusive way in which God approaches our souls makes the possession of Him both a reward of character and a factor in character—makes God, in truth, not a mere fact in the universe, but an ethical fact for each soul that possesses Him or seeks for Him.

In like manner the uncertainty of the future life is for our advantage. It is better, after all, that we cannot calculate the future, else our inspiration for making a character fit for immortality would be greatly reduced. We hear occasionally of a book making a "scientific demonstration of the future life." Immortality will never be demonstrated in scientific terms. Its moral power lies in its contingency. It is an affirmative of faith not a deduction of logic. The far future holds surprises for us. But no surprise will be so great as to discover, as we may, that our faith in immortality has made the future life possible, that without our belief in it it could not have been.

And what, too, if we shall then learn that all the time we were uncertain about God He was actually depending for His existence upon our belief in Him and our practise of His presence? —C. C. M.

THE SCROLL

VOL. V

DECEMBER, 1907

No. 4

SIN, AND THE TERMS OF PARDON.

The unfolding of the nature of sin, and the revelation of the terms of pardon, provide the theme which runs through all the literature of the Bible. The story of human redemption repeats over and over this central thought. From the curse pronounced upon the earth by the sin of Adam, to the hallelujah chorus in the Apocalypse, the holy scriptures play upon this fundamental theme with all the variation of divine justice and love. Sin, the most appalling experience of man! Redemption, the experience of victory over sin! To those who know the sorrow of the one experience, and the joy of the other, it is not wonderful that the whole Bible is given up to their interpretation. Nor is it surprising that a Dante and a Goethe have no other story to tell. Shakespeare's tragedies but emphasize the exceeding influences of sin. Browning's loftiest visions behold the outstretched hand of redeeming love. Human history relates the progress, step by step, which man is making in renouncing the fetters which have been bound round him by his own transgression, and which are gradually being taken from him by the grace of God in the redeeming power of Jesus Christ. Philosophy has no further word than that "the earnest expectation of the creation waiteth for the revealing of the sons of God."

Though "all have sinned and come short of the glory of God," yet "the exceeding sinfulness of sin" often so dulls our power of perception that we do not clearly discern its real nature. Even in the Bible it seems to be recognized in its phases, rather than as a unified experience. John speaks of it as transgression of law, evidently meaning not this and that law. With him sin is a violation of the essential rectitude of the universe. Paul represents sin as the mastery and thwarting of man's spiritual nature by the baser, carnal nature. It is the victory of the old man of fleshly passion, who ought to have died, over the new man of spiritual impulses and holy desires. In the Sermon on the Mount, Jesus teaches that sin is the violation of one's own best nature. Sin is the way of the mis-directed life. Sin is the observance of formal and outward rules of righteousness in substitution for the perfection of character. In another place, Jesus suggests that, in its worst phase, sin is the failure to be true to the spirit of the indwelling God. "Every sin," he says, "that men commit shall be forgiven them except the sin against the Holy Spirit." When God's voice is heard within one, he who denies that voice has no standard to which he can go for the adjustment of his life. When man denies the validity of his own sense of truth, of righteousness, of integrity, when he denies the dictates of his conscience, he has placed himself beyond the reach of any redeeming principle. Again, Jesus represents sin as a wilful and selfish departure from the companionship of God, while the sinner is seeking the fellowship of those who rejoice in their

estrangement from the heavenly Father. The story of the prodigal son is the picture of the hatefulness and obtuseness of our wayward human nature as it makes low pleasure the goal of life, with the distressing discovery that such sweets are but gall and wormwood.

Beyond these definitions of sin, who can go! Sin, the defiance of the fundamental nature of the universe; the subordination of high ideals to the gratification of loathsome passions; contempt for the laws of one's inner life, and the substitution of forms for character; sin, the rebellious movement of the soul in opposition to the promptings of the Spirit of God; the wandering forth on the false path of lust, revelry and debauchery. It is thus the word of God makes clear to us the character of experiences all too familiar to us all.

How appalling is this experience in the history of the human race! Ever since the morning when man awoke to the startled realization of a distinction between right and wrong, when in his own conscience he heard the voice of God, when the consciousness of sin drove him to flight from the face of God; ever since man knew himself to be other than a beast and recognized in the reflection of his own countenance the face of God, sin has wrought its dreadful havoc on each passing generation. "All have sinned," and the results of our transgressions are scarred deep upon all the people of the earth.

The enormity of sin finds emphasis, too, in the fact that it so largely deadens the soul that sins to the exceeding sinfulness of sin. Like the poison of opium it deadens the natural powers, causing perverted

and weird visions to take the place of clear insight. Even when the sinner awakens, he often has the hysterical reactions which follow drunkenness. And the subtleness of sin, like the eating cancer, destroys the remaining good in the lustful and the base; like the slow growing cataract it blinds the power of vision, while frequently the pretensions of religiosity are eventually transformed into the ostentation and hypocrisy of Pharisaism.

Or again, sin becomes a habit. The very nerve cells become organized to work out their own dissolution. Just as a band of robbers, organized by the rules of their own temporal effectiveness and preservation, but denying the rules of universal life and order, must ere long fall out among themselves and devour each other, or must be dispersed and destroyed by the strong arm of fundamental law; so the habit of sin relates the passions of pride and hate, of envy and selfishness, until the soul finally passes out in the dissolution of self-accusation and despair, or is saved and redeemed by the power of reason and truth taking captive the sinful nature and holding it a prisoner to the love of God in Jesus Christ. Thus the life motive may become transformed into an active principle of rectitude and salvation.

Sin, the blighting poison, the damning habit, the appalling experience of numberless generations, and of all the countless multitudes of the present inhabitants of the earth! The apostle Paul expresses the heart-breaking cry of the whole race of men in his exclamation, "O, wretched man that I am! Who shall deliver

me out of the body of this death?" Would that the whole race could join him also in saying, "I thank God through Jesus Christ our Lord." For we as Christians rejoice in the faith that one has come "who is able to save to the uttermost all who come unto God through him" (Hebrews 7:25.) "For God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:8.)

Sin, then, being as it is the great mistake, the great disease, the distressing failure of man to live up to the light which is his, the refusal to be true to oneself and his universe—sin, because this is its nature, is pardonable. In spite of man's despair, in spite of his legalism in the thought of retribution, sin may be forgiven, sin is curable.

And yet, by the forgiveness of sin we cannot mean that the pardoned man is as innocent as a new born babe. The song of the redeemed is the song of forgiven sinners, not of innocents. It is the song of those who are conscious that they have been brought up out of a horrible pit, and that their feet have been set upon a rock (Psalms 40:2.) Though the wounds are healed, the scars remain. Though conscious of the loving welcome back to the Father's house, memory is not dead. Though in good health again, the effects upon the life which come from the racking pain, the burning fever and the nightmare of delirium, always remain. Let no one, in "sowing his wild oats," suppose that he can join the church after a while and be as though he had never fallen into lust and evil passions. Let him rather hear the words of the Preacher (Eccl.

11:9): "Rejoice, O, young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou; that for all these things God will bring thee into judgement." And he must not forget the words of the apostle Paul (Gal. 6:7): "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." We cannot today believe in God, if that text does not express the unchangeable truth.

And again, we must not suppose that the forgiveness of sins means that the tendencies and motions of sin are at once eradicated, and, as if by magic, the sinner is transformed into a saint. As well expect the cure of disease without the period of convalescence. Pardon is, of course, an act of God; BUT IT HAS NO MEANING FOR US UNTIL IT BECOMES A FACT OF OUR OWN CONSCIOUSNESS. Therefore, however completely and unequivocally God may forgive us, still to us this is no more than the assurance that grace is extended to us, that the old life is not necessarily the life of the future, that the chains of slavery are broken and we may walk forth free. We still have to prove that we may be trusted with our liberty, we still have to prove that the new life really has taken the place of the old.

So then forgiveness, as an experience, is the consciousness that there is THE CHANCE TO STOP WHERE ONE IS, and to make good in the future. Conversion literally means "to turn about." As a religious experience it means one is undertaking to quit the life of selfwilled estrangement from God and to put him-

self in loving fellowship with his heavenly Father. This determination brings the joyful consciousness not only that God is willing for one to do this, but also that he will most heartily cooperate in securing this result. Thus is illustrated the difference between new resolutions and conversion. And thus we also perceive that pardon is not simply an act of God; it is also the soul's consciousness that God has forgiven.

This view of forgiveness carries with it the knowledge that all the forces of good, all the vitalizing and constructive forces of the world, are working together to heal one's diseases, and to fill him with the consciousness of divine, redeeming love. In the old theology it was the Grace of God thus working in our lives. Whatever terms we may apply to its minor phases, whatever psychological laws may be manifest in the processes of our redemption, yet this sacred old term must be forever the full name of these transforming influences in the religious man; the Grace of God, giving us opportunity for repentance; the Grace of God, working in our diseased and corrupted natures like the health-giving sunlight; the Grace of God, as the abiding assurance for the striving and struggling soul!

Sin, then, is the world's supreme catastrophe; pardon is the consciousness of a divine grace successfully cooperating with man in his effort to recover from this catastrophe. Sin is the devitalizing process inevitably resulting from a misdirected moral purpose; while pardon is the assurance of life-giving energy which always manifests itself in the rectified life.

Looked at from this point of view, what is the place and work of Jesus Christ? The answer to this question is: He is the MASTER, just as he claimed to be, to enlighten us in our ignorance and to correct our errors; he is the great PHYSICIAN, to cleanse the leprosy of our sin by the healing touch of his hand upon our brow; he is our REDEEMER, not to pay the redemption price fixed by the arbitrary wrath of God, but as a revitalizing and rejuvenating force working redemption in our lives; he is our SAVIOUR, because the love of God manifested through him reaches man of every estate, and lifts him out of the slavery of the carnal man into the service and freedom of a son of God; he is the LORD, because he has the authority and right of the one who has proven himself able and mighty to save to the uttermost all who come unto God through him. He is our PROPHET, PRIEST and KING: our Prophet, to declare to us the better way in which it is our duty to walk; our Priest, to stand as the ever-present mediator between what we are and what we desire to be, between our too real, sinful self, and God our heavenly Father; our King, to reign in loving supremacy over us, revealing to us the laws of life and assuring us of the incorruptible inheritance which we are to possess through conformity to these laws. Jesus Christ is the great vicarious sacrifice for the world. In every deed of his life, in every sorrow of his death, he pleads with men to be reconciled to God. No tenderness of mother-love surpasses his anxiety for the wandering boy. No heroic efforts of manhood for the reformation and reconstruction of

human life equal his devotion to the transformation of character. The tenderest, the holiest, the strongest of all, he pours out his life for the world's salvation.

We may, therefore, be assured that whatever terms of pardon this Lord and Savior, this King and Redeemer has imposed are not arbitrary and legalistic, but will be found to be only THE STATEMENT OF NECESSARY PSYCHIC PROCESSES which are characteristics of the development of our divine nature. This is the modern master-key for unlocking the teachings and commandments of Jesus. By assuring ourselves of the possession of this key we are now ready more particularly to dwell upon

THE TERMS OF PARDON.

We have seen above that pardon is not merely an act of God. It must become an experience of our consciousness as well. This then being true, it becomes evident that pardon can be realized by the sinner only upon conditions. Only by observing terms of pardon is it possible for one to know that he is pardoned. The natural cry of the penitent always is, "What must I do to be saved?" And this leads us to recognize also that the terms of pardon must in some way come from God. Yet it must always be remembered that God the Redeemer is none other than God the Creator. Our redemption can come only in conformity with the laws of our human nature, only through natural psychic processes. As Christians we believe that God has shown in Jesus Christ the supreme way of salvation. The conditions upon which we as sinners may come into perfect harmony with God will therefore be

found in the teachings of Jesus and of those whom he appointed to declare his gospel. We now propose, therefore, a study of the conditions upon which we may have assurance of pardon.

The purpose of all the life, suffering and victory of Jesus Christ is, "that repentance and remission of sins should be preached in his name unto all the nations." Coming, then, in all sincerity, conscious of our sins, and willing to accept Jesus Christ as our Lord and Master to teach us the terms of pardon, what do we learn? Turning to the Scriptures, we find that the following proceed and are made necessary to remission of or pardon for sin: REPENTANCE (Luke 24:47); BELIEF and BAPTISM (Mark 16:16); REPENTANCE and BAPTISM (Acts 2:38.) It is unnecessary to quote the very numerous scriptural appeals to sinners to believe and to repent that their sins may be forgiven. If God the Redeemer is the same God who created man, then we have no difficulty in believing that faith in God, and renunciation of sins are necessary to the assurance of pardon, even if it were possible to suppose that the scriptures could be silent about their necessity. Hence it is not wonderful that the scriptures are full of teaching about those, as indicating a necessary attitude of the sinner for his forgiveness.

But can we say the same of baptism? Evidently baptism is included in the scriptural terms of pardon. In Mark 16:16, Jesus is quoted as saying, "He that believeth and is baptized shall be saved." Even if it is admitted that this is an interpolation, yet in Acts 2:38 we hear Peter saying to those in whom has been

awakened faith in Jesus as the Messiah, "Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of your sins." This is the only exact scriptural statement that the pardon is dependent upon baptism, though there are many others which indirectly imply this dependence. Baptism must therefore be recognized as one of the scriptural terms of pardon.

But suppose baptism were not suggested in the New Testament, would it be possible to establish its necessity from any process of our mental nature in finding peace with God? Faith and repentance are mental necessities for pardon. But whatever value we may attach to its symbolism and to Jesus' command for its observance, it is evident that baptism is not the same inherent necessity to our spiritual transformation that are faith and repentance. The Jew before Christ would have to exercise faith and practice repentance to receive pardon, but he did not have to be baptized. In declaring the terms of pardon, baptism must, therefore, be supported upon grounds differing somewhat from faith and repentance.

In other words it is evident that the New Testament statements of the terms of pardon must be classified as **ESSENTIAL TERMS** and **FORMAL TERMS**.

1. **ESSENTIAL TERMS.** Change of heart, the soul's awakening, faith, repentance—we can conceive of no life in all this world, of no responsible human being—and who else could be pardoned?—where these terms are not essential for pardon. There never was an age in human history where sinful men could find peace

with God without exercising these. Nowhere in all the moral universe would it be possible to save a sinner without this attitude on his own part. No relationship of men could guarantee forgiveness where these factors are wanting. Clearly, therefore, they are essential terms of pardon.

2. FORMAL TERMS. But, on the other hand, baptism, confession of sins, profession of faith, any acts expressive of one's mental state, and symbolic of the soul's experience in its transition from rebellion to obedience, from waywardness to loving fellowship, in its passage from a lower to a higher stage of life, we all recognize as not inherently essential to the spiritual state, as not being applicable to all ages, races and conditions of men.

The priest, of Old Testament times, obscured this distinction, or insisted upon the formal as essential. Against the priest the prophet declared, "For I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings" (Hosea 6:6.) And again, "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:6-8.)

It was loyalty to the formal as superior to the

essential that made the Pharisee, the most striking opposite to Jesus Christ. It was against making the formal essential that the apostle Paul contended in the discontinuance of circumcision, though on occasion he actually practised it himself (Acts 16:3.) It is noteworthy that while Paul very frequently refers to baptism, and describes most impressively its symbolic beauty and significance, yet he never hints at the notion that it is an essential term of pardon.

Now there are four significant ways in which these terms of pardon may be regarded.

1. ONE MAY SUBSTITUTE THE FORMAL FOR THE ESSENTIAL TERMS. This substitution is the basis of Pharisaism. It has supported the doctrines of baptismal regeneration and of meritorious works. Theoretically it has no place among Protestant people, though our human nature is such that it is never wholly eliminated.

2. The opposite of the above position is that THE FORMAL TERMS ARE NOT ESSENTIAL. For those having this point of view, to express one's religion in an outward, formal way is a work of supererogation, and while it is not necessarily harmful, it is certainly often misleading. People of this view call attention to the hypocrisy of the Pharisees, and to the fact that "many of the best people in the world" belong to no church.

3. Then there is a third way of looking at these commands in their relation to each other. THE FORMAL TERMS ARE REGARDED AS HAVING GIVEN TO THEM THE SAME VALUE AS THE ESSENTIAL. Those holding to their position remark that all have behind them a

“thus saith the Lord.” Faith, repentance and baptism are all mentioned in the same passages, and the forgiveness of sins is said to follow the one as much as the other. How then dare any one to separate them, and make the one essential and the other formal or non-essential?

4. The fourth point of view is that THE FORMAL TERMS ARE NECESSARY, since such terms are required as bonds of union, and since desirable psychological effects accompany their practice, BUT, that from the very nature of the soul and its experiences, THE VALUE OF THE FORMAL TERMS MUST BE DIFFERENT FROM THE ESSENTIAL TERMS.

Carefully studying the consequences of these points of view, we become aware of the bondage, the Pharisaism, the narrowness of stickling for the letter. The absence of “the freedom wherewith Christ has set us free” is evident to all of us in those who hold to the first conception. Yet it is from those holding the third view, namely, that essential and formal terms of pardon are of equal value in the soul’s redemption, that come, the Pharisaical students of our day. Few today openly substitute the formal for the essential. But the contention, that the formal commands are binding upon us by the same authority as the essential, practically causes an overemphasis upon the formal, that not infrequently leads to such statements as that no man can be scripturally saved without baptism, a statement certainly not in the Scriptures themselves.

In general our human experience abundantly testifies to the value of this formal program. It is necessary

for the sake of human relationships and for the individual, as well as for the community good, which comes through such relationships. The use of symbols in secret societies, so general today; the registration of citizens; the celebration of work days, holidays, patriotic days and holy days; rules of association for business, for philanthropy, for pleasure; the curricula of schools; marriage vows; the attention given to change in fashion—all these testify to the value given to the formal programs of life. We dare not suppose that our religious development differs so much in its psychological phases as to need no symbolism, no generally recognized forms for its expression.

Faith and repentance, then, are terms of pardon because they are necessary to the reconstruction of the spirit life of a sinner, and not because they are arbitrary commands. Baptism, on the other hand, is a symbolic act, probably chosen because the Jews in making proselytes, and John in his office as the forerunner, had already put into the act a most desirable religious meaning. It helps the soul to identify itself with the final experiences of Jesus in his death, burial and resurrection. In its very form, it enables one to realize that he, too, has passed out of death into life. It is the marriage ceremony of the soul wedded to Christ. There are marriages without ceremony, and often the ceremony does not seal a true marriage. But there are the most evident reasons why the ceremony is a necessary characteristic of marriage. Its psychological and social significance

are of the first importance. And it is just such importance that attaches to baptism.

Thus it becomes apparent why the fourth view is so satisfying, and is the only acceptable view for our age. The formal terms of pardon are necessary because they produce desirable psychological effects and are very useful as social bonds. While Pharisaism, on the one hand, and thinness of religious life, on the other, are the inevitable products of the other points of view, this attitude brings richness of religious experience because it may abundantly utter itself; and at the same time there is guaranteed all the freedom of the sons of God.

One is baptized, then, because he desires to express his religious life and his love for his Master in every possible way. If I am told that I must be baptized or I will be lost, then I reply that I prefer to be lost; for I have no desire to become a child of a God who imposes such arbitrary commands upon men. Indeed I do not believe such a Being could be God. But when I see the bleeding hands of my Master appealing to me to be identified with him in every form of his deepest experiences, not only will I seek to accompany him through the waters of baptism, but in every other act that will help me to become identified with him; and by every exercise, whether of outward form or inward devotion, I will seek for the transformation of my character into his own likeness. The story is told that when, upon invitation, Lyman Abbott went to preach in the Harvard Chapel, a gown was handed him before he ascended

the pulpit, he said to the attendant minister: "If I have to wear that, I will not do it; but if I don't have to, I will."

When the Pharisee fully awakens to the futility of his formalism, he cries out: "O wretched man that I am! Who shall deliver me from the body of this death?" When he realizes that he may have direct approach to the loving Father by the adjustment of his own desire and purpose to the will of God, he exclaims: "I thank God through our Lord Jesus Christ!" He eagerly seeks every means of spiritual exercise whereby he may become the more joyously conscious of the life that is hid with Christ in God. He knows that baptism is not of equal significance and value with faith and repentance. And yet he wants some way in which to utter the unutterable experience he has had, the death of his old life, the awakening of the new, the planting of his life in the purpose of God, that it may spring forth in abundant fruitfulness. Ceremonies are always used to express that which cannot be put into words. And so he desires a symbolic and complete cleansing from the pollution of the old life. He longs to testify to the consciousness of the immortality that has been begun in him through faith in Jesus Christ. How can he utter himself so satisfactorily as in the beautiful, symbolic ordinance which Jesus himself adopted and which his disciples practiced? To one who thus yields obedience in baptism, it becomes truly the laver of regeneration.

Not as an article in a covenant, then, do we de-

fend the practice of baptism, but simply and solely as a means of grace. God has not been a bargain maker. He never had a covenant with a people that in any way superseded the necessity for each individual of that people to bring himself into moral harmony with God. The failure to grasp this simple truth has brought to Israel untold disappointment and delusion, under which his children are laboring to this day. In the light of the spirit and teaching of Jesus and of the apostle Paul, it is marvelous that so many Christians have fallen into the same error.

We observe, then, that the essential terms of pardon are eternal and unchangeable, because they are determined by the very nature of the universe, by the unvarying constitution of life itself. It is impossible to conceive of any age, race or condition of men in which pardon could be possible without faith in God, the true God of one's life, and without a positive renunciation of sinful ways for paths of righteousness and truth. But there are, and always have been ages and conditions of life wherein baptism does not furnish the formal program for the exorcism of sin.

It is with this formal program, naturally enough, that men have had all their strivings and quarrels. Fundamental things are simple and are generally agreed upon. It would seem that this fact ought to be sufficient proof of the tentative and practical, rather than the absolute nature of these terms. In the doctrine of baptismal regeneration, and in the doctrine that there is no forgiveness promised without baptism, the formal program has become substituted

for the essential laws of spiritual adjustment. On the grounds of arbitrary authority, this program has been exalted to equal rank with the essential elements of faith and repentance.

The great disease of sin is cured, then, when the soul, through faith, opens itself to the sunlight of God's presence, through repentance forsakes the miasmatic regions of unrighteousness, through baptism enters into formal relations of fellowship with Jesus Christ and his Church. By such simple but fundamental steps does the sin-sick soul find its health and joy.

C. C. ROWLISON.

*It is surprising to discover Dr. Henry Van Dyke saying, in his "Gospel for a World of Sin," p. 73: "Jesus regarded evil as a positive, organic, ever active, malignant power, a Prince of this world, etc." If evil is "positive, organic, etc.," how is its eradication possible? If sin is positive, how would it be possible to forgive it? And what is goodness if evil is positive? They certainly cannot both be positive and organic. Such a theory consistently held compels us to dualism, and Zoroaster is a better theologian than Paul. Dr. Van Dyke's argument makes the universe "a house divided against itself."

EDITORIAL

Christianity and Experience

Christianity is essentially a message of salvation, this salvation being conceived as the development of moral character out of the elements and processes which belong to human experience. Christianity takes certain great fundamental principles of right living, which have long been tested in the world and proclaims them as the way of life. The clearness, enthusiasm and persuasiveness with which it does this is its distinctive mark. It reveals what is in man. It holds the mirror up to nature in illuminating ways. The things Christianity teaches are already at hand. Its function is to magnify them. Jesus did not break with the wise men of Hebrew history. He had much in common with Socrates and Buddha. His gospel is the story of the ancient, universal light which lighteth every man that cometh into the world. It is not therefore his peculiar, exclusive possession. Like the beauty of the flowers and the docility of childhood, the way of life is something he found among us and upon which he powerfully focused the attention of men. Every other view of Christianity makes it artificial, national, and sectarian, and reduces the full circle of its meaning to a scant arc of the living reality of truth. This essential Christianity must ever be sought beneath or even outside the institutionalized forms and conventionalized literature which spring from it. The simple, living words of Jesus enable us to penetrate most

deeply into his religion, and even there, as we have them, it is necessary to guard against the priestly scribe and legalist. Or more truly still, it is in those experiences from which he drew his lessons that we may read for ourselves the truth of the moral life. Are there not sparrows and children, scribes and pharisees, tax-gatherers, and rich fools all about us yet? There are also Good Samaritans, Prodigal Sons, temples, and wayside wells. And there are some things, with their own peculiar moral lessons, which Jesus never saw—for example, the extinction of native races and the achievements of science. Many people regard Christianity as a set of regulations or beliefs into which they are required to make life fit. But those are nearer right who regard it as the best of judgment which comes as the result of experience. It is to them always spontaneous and self-evidencing. It does not depend for its truth upon any one's authority or upon any miracle or sign. It is, moreover, something which continuously grows, takes on new forms, new symbols, new methods of progress. Unless Christianity is this growing truth of experience, it retards the race; it furnishes a religion of forms constantly neglected in the vital affairs of life. The ultimate tests of the truth of Christianity cannot be found in a book, or in an institution, but only in a reaffirming, vital experience of its spirit and of its general ideals of brotherhood and social service. In this way it appears even as a great impersonal, cosmic truth which of itself makes men free.

**Some
Statistics**

The accompanying statistics were published in the *Christian Century* some weeks ago. They were gathered at great cost of time and patience by A. W. Taylor. They belong to a type of self-examination which we Disciples have not relished. Its cultivation, however, might keep us from many illusions and help us to the sure way of larger progress. No attempt is made here to indicate all that these figures suggest, but a few observations are irrepensible. For one thing it is notable that the average size of our churches throughout the land is 126. Eighty per cent have less than that number. Yet there is a very general tendency to regard larger churches as more representative. When missionary offerings, or teacher training classes, or evangelistic results are reported, no mention is made of the size of the congregation in which these things take place. A moment's reflection would make it clear that such reports are mere jingoism unless they are made relative to the numerical strength of the churches. These reports are apt to be demoralizing and discouraging to eighty per cent of the churches, many of which are just as consecrated and really as fruitful as the overgrown ones which buy the larger quantities of publisher's supplies—at round prices. When some hard working, reasonably successful pastor reads the flattering reports of a church of 2,000 members he should be fortified with the statistics. These will show him that there are not a half-dozen such giants in the brotherhood. He will also be justified in inferring

Average									
Pastors									
Salary.....	\$700	850	700	750	750	700			
Per Cent. Taking									
No Missionary									
Offering.....	58	20	16	30	49	50			
Per Cent. Taking									
Some Missionary									
Offering.....	42	80	84	70	51	50			
Per Cent. with									
No Pastors.....	38.5	18	40	14	26	30			
Per Cent. with									
Pastor Part Time.	50	25	25	26	53	40			
Per Cent. with									
Pastor All Time...	11.5	57	35	60	21	30			
Per Cent.									
With Over									
200 Members.....	16	14.3	5.7	17	22	4.7			
Per Cent.									
With Over									
500 Members.....	1.1	2.7	0	3	2.2	0			
Average									
Membership.....	131	108	84	148	128	80			
Number of									
Churches.....	1,834	472	289	132	7,466	105			
South	1,834	472	289	132	7,466	105			
West									
North									
East									
Central									
Canada									
For all ..	10,298	126	2	20	28	50			

that these few are as abnormal as are men nine feet tall. Another striking fact is that only 28 in every 100 churches have pastors conducting services every week. In the whole ministry of the Disciples there are about 6,000 active ministers for 10,000 churches. Our greatest need is more and better educated ministers. In this connection it is significant that the average salary of all ministers among us is only \$750. That is an impossible salary. How can a man maintain a family, live respectably, buy books, and escape a deplorable old age, on such an income? Either better salaries will be paid in the future or the ministry will continue to decrease in numbers and efficiency. We can hardly expect to return to the celibacy of the clergy! One more obtrusive fact in these statistics concerns missions. One-half of our churches are shown as contributing to organized missionary work. This is a generous estimate. The new year book shows that exactly 3,415 gave to foreign missions last year. That is about one-third. This fact alone betokens a chaotic condition in the churches, lack of leaders, and a fearful absence of vital religion. Of course the familiar and natural answer to such statistics is that we are young and live in the country; that we are poor and work in modest ways; but that we are "great" anyhow, and whoever scrutinizes us by means of accurate statistics thereby gives evidence of being disloyal to the "plea!"

E. S. A.

Questions

“What is all this conflict about between the ‘conservatives’ and ‘progressives’ among the Disciples?” F. L. T.



In two former issues of THE SCROLL I have dealt with two principles of modern religious thought characteristic of progressive minds—(1) the *progressiveness of the truth*; (2) the *freedom of the truth*;—and now I desire to speak of a third principle, (3) the *authority of the truth*.

It may be said that all men recognize this principle—that no man ever consciously acknowledges the authority of a falsehood. It is really, then, a difference as to what constitutes truth, or as to what makes a thing true. The conservative believes that truth is made true by something else, while the progressive believes that truth is true in itself.

Truth is its own evidence, as light is its own evidence. The truth is true simply because it seems true and not false; as the light is light because it seems light and not dark—that is, by qualities inhering in it. The mind was made for truth as the eye for light; and as thinking discovers the one, so seeing discovers the other. When we speak, therefore, of the authority of the truth, we mean the disposition of the human soul to act in response or in obedience to things felt as true in the moral and spiritual world, as it acts in response to things seen as real in the physical world. Truth is the reality of the spiritual world, as fact and event, form and substance, are the reality of the material world. Truth is simply that which is, or

the discernment of the spiritual
character

that which is so; and just the soul's own being and constitution make it so. No amount of authority could make the truth seem true to a dead man, or a deranged man; and no amount or kind of authority could make a falsehood true, or a truth false, to a free and sane man.

Things once false eventually become true to the mind; but they are made true by the mind's own free working. Things true to one mind may become true to another mind, but never without that other mind's consent, and free, willing appropriation. The truth that is true and commands one, is the truth that is a necessary part of one's self or one's world. But no truth received and held on the authority of a book, or a church, can ever be necessarily true in the nature of things or in the constitution of the mind. Truth is not true until it has worked its way through the normal processes of the mind and comes out as a thing born of one's being. Then it is loved as a part of one's self, revered as belonging to the nature of things, and obeyed as the order of the eternal world. No book or church or ceremony can speak with the authority of such a truth. It is authority that is present everywhere, always and in all, and is united with the will. The soul possessed of such an authority acts freely from within, which is the very principle of conduct laid down by Christ.

The so-called authority of Scripture is, in the last analysis, the authority of the truth. Those who profess to make the Scriptures the test and standard of the truth, end by making the truth the test of the

Scriptures. First of all they put above the Scriptures a principle of division, by which they separate the authoritative books of Scripture from the annulled. Then they put above the authoritative books of Scripture another principle of division, by which they separate the transient from the permanent; the transient they omit from tests of faith and practice, while the permanent are required. Finally, they put above the permanent portions a principle of interpretation by which they make them agree with the truth, as understood by a certain religious reformer, or as set forth in a creed, or as held by a denomination. The denomination may affirm the supreme authority of the Bible, but it is the Bible as made to agree with certain principles of division, or of interpretation. The Bible at last is proclaimed in its accepted and authoritative portions as in agreement with the truth, and all preaching of those portions follows the process of logical deduction and argumentation by which any truth is established. In other words the Bible is never accepted as supreme authority apart from the reasonable, sensible and rationally true meaning which it contains. If a passage which ought to be authoritative appears untrue or unreasonable, it is at once explained and given a reasonable sense. Thus in religious circles where there is the greatest pretense of appeal to the authority of Scripture, its authority in every case is actually subordinated to a sensible, reasonable, truthful meaning—which is essentially the *authority of the truth*. For no preacher is audacious enough to preach or to practice things that are universally untrue and

unmeaning. They must be true to a majority of his congregation, or to the denomination in which he has fellowship, if not to the universal religious consciousness.

ERRETT GATES.

**A Short
Sermon to
a Good Man**

You are accustomed to hear the gospel stated in terms suited to the evil-doer, the prodigal, the anti-social. The appeal that you have heard evangelists make is addressed to those who have a poignant sense of sin. And you have noticed that the evangelist's purpose is blocked unless he can assume that sense of sin in every one. Therefore you have observed that if he is not able to awaken a sense of sin by a direct appeal to the realities of conscience he *creates* it by hypnotic suggestion and the well-known devices of crowd manipulation. Ofttimes, discerning this method, you have sardonically recalled the doctor who, not being able to diagnose his patient's trouble, threw him into fits because he knew he could cure fits!

As for yourself you feel that the preacher's description of the exceeding weakness of the human heart is a great exaggeration of the state of your own. You know as a matter of fact that you are not exceeding wicked. You really love the good and try to do it. You are not a prodigal but a man of honor, tender-hearted, temperate, neighborly, loving justice and striving to practice it. The call of the preacher seems to ask you to negate all this; to deny your ethical self; to turn your back upon the product of

years of fidelity to the ideals of home and neighborhood and business honor. You cannot feel that your righteousness is just "filthy rags." You cannot sing the song,

"Oh, to be nothing, nothing!
Only to lie at His feet,
A broken and empty vessel,
For the Master's use made meet."

You feel that your character and good works do have real merit, even though the theologians say the contrary. Your character is so much capital on hand, and you resent the demands, even of a God, in whose grace no provision is made to recognize it. So you have gradually formed the opinion that religion is not for you, that there is no gospel for you, and you have virtually made up your mind to live without religion.

I want to have a word with you about that. I accept your description of yourself as truthful. Nor do I charge you with self-righteousness. I believe it is possible for a man to be honest with his virtues and not be stiff-necked or pharisaical. I think also that your estimate of the preaching you are accustomed to hear is substantially just. I deplore the fact that Christian preachers insist on reducing all men to the same level of sinfulness before they can announce the good news of Christ.

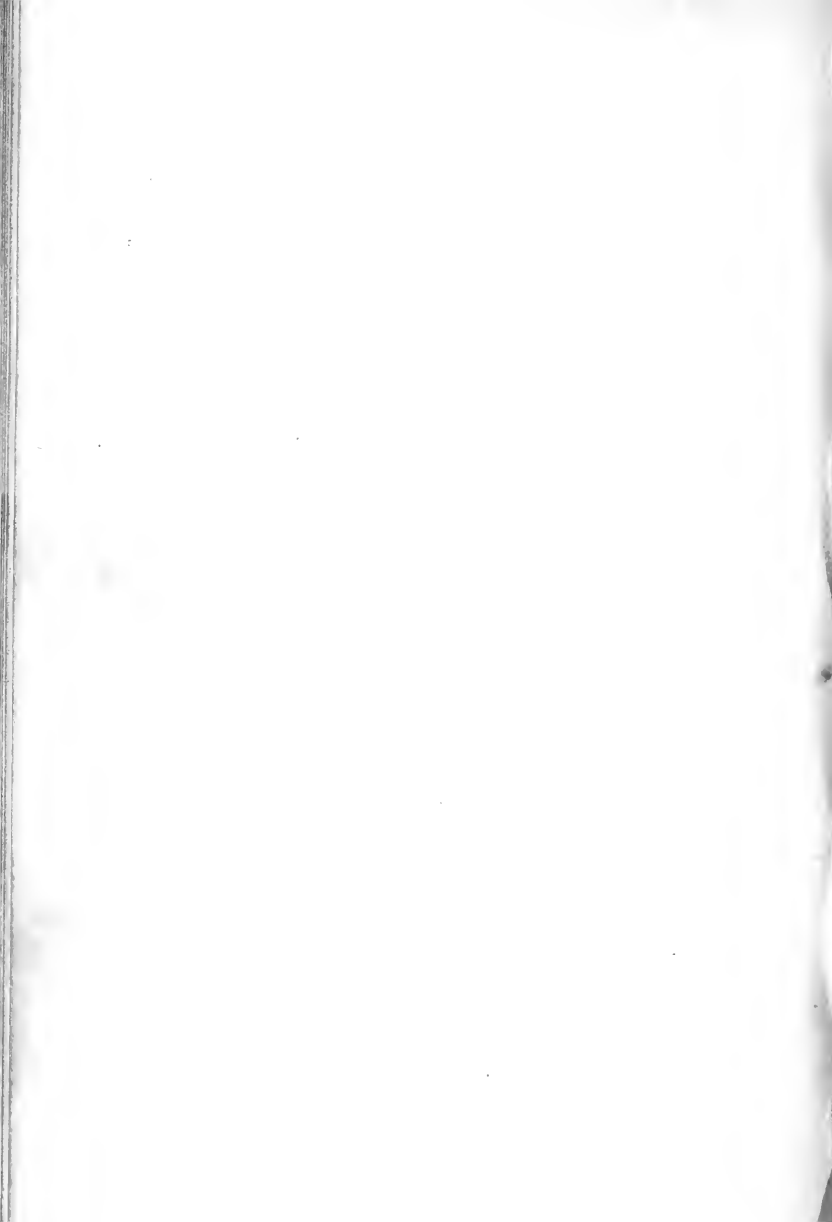
Nevertheless there is a gospel for you as well as for the prodigal. And your consciousness need not be transformed into a prodigal's consciousness in order for you to be prepared to receive it. On the contrary,

the gospel for you builds upon your life as you now live it. The gospel is the interpretation not the negation of your goodness. You need religion not to transform but to finish your morality. You are the normal, typical person for whom Christ's gospel is provided. The prodigal is the exceptional person for whom the gospel is provided. If any man should be religious you should be, for religion is the way of getting the good out of your goodness. To be religious is, for you, to conceive of your life in such way as that its value, its true dignity, and its far-reaching significance are brought home to your soul with warmth and vividness of feeling. Do not mistake me; I am not repeating Matthew Arnold's definition of religion as "morality touched with emotion." Religion is that, to be sure. But Arnold failed to say what the emotion was *about*. And this *object* of the emotion is the feature that distinguishes religion from morality. In spite of the sentimentalists I say that religion is morality plus an idea—viz.: the idea that your conduct and character are worth something to God—just the opposite, you see, of the evangelist's teaching that your righteousness is "filthy rags."

This idea is what you need to complete your life, to lift it out of littleness, to save your work from becoming drudgery, to make heroism and sacrifice worth while, and to equip you to meet the accidents that befall you and make havoc of your plans and hopes. Your morality is the raw material of religion; it is the basis of religion; its existence is what calls for religion. If you will forget what men have said about Christ's

teachings and re-read his words as if they were fresh spoken only yesterday, you will feel that Jesus' own religion was just this ascent through common goodness to the summit of vision where he could see God's big purpose backing his small life and making even his failures succeed.

C. C. M.



THE SCROLL

VOL. V

JANUARY, 1908

No. 5

BAPTISM.

I. HISTORICAL.

a. *The Biblical Doctrine.*

Baptism was taken over into Christianity from Judaism. It had its analogy in the washings for ceremonial cleanliness. (*Mark* vi. 4-6, *Luke* xi. 38). Its prototype was the proselyte-baptism. The convert was admitted to the Jewish community by means of three rites: Circumcision put upon him the stamp of the race of Israel; baptism brought him into connection with Jewish cleanliness; a sacrifice began his observance of the temple cultus. Thus the baptism of a proselyte was a bath with a view to ceremonial purification. Henceforth he need only observe the requirements of the Rabbis to preserve his status.

When John the Baptist began his agitation for the Kingdom of God he adopted a rite ready to hand, and gave it a new significance. His baptism was a bath with a view to moral purification. It was a part of the individual Israelite's task of preparation for the realization of divine favors. He must awake from the state of torpor which hung heavily over the nation. He must reform and bring forth fruits worthy of repentance. In order to roll off the burden of guilt which oppressed his mind and symbolize the purifying of his

heart, he must come to baptism. Thus it was a repentance-baptism—*i. e.*, a bath whose inner meaning was a change of mind. (*Mark i. 4.*) It was the token of divine forgiveness. It looked to the remission of sins. (*Mark i. 4.*) It was the preparation for the greater baptism in the Holy Spirit, which came with the Messianic Age. Thus Baptism was the keynote of John's message. He gathered into it the sum total of his gospel.

Jesus entered into his ministry by submission to John's rite. He was fully assured that it made for righteousness. He fulfilled in word and deed the righteousness which John could only promise. But he began where John left off with a similar message (*Mark i. 14*), and left John's rite in a similar position. Many infer from the silence of the Synoptics that baptism has no place in Jesus' work, but the Fourth Gospel plainly declares that he both baptized (*John iii. 22-26*), and had his disciples perform the rite (*John iv. 1-2*). It was doubtless the ceremony for admission to the circle of his followers. (*John iii. 3-5*). So it must have been used by the Twelve on their temporary mission. (*Mark vi. 12*). Accordingly, in the permanent mission, Jesus mentions baptism as a part of the work of discipling the nations. (*Matt. xxviii. 19*). But the Great Commission did not create the obligation of Christian Baptism. It had been an element of the gospel from the beginning. It did not appear for the first time with the Pentecost message. (*Acts ii. 38*.) The exact correspondence, in phrase and content, of Peter's language with that of John shows its

practical continuity from the time of the forerunner. (*Acts* i. 22.)

This place was held by baptism throughout the Apostolic Age. It is mentioned in most of the cases of phenomenal conversion. (*Acts* viii. 12-16, 36-38; ix. 18; x. 47-48; xvi. 15, 33; xviii. 8; xix. 3-5.) Where it is not mentioned it is to be inferred. It was an universal practice of the Apostolic mission. It was understood as natural and necessary by the penitent convert, and was received with alacrity. It brought its rich blessings in the Christian goods. It presented no problems. It had no dogmatists and no critics. Even Paul, the great formulator of Christian theology, gives it bare mention. (*Gal.* iii. 27; *Rom.* vi. 3-4; *Col.* ii. 12; *Eph.* iv. 5.) Instead of expounding its doctrine, he makes it carry important inferences for the justification by faith and the consequent life in Christ. It is thus the act of initiation into the mystical union of the believer with Christ. Henceforth, the believer's duty is to live consistently with his Christian profession. In baptism he is saved in idea. (*I Pet.* iii. 21.) His moral task is to make reality what God graciously bestows in a typical rite. Baptism ever remained a high point in the believer's experience. It had not yet entered into controversy. Its meaning was not yet clouded, nor its benefits abused.

b. The Ecclesiastical Development.

With the departure of the Apostolic Age, baptism began to suffer modification in the practice and teaching of the church. One tendency led to the substitu-

tion of the analogous Jewish washings for the bath of purification. Thus the pouring on of water, and also the sprinkling of water, came to be used in cases of exigency, and then for convenience, and finally almost wholly supplanted the original practice of immersion.

The rites of the Greek mystery cults also had their influence. A magical efficacy was attached to baptism as the initiatory Christian rite. By means of it the taint of "original sin" was removed, and a divine grace infused which made possible the Christian life. Thus baptism became the *sine qua non* of salvation. This theory led to the administration of the rite as early as possible in the life of the individual. Thus arose the Catholic doctrines of pædo-baptism and baptismal regeneration.

These doctrines were carried over into protestantism. While Luther appealed to the authority of the scriptures, he did not apply the principle to this theme. The Anabaptists of Germany, however, restored the proper subject of baptism—viz.: the adult believer; while the English Baptists of Cromwell's time were the first to make exclusive use of the primitive action of immersion.

When Thomas and Alexander Campbell began their plea for Christian Union and the Restoration of Primitive Christianity, baptism had no part in their initial consideration. But the second principle soon brought them to a study of this question. Alexander Campbell, who led the investigation, was soon convinced that there was no warrant for infant baptism in the scrip-

tures, and that immersion was the primitive practice. Accordingly he, together with the majority of the Christian Association, was immersed; the minority withdrew. This placed the Reformers on Baptist ground, and led to the union with the Baptists, which lasted twenty years. In this communion, Mr. Campbell made his reputation as a champion of the Baptist cause. But in this work he developed his doctrine of the design of baptism—viz.: “for the remission of sins.” This was a return to the biblical conception of the bath of purification; but it scandalized his Baptist brethren, who feared it to be a revival of the old doctrine of baptismal regeneration in a new guise. In the conflict which followed, the Disciples of Christ became a separate Baptist body. They have maintained this position without important change to this day.

II. DOCTRINAL AND PRACTICAL CONCLUSIONS.

From this historical sketch let us sum up the chief points of admonition:

1. The original action of baptism is well vindicated as immersion. This is borne out not only by the meaning of the word *baptisma*, but also by the symbolism of the act and the scant descriptions in the New Testament. This conclusion is the almost unanimous verdict of Christian scholarship.

2. Baptism is essentially a practice, not a doctrine. There is in all the scriptures no elaborated doctrine of baptism. A knowledge of its theory is not necessary to its proper use.

3. Baptism has a place in the Christian system.

Jesus put it there. He gave his personal example to its obligation and value. No one who professes to be a follower of Christ can afford to treat it with scorn or indifference. It should become a problem for earnest consideration for everyone who has given no thought to it. It is essential and helpful in its rightful place, but merely in that place.

4. Baptism has a value. It is in the Christian system because of this value. It is the privilege and duty of every Christian believer to obtain that value. Baptism as every other element of Christian experience, has its function to perform. In this proper function it is highly beneficial. Apart from this it has no efficacy.

5. Baptism is a rite—a religious form. It performs its function as such. It is not a spiritual process, but an external act. The ancient and oriental mind made no effort to distinguish between the two. To it, both were religious and obligatory. The Greek and modern mind makes a sharp contrast between mind and matter, soul and body, spirit and form, the real and the phenomenal. But there is an essential truth in the unity of human nature. The latest and best philosophy is beginning to appreciate this. In so far as there are forms in the Christian religion, it is not absolutely a religion of the spirit. But this does not depreciate Christianity. As a historical religion, it gives to the human race the symbols and language—the bearing medium of religion—as well as its ideas. These symbols should be as simple and transparent as possible. Baptism was doubtless chosen because

of its adaptability for this service. It is an appropriate symbol of certain moments in the Christian life.

6. The meaning of baptism is twofold. On its negative side, it is for the remission of sins; on the positive side it is for the union with Christ in the new life.

7. The purpose of baptism is a pedagogical one. As a rite of purification it is helpful to the individual in loosing the bonds of past sins. As a rite of initiation it binds to Christ. While the act is formal, its educational value is *real*. It is a schoolmaster to lead to Christ. To the one who is struggling in his inmost soul to lay hold on Christ it is no empty form, but fraught with the utmost significance.

8. Baptism should not be legalized. Christianity is not a revised Judaism. "Love, not law" is the Christian method. Baptism is no exception. It has no significance except as an act of devotion and willing consecration. Mere submission to it as a divine requirement is not an appreciation of its meaning. Compliance with the form and not participation in its spirit is mockery.

9. Baptism should not be over-emphasized. It is not on a par with faith and repentance, nor the great spiritual experiences of life. It may accompany these, but it must always do so as the handmaid. It belongs to the outside and not to the inside of the house not made with hands, eternal in the heavens. It is of the periphery and not the core of Christianity.

10. Baptism should not be identified with any particular stage of the spiritual process. It bears the

relation to the union with Christ which the marriage ceremony does to the family. This should be neither the beginning nor end of the love of man and wife. It merely celebrates the love. It must catch it at the point of development permitted by attachment and circumstances. It may greatly vary in different cases. So there is no point to the old controversy as to which comes first, baptism or regeneration. Baptism merely celebrates regeneration. It helps in the whole process of conversion; but it must catch the inner growth of the soul where it can. It fills no particular niche. Inner vital processes go on without expression and often without consciousness. It is so with the birth of the soul into the divine life.

11. *Baptism should be removed from controversy.* Like every other Christian truth, it is able to stand on its own merit. With a party for and a party against, it is crushed to the earth in the melee of conflict. Its spirit is often sinned against by both friend and foe. It would be better to remove it from all sectarian standards, to shield it from all partisan prejudice; that a fair and just re-study may be made of the whole subject by our common Christianity, with the hope that there may arise a new appreciation of the primitive practice, and that baptism may again become one of the marks of a united church.

12. Baptism should be performed with the utmost reverence. The administrator should approach the candidate in the spirit of John, who said: "I have need to be baptized of thee, and comest thou to me?" The candidate should respond from the deepest re-

cesses of his heart, as did Jesus: "Suffer it now, for thus it becometh us to fulfill all righteousness." There is greater danger of sacrilege in the average baptismal service than in any other act of public worship. It is a crime for the preacher to use the occasion to preach a sermon against the sects. An intellectual argument for the practice is not in place; an apology is not needed. Before the minister is the tender, plastic soul of one of God's little ones. He should not lose the opportunity to impress it with the most sacred truths. Every word should be warm and emotive. The services should be prepared for with instruction, prayer, and meditation. Fasting may be helpful. The rite should be performed decently and in order. The utmost care should be taken to make it impressive to participants and witnesses. No idle spectators should be encouraged. In ancient times it was a sacred observance of the Christian family. Properly observed, baptism becomes one of the most helpful, most significant acts of the Christian life.

HIRAM VAN KIRK.

EDITORIAL

A serious humorist, writing in the *Christian Century*, ascribes the following resolution to Professor J. W. McGarvey: "The race moves on and up. Each succeeding generation interprets the Gospel anew to its time. The Gospel has still unfathomed depths. I am therefore resolved to encourage all the younger men who with ardor and sincerity are seeking to articulate the Gospel of our Lord with our troubled time. The old Gospel must be enterpreted to the New Man; and the New Man must be enlightened by the old Gospel."



The Year Book reports 11,000 churches of Disciples of Christ; the *Missionary Intelligencer*, published by the Foreign Christian Missionary Society, asserts that there are 7,100 such churches. It seems to us that this variation approaches prevarication, but a difference of 4,000 churches, more or less, does not appear to attract attention.



B. B. Tyler and H. L. Willett have preached at Harvard University; B. B. Tyler at Yale University; W. D. MacClintock, H. L. Willett and Geo. H. Combs at the University of Chicago. Is there any reason why other ministers among the Disciples have not been invited, except the determination of the sects and the world to ignore and suppress the "Reformation?"

H. D. C. Maclachlan succeeds J. J. Haley at Richmond, Va.; C. C. Rowilson succeeds Percy Leach at Iowa City; H. B. Robison has located at El Paso, Tex.; F. C. Aldinger is doing things at Grand Rapids, Mich.; and A. W. Taylor is still at Eureka. These items are mentioned not so much as news, as illustrations of a tendency.



If new subscriptions continue to come to THE SCROLL as they have this year, it will some day have a hundred thousand circulation. Perhaps this is the reason why a movement has been started to organize the publishing interests of the brotherhood!



The annual Congress of the Disciples is approaching and not even a preliminary program has been announced. The plan of publishing at least the main topics with references for reading several weeks in advance, has been of value in past years. The effort should be constantly to strengthen and elevate the intellectual tone of the Congress, and this requires longer time for preparation of papers and addresses.



A new text on Psychology by Professor Charles H. Judd of Yale University has just been published by Scribner's. It is written from the functional standpoint, and is to be followed by a series of texts on various phases of psychology.



At a recent rally (how long must we endure that word?) of the Foreign Missionary Society it was good

to hear J. H. Hardin say that every great new experience of the Church brings a new interpretation of the Bible, and that this is illustrated by the modern missionary interpretation. It was also inspiring to hear A. McLean, our great missionary leader, review the past century of progress in missions, declaring the truth that present day missionaries travel farther, reach more people, and are as much led of God as the apostolic missionaries of the primitive Church.



The Standard Publishing Company recently solicited by correspondence an advertisement of THE SCROLL, but the request was not acceded to. This may indicate the extremity to which that paper has been driven by the recent "hard times." Our refusal to comply may also account for the fact that THE SCROLL no longer gets any editorial advertisements in that remarkable journal.



Every minister should be acquainted with the writings of the great humorist, Mark Twain, partly because of his humor and also because of his serious purpose and high art. Hamilton W. Mabie, writing of him in a recent number of the *Outlook*, says Mark Twain is the most widely known American writer of his time, and characterizes his work in these words: "He writes vividly, with a kind of vibrating energy, with precision and with the freshness and audacity of a man who is not afraid of the authorities, because he obeys the law of his own nature."

**Education, the
Method of
Essential
Christianity**

There is a great difference between compelling a person to do a given thing and educating him to perform it. The former is unethical and is likely to be immoral. It contracts and cramps the individual. It works by threats of punishment, by offers of bribes. It suppresses thought, rejects experiment, thwarts real progress. The Christian religion is often presented in that way. It is preached as a system which is given, which cannot be understood, and is to be obeyed. One must surrender to it. The great virtues are "to trust and obey." There is no doubt that this attitude is good for making great numbers of converts quickly. It seizes the mind with a few great imperatives, stirs the emotions by traditional symbols full of the keenest pathos, and grasps the will with absolute and definite ceremonial acts, all the time asserting the terrors of hell and the indulgences of heaven.

In contrast to this, the method of education assumes rational and moral elements in human nature. However much it may use the great principles of imitation and suggestion, it is ever ready to answer questions and to encourage experiment. This method involves a true reverence for personality, counting it better that one should undertake hesitatingly the great moral tasks of the Christian life as real human problems, than to have boundless confidence and enthusiasm in merely playing the part of an animated, zealous automaton in a prearranged, taken-for-granted scheme of salvation. The educational process is seemingly

slower and requires greater patience. Many parents chronically reprimand and punish their children to get them to obey quickly just because they are commanded to, who would do better to take an hour at the outset of the new task to put the child into the happy, encouraging attitude of doing the thing because it will accomplish a useful end or express some true affection. At the present time there are some interesting absurdities in religious circles resulting from the attempt to amalgamate the methods of compulsion and education. The Sunday School increasingly takes on the form and manner of a real school, but there is still a popular idea that the Sunday School is primarily an evangelistic institution which should crown the instruction of every scholar with "decision day." This day is then made an occasion for operating upon the susceptible child by every means of social compulsion, exhortation, suggestion, emotion. Or the minister in his sermons seems to be explaining the great spiritual lessons of the Scriptures, when without warning he soars off into an impassioned, hypnotizing appeal, and by a signal to the choir turns loose upon the people an atmosphere quite different from that of true instruction. The idea of religious education has become popular to a magical degree, but one cannot allay all suspicion of a campaign for fifty thousand teacher-training graduates in two years. The suspicion is not lessened by the fact that the plan has so little the appearance of a genuine educational undertaking and so much the flavor of a publisher's scheme. Some people seem seriously to try to "make culture hum," but there are some things

which cannot be boomed or stampeded. Education is of this kind. It involves quietness, leisure, deliberation. The religion which Jesus taught employed the method of education in the sense of thoughtful, earnest, and sustained attention to the unfolding truth of experience. Instead of a multitude he took the twelve men into his school. He did not require them to learn lessons by rote. He told the stories of the Talents, the Sower, and the Good Samaritan. These stories made some demand upon the thought and imagination of the hearers.

The real process of education, it is true, generates deep interest, brings great days of insight and life choices. It affords an acquaintance with facts and principles for free and intelligent use. It encourages one to work original problems, and to maintain a forward look. The Christian who has companied with Jesus in the spirit of docility and yet of inquiry, has availed himself of the privilege of the friendship which the great Teacher offered. When Jesus disclaimed the relation of master and commander and chose that of friend, he also determined the only method of entering into his inner purposes and into his kingdom of light. That was the method of growth, of discipline, of education. It is also the necessary method for attaining any truth. Religious truth cannot be inculcated by hypnotism or by the mob rivalry any more than geometry or botany can be.

E. S. A.

**Some Human
Phases of
Pragmatism**

Pragmatism is the modern protest against theorizing as such; it is an emphasis of the validity and value of our every day experience; it is the return to nature or concrete experience after years of misdirected elaboration of metaphysics and logic, demanding that thought at every stage go back to activities if it would attain consistency and vigor. No words are more constantly used by writers of this movement than the "plain man," "common life," "concrete situation," "experience," "the social complex." To the thinkers of the orthodox camp such a turning back to the average unsophisticated individual seems a distinct reversion to type, a "scandal," in Mr. Bradley's phrase. For the traditional assumption is that, since our daily experience is so full of errors, misdirected purposes and tragedies we must, if we would have *intellectual* consistency, have a Whole of some All-inclusive, Universal and Non-contradictory character in which all our purposes are fulfilled, our partial insight illumined, our problems solved. There seems to be no alternative, if we assume this static Reality to which our experience must correspond, other than that of denying the light of truth to our "finite," partial and shifting processes; they must be in some degree illusory and of the stuff of dreams. And if we are told that there are degrees of Reality in proportion to the universality of the (finite?) experiences, the difficulty is that we can never know that those criteria as they actually

work out *here* are of the same nature which they assume in the All-perfect Absolute.

The phantom-like nature of our lives is seen also when we consider the Absolutist's conception of the office of thought. According to Mr. Bradley, it is the nature of thought to set limits, to define, to abstract. As we go on in our "philosophizing" we are driven to a separation of the elements of our world and to the positing of relationships which only have meaning in relation to terms comprehensible as relationships. Thought thus mutilates its object and hurls us forward in mad pursuit of a consistency which is only possible when we cease thinking altogether.

A gloomy world, and one not entirely brightened by a description of the Absolute as one who has our immediate perception, raised to the n th power, or whose insight of "a higher order" fuses subject and object in mystical union! That perfect illumination in which knowing, loving, and purposing are completely realized, to which Space and Time are non-existent, is only possible in a Being whose life is governed by influences, categories alien to our sinful state.

The problem can be approached from the standpoint of the nature of the concept; the Absolutist claiming that its validity is guaranteed because of its reference to a system without which it would be meaningless. The pragmatist agrees that every idea, every concept, does point to a farther Reality; it is the nature of every mental representation to function in a wider experience whose reality is tested by the adequacy with which it functions in the *New Situation*. If it be re-

torted that such efficiency does not necessarily exhaust the meaning of the concept, the answer is that you are arbitrarily separating existence from meaning, and that in a concrete situation the whole meaning of the concept is related to its existence as a functioning agent in bridging over a tension situation. Yes, it is answered, but where is your standard? The standard is certainly *not* an external one, but is the concrete goal to which the means are directed. The goal is stained with the blood of conflict in distinction from the spotless purity of the Absolute of Mr. Bradley.

So every road leads us back to the beaten path of the plain man whose life is hourly beset with pitfalls and problems and we must jog along with frailty and incompleteness in never-ending search of the Holy (titude) certainly had positive and constructive effects.

Third, the way pragmatism connects with our present social movement forms an interesting field of inquiry. It is truly an interesting situation, to many a sign of the dawn of creativeness, of fresh points of view. It is a reflex from developments in other fields. As a matter of fact, the problem would not have arisen, the pragmatic movement would not have begun, had there not been disintegrating factors in the previous philosophical standpoint. Because it had not incorporated the procedure of science, more specifically of biology, in its method, because other elements of the social environment were clamoring for a "square deal," the "crisis" came; the "focusing of the social situation" came to life in Mr. Peirce and Mr. James and Mr. Dewey.

It follows that the "pragmatic" movement is not an isolated one, but part of the modern humanitarian or social movement; some of the ways in which it links itself with our social demands and human relations are as follows:

First, as said before, it incorporates the methods of the sciences. It is frankly evolutionary and empirical; recognizes nothing beyond experience, places thought as a function within experience; protests that the method of the scientist and the plain man in solving problems as they arise should be exactly the method of philosophy; claims it is because metaphysics has stood aside from science and presumed to solve contradictions from a "higher point of view," or that it has elected to take an "inner" point of view, that it has started problems insoluble because meaningless.

Second, its writers abandon the aristocratic ideal of philosophy and condescend to walk with common men and speak and write their language. No one can claim that Divine Philosophy lends itself to the popular intelligence very fully; yet who can read Mr. James' call to war in "The Will to Believe," or Mr. Schiller's play of fun and satire "On Preserving Appearances," without feeling that here we have emotion and a practical sense that give charm and meaning to writing? Mr. Dewey, even in the thought-laden pages of his "Studies in Logical Theory," is clearly alive to the human significance of his work, and Mr. Moore's closing paragraph of his essay on "Existence, Meaning, and Reality," condemned by Mr. Baldwin as "sen-

timental," reveals the fact that the method of philosophy is somehow the way of common life.

This approach to literary excellence probably has some connection with the fact that pragmatism is a young man's creed. Mr. Peirce's confession of his inability at 60 to take the dynamic standpoint of 30, and Mr. Royce's humorous account of his conversion to Absolutism as age came on, are cases in point. Of course it is to be borne in mind that years are no test of youth: Mr. James is the most youthful of all. Surely it is no condemnation to call it a young man's creed; because its implications have not as yet been worked out, it appears mainly as negative; yet there are beginnings of a genuine reconstruction, already visible. It is a fallacy to suppose that any criticism is entirely destructive; there must be elements of worth or no transformation could possibly take place. The work of Emerson and Browning (with whom some pragmatists have similarities both of temperament and attitude) certainly had positive and constructive effects.

Third, the way pragmatism connects with our present social movement forms an interesting field of inquiry. It is rather significant that the seeds of the movement flowered in Oxford and Harvard, centers of conservatism. Interpreted widely, pragmatism knocks the pins from under traditional intellectual culture; it recognizes no knowledge as an object in itself divorced from needs; our whole system of education, it demands, must be a functioning system. It would ask the same thing of industry; would interpret individualism and socialism in functional terms, socialism

representing the relatively stable, habitual, organized moment in the life of society; individualism the active, attentive, readjusting phase. The present unrest in industrial relationships reveals the fact that our individualizing tendencies have run counter to the whole situation, that there is need of more adequate control in certain directions as well as a need for throwing aside other habitual agencies as no longer functional under the present status. Thus the invidious distinction between the individual and society breaks down in the unity of function, and the charge that the pragmatic movement as a whole is individualistic loses its weight.

The same standpoint could be taken in regard to other phases of social life such as art and religion. Enough has been said to indicate that the new philosophy of experience is in line with other social tendencies.

ERNEST L. TALBERT.

The Religious Outlook

The big "protracted meeting" raises a problem which every working pastor has to face. It may be taken for granted that every congregation at some time or other needs a revival of spiritual interest. It is equally true that the first duty of the church is to the unsaved, and that the people who have no program of evangelism are to that extent out of line with the genius of Christianity. The question, therefore, is not as to whether there shall be an evangelistic machinery, but as to the form it shall take. Are periodic "revivals," in the techni-

cal sense of the term, the best way to secure the ends in view? The matter is not perhaps to be settled categorically, but certain reflections seem pertinent. There was a time when this type of evangelism was simply taken for granted, and a "big meeting" was part of the annual program of every live organization; but today one finds many of our most devout and consecrated ministers who are growing more and more skeptical of the wisdom of this method. It is not denied that some good is done, but the question remains whether this is proportionate to the money and energy expended, and whether with the same amount of both expended in some other way, larger or at least more stable results might not be reaped. For one thing it is being discovered that the larger number of converts in these meetings come from the Sunday School and the Christian home, and it is no mere love of novelty that prompts the question whether the money now being paid visiting evangelists and singers would not bring larger dividends if spent on the equipment and management of the Sunday School, and the development of the social life of the church as it touches the lives of the young. In some such way as this the young people's work might be made pre-eminently the evangelistic arm of the church, and additions be received, not spasmodically, but normally as part of the natural growth of the church's life.



The strongest point in favor of the old evangelism lies in the direction of numbers. It is an "addition"-getter, and additions catch the eye, flatter the denomi-

national pride, and incidentally give the preacher a new lease of life with the official board. But numbers are the very poorest of all tests of spiritual efficiency. Some of the largest meetings leave the churches spiritually poorer than they found them, though adding hundreds to the membership roll. The effect is akin to that of a debauch; the spiritual system slips by reaction below par, and a fresh stimulant in the shape of another protracted meeting is needed to bring it back to normal again. In addition to this a very large, though variable, percentage of the new converts become after a short time a dead weight to the church and minister. It is not merely that this material is undigested; that is to be expected from the spasmodic type of conversion; but that it is in large measure *indigestible*. Nothing here said is meant to discourage genuine revival efforts, but these should be conducted on a higher plane than the bargain counter. You can "commandeer" an army, but not the Spirit of God.



Another weakness (though not necessarily inherent) of the big meeting is its intense individualism. The salvation preached is nearly always that of the individual soul into a celestial paradise of cakes and ale. The social side of our religion is either ignored or identified with church obligations and the sociability of tea-meetings. Redemption is getting to heaven and singing "The Glory Song." Little or nothing is said of the cross in the believer's experience, of faithfulness in the secular tasks of life, of the self-giving of love, of the call to social service in Christ's name (*Matt.*

xxv. 31), of the true relation of the Christian to the sin and suffering and ignorance of the world. Thus the gospel is too often presented as a form of refined selfishness, and the Cross speaks its message to the heart in vain. But surely if Jesus came to establish a kingdom, the true test of evangelistic services ought to be the general betterment of the community morally and socially. Some evangelists, notably Moody and Sam Jones, have stood this test. But how few! A year or two ago in Louisville, Ky., a great union revival was held in all the churches of the city. The city's response was the rottenest political election in years—made possible by anti-social members of the "revival" churches. One may be permitted to believe that had a sociological instead of an individualistic gospel been preached the results would have been visible at the polls.



Confessional theology—I think I use the name rightly—is a too much neglected part of ministerial training. For the practical work of the ministry it is worth a cartload of dogmatics. The minister's business is with men and women in a live world, bearing the burden of their individualities, facing their own problems, busy with their own tasks, and if he is to be a shepherd in aught but name he must know how to bring the great facts of the faith to bear on the difficulties and perplexities of his people. The confessional is no doubt liable to abuse, but it is based on a fact which most of the Protestant churches ignore to their loss—namely: the priestly office which

one soul can fulfill for another. If the minister may not remit sin, he can lighten its loneliness by sharing its burden. In every Christian congregation there are cases of conscience to deal with, doubts to be set at rest, faiths to be restored, heart-wounds to be healed. Most of these cases are beyond the scope of ordinary pulpit ministrations. They call for individual treatment by a wise physician of souls; and a pastor cannot better serve his people than by encouraging them to come to him with their troubles and difficulties and temptations. Yet he dare do this only as he feels himself in some measure at least equipped to be not only a confidant but a spiritual guide. Naturally some are more gifted in this direction than others, but the daily round of pastoral duties and the facts of his own spiritual life are a school in which even the most inapt can learn something of the holy calling of a Christian Confessor.

H. D. C. M.

Questions

“What is all this conflict about between the ‘conservatives’ and ‘progressives’ among the Disciples?” F. L. T.



The conservative and progressive differ very widely in their attitude toward *new truth*, and the *inquiry* that leads to it. The progressive holds to a fourth principle—(4) *freedom of inquiry into truth*.

The grounds on which he insists upon the right and duty of free inquiry lie in the principles discussed in previous numbers of THE SCROLL. There is no other conclusion to be drawn from the principles of

progressive universality and *authority* of truth than that one should be free in the quest for truth, and in the acceptance of new truth when discovered and attested to the mind. Those who believe in freedom of inquiry and in openness of mind should consistently protect every sincere inquirer in his right, and give him full and unbiased hearing when he comes forward with new truth.

The progressive tries consistently to realize freedom of inquiry. The conservative will declare that he also believes in freedom of inquiry. But freedom of inquiry implies the possibility of new truth, and new truth implies the possibility of a change in all truths. At this point the conservative halts; he is not ready to allow without protest even the possibility of change in certain old truths. He says: "I believe in freedom of inquiry, but I do not believe in the new ideas being put forth today by German scholars and American universities. I think these scholars and schools ought to be silenced." What he affirms in the first sentence he denies in the last. He believes in free inquiry until the results of it conflict with his ideas; then it ought to be prohibited. Men who conduct the inquiry, and institutions that support the inquirer, are then treated to every legal process of restraint, such goods as their repute and influence that may be legally taken are confiscated and destroyed, and every effort within the bounds of safety is made to close the mouths of the scholars and the doors of the schools by forbidding students to go to them. The conservative who does this says he believes in freedom of inquiry. There

is but one test that can be applied to a man's *words*, and that is his works.

We can well understand why the Roman Catholic hierarchy opposed freedom of inquiry in mediæval times; it feared disastrous consequences for papal supremacy and the rule of the clergy. But what have we to fear today from free inquiry? Has it not always resulted in good in the past? Was it not the new truth of Luther that started the western world on its upward career in the sixteenth century? Was it not the same new truth of Calvin and Knox that changed and improved conditions in France and Scotland? Have not increasing numbers of devout men thanked God for those free men for their free inquiry, and free utterance of new truth? Was it not the free inquiry and new truth of the Campbells, detested by many, but loved by many also—that issued in a clearer grasp and firmer hold upon the fundamental principles of protestantism? Were there not many who called the new truths dangerous, blasphemous, and infidel? But to what were they dangerous? To the various theological and ecclesiastical systems that had grown up since the Reformation.

Calvin's new truth, which endangered the Roman Catholic system, was organized into a new system, which in turn was endangered by Thomas and Alexander Campbell's new truth. Calvin's system cast them out. History has repeated itself. The Campbells' new truth has become organized into a new system suitable to itself. The problem now is whether the new system of the Campbells—the customs, prac-

tices, doctrines, newspapers, schools, and missionary societies—is strong enough or elastic enough to stand the addition of new truths which a hundred years of experience and free inquiry have put into our minds. The question still is whether those who defend freedom of inquiry for the Campbells, shall deny it to themselves and others that come after. It can be done only on the supposition that the Campbells were infallibly inspired and discovered the final truth, or that the order which they established is inviolable and unchangeable.

New religious ideas and doctrines that had to fight for existence, always tend to assume the form of systems and organized practices; then they compel other new ideas to fight for their existence. So long as ideas are merely ideas they lend themselves readily to change and readjustment; nothing is disturbed in the change but the ideas. But when they are organized into forms and practices then change of ideas becomes more difficult because it involves change also in forms and practices. But when not only the ideas are decreed to be divine and infallible, but the form they have taken inviolable, then you have practically an unchangeable system. Freedom of inquiry is denied within it, and new truths are pronounced infidel that conflict with it. If new truth survives it must live outside the established order, and make for itself a new body all its own. This is the essence of sectarianism—not the determination of new truth to live, if it must be apart from the old order—but the refusal of the old order to give it a home. Confessing a creed

that will not admit the new truth, and constituting a fellowship that will not include every Christian—is sectarianism. The cure for it lies in freedom of inquiry and openness to new truth.

ERRETT GATES.

God's Reputation

Mr. J. Brierley in one of his essays treats of "the eternal commerce," applying suggestively the terms of trade to the relation of soul and of spiritual humanity with God. That there is a commerce between God and man is, of course, the primary thesis of our holy religion. And our faith asserts that this commerce is carried on not by barter and contract in which one party strives to get the most possible from the other, but by love in which each strives to give as much of himself to the other as he can.

In these times of commercial agitation, when the foundations of trade are being examined with particular care, it is being repeated to us again and again that the bottom stone in the foundation of business is credit. That structure called commerce rests, like some gigantic houseboat, upon a sea whose fluid and capricious waves, once disturbed, cause consternation and panic. Confidence, reputation, credit, faith—the very use of these terms in business suggests how even in Cæsar's kingdom mind holds primacy over matter and the basic categories are not material but spiritual.

It is easy to rise from this conception to a view of the world as a whole in its commerce with men.

Between ourselves and the universe the important thing is confidence. And this confidence is important on both sides. In His appeal to us God does not strive to bind us with a contract. He trusts us. He believes in us. He reckons not with our baser possibilities but with our honor. Likewise the maintenance of this cosmic commerce and the assurance of its enlargement depends upon God's reputation in our souls. The primary problem of morals and religion is whether and how far God may be trusted. The pivotal thing in redemption is for God to gain for himself a reputation among men. Man wants the goods God offers; they are really the only goods he does want; but can God deliver them on the terms he proposes? To our crude intelligence, used to the deceptions of sense, it seems impossible that forgiveness and peace and usefulness and abounding happiness can be had for the simple fee named in God's proposal. The price is so contemptible as to awaken suspicion. Like Naaman, if the middleman had asked us to pay a great price we would have accepted the offer. But now for mere faith he promises so much! It cannot be true!

But as we turn away ten thousand voices shout at us. Voices of long ago, of yesterday, of today. They say that they have proved God. They testify that he keeps his promises. They assure us that this preposterous offer we have just rejected has a reason in it that can only be discerned after it has been accepted. And with one voice they beg us not to turn away.

And thus, perhaps more than by any logic or insight of our own, we are led to faith through other

people's faith. This social body of faith among men is the measure of God's reputation, is indeed synonymous with it. Every faithful man enhances God's reputation. Contrariwise, every one of us is sensible of a distinct depreciation of faith when a man of moral light and leading goes wrong. We have the sense that God has failed to make good in him, and so God's reputation suffers.

Does not this thought throw light upon the program of the church and of all Christians, and clarify our responsibility? Our business is to enhance God's reputation among men so that he can hold easy commerce with them without their suspicion and hesitation. God's business dealings with men rest absolutely upon his reputation. It is His only working capital. He fails or succeeds as His reputation falls or rises. What church is adding most to God's reputation? That church is most divine. Its divinity is not found in its traditions, its creeds, or in any ordinances whatsoever. Its divinity is proved by the faces and hands of its people—their radiant spirits and their helpful service. This is how God succeeded in the beginning of His business. Those early Christians gave God a good reputation. Men despised their teaching and listened contemptuously to their proposition as it was repeated to them, but they observed meaningfully: "How those Christians love one another!"

Christian Science is giving God a reputation today for healing men's diseases. This reputation rests not upon the outlandish textbook of the cult, but on the sheer fact that men and women are actually healed and

walk forth with whole bodies and cheerful and peaceful hearts.

What gives Jesus his unique place is just this—that he added more than any man to the reputation of God. How far may we trust God?—that is the world's question. And Christ answered it by his experiment in trusting god at every point and all the length of his experience. The story of that experiment has gone forth to the ends of the earth. And wherever it has gone God's reputation as a trustworthy God has been increased beyond measure. In circumstances most untoward, in poverty, in sorrow and the contempt of men, and at last in tragic death Jesus trusted God and did His will. And God did not fail him, but gave him triumphant peace and a sure sense of the imperishable riches of His presence and grace. From that day, because God did not fail Jesus, men have dared to trust Him, and will trust Him with increasing confidence until the Father's will comes to be done on earth as it is in heaven.

C. C. M.

THE SCROLL

VOL. V

FEBRUARY, 1908

No. 6

PRIMITIVE CHRISTIANITY.

I.

Christ founded a new order. The time was fulfilled, and the Kingdom of God was at hand. John expressed the current expectation, and Jesus took up his text: "Repent, for the Kingdom of God is at hand," but he broke immediately with the current expectation of a cataclysmic coming of the Kingdom. John was of the old order but a prophet of the new. He was ascetic and his disciples fasted. Jesus ate with the publicans and sinners and his disciples fasted not. He emphasized the "glad tidings," and said he came not into the world to condemn it, but that it through him might have life. This Kingdom of God was not only to be a holy family in the midst of the world but it was to be the leaven of the world. The common people heard him gladly. It was not the respectable, the well-to-do, nor the religiously circumspect that he attracted but the proletariat, the pagan, and the men of native religious enthusiasm regardless of ecclesiastical conformity.

Jesus reposed immense confidence in man. The world of his day did not regard him highly as a man. Plato and Aristotle regarded the majority of men as fit only to serve. Their democracies were those of the wise—fraternal associations of the wise benevolently

ruling the masses of those "born short." The learned scribes and rabbis looked with contempt upon the masses, and the Sadducees were aristocrats of privilege. The scribes taught regarding the despised Am Ha'arets—the "people of the land"—that one was to bear "no witness for him, take none from him, reveal to him no secret, entrust nothing to his charge, make him not treasurer of moneys for the poor, associate not with him on a journey." He was a pariah and not supposed to have any part in the resurrection. But Jesus fellowshipped with even these despised. They were a "harvest whitened for the sickle." Renan has accused him of being the prophet of the poor and of teaching that poverty was the chief virtue, but he was no respecter of persons. The poor were least under the thralldom of convention and heard him gladly; they were the most needy and attracted his sympathy; and, being the readiest listeners, were his earliest disciples.

In the common people Jesus found all humanity essentially. Here was native and unadorned human nature. Others were obscured behind their clothes—their robes of convention, riches, learning, privilege or what-not. Whatever hides man from man makes for artifice and biases the free mind, and bribes the conscience, and creates classes. The judgment Jesus placed upon man he placed from a measurement of these lowly. The inheritance he promised man he promised these lowly. The great dignity and worth of man is that of these least of men, and the eternal solicitude of the Father is expressed toward all when

it is expressed toward these lowliest of men. Christ did not defend the bad; he deplored it, and delineated it with deep lines, and warned it in no uncertain tones, but he wept for it and was never hopeless about it, and made no such denunciations of it as he did of hypocrisy. Above all, he had confidence in the power of his gospel to save it, and in that is the very optimism of life.

The very heart of humanity is that cohesive principle of racial solidarity taught in the universalism of Jesus. That cohesive principle is simply fraternal regard and fellow affection. It makes of us a democracy of mutual helpfulness. The Brotherhood of Man is just what the Fatherhood of God implies—the equality of all men in rights and privileges—not equality in abilities or attainments or responsibilities, but in rights and privileges.

When Jesus asked the question, "Of how much more value is a man than a sheep?" he proposed a contention with the current prejudices against the lowly. Exegetically this may not be good textual interpretation, but it was the statement of a cardinal principle that cut deep into consciousness. Those who believed in immortality, as the Pharisees did, could not but acknowledge man's superior worth, yet all their social customs gave the lie to their theory. They acted as if immortality were a thing of cult. In that proposal, too, Christ came into sharp conflict with materialism. It was regnant in Roman and Sadduceean plutocratic life of that day as it has ever been. Commercialism today does not pretend to think a horse of

more value than a man, yet instances are numerous enough to produce overwhelming conviction that when commercialism comes to consider over the ledger the value of a man, it coldly computes the value of the horse, and reckons the worth of the man in the same terms of cent-per-cent. What else is it to employ children in the glass factories, the coal breakers, and the cotton mills; to compel railway crews to work thirty hours without sleep, and put the lives of hundreds of passengers into their hands; to refuse to equip tracks with safety appliances already proven, while stocks are watered to double the capitalization and bonds issued until the public must pay profits upon several times the actual cost of construction and equipment. Of course the "innocent purchaser" (?) of watered stock must have his dividend. Living dividends must be paid, though living wages are denied. What is the value of the worker's chance in the world and the education of his children for a better chance, when compared to paying the "innocent" (?) purchaser of bogus stocks a living dividend. It may be bread and butter against automobiles, or idle days against idle luxury, but "business is business," and poor humanity all too often becomes a vicarious sacrifice, "led like a sheep to the slaughter," that Mammon may have the incense of dividends, and the wild, barbaric struggle of an individualism run-to-seed go on while the battle is given to the strong. What we need is less obtuseness to the struggles of men for daily comfort. No theories will cure humanity of moral stupidity until we gain what Jesus regarded as fundamental—a living

sympathy with the least of men and a personal fellowship with the lowly.

To Christ, God was personal; and more, He was the nearest of kin to every human creature. In the parental concept he set forth the moral authority of God. To the poor He is compassionate and to the heathen He is as near as to the believer. All that Fatherhood implied, brotherhood must imply. Social obligation becomes the pre-eminent religious obligation because of the Father's unselfish care for the children. In our care of "even the least of these" is our hope of the immortal life. If the Good Samaritan, a despised man, is a neighbor, who is not? If his benevolence is exemplary, what will our orthodoxy avail us if we be not brotherly. If one who did good, though not of the disciples, received commendation, then the Kingdom of God is not here nor there but is righteousness.

Religion is the motive power of morals and their only guarantee. In the religion of Christ there is no realm divorced from the moral, and "ceremonial righteousness" is a contradiction of terms. He retained not a single ceremonial of Judaism, and the two he ordained both have a social content and a moral symbolism. There is no promise of righteousness by him outside of righteousness supplemented by the mercy of God. Man creates his own spiritual life out of the offerings of Providence and "works out his salvation," having in himself the "same mind that was in Christ Jesus." Righteousness is motivated not in a hard sense of duty but in an enthusiasm for humanity.

To sum up then, Jesus founded a new order which he called the Kingdom of God. It was a democracy of human fellowship in which all men have the same rights and privileges. It was a republic of righteousness. In it was no distinction of class or creed. It was founded on service and in it the lowly are exalted, not because they are lowly but because they are needy. It was designed to leaven the whole of humanity, and while not saving every man is to save the world.

II.

Unions of the workers were numerous and universal in Christ's day. The aristocracy so persecuted them that they were compelled to be secret. They were communistic in polity and religiously inclined. They were class-conscious brotherhoods and practiced mutual helpfulness. These folks were most susceptible to the message of one who appealed so strongly to the lowly. By conviction and practice they were open to the fraternalistic teaching. They were oppressed, and listened eagerly to his ideas of human equality and the worth of a man as a man. Persecuted, in Christ they found powerful defense of their plea for rights.

After Pentecost the disciples held their goods in common and ate from a common table under the direction of overseers whose duty it was to arrange equitable distribution. Is it an unwarranted inference to conclude that these disciples, from the toilers and the common people, thought to realize their philosophy of communism in the new religious order? The polity of the new church was much like that of the workers' communes. The dominancy of the religious over the

class consciousness led to a variation of forms, but they were moved by the customs and principles of their workers' communes to their action. The communal custom broke down under the stress of religious persecution, but there remained a type of fraternal concord and co-operation that will be exemplary to all ages. The spirit of Christianity and many of its precepts warranted the effort to establish a community of the kind found after Pentecost, but the spirit of Christianity is idealistic and cannot always take form in a world unprepared for the ideal. The spirit can work as leaven and the changing form obey its inner law of life and progress toward the ideal as men go on to perfection and the Kingdom of God becomes more regnant in their ideas and customs. It is the work of the church to bring this Kingdom in this way, to support every effort for righteousness in the contemporaneous society where it has a word that will be heard. But all too often the church is entangled in the affairs of the world until it cannot conduct a good warfare. It cannot fight liquor with brewers among its members; it cannot battle child and woman wage slavery while those who thrive by the inhuman traffic are among its supporters; it cannot do corruption to death with those who make political bargains and gain office by such arts among its leaders. It cannot serve God and court the support of Mammon.

The primary constitution of the church is found in Christ's instructions regarding discipline. It is the first step in all government. The first social power conferred is that of discipline. Christ instructed the

disciples to put the matter of discipline into the hands of the congregation. It was simple democracy applying constraint and settling personal difficulties by an appeal to the community.

The first churches met in private houses. They were generally small bodies, but organic in their make-up. They held an inter-communal relationship commending brethren to one another, joining in contributions to a common cause, such as charity, and the larger fellowship of the church universal was recognized. But there is no intimation of any inter-church organization nor of any ecclesiastical oversight. The apostles exercised an oversight but it was not ecclesiastical. Paul says he spoke because he "discerned the will of the Lord," and he appealed to them in exhortation as their teacher.

The church met for worship, to partake of the Lord's Supper, to listen to the expounding of the Scripture, and for the transaction of business. There were no particular persons set apart to administer either the eucharist or baptism. No one was set apart with any particular authority for any task, not even that of preaching, except by the gift they possessed naturally or by the election of their brethren. There were apostles, prophets, and teachers, but each was discerned by his natural gift. The term apostle was by no means confined to the twelve. It meant a missionary, and they were evangelists-at-large. The prophet was one of peculiar insight, and the teacher was an instructor of the local congregation and his ability determined his standing. The brethren were exhorted

by Paul to instruct one another, and thus there was a democracy in the teaching and he was of most authority who was most efficient in discernment and the power of presentation. The democracy was supreme in all matters of legislation and administration, and the forms adopted were molded to meet the needs of the organization. The deacons cared for the material things and seemed for some time to have been the only officary. The elders were set apart as the more peculiarly spiritual leaders. Age and experience were revered in those days, and the elderly men were looked to for this office. After persecution those who had suffered were counted worthy of high recognition, just as they are on the mission field today. It was inevitable that the recognized leaders of the congregation should be found presiding most often at the Lord's Table and acting generally in all public capacities for the congregation. Their councils are listened to with growing regard, and matters of doctrinal difficulty more and more referred to them for the final word. Discipline falls more and more to their initiative as the churches grow, and they become the recognized conservators of the faith in an age when the New Testament was not yet canonized and when divers doctrines sprang easily into existence by the juxtaposition of the less virile but many humane attempts of pagan philosophy to settle the problems of life.

Discipline is a cardinal necessity to a new church in a pagan land, and as the body grew larger the democracy became representative in those trusted men who knew the demands of the gospel and into whose

hands such delicate matters could be entrusted. The term overseers was applied to them, and it expressed well their functions—that of superintendence and guidance. As with all human organizations the growth of the body and the complexity of relationships brought an enlargement of powers to those given official authority. The precautions demanded by Paul that they be worthy men and that they be respected in their office apply to all well ordered governments.

As the cause gathered larger numbers the church organizations multiplied in the cities and in many country districts. They had mutual interests, and many of them became the missionary mothers of one or more new congregations for whom they felt responsible. This community of interest in a missionary age brings the leaders together, and in the early part of the second century the bishop was differentiated from the elder or presbyter and made the overseer of a district, and soon he is found doing in his larger field what he had formerly done in his local parish, and is not alone an overseer and instructor but an arbiter of doctrine as well. Authority received tends always to perpetuate itself and to arrogate greater powers, and as heresies grew authority was requisitioned to uproot them, and history makes it plain to us that moral problems were soon taking a place secondary to those of doctrine. By the time of Tertullian the bishop is supreme as the keeper of the tradition and official guardian of the accepted doctrine. In the fifth century Jerome reminded the bishops that their appointment was "not by special arrangement of the Lord," but by cus-

tom, and that the office was evolved "that heresy might be rooted out." Synods had met in the second century, and in them the welfare of the churches and the missionary propaganda was uppermost, but such as Cyprian argued from the analogy of the Roman government and used every plea an endangered doctrine could offer to urge the submerging of the synod to the authority of the bishop. Thus democracy with its "every man a priest" passed, and the autocracy of the ecclesiastic arose soon to bow to the monarchy of the pope. The twelve become a college of sacred authority, and the real headship of Christ is lost to that of the ecclesiastic, and the supremacy of a fellowship surrenders to the dominant will of a hierarchy. The desire to root out heresy suppresses the Scriptures, for so long as men have them they will differ about their interpretation, and if opinion becomes heretical then opinions must not be allowed.

III.

We read in the closing chapters of the Acts of the Apostles that Paul abode in Rome in his own hired house for two years, preaching the Kingdom of God. We do not find the phrase on the pages of his letters as often as on those of the biographies of Christ, but it was doubtless his theme in evangelistic discourse much of the time while in his letters he was writing to those within the Kingdom. But whether it was or was not the same theme that Christ preached it was essentially Paul's, and the great apostle was not one to stand on the mere iteration of phrases. He was too profoundly concerned with the essential things of

Christ's mission to become a slave to terminology. That essential thing is righteousness, and Paul defines the Kingdom as "righteousness, peace and joy in the Holy Spirit." Like Jesus he spoke to the point under consideration, and used the terminology that would be understood by his hearers or readers.

Paul's writings have been the proof-texts of the creeds and the theological systems. But Paul was a preacher of righteousness rather than a theologian. Origen was a theologian rather than a preacher of righteousness. Had he been a Paul, Arabia might have been evangelized and Mohammedan territory preempted for Christianity. Had Paul been a theologian rather than a preacher of righteousness we would probably have had a system as Philo had a system, and so certainly Pauline as to be a theological entity with clear differentiation from Judaism or Greek philosophy or the Christian ideas of John, and yet with intermixtures of them all, for no philosopher or theologian has ever cleared himself of his intellectual environment to the extent that Paul did, and Paul did it because to him Christ was not merely historical but was genetic. He rarely refers to the miracles, the specific words of Christ, or to his deeds in the flesh aside from the facts of his crucifixion and resurrection, which were to him the clear outstanding proofs of saviorhood.

Paul was a missionary preacher and not a theologian, and the inspirational rather than the logical is the dominant trait in him. By the inspirational he discovered the real genius of the prophetic hope of a Messiah and the Messianic fact of redemption. He alone

discerned the universality of the brotherhood of Christ and the missionary mission of the church. He was a preacher, fervent, passionate, poetic, evangelistic, a reformer of the boldest type. He pleads, threatens, entreats, denounces, appeals, and rises to his highest in the sweet strains of a prose lyric on love—to him the consummate flower of Christianity. He is ironical and pathetic and logical, on occasion, and appeals to whatever he finds in his hearers on which he can base his plea for Christianity, and thus becomes all things to all men if by any means he can win some. He was a masterly man and did not hesitate to demand obedience from his children in the gospel if the end was for their own good, yet he had great common sense and was tactful. Reverence was consummate in him, and his confidence in the gospel and in his personal mission made him forget all hindrances. He was not a scholiast but a great, passionate, righteous, affectionate, sacrificing soul. Not logic but intuition was his dominant intellectual faculty. Visions were ever before him and he dared to dream and work and realize his dreams. He thought God's thoughts after Him and was consumed with his love of Christ and humanity.

Paul's effort was not to weave a system of speculative ideas out of the death and resurrection of Christ but to apply the fact of a redemption. To this end when he talked to Greeks he began with a cardinal truth of their philosophy, and when he talked to Jews he began with the well known facts of their history which were related to the hope of a Messiah. In the tragedy of Calvary Paul found fulfilled the hope of his

countrymen. Redemption was vicarious and was accomplished for the sake of righteousness, and by righteousness comes the reign of Christ. Man attains pardon by penitence, and comes to God by way of Christ. The great doctrine of justification by faith is wrought with the idea of forgiveness. In the earlier Roman and Corinthian epistles the term justification is used, but in the later Ephesian and Colossian epistles forgiveness is the term. He is farther away from the Jewish type of expression. In Acts xiii. 28-39 the two terms are used synonymously by Paul.

With Jesus, forgiveness resulted in the resumption of personal relations with God. This doctrine is set forth in the parable of the Prodigal Son. Paul meant the same thing by justification. Into the old husk of common Jewish parlance he puts the new life. That which was legal with them becomes a vehicle for the "spirit of life" with him. The theologies have all too much followed the legalistic methods of Judaism instead of the spiritual interpretations of Paul, and it is a caricature of Paul to apply the legalistic method to his spiritual concepts. Forgiveness with him as with Christ meant getting into right relations with God, and of those who came into such relationship a new order of humanity was to be composed; by faith man comes into this relationship and thereby obtains redemption.

The most used word in Paul's writings aside from the name of Christ is the word "spirit." In it was his mysticism, and Paul was a mystic. The great things of his faith can never be reduced to a system, no more than the finite can explain the infinite. Greater than

faith or justification or any other word applied by him to the fact of salvation is the word "love." Had men seen it more they could never have coined those diverse theories of the atonement, some of which are barbarous and most of which are legalistic, and in which there is so much contrary to the very nature of God as Father.

Paul preached that "God was in Christ reconciling the world unto Himself." He finds no implacable or unbending justice in the Father of mercies. All the imagery of the Levitical system is used to set forth the spiritual fact in Christ's death. He laid hands on every analogy of nature or law that would the better tell the story of redemption, but it was all to bring men to righteousness.

To Paul, as to John, Christ was superhuman, the Word or expression of God, or in other words through him God was revealing himself in his fulness unto the world. The mystery of the atonement has defied all speculation, it is true, and it always will, as the mystery of love defies all analysis. But above all things it is not legal or commercial, nor is it a system at all, but a way of life with all the marvel and mystery of life and yet with all the simple sanctions of life's deepest emotions and the directness of the first lessons in duty. Christ outlined no theory of the atonement. He said the powers that be would reject him and that he would die, the just for the unjust, and that if he was lifted up he would draw all the world unto him. All martyrdom partakes of the same redemptive nature, but at no other time did the perfect die for the

imperfect. The mysteries of sacramental theology are not found in the New Testament Scriptures.

Paul teaches that the way to avail ourselves of redemption, which is an already accomplished fact, is to accept Christ and live his life, to escape from the old Adam, the personified "sarx," the flesh or the passionate nature of the fleshly man, to the spiritual nature that is in every man and which is absolute in Christ. That "sarx" he identified with sin in his vivid personification, and the struggle within himself was dramatically set forth as a life and death struggle, a titanic conflict from the heat of which he cried out: "Who shall deliver me from this body of death?" The death of the "sarx" is the death of the mastery of the sensuous man, and the "life of the spirit" is the enthronement of the spiritual nature by the incarnation of the Christ life: "Our old man is crucified with him that the body of sin might be destroyed;" "I have been crucified with Christ, and it is no longer I that live but Christ liveth in me."

The sum of all this is that Paul was an interpreter of Christ to his time and to all time, and most of the difficult passages in his teaching would be made easy if we lived and thought as did the people to whom they were directly addressed. A Christian doctrine may be said to date from Paul, but as grammar is the science of language so Paul's doctrine is the formulation of the fact of a Savior, but the great apostle would have denounced as sacrilege any suggestion that his words were of equal value to those of Christ, or that he added aught to Christ, and would have cried out in indigna-

tion: "And who is Paul? Was he crucified for you?" As a preacher of righteousness he sought to bring the Savior of men to them, and both preached and suffered to do it, saying: "I fill up on my part that which is lacking in the suffering of Christ for your sake." That was his living participation in the atonement, and it is the living law of discipleship. As Christ suffered that men might be saved, so we communicate his sacrifice when in his name we sacrifice to save or to help men. Ours is the sacrifice of sympathy. That is the social fact of salvation, and the disciples must communicate it to the world. This is the bond of citizenship in the Kingdom of God—the follower of Christ "will deny himself and take up his cross and follow" Jesus in his vicarious efforts to redeem men by reconciling them unto God. His marching orders are in the great commission, to "go into all the world" and make Christ the ruler of the nations. Paul summed all the law up in the love a man bore his fellow man (*Rom.* xiii. 8), and John said: "We know we have passed out of death unto life because we love the brethren."

IV.

The primitive church was a democracy founded for the realization of the Kingdom of God which Jesus came to establish. In the earliest times it made attempt at bodily expression of Christ's ideal of social righteousness. It was inevitable that the admixture of paganism should corrupt it. Had its message been less powerful it might have escaped corruption, but it so enthralled the hearts of men that the violent seized it by force and pressed it into the service of imperial-

ism and philosophy and personal ambition, and the powers of this world ruled in it. In the measure it has retained the primitive leaven of brotherly love it has wrought for human welfare in spite of the incubus of creed and ecclesiasticism.

Ecclesiasticism deprived the church of its simple democracy, and dogmatism buried its simple message in a metaphysics unintelligible and sterile. Dogmatism does not guarantee ethics. It stands on authority, as did the scribes of Jesus' day, and appeals to tradition and does not always scrutinize the claims of either to recognition. It neglects the rationality of the thing required, and reasons scholastically until argument comes to the vicious circle and salvation depends upon the minutia of prescription or acceptance of the creed and faithful performance of the ceremonial. Jesus found this in the current orthodoxy of his time; seeking to preserve the law, they made it of no effect by their tradition. In their zeal they were not conscious of their moral obliquity, but nevertheless he condemned them mercilessly for loving their own narrow ways better than they loved men. They tithed the mint and anise of ceremony, and neglected righteousness between man and man. To them righteousness was perverted into ceremonial conformity, and one might be godless so far as his relationship to his fellow man was concerned, indeed a son might neglect his aged parents if only he went through the hollow process of dedicating his goods to the temple.

When the social sanctions are extracted from religious obligation and religion and morals find any line

of cleavage, then religion becomes a whitened sepulcher and the heart of it as dead men's bones and full of moral corruption, a very sink of despair, and the holiest aspirations of the human soul are prostituted to unholy ends. We may have a religious conformity that takes the usable content out of Christianity and lives in refinement and respectability, but refuses the challenge of its democracy and holds its responsibility for the welfare of others in the spirit of condescending charity rather than in that sympathy which is the very living fount of true Christian life. It lives in comfort by the sweat of others' brows, and thinks itself Christian by benevolently bestowing of its unearned goods.

Our neglect of the weightier matters is shown in our interminable discussions regarding politics and ceremonies and by our sectarian rivalries, while crying social evils on which Christendom might speak with a voice that would shake the very gates of hell are left scarce touched. Yet the humanitarian movements of the world are Christian, and the men who move the world for right are Christians. It is deplorable that they ever have to utilize non-church means to initiate their propagandas, and thus have been driven to leave the church out of their humanitarian efforts because her rivalries and contentions over religious doctrines and revelation have dulled her ears to the Macedonian cry. Positivism failed because it had not the fire of divinity in its love of humanity. Scientific ethics is sterile for the same reason. Only Christianity can give the passion that sends men forth as martyrs for the race, and without sacrifice there is no redemption.

When the church begins in earnest the work of bringing in that Kingdom of Righteousness which Jesus established, and creates a democracy of brotherhood which knows neither class nor condescension, the very bonds of its toil will draw all Christians together. Two men bent on helping a fellow man do not stop to ask each other about creed or opinion, except they be like the priest and Levite that passed the wounded traveler by. It is only because we are more concerned about *how* a man is to be saved than we are to save him that we divide the church. When Christly character and Christlike helpfulness come to the first place in the Christian economy, doctrines will find their true value as helps to faith and aids to service, and differences of opinion will be settled by the pragmatic sanction that the one is truest that works best in making better men and a better society. So long as anything but service is the final test of one's religion, intellectual pride, schools of thought, and social aristocracies will remain divisive.

Already the signs of union loom large on the far-flung horizon of the mission field. The motive of human welfare is large out there, and the increment of our tradition is not easily fixed upon those whose intellectual history had no part in it. The virgin churches of the East may yet point us the way to a realization of Christ's prayer for unity. The social demand of our growingly complex life is calling upon the deep hidden springs of our religion, and we are finding it adequate in the measure we go to the heart of Christ and listen to his social teachings. ALVA W. TAYLOR.

Editorial

The annual Congress of the Disciples will be held at Bloomington, Ill., from March 31 to and including April 2. The program is a practical one, dealing with facts of our human relationships more than any previous program. "The Ministerial Supply," "The Redemption of the Child," "Sanity in Evangelism," "The Church and Men," "Closer Relations between Baptists and Disciples," "A Human View of the Labor Struggle," "The Race Problem," "Centennial Ideals," "Sunday School Pedagogy," and "Devotional Material of the Old Testament" are the subjects on the program. The speakers all have some degree, and many a high degree, of specialization in the subjects of which they speak. In the published program all of the features are put down as addresses, but it is not likely that the committee means that the addresses will not be written and read from the manuscript. It is understood that the Congress is properly different from a convention in many ways, none perhaps more obviously than the very manner of public expression, which in the Congress is primarily intended to convey facts, arguments and calm judgments. It cannot be too scholarly. It cannot be too careful. The majority of those who attend the Congress, aside from the local attendance, are ministers and teachers of the more progressive and liberal type. They are usually men who are aware of the changing conditions in the world of religious thought, and who therefore are likely to be expectant, eager and earnest. Two classes seldom attend the Congress—the cynics and the ultra-conservatives. To both

types such gatherings are useless, but to an increasing company they are the foci of the liveliest, strongest and most creative currents of thought in the brotherhood. The attendance this year promises to be larger than usual. Every man who is appreciative of the best efforts the Disciples are making toward clearness in thinking and efficiency in practice would be justified in traveling a long distance at great cost to attend.

E. S. A.

Questions “Why is it that when false teaching is discovered and exposed, it is always one of the conservatives who does it? Why do not any of the ‘new theology’ men ever do it?”

J. W. M.



One of the remarkable things in this modern warfare against what is thought to be “false teaching” is the fewness of the men who have given themselves to the prosecution of it. There are few men who have either the taste or the talent for it. It requires a peculiar order of talent; not great learning, or devotion to truth, or consideration to humanity, or integrity of character; but a certain narrow intensity of conviction, wedded to vast assurance and unquestioning submission to verbal authority. To be a good censor, or baiter of heretics, one must not know too much, but must be very sure of what one does know. It is a course which requires thoroughness and unutterable determination. When once the hand has been put to the plow, in such a business, there can be no looking

back. A prosecutor of heretics must be utterly uncompromising and remorseless. His work must be done well and once for all. He cannot yield; he cannot even hesitate. That would be failure, and failure would bring reaction, and reaction would mean disaster to the prosecutor. Success is his only vindication, therefore he must succeed at all cost. As Tacitus says: "There is no room for hesitation in any enterprise which can be justified only by success."

The reason why so few men go into the business of religious censorship is because it is out of keeping with the spirit of the age, and with the spirit of Christ. The modern man finds it uncongenial. Christ's censures were directed not toward errors of doctrine, or even mistakes of conduct, but toward self-righteousness of spirit. His most bitter invectives were lodged not against heretics, but against the persecutors of heretics—the Pharisees; not against those who did wrong and knew it, but against those who *could not be wrong*—the self-exalted keepers of orthodoxy. They tithed mint, anise, and cummin, and neglected the weightier matters of the law—justice, mercy, and faith. The modern man feels that in laying emphasis upon earnest datings, interpretations, and translations of books of Scripture, earnest forms of doctrine and ceremony, he is tithing mint, anise, and cummin. He feels, furthermore, that if he calls in question the worthiness of a man as a teacher or minister for holding a different view of the authorship of the Pentateuch, the structure of Isaiah, or the date of Daniel, he is not only leaving undone, but is positively vio-

lating justice, mercy, and faith. He fears that in unsettling a man in his missionary or pastoral work by charging him with unsoundness of faith, he will be injuring him, and thus violating the first article of the Christian faith—*brotherliness*. The man who takes away from you your food and raiment and the peace and well-being of your family for any cause is not your brother. Even the criminal is entitled to food and clothing and shelter at the hands of the society he has injured. Does the church owe its heretics anything besides conversion or expulsion? But when a man's food and raiment are taken from him by ruining his ability to earn them in the only calling for which he has fitted himself, merely for difference of opinion, then the ordinary principles of justice and mercy have been violated.

But the prosecutor of heretics says: "The interests of the Church require the suppression of the man. He is dangerous." His view as to what constitutes the interests of the Church is a private judgment, concerning which there may reasonably be difference of opinion. When the prosecutor proceeds against a false teacher and injures him because of teaching concerning which there may be reasonable difference of opinion, then he falls under the sentence of Jesus upon the censorious spirit: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." Every man who turns judge of the soundness of faith of his brethren has in that very act clouded his own eye with a beam, and in charging his brother with departure from faith has

himself departed from the most essential element of Christian faith—brotherly love. But what of the well-being of the Church, which ought to be protected from the false teacher?

Is false teaching ever so dangerous in the Church as the malignancy of spirit that prosecution of a false teacher creates among brethren who ought to dwell together in unity? The whole business of heresy hunting raises a false issue, and establishes a false basis of fellowship. It puts doctrine above life, the letter above the spirit, the institution above the man. It opens the way for a new Phariseeism which always has cursed the Church—the Phariseeism of correct doctrine, in place of the Phariseeism of correct form. It is possible to hold to a correct doctrine and violate the true life, as Jesus found the Pharisees holding to correct forms and violating righteousness. You can hold to the orthodox doctrine of inspiration, of the authorship of books of Scripture, the correct organization of the Church, and break the fundamental principle of the Christian life in opposing those who do not agree with you. But you cannot hold to the fundamental principle of the Christian life, which is truth. You can contend for the purity of the faith love, and do injury to any doctrine, form, or institution for all delivered to the saints in such a spirit and with such results as to be guilty of corrupting the faith at its heart. You can conduct yourself in purging the house of God of the unclean spirit of erroneous doctrine in such a way as to be guilty of bringing into the house of God seven spirits far dead-

lier than the one cast out, and the last estate of the Church becomes worse than the first. An heretical view of the inspiration of Scripture, or of the miracles, or of the resurrection of Christ is infinitely to be preferred in the Church to enmity, hatred, and discord engendered by the persecuting spirit. With the one you can still have a Church bearing the unmistakable mark of discipleship—love one for another; but with the other the very essence of the Church is gone.

Proscription of free inquiry and free proclamation of the truth is contrary to the genius of modern progress. Opposition to what appears to be error should always be tempered by the reflection that many of the world's greatest truths were once hunted down as dangerous errors. We are made to think, by the frenzied zeal against error in doctrine, that it is an unpardonable crime. We need to ponder long and frequently the words of Paul Rabaut, spoken in defense of the liberties of the Protestants of France before the Revolutionary Assembly:

“Error, gentlemen, is not a crime. He that professes it takes it for the truth. It is the truth for him. He is bound to profess it, and no man, no association of men, has the right to forbid him.”

These, then, are the reasons why the modern progressive Christian teacher forbears to lend himself to the prosecution of heretics: (1) It is uncongenial to the spirit of the age. (2) It violates the spirit of Christ by putting doctrine above life, the letter above the spirit, matters of opinion above matters of faith

and duty, the institution above the man. (3) It denies the sacred right of the religious conscience—freedom to hold and profess the truth. (4) It imperils and unity of the Church by erecting a false test of fellowship—correct doctrinal belief in place of righteousness and purity of life. (5) It implies an authority over or a responsibility for the faith of persons in the Church which has not been given to any person or group of persons outside of the local congregation. (6) It is wholly irresponsible; and just what charge shall be made against a heretic depends upon the intellectual point of view, the educational opportunities, the system of doctrines, and very often upon the caprice, the feeling, or the self-interest of a private person or corporation of persons who can by no means speak officially for God as the entire Church. No man has a right to judge another man unless the whole Church speaks through him with united voice and conscience. Judgments of one school of thought by another to the discord and division of the churches is condemned by the spirit of the New Testament, by the nature of the Christ, and by the principles of the Disciples of Christ. The unity of the Church, for which we plead, can never be realized so long as a man or group of men with any influence are willing to treat new doctrines and ideas in disagreement with the old, as dangerous, and all who hold them as unworthy of Christian confidence and fellowship.

ERRETT GATES.

**Religious
Outlook**

Things have been happening up in Western Canada. The union, talked of elsewhere, has there become a fact of history. A highly interesting account of it is given in a recent number of the *Christian Evangelist* by W. J. Wright, Corresponding Secretary of the American Christian Missionary Society. It has not been of the spectacular order, and but for such notices as this of Brother Wright's the churches at large would probably have heard little about it for the time being; but its significance reaches far beyond its immediate radius. For one thing, it offers a splendid example of the place and power of compromise as a factor in ecclesiastical history. It seems a small matter to say that some ten local congregations of the Baptists and Disciples in Western Canada have united to form single congregations with a common name; but to secure this end was no holiday task. There was much on either side that was very dear as an individual possession. There was the inertia of tradition to be overcome, points of preference to be set aside, the old theological camps that had echoed so long to the sound of "apostolic blows and knocks," to be abandoned for a common middle ground of more strategic value for the salvation of the world. Obstacles that for nearly a century have been regarded as insuperable without the surrender of principle on the part of one or other of the contracting parties, were swept away in the flood-tide of Christian charity and the determination to allow no "opinions" to stand in the way of the Lord's work. Even "the name" occasioned no

ultimatum; and that finally decided upon as a temporary expression of the facts—"Christian (Baptist and Disciples)"—stands as a triumph of compromise and a landmark in the history of Christian union. Thus "for the joy that was set before them" these congregations "endured the cross," and have won the pioneer's crown in a great spiritual reunion.



The pace has been set for both churches. It is no longer possible to urge that union of this *de facto* kind on the basis of a reasonable compromise is not feasible. These congregations have made the experiment, and while there are matters of detail yet to be adjusted, it is demonstrated that, given the spirit of fairness and a readiness to make sacrifices to secure a great end, the union of the Baptist and Disciple bodies is a matter of practical politics. Of course, both of the parties being congregationally governed, each local congregation must be left to determine its own attitude; and there will undoubtedly be some on both sides of the *intransigent* order who will be deaf to the high call. But nothing short of sectarianism in its most aggravated form can possibly keep asunder those whom God has shown to be already one. The very circumstances of this case give it more than a local reference. Representatives of the churches at large—Dr. Stackhouse on the part of the Baptists, and Brother Wright on our part—lent the weight of their official positions to the negotiations, and it is largely due to their statesmanlike grasp of the situation that the final result has been secured. While they did not and could not bind

their respective churches, behind the Disciple representative was the action of the Norfolk Convention last October in adopting the report of the American Missionary Society, which therein was committed to the policy of union in Western Canada; and it is not conceivable that Dr. Stackhouse would have thrown himself so zealously into the movement had he not been assured of the support of his own denomination.



On the surface little appears of the theological status of the union. Nevertheless, on that side, too, it presents some very significant features. It is manifest that the creedal inheritances of either body have not been untransfigured. What has been modified on the Baptist side it might be invidious in a Disciple periodical to point out; but our own dogmatic readjustments are clear enough. For one thing the doctrine of "baptism for remission" has received its death blow. It may be some time in dying; but the end is inevitable. What argument could not accomplish the pressure of circumstances from without and the growth of faith from within has brought about. Perhaps the question never was raised in the progress of the negotiations; for out there in the great country there is little time for beating the air with abstract ideas; but germinally at least the question has been settled by the deeds that speak louder than any pettifogging exegesis of *Acts* ii. 38. The still more fundamental question of an experimental versus a legal religion is also involved. It may be taken for granted that no body of Baptists could possibly unite with—as distinct from being absorbed

into—a body of Disciples, who still held rigidly to the mechanical construction of religion that would put the proof of it outside of experience; and apart from definite information, one is warranted in assuming that while the one side perhaps has surrendered its emphasis on certain specific types of religious experience, the other side has receded from the hard-and-fast legalism which was fastened upon it in the beginning through the exigencies of debate, and ought never to have been bound up with its plea for Christian unity. This is not to be taken as meaning that the view of the matter here expressed represents that of Brother Wright and his coadjutors. It is presumed that he still holds to the traditional dogmas, theoretically at least; but, even so, he will pardon those of us who believe that the union he has been so instrumental in accomplishing is inconsistent with the belief that there is any vitality in them. Brother Wright's religion may well be bigger than his theology.



Among recent signs of the times there is none of more interest than the so-called "modernist" movement in the Church of Rome, brought so spectacularly into the limelight by the new famous Encyclical *Pascendi*. Already in the course of a few months it has produced a literature of attack and defense that bears witness at once to its own vitality and the sincerity of the horror with which it is regarded by the *Curia*. This horror is the result of a true instinct. Rome reasons well; for the real question at issue is not so much any specific conclusions of the modernists, as the entire in-

compatibility between the scholastic world-view of Rome and that of modern science. The situation admits of no compromise. It is not possible that modernism can repeat the luck of scholasticism, and from being an enemy denounced *ex cathedra* become the fixed mold of all future thought in the church. *That* was in the days when popes might "climb down" without loss of prestige; *this* is the hour of papal infallibility. One good thing the Encyclical already has done—it has forced the whole body of modern thought in the Church of Rome to choose finally between truth and authority. There is no longer any room for temporizing in the vain hope that somehow Rome will not be Rome, and that a place may yet be found in her bosom for the principle of spiritual liberty. The awakening has been rude but salutary. Henceforth men may know that culture has no rights in this church and govern themselves accordingly. It is well for thinkers of the Loisy type to understand once for all that they cannot be good Catholics.

Roma locuta est! So much the worse for Rome.

H. D. C. M.

THE SCROLL

VOL. V

MARCH, 1908

No. 7

THE BREADTH AND THE NARROWNESS OF THE GOSPEL.

There are three significant stages in the ministry of Jesus, in which three distinct notes of his mission are sounded. The first stage is that in which he made a popular appeal to the people on behalf of the Kingdom of God. The second stage is that in which he departed from the multitude with the twelve disciples that he might teach them particularly the truth he was sadly discovering the people would not receive in the mass. The third stage is that in which the dread and deep passion came upon him when it was revealed that no mere teaching would suffice to make his truth clear even to his disciples, but that the cross was the inevitable and necessary means of winning them to his message and his program. Exactness in the chronology of these stages is not important here, but we may roughly define the first period as two and a half years, the second as one year, and the third as coming to its climax in the last week. What we are interested in is that in the three aspects of the Christian life—the social, the ecclesiastical, and the personal aspects—we find a reflection of these three types of ministry carried on by our Lord.

I.

In the first period of his ministry we see Jesus going everywhere throughout the coasts of Galilee

teaching the people in great throngs, preaching to them the gospel of repentance, and healing their diseases. The dominant note of this ministry was the Kingdom of God. The completest expression of the principles of the Kingdom of God are found in the Sermon on the Mount. In this sermon Jesus undertakes to set forth the ideal way of living in relationship with one's fellowmen. He here betrays the fact that his controlling conception of life was social. The essential problem of life, he sees, is that of living with our fellows in social relationships. It is in these relationships that our difficulties arise. In the family relation, and the neighborhood relation, and the larger civic relation; in the commercial and industrial relations, in the teacher-pupil relation, the employer-employee relation, as well as the relations of friendship—in all this complex of social connections we are to find the field upon which, or within which, the Kingdom of God is to be established. How to get along with our fellows, how in getting the goods of life we may at once help others and maintain our own soul's integrity—this is the theme of the first period of Jesus' ministry.

He treats of problems of law, problems of getting a living, problems of the state, problems of the intellectual life, of friendship, of social speech or conversation, of giving and receiving alms, of the laying up of money, of one's attitude toward one's teachers and leaders. The Sermon on the Mount is the application of the essential principle of Jesus' own way of life to the multitude of relationships within which man's life is carried forward. We cannot understand Jesus

at all until we come to thinking of his message as having its immediate and necessary application in this world and for this world. He came that men might have life, and that they might have it more abundantly—here and now. He does not come talking much about the future. It is not in the future tense that his beatitudes are formulated. He says: "Blessed *are* the poor in spirit," "blessed *are* the meek," "blessed *are* the peacemakers," "blessed *are* they that are persecuted." With him eternal life is not so much a prolongation of existence as it is a timeless *quality* of life upon which we may enter even now. If a man knows the Father and him whom He has sent, even Jesus Christ, he is already in the possession of life eternal. This was the teaching of Jesus, and to make the mistake of conceiving Jesus' interest to lie primarily in a world above or beyond this is not to know Christ. If our business life is not consecrated by the consciousness of the abiding presence of God, if our political life is not controlled by the authority of God, if our homes be not centers in which the divine life organizes itself and if our intellectual life goes on uninspired by the recognition of God, we are far indeed from knowing what manner of spirit we are of.

The Christian man is in the world for the supreme purpose of bringing in the ascendancy and control of the mind of Christ in every department of human interest and action. In so far as he has caught the meaning of the first period of Jesus' ministry, he will go out into the world to make of this secular order a divine order, a spiritual order. The ultimate goal of

Jesus is the absolute obliteration of the distinction between the sacred and the secular. To him every common thing spake of his Father, every bush was aflame with God. He found divinity everywhere in God's world. To him "God was seen God in the star, in the stone, in the flesh, in the soul, and in the clod." Too long have we sought our religious and moral motives in the heavens above and in the faraway future called eternity. Too fearful have we been that our morality must be sustained by a set of other-worldly dogmas. Christ teaches us by the implications of his ministry that the motives for life are in life itself, not above life nor beyond life.

If this view is correct it brings the secular world into great importance in the religious life, and gives us a principle for interpreting Jesus' remarkable interest in the Kingdom of God as a this-worldly institution. If the religious life is not a mere department of our human life—of which our business and politics and studies and amusements are other departments—but a way of regarding our whole life and a spirit of acting within it all, then the common things of life may be no more regarded as unclean or inferior or secular, but divine and eternally significant. It will then become impossible for a man to be one man in the sanctuary and another man in the store, one man in the church service yielding assent to the principles of Jesus, and another man at the primaries or the voting booth or in public office, following private or partisan ends at the expense of the welfare of the community as a whole. But his practices in business will be deter-

mined by his religious ideals, and his civic acts will be controlled by the same self that participates in the worship of the God of truth and justice.

II.

The second stage in the ministry of Jesus is marked by his withdrawal from the multitude that he might devote himself more directly and impressively to the training of the twelve. The soundness of Jesus' mind is nowhere more clearly disclosed than in his attitude toward his success, for he was succeeding apparently phenomenally. One writer conjectures that at the height of his popularity the crowds must have been fifty thousand in number that waited upon his teaching. They gathered about the seashore, and listened rapt while he spoke to them about the Kingdom of God, and those holy relationships which he had come to establish amongst them and all men. They crowded the house and the doorway and the yard and the street so that the roof was torn up that the sick man might be let down at his feet. Passing away from the multitudes from sheer physical exhaustion, he went to the other side of the sea to be in a quiet place with his friends, but the multitudes followed him by thousands around the shore, seeking more of his teaching and his blessing. At this summit of popular enthusiasm Jesus did what any other man would regard as idiotic. Deliberately he spoke words hard to be understood, offensive to the minds of the men who heard them, and such that the people's ardor for him was chilled. He punctured popular enthusiasm for him as a child would a bubble. He perceived that the people

were following him because they were dazzled by his miracles or hungering for the loaves he made, or hypnotized by crowd suggestion. He saw that, amid all the clamor and noise and enthusiasm of popular feeling he was making little if any headway in the essential purpose of his ministry—viz: that of getting men to think of their life in spiritual and unselfish terms as over against the materialistic and selfish terms in which they then regarded it. Their belief in him Jesus saw was a faith revealed to them by flesh and blood, not by the Father which was in heaven, and as such it was not a spiritual faith nor could it give eternal life.

I find nothing more admirable and wonderful in history than the poise of Jesus in this situation, every factor in which tended to sweep him off his feet and carry him away into some fanatical leadership, apparently successful but without reality and permanence. At the very time when the crown was held out to him, when the thousands of people clamored to be his partisans, instead of playing politics or yielding to the frenzied enthusiasm of the people, at one deliberate stroke he cut them off and passed, from that day on, into relative retirement with his disciples. And why? Because he saw clearly that the kingdom of God could not be brought about in the world through mere popular preaching or through mere spectacular success. He perceived that his message must be quietly lodged in the hearts of a few men, no matter how few, if it would be made effective in the whole of society. The guiding principle of Jesus' method seems to have been that which he embodied in the parable of the leaven—

a small bit hidden in the heart of the lump and left to work itself out until the whole lump is leavened. This voluntary limitation which Jesus put upon his work is supremely characteristic of him and shows as hardly any other act of his life shows the discerning insight into reality which he possessed. He would have no results in his ministry but ethical results.

The retirement into quiet places with the twelve involves the principle upon which the church rests. To Jesus' mind it became necessary in saving his work, his ministry, from utter failure, to make sure that at least a few men understood him, and to train in them a positive group-feeling which should hold them together and give them strength and efficiency in their ministry after he had gone from them. The message delivered to the enthusiastic multitude was like seed falling on the wayside, finding no root but carried away by the fowls of the air. If now he could really transform the character, the motives, the temper, of these few men who were especially near to him, he might save his work from failure—nay, might give to it a worldwide triumph. Here we have the church. Right here in this open situation, where there are no forms, no fixed institutional features, no ordinances, but where the purpose of the relationship is embodied in naked human terms, here we may come to see, better perhaps even than after Pentecost, just what the church is and what it is for. For what was done after Pentecost was essentially, in principle, done when Jesus went away from the crowd to be alone with his disciples to teach them and to train them. And his reason

for teaching them and training them was that they might go forth in his name and teach others and train others, and establish amongst men, where he had failed by his preaching to establish it, the kingdom of God. "Herein is my Father glorified," he said, "that ye bear much fruit." "I would not that they be taken out of the world," he prayed, "but that they may be kept from the evil in the world," while they are at work saving the world.

This is the real "primitive" church. There is delusion and a snare in our program to restore the original church if we stop at Pentecost. We are accustomed to say that Christ founded no church, but left that for his apostles to do after his ascension. The truth is that the first Christian church was the work of Christ himself, and it was not an ecclesiastical thing at all, but a simple human thing with a simple human purpose—to know Christ's mind better and to learn to teach others that mind. The business of the church in all ages, through all its changes of form and doctrine, is just that.

It is here in the world not simply to bring men into its own fold—it must do that, but it does that as a means, not as an end—but to redeem every soul in the world from sin, and every relationship amongst men from deceit and partisanship, and bigotry and private ambition, and crass materialism, and every form of selfishness. The church, therefore, is to find its objective in the world in which it lives, not within itself. If it is indifferent to these interests of the kingdom of God in its worldwide character it may be phenomenal

in its own success, but its success is unspiritual, unfruitful, and parasitical. And if it succeeds at the expense of those elements of the kingdom of God—love, joy, peace, fellowship among men (as, alas! some churches do), putting doctrines above love and peace amongst God's children, acting as if their particular way of thinking about religion is more important than Christ's way of thinking about brother man and acting toward him—then the church has become the enemy of the kingdom of God, and has no right to wear Christ's name.

In this voluntary limitation of his field, our Lord suggests to us a standard of evangelistic effort and success. It is our sorry mistake in modern times to act as if the Kingdom of God could be brought about by a stampede. Our need today is not more excitement but more quiet, intelligent reverence in religion. We need not so much a spasm of religious emotion as we need a clearly defined and conscious policy of procedure in our church life and in our civic life. The social problems can be really solved only at the roots. The moral problem can be solved only at the roots. And the root of the problem is the social conscience. Highly spectacular results, produced by artificial methods, may convince even the most sophisticated that the Kingdom of God is about to be set up, but the lapse of time will bare the illusion. Reforms cannot be sustained by artificial methods, mere popular appeal. The sustaining factor in reform is an enlightened conscience; and you do not make conscience with processions and brass bands and a hurrah. Conscience implies intelligence;

it means light ; it calls for clear thinking on the part of our citizenship.

Nor should these great floods of emotion be rated too high when they pass under the name of religion. There is bound to be a reaction from the so-called great meetings which do not refine and elevate the social conscience of the community. The true standard of evangelistic success is not a numerical one—so many hundreds or thousands of converts added to the church. It is not a question of crowds, but what is done with them ; not of converts, but what they are converted to. A revival may add hundreds to the churches and leave the community less of reverence and less of capacity to respond to a normal religious appeal. It calls for grace and wisdom to be able to withstand, as our Master withstood, the favorable enthusiasm toward him and his cause which has no spiritual, no ethical character ; which does not, that is to say, connect vitally with the life of conscience. The task we are engaged upon is bigger than we know. There is no magic process by which it can be accomplished. Do our revivals make church members only, or do they make motives in men's souls for being like Jesus Christ? This is the question which every minister and office bearer in the church must ask about the work for which he is responsible.

The task of the church today is the same as that which Jesus set for himself when he withdrew with the twelve from the excitement of popular favor, discerning that what they were giving him was not what he wanted at all, and that he could only do what he

wished to do by being alone in the quiet with his disciples. What Jesus wanted was not that men should shout for him and even swear allegiance to him, confessing his name and joining his followers. He wanted men to understand him, to think of God as he thought of God, and of man as he thought of man, and to hate the sin that was in their lives as he hated it. His great moral achievement at this stage in his ministry was that he made clear to himself the difference between men's belief *about* him and their belief *in* him. And he left the church the example that its ministry should be carried on not simply to produce right belief about Jesus and so to rally men around a doctrine or a creed, but to persuade men inwardly to share Jesus' own experience and to desire his way of life.

III.

But there is yet another stage in the development of Christ's mission which reveals the progressive narrowing of the divine method. On the surface we would say that Jesus narrowed his mission when he left off preaching to the multitudes and limited himself to his twelve disciples. But there is yet another degree of contraction which his method is to evince. This shows itself pre-eminently during that wondrous passion week when the Master trod the way of death alone. If the first stage of his ministry had failed to gain the results which he had hoped for, we may with equal truth declare that the second stage—that in which he walked apart from the people with the twelve—was fruitless. For at the very beginning of the last week we discover his disciples in a nasty quarrel over the highest places

in the Kingdom. They, forsooth, had they not every evidence of the Master's peculiar favor? Had he not chosen them, and therefore was there not kept for them some place of rulership in the new empire? And if they had been set off thus uniquely from the multitude, when would the Master disclose how they would be ranked when his glory was manifested?

Discouraging irony, this, that all the teaching of the Master should end in such a quarrel! Here is Peter, and here James, and here John, and all straining after the plums of the new empire! They who had heard the Master's "Blessed are the poor," and his "Blessed are the meek," and his "Blessed are the peacemakers!" Can the Master's words make no deeper impression than this? Cannot the heart of man, not even of those men who moved with the Son of God through more than three years of daily companionship, be made to see these simple, elemental truths and act up to them? Here surely is cause for even God to lose heart in his redemptive plan!

But we are talking as men talk about God's plan, not as God conceived it. For there was yet one other stage of God's plan by which he meant to redeem and did redeem the failures of the first and second stages of Jesus' ministry. If, when the Son of man moved amongst the multitude, his seed fell upon the wayside, only to be carried away by the birds of the air; and if, as he moved in solitary places in the intimate companionship of his twelve disciples only, the seed seemed to fall upon stony ground, deeper than that of the wayside, but yet in danger of the withering wind and the

thorns of avarice and ambition—if in these two stages of his ministry he seemed to fail, let us be sure that the failure is only as man counts failure, not as God counts failure; for the movement of God's purpose is from the multitude to the twelve, and from the twelve to the individual, the personal heart. And the way at last that God reaches the heart, the central, inmost life of vacillating Peter and ambitious James and thunderous John is the way of the Cross; and we had not counted on the Cross.

It is in the Cross that the dynamic of the Kingdom is found. If the Teacher failed to instruct the multitude, and the Companion failed to win the twelve, the Sufferer, loving his own and loving them unto the end, will not fail. Hang Truth on the Cross and it draws all men unto it. By his Cross Christ's friends will at last catch his spirit, and they will bear it out unto that vast multitude on whose hearts his teaching fell as seed upon the wayside. Thus, if the Kingdom of God is the broad place of the Gospel, the Cross of Christ is the narrow place of the Gospel. And if we are ever in danger of losing the Gospel by a too tenuous humanitarian sort of liberality our conception is evermore checked and corrected by the vision of the Cross. And if we are ever in danger of cramping and confining the Gospel into a narrow and purely subjective personal experience, there stands Christ's message of the Kingdom of God—social, ethical, world-wide, taking in every common relationship of this our common life—there stands this ideal of the Kingdom to broaden, ob-

jectify, and give reality and content to the inward grace.

This, then, is our prayer: Send upon us the refreshing of Thy spirit, O Lord! Send a renewal of right doing between man and man in every relationship of life, a revival of reverent piety within the church whose members are companions of Christ. But begin Thy quickening work in me, O Lord! Begin it not in the mechanism of the church, else its fruit shall not remain. Begin in me with the vision of thy Cross. Print Thy Cross upon my heart. Make me see that quietness, reverence, and truth in the inward parts, charged with zeal and pity, mean more to Thy Kingdom than armies with banners. Open my eyes that I may know Thy Kingdom when it appears; and forbid that I fall into the error of others who mistake for Thy kingdom mere noise and numbers. Send Thy Springtime into the world of human woe and distrust and make some flower bloom first within my heart. Even so, begin in me!

CHARLES CLAYTON MORRISON.

THE NEW SOCIALISM.

For better or worse there is a growing movement called Socialism. Many people know nothing of it except from grotesque accounts gleaned from a criminally "yellow" press. For them it means something dreadful and improper—allied with demons and bombs and anarchists of unpronounceable foreign names.

It may come as a surprise to find that Socialists are a very simple, warm-hearted people, thoroughly American in sympathy, and not at all "undesirable citizens." It is true that they have their orators and "propagandists," just as has every political party and creed, and they are not alone if they exaggerate and misinterpret the cause to which they vow allegiance. And ignorance is not peculiar to these working folk; the writer's experience points to the conclusion that they are refreshingly different from other more orthodox groups because of their aliveness and disposition to think. In their ranks are university professors, deposed ministers, lawyers, teachers, physicians, and every grade of artist and artisan down to the lowliest. Daily, weekly and monthly publications abound; itinerant lecturers are always working, and national and international conventions foster the spirit of comradeship. The world over there is this new democracy which to millions is a religion, appealing to their hearts with a sting and reality largely lacking in other political and social groups. Moreover, thousands of citizens who would scorn the name are in reality socialists in principle. The organized political party, therefore, does not represent the volume of feeling and thought.

It is in the air. What is the explanation of this widespread change of attitude from our earlier individualistic democracy? For Socialism stands for co-operation, organization, and increasing control by the central authority. It declares that economic transformation since the days of Jefferson has gone counter to the general interests of a good life and that *law* has not kept pace with welfare. In particular it demands shortened days of labor, accident and pension insurance, an income tax, complete education of children, popular initiative, referendum, and public ownership of the means of transportation, communication and exchange. Whatever may be said against some of the particular demands, there can be no doubt that most of them seem to be humane and considerate.

Briefly, there are three general causes which have precipitated the new situation: (1) Within the last ten years America has passed through a unique industrial development; (2) There has been a failure of old standards of morality to meet the emergency; (3) The older political parties are without a living issue.

No satisfactory proof of these statements can be given within the limits of this article. Anyone who keeps in touch with current literature will recognize a measure of truth in the assertions. It is not claimed that the Socialist movement is the only indication of an awakening; trade unionism is another organized expression of the same drift to an industrial democracy.

To understand the evolution from the inside requires the support of a knowledge of history, economics, literature, and philosophy. The real Socialism of

today is logically an offspring of the Hegelian philosophy. As is well known, there were two distinct persons in the Self of Hegel. One was scientific and practical, the other mystical and metaphysical. He represented all thought as, in its nature, moving, dynamic, progressive, passing through positive, negative and synthetic stages by an inner necessity. Each problem was the father of another; there was no Rest until the Absolute was reached. On the other hand, Hegel demanded the return of thought to its premises. No theory was to be divorced from practice. The progress of thought was a growth of social institutions by means of which men realize their free lives. There is a baffling oracular quality in the heavy and involved pages of the brilliant philosopher, which makes one doubt whether anyone has really understood his meaning. It is not surprising, therefore, that at his death there developed a school which dispensed with the march of "bloodless categories," and insisted that history is a tale of a struggle for food; that, instead of a self-evolving Idea, the real background of legal, political and ethical phenomena is the organized means of production and transportation. From this economic basis, secondary interests shoot out.

The keen spokesman of this economic interpretation of history was Karl Marx, a student of Hegel, a man of constructive intellect and wide sympathies. Abandoning his former ideal of a university professorship, he cast his lot with the rising democracy of Prussia. He was expelled from Germany and spent his life in an endeavor to unite the "proletariat" by voice

and pen. In London he worked out a remarkable book on "Capital," a study of the modern capitalistic regime drawn from English documentary sources. This book, and the "Manifesto of the Communist Party"—a short statement of the purposes of Socialism in 1848 (written in part by Engels)—are his principal works.

Another classic of the movement is a booklet by his disciple, Friedrich Engels, entitled "Socialism, Utopian and Scientific," which presents the contrast between the fantastic demands of Louis Blanc, Fourier and the French Utopians, and the modern evolutionary school. For it was a prime doctrine with Engels that if any social movement is to succeed it must find its roots in the results of science. His book on "The Origin of the Family, Private Property and the State" was an attempt to apply the dialectic of Hegel to the working of institutions. It may be said, in passing, that nowhere are the conclusions of biological and sociological research more eagerly welcomed and spread abroad than in modern Socialist literature.

Marx had left his work in a half-finished condition; the impression which most readers get is of an "iron law of wages," a dehumanized employer "exploiting" helpless workmen and stealing "surplus value," and institutions evolving independent of human volition. After Hegel, he pointed out that each stage of development contains the seeds of its own decay; with penetrating insight, he laid his finger on the contradictions of the capitalist system, and, a generation ago, foretold the advent of the era of concentration now with us. But the inadequacy of his treatment is

plain; the *individual* is *not* independent of the mechanism of production; his choices, his ethical and religious values react upon and mold the economic structure. There is no evolution of institutions apart from the men who accept and improve upon them. Both Marx and Engels recognized this; the former planned a book to round out his thought. It was left for a German tanner of intelligence and modesty to state the individual logic of the social process.

Joseph Dietzgen was not a university product; he worked with his hands all his life, but he did not stop thinking. The picture of this man keeping his combination grocery, bakery, and tannery in a quiet village, spending half his day in reading and contemplation, is a symbol of the time when labor shall no longer be synonymous with boorishness and stolidity! Dietzgen read economics, history and philosophy with understanding; he was attracted to Hegel, and became the philosopher of the Socialist movement. While Marx confined himself to the development of economic machinery, Dietzgen analyzed the psychology of human choice. An essay on "The Nature of Human Brain Work," written in 1869, was a remarkable achievement. It anticipated many of the contentions of the recent pragmatic movement. It applied the method of the scientist in constructing hypotheses and testing them to the operations of the mind. It showed the relativity of the "laws" of science, that they were constructions of the mind for the purpose of explaining and controlling the world. Similarly, ethical and economic theory must submit to practical testing, with the ultimate end

in view—the interests and happiness of men. Social advance is a method of “trying and seeing if it will fit;” all changes in the individual and in the group come from reconstruction of habits. Choice and valuation proceeding from actual concrete facts are determining elements. Man *makes* his world; there is no absolutely impersonal dialectic of history as Marx conceived it. Dietzgen lived in America a great part of his life; he caught its spirit and expressed its point of view. No one who wishes to appreciate the scientific framework underlying the preachings of street corner enthusiasts can afford to disregard the collection of essays entitled “The Positive Outcome of Philosophy” (Chas. H. Kerr Co., Chicago).

A subtle thinker of the academic stamp who follows the Marxian tradition more explicitly is Antonio Labriola, who for years was professor in the University of Rome. To one trained in the old fashioned psychology, which isolated the individual mind, and in the theology which taught that man can be “saved” alone, his contention that all our beliefs, customs and institutions grow up in interaction with a concrete material environment may serve to give balance. The charge of ignorance and fanaticism born of prejudice and yellow journalism is not proved by the rich learning displayed in his “Socialism and Philosophy” (Chas. H. Kerr Co., Chicago).

ERNEST L. TALBERT.

(*To be continued.*)

Editorial

Several churches have recently been deeply stirred by discussions of doctrinal differences, and in two conspicuous cases divisions have occurred. At Grand Rapids, the strength of the church is standing by the pastor, F. C. Aldinger, in the organization of a new congregation which will intelligently and consistently interpret religion in terms of present day knowledge and social service. In his one year's pastorate Mr. Aldinger had built up the old church, increased the attendance, the membership and the finances. No one has intimated that he was unsuccessful in any of these particulars. But in the midst of his progress, in spite of the evident response and appreciation of the community, Mr. Aldinger was warned by some of the officers that his preaching did not suit them and that he would better seek another field. These officers must have been greatly surprised to discover that other officers of the church and the best elements of the membership felt quite otherwise, and were so loyal to the positions taken by Mr. Aldinger, after one year's acquaintance, that they were willing to take the heroic step of leaving the organization and the building in which they had so long worked, in order to develop without hindrance the religious life and institution of their choice. It is absurd to suppose that these people could be led to such heroic undertakings in so short a time by the clever devices and false teaching of one "young" man. It is more reasonable to think that he expressed convictions which

were already ripe in the people, and which had long been gathering power for a transformation of the life of the church. The reactionary conservatives who think that such tendencies can be overcome by excommunicating a few "young" ministers of education and practical piety are blind leaders of the blind. These "young" men are strong with the strength of true knowledge, and with a profound determination to love and serve their fellow men in vital ways. They preach a sane and winning message, and they know that the deep tides of man's religious life are theirs. There are of course many incidental and difficult problems in establishing any new organization, but it seems at present that the new church in Grand Rapids, which is after all the best of the old church, deserves to achieve a great success in every way.

At the Austin church in Chicago the culmination of the working of new life forces has come in a different form. There the pastor, George A. Campbell, had organized the church and labored successfully for nine years, his point of view and ideals being well known to all. For some time, however, a few individuals have zealously cultivated the impression that he was unsound and dangerous. At last, by the chance constitution of an official organization of these zealous ones, with some innocent newcomers who were entirely unaware of what such questions involve in the conduct of a church, it became possible during the absence of Mr. Campbell to get through a vote signifying in effect

the wish to have him change his preaching. How great must have been the amazement and enlightenment of these officers when the whole church voted two to one not to accept the resignation of the pastor, and received with avidity the resignations of all the said reactionary officers. The outcome naturally was that the complainants were thrown upon the defensive and felt forced to withdraw from the church. They plan to start a new organization, but if they do so it will be faced toward the past with eyes blindfolded to the light of the day which is and of the day which is to come.

It hardly needs to be pointed out that a still happier issue of these current problems has been reached in other churches, as at Hyde Park and Monroe Street in Chicago, where the congregations have not been divided but have moved forward without revolution or bitterness.

It is a matter of deep satisfaction that the only charges made or insinuated concerning these young men relate to doctrines and never to moral character. In contrast to this it is a painful fact that in some instances the church papers which are readiest to condemn doctrinal heresy have continued to advertise, to publish favorable reports and obituary notices of men who, by common understanding, have been guilty of gross immorality, though they were never accused of dissenting in any respect from the "plea." The conscience of the modern man may not be so keen with

reference to theological contentions of a past century, but he is compelled by all the influences of his present world to take account of the essential elements of morality. He is trained to magnify ideals of social service and brotherhood; he is required to test all doctrines, services of worship and organizations not in reference to texts of Scripture but in reference to ethical values.

The growing freedom and largeness of religious knowledge and faith among the Disciples suggest the same general manner of progress which has already appeared in the past. How was instrumental and choir music introduced? It made its way against conservative theorists. Some churches were divided over it, but the use of instruments and choirs steadily increased and became prevalent. How did an educated and paid ministry arise? It was violently opposed by many, and survivals of that opposition still remain in the prejudice against the highest types of university education. But in spite of all arguments the churches demand larger and finer equipment in their leaders, so that the level of culture and the salary of the pulpit are constantly higher. The same movement has occurred in mission work. The Disciples at one time were not organized for missions, and the majority of Disciples did not think societies were right. Experience has settled this question as it settled the others. And now we are confronted with the problem of accepting a scientific view of the Scriptures and an ethical interpretation of salvation. The majority of the brotherhood are op-

posed to these things as they were once opposed to organs, to salaried ministers, and to missionary societies. But the acceptance of science and of ethics in religion is just as inevitable as the acceptance of the other things, and far more important. The public schools, political leaders and social reformers are molding the minds of the people by scientific and ethical standards. It is inevitable that the church shall do the same, and it is a pity that the Disciples are not true enough to their greatest leaders and finest ideals to make this transition easier and earlier.

One of the most sensitive points in the ecclesiastical conscience of the Disciples concerns baptism. It cannot be denied that the disposition of the younger ministers of good education is to lessen emphasis upon this subject. They seldom preach it. They have no heart for the old controversies concerning it. They admit that immersion is the proper form, but the age does not care for forms except as symbols. An interesting situation is developing under the leadership of even the successful evangelists, who are always necessarily conservative. This situation is that more people are converted in their meetings than are baptized. The point is not merely that it is easier to convert people than to baptize them, but rather that conversion is recognized as more vital than baptism and conceivably independent of baptism. There is consequently demanded a broader basis of fellowship than can be found in the exclusive acceptance of immersion. The advocates of federation and of real union are also com-

pelled to see the impossibility of the baptism dogma. Many great interests are pressing for union, such as the needs of the foreign mission field and practical economy everywhere. On the other hand not a single factor in modern religious life works for baptism exclusively by immersion. There are no new arguments for it and many of the old ones have been discarded. Neither textual criticism, church history, nor systematic theology has given any new support to the immersionists for a century. Instead of being stronger their position is notably weaker. The immersionist bodies are today less able than any others to enter fully into the practice of a thoroughly free, spiritual Christianity in which all denominations may really have full fellowship by exchange of letters and by combination of forces in local work. The Disciples are fast moving toward the full realization of the conflict between the advocacy of union and insistence upon immersion as the only baptism. The two things are incompatible and irreconcilable for a Christianity which has freed itself from superstition and external authority, and has accepted an ethical, practical standard.

The members of the Campbell Institute enjoy the Congress more than any other annual meeting of Disciples, and they will therefore be in Bloomington, Ill., March 31 to April 2 in good numbers. The Institute will have a dinner at one of the hotels Monday evening, March 30. It is important to have a good attendance, as there are a number of vital questions to be discussed.

Mr. Ernest Talbert, who contributes an article to this number of the SCROLL, has been a careful student of Socialism and labor conditions. He is a graduate of Butler College and a Fellow in Philosophy in the University of Chicago.

An expert in the subject of evolution recently recommended to a group of ministers as the best book on the subject for them to read, "Plant Breeding," by De Vries; published by the Open Court Publishing Company, Chicago. It deals especially with the experiments of Nilsson and Burbank.

Religious journals could enhance their service by a greater number and variety of book notices. The *Outlook* is refreshing and exceedingly helpful in this respect. Too often denominational publishing houses magnify their own publications to the neglect of nearly all others. The SCROLL is planning something good in the way of notices and reviews.

Those dear brethren who cite quotations from the SCROLL to prove charges of heresy against members of the Institute are kindly requested to note the statement on the second page of the cover: "Each writer is given entire freedom and is individually responsible for his views." The Institute does not require all of its members to think exactly alike, nor to surrender their individuality, nor to endorse all that is printed in the SCROLL.

The Campbell Park at Pentwater, Mich., will be the summer rendezvous of many Institute members. Plans are under way to provide cottages, a club house and an assembly hall. Very desirable lots are now offered for sale at two hundred dollars each. Others besides Institute men have already bought lots and have agreed to build. The editor of the SCROLL will answer inquiries concerning Campbell Park.

The next three numbers of the SCROLL will be under the editorial supervision of the associate editors. P. J. Rice of Minneapolis will edit the April number; C. C. Morrison the May number; and H. D. C. Mac-lachlan the June number.

E. S. A.

**On the Joy of
Being in
the Minority**

One whom temperament incites to mystical states in search of whatever beauty still haunts the ancient earth, is often peculiarly susceptible to the subtle appeal of phrases. Their witchery charms the mind; their paradoxes baffle it with stimulating inhibition; their suggestiveness invites it to perilous journeyings up unscaled peaks of thought and out into unplumbed seas. A phrase sounds the keynote for a day's activity; capriciously it un-makes moods, as petty states uncrown their kings; it leaps to the helm of consciousness and controls situations; it becomes an obsession and our souls cannot be delivered of it. "The only way to solve a problem

is to outgrow it," says our friend, and the magic of the phrase unaccountably illumines some darkling stretch of miles in our spiritual progress. "The only way to understand the universe is to be it," writes the philosopher, and in some fashion the phrase becomes a green oasis in the desert noonday of our arid experience.

There is, too, a humorous aspect of this power of phrases. Our friend must descend to meet us, perhaps, but he seems to himself to have preserved the integrity of his personality if the steepness of the descent has been broken by an epigram. Is there not a fine frenzy in his eye when he cries with oracular enunciation: "The keenest of joys is the consciousness of being in the minority?"

Our religious faith, our political opinions, our æsthetic judgments, our literary tastes, our general expression of ourselves in our social environment, our most intimate personal relationships, are often enough affected by this delight in non-conformity.

There are many ways of being a dissenter in religion. We may affirm with a bit of conscious superiority that we think the church really an excellent thing for the masses, a position that will lead us to justify our attendance on the ground that lest we be guilty of thanking God that we are not as other men—in need of any vulgar means of grace—we will still pray within the temple, not without. Or we may identify ourselves with some unpopular body of worshippers, some weak or strange sect in whose defense and support we con-

trive to bless ourselves with the thrill of martyr consciousness. Then we may be liberals, vaunting ourselves and puffed up because we are not narrow and old-fashioned in our views. The daring of open unbelief may give us an even larger sense of intellectual "great place" in a credulous world. There is, too, the possibility of close objective conformity, while we indulge our spirits in some reinterpretation of religion upon a higher level, some delicate alchemy of transmuting the leaden experience of the letter into the refined gold of the spirit. And the truth at the heart of all these attitudes is not merely that we would not be of the mob, that we like the excitement of not conforming, that we enjoy the distinction of being "different," but that perhaps in some high fashion siding with the minority is one expression of our insatiable hunger to be individual, to preserve our selfhood, even in the face of the deepest realities we know.

In politics, the minority in the midst of which one feels the glow of energy and the thrill of enthusiasm may be one of either numbers or power. It is, we may fancy, the minority in power that knows the greater joy. Do kings and the powerful of the earth rejoice overmuch in the fact that their number is few? Renunciation and defeat are denied them. The game lacks excitement. But a call to battle when we must join the weaker side, a summons to defend an unpopular cause, a plea for heroism and sacrifice to some far-off end we are yet too weak to compass—such appeals are martial music to our spirits. Although if

persuaded that he is thoroughly unappreciated by his world, the man who by nature is passive and ineffectual may despair, his neighbor of strong and active temper will find in the blundering judgments of the world, even in abuse and persecution, an urgent stimulus to high endeavor. So it has sometimes been, not only with militant individuals but with great blundering popular movements, that the precariousness of the end at stake is an attraction, the inevitableness of defeat an intoxication.

Our tastes in art and literature and music experience this same pleasure in heterodoxy. We pride ourselves upon the possession of delicate susceptibilities and the power of making nice discriminations. We find it vulgar to like too well what our neighbor likes. We prefer not to duplicate the pictures on his wall or the books in his library. We do not care for contemporary artists; we refrain from reading the six best sellers; we do not attend popular concerts. We act upon the principle that to like as little as possible is an evidence of superior cultivation. If we are in doubt about a question of value, we consider it safer—for our good name as persons of intellectual acumen—to underestimate rather than to overestimate. It must not be forgotten, however, that although exclusiveness of taste may be deflected into shallow channels of affectation, the main stream runs deep and clear through the vulgar waste places of the world's unregenerate sense of beauty, so that the weary traveler may drink of the waters of life and be refreshed.

In the final analysis, may it not be said of all this more or less conscious struggle to differentiate ourselves from the social complex, that it is an expression of the most terrible of fears—the fear of failure in life—that failure which is synonymous with lack of awareness, with incapacity for perceiving the implications of a situation, with inapprehensiveness of the far-off issues of things? We have need of no greater fear than this of spiritual darkness—the fear lest while the strength of our years is still unspent, the rose of our youth's alert sensitiveness to the appeals and suggestions of life may flame into the glare of mature control and fade out into the nox perpetua of unilluminated habit. Wherefore it is that we stretch out importunate, pleading hands that would fain lay hold upon the garments of Life and entreat her to lighten our eyes, to be a lamp unto our understanding, that we may see clearly, that we may be vitally aware. This desire for wisdom, we may venture to hope, for the sake of keeping some faith in our essential spiritual integrity, is the deeper meaning of our instinct for siding with the minority. So may we in some manner justify even our affectations, our perversities, our idiosyncrasies; so may we to some extent explain the ceaseless conflicts which keep us within the petty kingdoms of our universe, forever accoutred as for battle; so may we after a fashion give account to ourselves of the gracious heroism, the quiet renunciation of prestige and power, the costly heterodoxies, that dignify our life.

MARIETTA NEFF.

THE SCROLL

VOL. V

APRIL, 1908

No. 8

RIGHTLY DIVIDING THE WORD.

With few exceptions, the great reformations in the history of the Christian faith have begun with a fresh interpretation of the Holy Scriptures. The breaking out of new light from the Word of God illuminated the field of belief and conduct so that the convinced mind could no longer abide by familiar definitions and rubrics. The Bible, in each case, not only compelled the new departure from the orthodoxies of the past, but supplied the materials for defense of the new system. Those familiar landmarks in the history of dissent, the great denominational uprisings, are convincing examples of the process. From Luther's day to our own the appeal has been to the Word of God, and the arguments in support of the most diverse systems of belief have been drawn from the same source. The protagonist of the new doctrine, whoever he may be, makes his resort "to the law and to the testimony," believing that that word in which all of Christian persuasion think they have eternal life is also the word which testifies of him and his doctrines.

Very august and impressive is this spectacle of a book, itself the product of the church—or, more correctly, of the Spirit of God working through the church—becoming the universally accepted standard

of appeal in Christendom, the greatest religious classic of the race, and the authoritative textbook of the Christian faith. All the eulogies pronounced upon it from the lyrics of the latest psalmists in praise of the *torah*, to the poet-prophets of our own age, voicing the admiration which the centuries have felt for the great volume, remain inadequate to fully phrase the world's high estimate of its beauty, sublimity, and power.

In the company of reformers who have made the Bible their standard of belief the Disciples of Christ take their place. From the beginnings of their propaganda such was their attitude. Indeed in unique and emphatic fashion they betook themselves to this fountain of truth, this arbiter of disputes. The times were out of joint, the whole spiritual creation groaned and travailed in pain. By looking into the Word of God the Fathers discovered not only the contrast to the apostolic ideals which the customs of the times afforded, but as well the causes of that unhappy estate in which the church found herself. The Bible, especially the New Testament, put all things in a different light. That fair ideal of early days, that land of heart's desire, could only be reached by abandoning the present inadequate human devices and regaining the lost integrity of the Christian society through return to its outlines as traced in the Scriptures. It was a protest against the present divided and factional life of the church. It was a return to the primal era of the faith. It was an attempt to reach through progressive

realization of the divine program that better estate for which Jesus prayed and Paul labored..

In all these three ways, seemingly at variance with each other, yet all illustrated in the great reformations of the past, the new reformers endeavored to fulfil their vocation. And the three principles—protest, restoration, evolution—have been present, in varying intensity of operation according to time, place and conditions, in all the work of the Disciples to the present hour. More than this, each of these principles has made, and rightfully made, its appeal to the Scriptures for vindication and example.

No people have ever gone further, perhaps none so far, in basing their claims to attention upon the Bible. The earliest watchword spoken in the camps of the new reformers was the now familiar maxim: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." This, as defined by the Fathers, signified that nothing which could not be adduced from Holy Scripture, either by express statement or warrantable inference, should ever be held as a condition of church membership or a test of salvation. If they avoided the formula of Chillingworth, "the Bible and the Bible alone is the creed of Protestantism," it was not because they gave to the Bible any less honor than the Puritans, but only that they wished to avoid the countless controversies into which so loose a statement would be sure to plunge them.

In this very fact lay one great element of their strength, as it was one source of disagreement with

their religious neighbors—their discriminating use of the Scriptures. With rare exceptions the church of their day accepted the doctrine of a “level Bible,” all parts of which were of the same value for belief and conduct. The current tradition granted to Chronicles and Koheleth the same validity and authority as to the Gospels and Epistles. While it was apparent that the church had preferences among the sacred books, yet fundamentally they were all alike in value, and it was only a concession to unspiritual minds to admit that the Psalms and Isaiah were more attractive and edifying than Numbers and Nehemiah.

Against this false and impossible view the reformers threw themselves and all the weight of their argument. It was not that they were iconoclasts attempting to shatter an image that had become sacred through years of veneration. Such, indeed, was the effect of their campaign, but they were merely applying a view of the Scriptures which already was widely prevalent in Europe. From Holland there had come into England that general system of doctrine called the “Covenant Theology.” Elaborated in the writings of Cocceus and Witseus, it quickly gained adherents on British soil, and in the tracts which were issued by Thomas Boston, under the general title, “The Marrow of Modern Divinity,” it became widely known and accepted. “The Marrow Theology,” as its opponents called it, was gradually absorbed into English religious thought, and is today merely an interesting landmark in the progress of dogma.

In what manner the Campbells, father and son, be-

came acquainted with these views has never been definitely learned, although much of the preaching which they may have heard in the evangelical circles of the north of Ireland was of this type. The Haldanes and Rowland Hill had visited the district of Armagh, and it is known that not a little of Alexander Campbell's body of theology came from this source. Of the books which most influenced the Campbells in the early years of the new movement for reform, but an incomplete list has been recovered. It may well be that among the unknown sources of their views were some of the works belonging to the Covenant School. Be this as it may, it is enough to note the presence of these views in the teachings of the time, and to observe that they were the dominating factor in Alexander Campbell's doctrine of Holy Scripture.

The men of the Holland School had abandoned the old doctrine of a "level Bible" to this extent, that while they regarded all Scripture as the inspired Word of God, they believed it to be the record of certain progressively disclosed "covenants" or bodies of revealed truth. Of these there were three—the Adamic, the Mosaic, and the Christian. In their teaching these covenants not only succeeded but superseded each other, so that the Hebrew replaced the primitive, and the Christian supplanted the Jewish institution. All truth disclosed under one of these categories was limited in application to that "covenant," save where it was taken over and embodied in the legislation provided for the institution next in order. Thus the Mosaic law took the place of those

general precepts given to Adam and Noah, while the law of Christ abrogated and annulled forever the Hebrew rules and rites.

All this was radically different from the doctrine of Holy Scripture currently held in America in the days when the Campbells began their work. Views such as they held would have been no novelty in many portions of England; but in the New World they were nothing less than shocking and destructive in the ear of the orthodox. The story of the struggle of this view for supremacy, and its gradual acceptance among the churches of America is not a matter for record here, nor is it a part of our own church history alone. The reasonableness of the position, and its value as an aid in clearing up some of the difficulties of Old Testament interpretation gave it acceptance among many who never heard of the Disciples, but gained knowledge of the Covenant theology through other channels. Today the view that the Old Testament is valid and authoritative as a standard of belief and conduct is obsolete, or so far obsolescent as to be practically negligible.

But the importance of this at that time novel doctrine in the preaching of the reformers was very great. One of their most outstanding points of emphasis was the right division of the word of God. Few were the sermons in the days of the Fathers that did not set forth this truth in commanding terms. It is seen at its best in Alexander Campbell's great "Sermon on the Law," which became the classic thesis of himself and all his followers. It informed that love of the

Book of Hebrews, with its telling comparisons of the old and the new institutions which appear in all Mr. Campbell's work. The reformers did not employ the word "covenant" so commonly as the men of the Holland and the "Marrow" schools, but they used the term "dispensation" with the same significance. To them one of the favorite texts of the Scripture was II *Timothy*, 2:15, which they translated in the language of the Authorized Version, "rightly dividing the word of truth." If the text has a different meaning, as the Revised Version shows, they would still maintain that among the duties of "handling aright the Word of God," is its proper division. In harmony with this view they insisted upon the three dispensations—the primitive, the Jewish, and the Christian—or, as Mr. Campbell was fond of calling them, the Starlight, the Moonlight, and the Sunlight ages. The commands and promises of one were not to be applied to another; each stood apart, and was brought to an end by its successor. The Fathers maintained that when the divine legation of Moses was received by the Hebrew people at Mt. Sinai, then closed forever the period of Adamic and Noachian morality and religion, and when Jesus was lifted up as the evening sacrifice of the world the Mosaic institution ceased to have further authority, being nailed to the cross.

The revolutionary effects of such preaching upon the theologies that appeal to Old Testament precedent and proof-texts can easily be imagined. The divine sanction of infant baptism, which was supposed to in-

herit the validity of circumcision, the observance of the seventh day of the week as a time of rest, or of the first day with the name and significance of the Jewish Sabbath, were swept away, with many like ancient and revered errors. It was not strange that such subversive doctrine should awaken general hostility, and that a people announcing such views should be everywhere spoken against.

Growing out of this distinction of the covenants or dispensations was the doctrine of progressive revelation. This was the view that God had disclosed in each period or dispensation so much of the sum total of divine truth as it was necessary for men to know at the time for the attainment of happiness and salvation. The doctrine of the covenants had cleared up many difficulties in the story of the Old Testament. It had shown that the earlier institution was but temporary, and therefore that its ideas, many of which were at sad variance with the morality of an advancing Christianity, were only the half-way stages of a developing people. The doctrine of progressive revelation was the effort to explain the difficult questions left untouched by the more general thesis. How account for the apparent sanction of wicked deeds and low morality which, to the increasingly sensitive mind, enlightened by the words of Christ, no longer found excuse or toleration? The answer was that God unfolded only so much of his truth as men needed for the age in which they lived, and that at times he was obliged to accommodate himself to the low levels of human life in order to train his people at all. With

many ingenious arguments the defenders of this view attempted to clear up the dark places left in the Bible by the other theory. In this their success was only partial, but it was the defect of the method, not the lack of zeal in the apologists. But it ought to be affirmed with emphasis that the doctrine of progressive revelation as proclaimed by the Disciples and others was the most satisfactory explanation of biblical difficulties known to the last generation. And if the information of the average public had reached even that level, the attacks upon the Bible so popular on certain platforms ten years ago would have lost their force.

Time need not be spent in pointing out those phases of the proper division of the Bible which have become the commonplace of all right-minded students. The polemic waged by the Fathers upon all misapplication of the terms of Scripture was admirably aided by a host of Bible readers who arrived at the same view by independent means. The custom of regarding all portions of the Scriptures as of equal value for conversion has happily passed away. The questions of the Fathers, "Who is speaking? To whom is he speaking? For what purpose? and, Under what dispensation?" are, with slight modifications, the questions which criticism must always raise in the presence of the sacred Scriptures. In so far, then, as the Disciples are true to the program of the first reformers, they are certain to employ the methods of criticism.

This leads to a third feature of the doctrine of a right division of the Word of God. That is the discrimination between what is a legitimate part of the

Bible, and that which has become erroneously recognized as such through the growth of tradition. When Mr. Campbell assumed the leadership of the company of believers who, by stress both of conviction and persecution, had become separated from their former religious associations, and formed the nucleus of the movement now known as the Disciples of Christ, the science of biblical criticism was just becoming known. In fact it was too young to be in any manner clearly understood. Only one of its two great divisions was as yet engaging the attention of scholars to any considerable extent. As understood in Mr. Campbell's day, biblical criticism was limited to the effort to discover a satisfactory text of the Scriptures by the comparison of versions and manuscripts. The higher criticism, concerning itself with literary and historical questions, was only in its infancy as yet, and had not become a serious matter in the thought of the biblical student. In fact even textual criticism was so new a discipline that when Mr. Campbell availed himself of some of its conclusions in his version of the New Testament, called "The Living Oracles," no little excitement was caused. It seemed at that time an audacity not less than presumptuous to tamper with the renderings of the Scripture which had long been familiar and revered. Mr. Campbell was not an independent or original worker in this field. He followed very closely the results of the three eminent commentators of his day, with whose work he was best acquainted. They were Dr. George Campbell ("Preliminary Dissertations and Notes Critical and Explanatory"), John Mac-

knight ("Commentary on the Epistles"), and Philip Doddridge ("The Family Expositor"). To these we ought to add Dr. Moses Stuart ("The Epistles to the Romans and the Hebrews"), to whom Mr. Campbell expressed his deep obligation. These men had been among the first to put into accessible form the results of critical study in the text of the New Testament. Mr. Campbell boldly followed them, insisting that the work of previous scholars had opened the way for more assured results. He says: "We are now in possession of much better means of making an exact translation than they were at the time when the common version appeared. The conflicts of many critics have elicited much sound critical knowledge which was not in possession of any translators before the last century." (L. O., Pref., p. 9.)

The list of glosses and unwarranted passages which Mr. Campbell eliminated from his text is long, though by no means to be compared with the list omitted from the recent revised versions. It was based upon Griesbach, the best known critic of the time, whose results had found their way into the more competent biblical apparatus of the day. Regarding the causes of these textual errors Mr. Campbell says: "Many of these interpolations and spurious readings have crept into the text by the remissness of transcribers. The marginal readings, which were at first (like our supplements) for explanation, in process of time became the fruitful source of interpolation, being frequently transplanted into the text" (*op. cit.* p. 326.) Among the passages included in the list of spurious texts Mr.

Campbell cited *Matt.* 27:35, *Acts* 2:37, *Rom.* 8:1 (in part), *I John* 4:7, etc.

But such criticism of the text of Holy Scripture, with its important results in the removal of difficulties, is but a part, albeit the first part, of the general task of biblical investigation. The comparison of the different texts now available for research carries one back a long way toward the original form of Holy Scripture. But it leaves still some way to go. There are other criteria for determining the validity and genuineness of a passage than its textual pedigree. For example, there is no reason to question the textual legitimacy of *Matt.* 12:40. In practically every version it finds inclusion, and meets every test of the lower criticism. Yet nearly every recent commentator rejects it as no part of the original text, and this upon evidence quite outside the documentary realm. This evidence is found not in dogmatic presuppositions hostile to the content of the passage, but in its absence from the parallel narratives, in its interruption of the sequence of the record, and in its irrelevancy to the argument of Jesus in the context.

The later and secondary character of such passages as *Hos.* 1:7, 10-2:1; 6:11, etc., in comparison with their context rests upon no textual evidence but is perceived by all authorities on the prophets. Similarly questions of date, authorship, historicity, and integrity are decided upon evidence quite other than textual, yet no less convincing. To be sure, the decision becomes more subjective and liable to error the further one leaves the firmer ground of documentary evidence.

But no conclusions can ever be sound or satisfying which do not reckon with the evidence furnished by historical and literary criticism.

The work of the higher criticism was only beginning to take form in Mr. Campbell's day. Indeed the earlier and fundamental task of textual amendment was so new as to be exceedingly disquieting to the church in his time. Mr. Campbell was far in advance of most of his generation in the bold prosecution of biblical study. Yet even such a spirit could hardly be expected to foresee the methods and results of disciplines not yet brought to birth. The inquiry, therefore, as to his opinions on the authorship of the Pentateuch, the unity of Isaiah and Zechariah, or the date of the Psalms could be little more relevant to the biblical problems of today than would the question of Luther's position on evolution, Calvin's on foreign missions, or Richard Baxter's on Social Settlements. Yet even so, Mr. Campbell saw the necessity of bringing not only the teaching, but as well the form of the Scriptures into harmony with their origin and design. The great questions which he insisted ought to be asked regarding every passage of the Bible were: "Who is speaking? To whom is he speaking? In what period, crisis or dispensation is he speaking? For what purpose is he speaking?" These are the very questions of the higher criticism, and no one could have stated more accurately the problems which it is the purpose of this discipline to resolve than he has done in these categories. To be sure, Mr. Campbell would have insisted, as must every competent student, that *all* the

evidence shall be considered, not that alone of surface statement, but as well that of historical background and reference, social and religious progress, and ethical purpose. The danger of bias through personal and dogmatic tendencies is great, and all too great. But no interpreter is qualified for his task who does not bring to his work something of the historical imagination, and a restrained yet actual employment of religious insight and sympathy. To perceive the design of a biblical utterance is to possess the power even to criticise and modify its form, when this is seen to be imperfect and misleading. Mr. Campbell himself has pointed out this fact by saying: "The more weighty and important criticisms upon verbal inaccuracies are predicated upon a knowledge of the design of the speaker or writer" (*op. cit.* p. 18).

It is quite apparent, therefore, that the principle of rightly handling the Word of Truth has much wider value than was at first perceived by the Fathers of this religious movement. From the primary distinction between the covenants, involving the destruction of the older doctrine of a "level Bible," they themselves passed on to the beginnings of those disciplines whose function it is to determine the valid and genuine portions of the Scriptures in contrast with spurious or secondary additions. But beyond this field of research the biblical student of the present generation must undertake the further labor of discriminating between the various values possessed by the different strata of this marvelous and inspired literature. It must suffice, in the conclusion of this paper, merely to name the

points at which this judgment is being applied with far-reaching and helpful results in the construction of a competent, reverent, and satisfying doctrine of Holy Scripture.

1. There must be a clearer distinction between the transient and the permanent elements in the Bible. It is a book which grew out of a particular civilization, and is colored throughout by manners, customs, modes of speech and thought, and by religious practices which were local, accidental and temporary. These play an important part in the structure of the Bible, but they are as the chaff to the wheat, the shell to the kernel. No doubt it is of interest to the biblical student to know something of the structure of the tabernacle, the methods of purification among the Hebrews, the traditions regarding Melchizedek, or the rabbinical rules which permit such fantastic exegesis of the Old Testament as appears on occasion in answers to Jewish controversialists even in the New Testament. But it is clear that the intelligent appreciation of the gospel owes less and less to the laborious typology of the past, which perceived deep significance in the coverings of the Tent of Meeting, and the garments of priests and Levites in the sanctuary; which saw prefigurements of the atonement in the skins of beasts worn by Adam and Eve, and in the scarlet cord fastened in Rahab's window; which believed with Philo that the silences of Scripture were as authoritative as its statements, and since nothing was said of the birth or death of the priest-king of Salem, he must have been "without beginning of days or end of life;" and which permitted

verbal fencing as dextrous and ineffective as that in which Paul attempts to prove to the Galatians that the promise to Abraham not merely involved but specified the coming of Christ.

These and many other details of biblical literature sink out of sight when the vision of Christ is before the student. They are as the dust of the threshing floor. Once they had value to the people to whom they came, steeped in the wonder of Old Testament symbolism. Today they are interesting as biblical antiquities. The modern teacher of the Bible will recognize their purpose and their limitations, and will lay them aside as a shell of little value in comparison with the rich treasures of the eternal gospel. There are things that pass and things that abide.

2. Not less essential in the proper interpretation of the Bible is the distinction between fact and parable, allegory, fiction. Our Savior taught the helpful use of fiction in the parables, not one of which depends upon its factual character for its value. The teachers of the Old Testament, both wise men and prophets, used parable and fable as vehicles of religious truth. It would be an unaccountable phenomenon if the Old Testament, which is the total surviving literature of the Hebrew people in the classic period, should be the only religious literature in the world which was deprived of the privilege of employing works of the imagination for the education of the race. The Hebrews did not differ from other nations in their inheritance from the past, which included not only narratives of national and individual experience, but as well ances-

tral tradition, legend, and mythology. In common with their Babylonian ancestors they possessed the great world stories, myths and traditions which have so deeply impressed all primitive nations. Leviathan, the sea monster of Job; the great dragon beneath the earth, referred to by Isaiah; the location of sheol under the mountain of God; Behemoth, the world monster, whose terror fell upon all his hunters, and whose flesh, as the Book of Enoch affirmed, would supply the saints with food for a thousand years; the fabled Abyss, the Tiamit of Babylonian lore, on which darkness lay at creation; Azazel, the demon of the desert, to whom the scapegoat was dismissed; the vampires and night-demons of prophetic reference; and the primitive stories of world-making and destruction, were shared by Israel and her neighbors alike. It would have been strange beyond belief if the prophets and teachers of Israel had never referred to these familiar ideas of their time, and had not seen their value as vehicles for the presentation of the larger truth they were bringing, or as warnings against sin. In fact they do both. In such biblical narratives, therefore, as make free use of these materials, the careful and reverent student will ever discriminate between the outward form and the inward content of the message. He will understand that a narrative like that of creation, in either of the two stories which the first two chapters of Genesis record, may be a part of the Semitic mythology, and still be the most valuable vehicle the prophet could employ to teach the truths of God as Creator, man as the climax of the

process, and the subject of moral discipline. He will see that poetic descriptions of natural events, like the victory of Joshua by means of a lengthening day, the fighting of the stars in their courses on the side of Deborah and Barak, the picture of the ice walls between which Israel passed through the sea, as contrasted with the simple prose narrative; and the Psalmist's affirmation that "the mountains bowed themselves and the little hills skipped like rams," are but the verbal and figurative embroidery of events in which God was more truly present and aiding his people than any mere figures of speech like these could adequately assert. He will perceive that it is not alone physical and scientific difficulties which are involved in miracles like Elisha's fatal curse upon the young men of Bethel, and Elijah's fiery destruction of the soldiers sent by the king for his arrest, and that the story of the great fish in the book of Jonah, or the strangeness of the elevation of a Hebrew maiden to the throne of Persia are the least of the reasons for assigning Jonah and Esther to the category of religious fiction.

Yet when all these difficulties are frankly faced and met in the spirit of quiet and single-hearted devotion to the truth of Holy Scripture, how small a part do they make of the great total of plain and unmistakable fact. To use Jeremiah's phrase, "What is the chaff to the wheat?" And yet it is only as insistence is laid upon fact rather than truth that the term chaff can be applied to them. A narrative may be true and yet not fact, as any reflection upon the parables of Jesus will illustrate.

3. Into these further reaches of the principle of a right division of the Word of God it is impossible to go with any fulness in this connection. A mere suggestion regarding a third section of the subject must suffice. It cannot escape attention that there are portions of the Bible which once had value as moral and religious narratives and utterances which can no longer be regarded as possessing these qualities. It is a true judgment, and almost instinctive which omits all use of the imprecatory Psalms in worship, both public and private. The fierce spirit of revenge which found expression in many Hebrew enterprises and even in prophetic injunctions is rightly held to belong to an earlier stage of civilization, and to have no value as an interpretation of the timeless and lofty message of Christ. But with equal propriety it may be urged that discrimination should be used in the selection of biblical incidents for the purpose of instruction for the young. There are a few Scripture narratives which do not lend themselves to edification. This is perfectly obvious in connection with those repulsive stories which reveal depths of moral depravity from which the reader instinctively turns away with the feeling that he has had a glimpse into the abyss. The Bible is very true and very terrible in its revelation of the capacity of human nature for unholy things. One does not wish to tarry in the inferno.

But the principle, so obvious here, applies with almost equal force to narratives whose significance lies in their presentation of motives much lower than those to which Christian faith has habituated us. For an

age like ours, especially for the children whom we wish to train in the highest reverence for the Bible and the Christ who is its central figure, it is certainly questionable whether good rather than evil will result from the prominence often given to such stories as Abraham's offering of Isaac or Jephthah's sacrifice of his daughter, with their primitive and errant view of the character of God; or the exploits of Samson, a border-ranger with loose and low ideas of either morality or religion; or the bloody reforms of Jehu, abhorrent not only to our Christian age, but even to the prophets of the succeeding period; or the stories of deliverance in the Book of Daniel, which place false emphasis upon the certainty of miraculous escape from peril rather than that uncalculating devotion to truth which it is the high task of the Bible and of Christian history alike to enforce.

Yet here again the wealth of helpful and inspiring narrative far outweighs and overshadows the stories which are of second rate. The parent and teacher easily find in the high ideals of Christ the Ariadne-clew to the true path. The Bible is the record of a long and painful spiritual history, but its less vital and useful parts find their corrective in the current and purpose of the whole. The task of the Bible student and interpreter, especially one who shares the enthusiasm and devotion of the Fathers of our own history, is to apply to the Bible today as in the past the great principle of discriminating judgment, and thus separating the real from the apparent, the wheat from the chaff, the transient from the eternal, the valuable from

the useless, by the very criteria which the Scriptures so fully furnish, and which Jesus so completely applied, to demonstrate that he, too, is faithful to his high vocation to "handle aright the Word of Truth."

HERBERT L. WILLETT.

Editorial

In the last annual report of the Disciples Centennial Committee the following phrase occurs: "We must celebrate the centennial by restoring the Restoration." The phrase is a most significant one. It implies that, in the thought of the committee, there has been, on the part of some people connected with the movement, or on the part of the movement as a whole, a digression from the original intention, purpose or program.



The committee does not state who are the offending parties, nor in what respects the digression has manifested itself, but urges the renewal of "our three-fold witness to the sufficiency and the necessity of Apostolic Christianity." "Early and frequently," continues the report, "every preacher should speak on the history, the principles, and the progress of the movement back to Christ." With this general suggestion we are all, doubtless, in complete and happy accord. The phrase is both important and timely as voicing a conviction that there is great need of getting our bearings and noting carefully the trend of events that the movement may not fail of its original intention.

There is a disposition on the part of many to feel that the acceptance of what is rather indefinitely styled the "New Theology" or "New Evangelism" marks a definite degression from the "plea" of the fathers. Those who share this feeling are disturbed and greatly worried. They seem to think that the cause to which they have given their lives is in danger of being wrecked, and that unless something can be done to check the tendencies which appear to be gaining such prominence, the Restoration movement is likely to fail of the achievement of its ultimate object. Holding such convictions, it is but natural that they should insist upon the emphasis of the old-time doctrines and with the old-time terminology. They are wary of changes either in language or thought or practice. They are committed most definitely to a certain program which has "succeeded," and feel that loyalty to the old is the only safe course for the Disciples to pursue. They do not mean to be dogmatists, much less reactionaries, but in their zeal to keep faith with the fathers they often tread dangerously near these extremes.



On the other hand there are those who feel that insistence upon doctrinal peculiarities, and especially upon set formulæ, is the one course that is sure to be abortive of the whole movement. Nothing, in their estimation, could be more essentially out of harmony with the plea of the fathers than to fix upon certain doctrines and practices and emphasize them as the outstanding features of our contention, and especially

if they should be elevated to such positions of prominence that they became tests of fellowship and standards of orthodoxy. Such a program looks, to them, strangely like making a creed and giving to it all the sanctions that have ever belonged to such pronouncements. They feel that it makes very little difference whether it is written or unwritten if it is made to serve in the capacity of a standard of judgment. Those who so view present tendencies are also aroused to a sense of their responsibility in the matter. They would feel self-condemned and utterly unworthy if they were to sit idly by and permit the movement to shrivel into a mere denominational propaganda. They often manifest a degree of impatience, and eagerness for change that is tantalizing in the extreme to those who hold the more conservative position. They sometimes forget that a theory is not true because it is new, and that the new doctrine may be just as dogmatic as the old.



Between the two extremes there range all shades of opinion so that the lines are not at all definitely drawn. The situation is a most interesting one, and there is danger of harm resulting to many churches and to the cause as a whole unless great patience and forbearance is exercised on the part of all concerned. All are honestly seeking the fullest realization of the purposes of the restoration movement. But as to just what those purposes are and how they are to be realized, there are wide differences of opinion.

Some seem to feel that the plea is essentially doc-

trinal, that it is the emphasis of certain apparently universal features of New Testament Christianity as final expressions of truth. Others feel that it is essentially free, that it recognizes the necessity which every generation is under to state the truth for itself, and in harmony with our growing knowledge of facts and forces. On the one hand the unity of the faith is emphasized, on the other liberty in opinion. These are not antagonistic principles save when faith becomes a well defined and articulated body of doctrine. This antagonism the Disciples sought to avoid in their refusal to formulate a creed. The present situation is a test of the tenableness of their position such as it has never had, and the result therefore is looked forward to with great interest.



Under these circumstances it is of the utmost importance that churches should maintain their unity even under great strain at times, and at the expense of each individual holding in abeyance, when necessary, his personal convictions. Usually the importance of our convictions is greatly over-estimated. Surely our freedom to pronounce them should never be so used as to disavow the same right to others. It is well to be free, but it is better to be fraternal, for freedom without fraternity becomes rank individualism, and this can have no place in a church of Christ. It is no time for radical speech or hasty action. Incriminating utterances are always out of place among brethren, and especially so under prevailing conditions. Let each speak his mind, but with the reserve

which courtesy always imposes. It is absurd for either the conservatives or the radicals to assume to have attained the ultimate truth, and so to be able to judge the other. If the position of the Disciples has any unique value it lies in the freedom which it grants to individuals to hold independent judgments, however widely they may differ from the judgments of others. The corrective principle for this freedom lies not in dogmatism, but in love. The question before us now is not as to the supremacy of the conservative or the radical, but as to whether these can labor together in the service of Christ and humanity.



But what of this watchword: "The restoration of the Restoration?" In what respects should this movement be restored? In the first place it might be suggested that there is need of restoring the plea for union to its place of primacy. It is not a matter of theory but of fact that in the beginning it did occupy the first place. Everyone who knows anything about the history of the movement knows this to be true. But it has not always occupied such a position in our preaching. The program for its attainment, with all of its incidental doctrinal discoveries has far transcended the plea itself, and does today in many minds. The grounds for this later emphasis were laid in the "Declaration and Address," but there, the plea for union was supreme, and everything else was subordinate. Without in any sense belittling the importance of the contention that has been made through the years, for the position regarding the name,

the creed, and the ordinances, which seem to be so universal, is it not time that we were magnifying the end which the fathers had in view, and which has gained such prominence in all Christian bodies in recent years? The opportunities for its practical realization are simply magnificent, and the urgent need for it was never so apparent. The reissuance of the "Declaration and Address" in a form that will render its popular reading possible is a most happy idea and will doubtless result in great good. Let the spirit of its talented and consecrated author once dominate the Disciples and the problem of our harmony and unity will disappear.



Then again, it is well to restore the freedom and simplicity of the movement. Once it was deemed a sufficient declaration of faith for one to express in the simplest way possible his or her faith in Jesus Christ. Our fathers were not blind to the fact that in that simple confession there lay the seeds of the most widely divergent doctrinal positions, but they determined to eschew all these as tests of fellowship. Now there is a tendency to insist upon a specific definition of Jesus as a necessary article of faith, and upon various other doctrines as essential elements in the Christian's creed. If it be urged that the tendency of the times demands this more ample confession then shall we not frankly admit the necessity of all credal statements, for they grew up out of similar convictions. The simple confession of faith in Jesus Christ is, or it is not, sufficient. If it is not sufficient

then it is well to amplify it to any extent that seems necessary in order to guard the truth sufficiently, and in that case our fathers were wrong in their attitude toward credal statements. If it is sufficient, then the most ample freedom of individual opinion on all questions regarding the nature of Christ and all other doctrinal matters, consistent with reverent scholarship, must be allowed. This was the position of the fathers, and if we are to maintain our freedom and simplicity it must be restored. A tenacious hold upon those fundamentally essential principles of the Christian religion, which are appearing ever more prominently in the Christian Church as a whole, and the acceptance as necessary, and perhaps even to be desired, of the widest variance of opinion on all questions of a speculative character is indispenable to the fullest realization of the purposes of the Restoration movement. And through it all there must run that love that suffereth long and is kind. P. J. R.

**The Policy
of The Scroll**

People have become so accustomed to newspaper dictation, the assumption on the part of journals to shape the faith and policy of the churches that the SCROLL finds it difficult to convince all its readers that such is not its policy. In view of this it cannot be too frequently asserted that neither the Campbell Institute, nor the Editor, nor the Advisory Board seeks to exercise any control over the utterances of those who write for the SCROLL. Even the editorials are supposed to be signed and are un-

derstood as the individual judgments of the one who writes them. No blue pencil has ever been used. Every man thinks and writes and signs his name and is solely responsible. If a definite propaganda were our object such a position would be utterly untenable.

If there seems to be a degree of unity in the convictions expressed it is due to the fact that for the most part the same set of men have written for the several issues, and not to any purpose to have it so. Our limited space precludes the possibility of publishing articles in reply to the positions taken. We have sought a reading constituency whom we have reason to regard as wholly able to make up independent judgments as to the truthfulness of their statements. If there is a desire on the part of anyone to dissent through the press, we are persuaded that space will not be wanting in other periodicals for as full reply as may be presented. We are not in the arena of debate. We are trying, each of us, to state frankly and courteously our convictions, and we want everyone to be as free to accept or reject them as we are to state them. We do not feel that such a policy is untenable when once it comes to be understood. There is not now, nor has there ever been any policy adopted by the Campbell Institute for the reformation of the churches. Its members are men who try to see things as they are, and to adapt themselves, their messages and their activities to the needs of society as they are given to see them. They are not blind to some problems that are of growing interest to all thoughtful

people, and are seriously attempting to make some real contribution to the cause of truth and the promotion of righteousness.

P. J. R.

The Congress

The tenth annual Congress of the Disciples, recently held at Bloomington, Ill., was in many respects like its predecessors. The attendance, while larger than at any previous Congress, was predominantly local. The program was well conceived, but lacked something of vital interest in many of its parts. The addresses were for the most part carefully prepared and well received. Though there was considerable time allotted for general discussion none of these periods witnessed very animated debates.

The subject "Sanity in Evangelism," treated by Mr. Todd doubtless would have provoked the liveliest debate if the opportunity had been given immediately following its presentation, but another paper was allowed to follow it at once, and the dinner hour intervened, so that what heat had been generated had time to cool before the time for free discussion arrived. It was quite freely stated that while Mr. Todd had overdrawn the picture of the modern revival he had said a timely word. The address, we understand, is to be published, and we hope it will be put in form for general circulation.

The Congress reached its climax in the discussion of the subject: "Closer Relations Between Baptists and Disciples." The address by Dr. Charles Hastings

Dodd of Baltimore was a masterly and almost prophetic statement of the case. We doubt if anything in the long list of productions on this general theme has ever excelled it. In breadth of conception, in fairness of representation, in depth of earnestness, and in chasteness of statement it might stand beside the "Declaration and Address" itself. The response, which was presented by Rev. F. W. Burnham, of Springfield, Ill., was also admirable in many ways. It was noticeable that the least possible time was wasted in an attempt to state doctrinal agreements or disagreements. There was the frank recognition that differences exist and that they always will exist, but that the underlying unity of the bodies interested was sufficient to overrule all barriers. Both of these addresses are to be published and we hope will be widely read.

The address of Mr. Medbury on "Centennial Ideals" was placed at an unfortunate hour, but was listened to with interest, as was the most admirable address of Dr. Willett on the subject: "Devotional Material of the Old Testament." The address of Mr. Holmes on "The Church and Men" was one of the greatest addresses of the Congress, and should be widely circulated. It was a masterly treatment of a great and timely theme. Other addresses which deserve mention were those of G. B. Van Arsdall, Dr. Hastings H. Hart, and Henry F. Cope. The reporter failed to hear the address by Mary McDowell on "A Human View of the Labor Struggle," and is therefore unable to speak of its merits. Mr. J. M.

Philputt, of St. Louis, Mo., was elected president and Mr. G. B. Van Arsdall, of Cedar Rapids, Ia., secretary of the next Congress.

At intervals between the sessions of the Congress the Campbell Institute held several important meetings. The general interest that is being taken in the SCROLL was recognized, and a free discussion as to its future policy was participated in by nearly all present. Sample copies were freely distributed and many subscriptions were received.

P. J. R.

In the midst of the general revival of interest in Sunday School work, criticism should be cautious, lest it seem to be unfriendly. But the question presents itself: Are we not running after numbers a little too exclusively? Our schools are being enlarged numerically, but is their educational efficiency keeping step with their larger numbers? This is the true measure of a school. The best school (and we do not for a moment forget this in selecting a day-school for our children) is not necessarily the largest; on the contrary there are well-defined limits to the size that can be combined with efficiency. The best school is the one in which is the best discipline, the most comprehensive curriculum, the most thorough teaching. There is no advantage in gathering together several hundred men on a Sunday afternoon to be taught the ethics of Jesus by John D. Rockefeller, Jr. There is no advantage in being the biggest school in town, if there is a little school round the corner that with a fourth of your numbers is teaching its scholars,

child for child and man for man, more of God's truth than you are. The one is building for the Sunday School Reporter, the other for Eternity. Of course when a large Bible class is built up the presumption is that there is a strong teacher at the head of it; but Sunday School Revivals and Campaigns do not carry this presumption with them; and while we are gathering in the recruits it will be only the part of wisdom to secure such a teaching force that the recruits will rapidly become trained soldiers. There is no complaint of the numbers; let that work go on; but—"These things ought ye to have done and not to have left the other undone."



The Men's Movement in the churches seems to have come to stay. There can be no doubt of its immense possibilities. The experimental stage is passed, and that of aggression has begun. It is high time that our own church was finding a place in it. It is true that we are handicapped to a certain extent by the nature of our church government, which is jealous of formal concerted action. Unity of plan and procedure is certainly harder to attain with us than with those churches that are not congregationally governed. At the same time the history of our missionary and benevolent societies shows what can be accomplished by the unifying force of a great idea. The idea is here. Where are the leaders who will apply it?

H. D. C. M.

THE SCROLL

VOL. V

MAY, 1908

No. 9

THE MODERN VIEWPOINT.

The modern viewpoint is one of open-mindedness to truth. It is an effort to see things as they are. It is hospitable to all research, all logical deduction—it is not dogmatic. Before arriving at fixed conclusions it asks, are the facts all in? Have we made rational inference from the facts? Is the matter in hand one that can be wholly settled by the facts?

The modern spirit at its best estate is not destructive but constructive, though all advance involves a certain amount of destructive work. Before the new temple is built, the debris of the old must be cleared away.

The modern viewpoint is not one of negation, but of investigation. It is in a way, of course, tentative. It seems to the dogmatist to be halting, indecisive, spineless, lacking in force. His cry is for a body of doctrine, a wrought-out system of truth, perfect in all its statements and implications. When his opponent makes an argument he is on the alert, not to sympathetically appreciate the truth or partial truth of that argument, but to meet it, overthrow it, and rout his enemy "horse, foot and dragoon." This temper of mind delights in victory rather than truth. It generates more heat than light, for contention tends to confirm one in his opinions. The other attitude of mind,

that of the modern viewpoint, does not preclude discussion but welcomes it, not for the purpose of victory but for the testing of one's theories against all comers. If what I hold to be true can be overthrown or if it must only be held as tentative, awaiting further investigation, I want to know it. I will divest myself of all passion or prejudice, as far as possible, and try to look at things as they are. What we all want is truth; no one can have any possible interest in sustaining a falsehood or being the victim of an illusion.

The only safeguard against this is to be open to truth from all sides and try to see with a clear vision. This is, as I conceive it, the difference between the old viewpoint and the new—the latter is more open, does not think the circle of truth closed, doubts whether the facts are all in, or whether they have been rightly weighed and apprehended. Now, it cannot be claimed that this contrast which I have made is more than relatively true. It is not here affirmed that the former times were without men who sought for truth or arrived at truth; it is not to be thought for a moment that open-mindedness has been the exclusive property of the scholars of this generation. There have always been such men—great-souled men, seers, leaders, giants of intellect, men of light, the captains of human progress, whose services to truth fill the pages of history with unfading glory.

Nor is it affirmed that what I call the dogmatic temper has been altogether bad. It has in extreme instances issued in evil results; it has warped and prejudiced

the feelings of people and blocked the way to saner judgments; it has shut the mind up to rigid legalistic notions; it has at times turned the milk of human kindness into bitter gall; it has brought the fagot and the stake, the thumb-screw and the wheel of torture; it has lighted the fires of persecution and inspired the horrors of a St. Bartholomew's Massacre. Dogmatism with its hand-maid bigotry has in its dire excesses wrought sad havoc in human history, for the spirit of intolerance is the dogmatic spirit gone to seed. But in its milder and more reasonable stages it has been a bulwark of strength to the truth, even though it but partially comprehended the truth. Dogmatic statements have been the vehicle of the eternal verities for practical purposes. Truth needs a formal statement and a bodying forth to be usable. Millions of people do not and cannot think along the higher ranges of doctrine. Credal statements convey, provided for them out of hand, truths which have proved salutary and elevating. There will always be an element of dogmatism in our thinking and in our preaching, for we are built that way, and there is, indeed, high sanction for it. The eternal God Himself is dogmatic on some things: "I am that I am," is His definition of His name; "Say that 'I am' hath sent you."

Nor, on the other hand, is it contended that all those who profess the open and liberal mind are entirely above suspicion. They, too, become sometimes exasperatingly dogmatic and narrow in their so-called liberalism. Manifesting a desire to pass as those from whose minds the shackles have fallen, they become

more enamored of their liberty than of any noble use to which they should put it. So you see that when we speak of the present age as being open-minded and the past as being dogmatic, we are speaking only relatively. It is a matter of degree and tendency rather than absolute and fixed classification.

Now, as I may perhaps be supposed to have some leaning toward the more open viewpoint, I will take occasion, while acknowledging the mild impeachment, to say that I have no sympathy with anyone who, because some questions hitherto supposed to be settled have been reopened, treats the Bible flippantly and goes about with a sort of knowing smile on his face as though God were dead and religion at an end. There are a lot of sutlers and camp-followers in the wake of earnest investigation who rejoice in any breaking-down of old assumptions because, forsooth, they find in it a sanction for free and easy living—a relaxation of the moral tone. Should it be claimed, however, that challenging ancient beliefs is to loosen the foundations of morals and weaken the appeal of the Church of the living God in any large way, I would point to the fact that the moral fiber of the people was never as strong as it is today; that moral sentiment never held such undisputed sway, that men never so generally as now stood their ground for just principles, in personal dealing, in legislation, and political action. Hoary humbugs and empty professions no longer sway the people. They demand what is right and are willing to concede what is right.

Nor are churches being weakened under the influ-

ence of the new viewpoint; they are stronger than ever; growing faster; reaching out further in their influence; coming closer together, and enthroning Jesus Christ the center of all as never before. If the old view is necessary to save some who would be lost under the influence of modern thought, the new view comes as a relief to very many more who were hopelessly at sea under the old presuppositions. The deliverance from bondage to the old creeds and to the literalistic interpretation of the Bible, has been a great deliverance for the ministry.

Preachers may now stand in a free world, declare what they see to be true, facing their hearers with the radiance of intellectual honesty and moral fervor. This sense of intellectual honesty and the consequent responsibility it entails, make the ministry of today a far more vital influence than it has ever been since those early days when men went forth saying: "Repent, for the Kingdom of Heaven is at hand."

A. B. PHILPUTT.

A DISSENTING VOICE.

The large range of freedom enjoyed by the members of the Campbell Institute in matters of opinion is one of the features of the Institute that commends it to those who hold membership in it. This liberty of opinion is not only helpful to the members individually, but it is in this freedom of expression that progress is made by the whole. In the Institute no member need fear that he will be placed under the

ban because he may have spoken sentiments that are not in agreement with the views shared by the other members of the Institute. We are free men. In this freedom lies the promise of progress.

The SCROLL, as the official organ of the Institute, has been true to the ideal of the Institute. Its pages have faithfully reflected the conditions that prevail in the Institute meetings. Every man speaking in it has spoken for himself. Writers have expressed their own views, for which they have been individually responsible, and not the Institute membership. The theory under which every man has written has been the one that is set forth in the declaration of the publishers: "Each writer is given entire freedom and is individually responsible for his views."

While all the members of the Institute understand this, that every writer is individually responsible for what he says, and not the Institute membership, yet there is this danger, that those who are on the outside are liable to conclude that the views held by one member are shared by all the other members in the Institute. Especially is this mistake liable to be made when for a long period of time articles of a similar tendency follow without a dissenting voice. Such a state of affairs would lead those on the outside to believe that the views expressed by certain writers were shared by the membership as a whole. Now, in the case of the Campbell Institute men, this is not true. The men are all independent thinkers. In our closed meetings there is divergency of thought. We dissent from each other's views. That this may be impressed

upon those that are on the outside, the writer of this article desires to register a dissent from the views expressed in the editorial paragraphs in the March number of the SCROLL.

The purpose of this article is simply to express a disagreement from the position held by the writer of those editorial paragraphs. It is not at all claimed that the writer of those editorials is in error. He may be right, and the writer of this article all-wrong. Be that as it may, we simply desire to register our dissent from the position set forth in them, that those outside of the Institute may know that there is both freedom and divergency of opinion among the members of the Campbell Institute.

The heart and substance of those editorial paragraphs was that the Disciples of Christ must abandon the position that has been held on the question of baptism for almost a century; that the step forward which we are now to take, is to take into our church fellowship the unimmersed. The step would lead logically to the abandonment of our contention against infant baptism. The two stand and fall together. The drift of the editorial is that the churches that are accepting the unimmersed into their fellowship are to be commended for their course. This step, so the editor would make us believe, will be gradually taken by the churches as a whole. Just as the churches introduced instrumental music into their church service, just so will the unimmersed gradually be accepted by the Disciples of Christ. This all may be true, but the writer

of this article has grave doubts about it. Because of these doubts this dissent is written.

To the writer it seems that the editorial writer unduly attempts to minimize the subject of baptism. The attempt to place the baptismal controversy in the same category with the controversy over instrumental music is not well put. The two are not analogous. They rest upon different premises. They are cut out of two different pieces of cloth.

Then the case of those who advocate immersion, and are opposed to infant baptism, is not so threadbare and barren as the editorial writer would have it appear. In the *Outlook*, of which Lyman Abbott is the editor, we have the following that bears on the baptismal question: "Is the weight of unbiased critical exegesis on the side of the interpretation of *baptizo* as immerse?" The answer to this is "Yes." Again: "1. Does *Romans* 6:3-5 refer to baptism in water? 2. If verse 3 refers to water baptism, does verse 4 refer to burial in water, or immersion, as frequently stated? 3. In verse 4, is the agent of burial with (or association with) Christ indicated in the word 'baptism' or in the phrase 'baptism into death'? What is the significance of 'baptized' in the expressions 'baptized into Jesus Christ' (*Rom.* 6:3), and 'baptized unto Moses' (*I Cor.* 10:2?" The answers to these questions are as follows: "1 and 2. Yes. 3. By the word 'baptism.' 4. It is indicated by the phrase 'in Christ,' so often used by Paul to characterize the Christian life as insphered in a community of interest with Christ. Christian baptism was intro-

duction into this. 'The Hebrews' baptism unto Moses (see Revised Version, margin) in the cloud and in the sea must be similarly understood." (*Outlook* for April 29, 1889, page 986.)

The writer has before him a copy of "Christian Theology in Outline," by Prof. William Adam Brown, of Union Theological Seminary. It is the most recent Outline of Theology published in this country. It is one of Scribner's 1907 publications. It is needless to say that it is a great work. This is what it has to say on the subject of infant baptism: "From the Protestant principles the practice of infant baptism can only be defended as a recognition of the part played by parents in the formation of the character of their children. The faith essential to the spiritual significance of the sacrament is, in this case, parental faith. In presenting their children for baptism, parents consecrate them to Christ, so far as it is in their power, and promise to surround them with all the influences, both of teaching and example, by which the Christian life is fostered and developed. Apart from this conscious consecration, infant baptism is but a magical ceremony, not only superstitious but dangerous, since substituting reliance upon an external act, working *ex opere operato*, for those definite and conscious influences through which alone the Christian life, as we have defined it, can be brought into being. In this form it may be, and often is, a hindrance to true Christianity; and the protest of the Baptists has its justification." (Page 409.)

To the Disciples of Christ, whose theology is Bib-

lical, if it is anything, "Baptism is the divinely appointed method of translating our obedience and faith into the phraseology of our Lord's death and resurrection." To the believer of the New Testament, baptism by immersion is the language in which the whole drama of redemption is symbolically announced to the world. It is the largest letter in which God has written the New Testament drama of human redemption through the death, burial, and resurrection of our Lord. To abandon our historic position on baptism is not only to break with the past, but to negative a part of the organic law of our church constitution, the New Testament. This in the end will be a loss and no gain.

In the judgment of the writer the attempt to take into the membership of our churches the unimmersed will prove to be of no advantage to the church at large. It will be divisive in its consequences, rather than unifying. Instead of making for union and strength, it will make for division and weakness. This is the conviction of at least one member of the Campbell Institute. Because of this conviction, I herewith register this dissent from the views set forth by the editorial writer in the March number of the SCROLL. These lines are written with the consciousness that the views expressed are the writer's, and that he alone is responsible for them. With a firm conviction that the truth will always triumph in the end, and with firm faith in the members of the Campbell Institute, I am hopeful for the future.

WILLIAM OESCHGER.

IF NOT, WHY NOT?

“ If a Congregational church invite a church of the Disciples of Christ to unite with them, giving assurance that none but immersed believers should hereafter be received to membership, what would you advise? Neither church is now able to support a minister, but if united they would call a preacher approved by the Disciples of Christ and maintain apostolic order in worship.”

The foregoing inquiry is taken from one of our leading papers that assures us that the case is actual, not hypothetical, and then advises against the proposed union for various reasons that are given at length. Said reasons seem to me unsatisfactory, though stated in all kindness.

I wish to go on record as decidedly in favor of such union as proposed, and would rejoice to see it universally proposed and adopted. If not, why not? There is no valid, Scriptural objection to it. It contains no element of compromise on our part. It is a full acceptance by the proposers of our position and an agreement to “maintain apostolic order in worship” and “in the admission to church membership” from the time the union is effected.

The responsibility of those who have accepted substitute baptism is left just where it is now and where it must remain, either with or without union. Our responsibility ends with our kind protest against such substitute by our teaching and practicing Scriptural baptism, just as we have done and ever must do. We have always received such people to our fellowship in

Christ's service and worship. No principle is involved in the recognition of this fact by such congregational union as proposed, and it would be an immense gain to both parties and the cause of Christian union.

Nearly twenty years ago W. T. Moore tentatively presented this identical proposition in his address at the Grindelwald conference in Switzerland. It was clear to me then as now, that in the event of such a proposal made to us by any affusionist body of believers in Christ, it should be cheerfully accepted as the only way to reach the universal adoption of immersion in the ultimate solution of the union problem. Forbearance and toleration without compromise on our part is the Christian way to this consummation.

The case of the "Christian Connection," so often cited, is not in point, since they compromised the truth as to baptism, but in this proposal we are not asked to do so, but to continue to teach and practice it.

Another phase of the question ought to be considered. This matter of "mixed membership" is sure to arise in the discussion of union between Disciples and Baptists. The Free Baptists have tolerated it in some places, and their position logically leads to it.

And this same question is now definitely raised among the Baptists in New England. It is claimed that the fundamental principle of soul-liberty, which underlies Baptist teaching, demands the admission to church membership of all saved people regardless of ritual differences.

With us, it is only a question as to the wisest way to reach pious people who have honestly mistaken the

formal act of initial obedience. Some among us receive them to full co-operative membership, and so enroll their names. A. Campbell said: "We do, indeed, in our affections and in our practice, receive all Christians, all who give evidence of their faith in the Messiah and of their attachment to his person, character and will."

This was said in 1843 and had been fully justified from Paul's teaching by Campbell in 1837. In 1862 Errett, Pendleton and Richardson approved it in the *Harbinger*, and the Disciples have so practiced it in all their history. In so doing they have swallowed "a camel" as to the fellowship of the worthy unimmersed, and why "strain at a gnat" in opposing the placing of their names on church rolls, when "the Scriptures are silent" about it, and no principle is involved nor truth compromised, provided it be clearly known that the church practices only Scriptural baptism and refuses to judge good people for their honest mistake as to "the first formal act of the obedience of faith," to quote T. Campbell.

In the case proposed, members of the uniting churches might be distinguished by adding D. or C. to indicate their former affiliations.

This must remain a matter for each congregation to determine according to local conditions and circumstances without interference by any ecclesiasticism or individual intrusiveness. Unity in formal observances must follow union in essential character, and can come in no other way.

W. L. HAYDEN.

Indianapolis, Ind.

BAPTISM AS AN EXPERIENCE.

Conservatism continues to assert its sway even over minds that profess to accept modern thought. It is compelled to assume in the case of baptism that, after eighteen hundred years in which it has been a step in perversion in ninety-nine cases out of a hundred rather than a step to conversion, Christ still stands and utters his fiat enjoining it as something not yet realized and something inseparable from his authority. Except the few immersionists of recent years, all the billions from near the beginning have received the unmeaning form of infant baptism. Even of immersionists only a few of late, like the Disciples and Latterday Saints, claim to keep the act true to its original purpose "for the remission of sins." Even these will have to admit that it was laden with new content from its first practice till they began to "baptize for the dead" in Paul's time. It is in going backward from the facts and fruits now before us that we form a very different judgment from that arrived at by the method of beginning with the Baptist and coming forward.

The appeal to John's gospel for authority from Christ to baptize is lamentable. It is there that we are expressly told that "Jesus did not baptize," and it puts him in a strange position to be saying to Nicodemus: "Verily, verily, I say unto you, though I do not myself administer baptism, it is an act you must do before you can enter the kingdom of heaven." He could wash other's feet and do any menial service, but this he did not practice though it was essential to salvation!

Paul, who was more abundant in labors than all the other apostles, did not hear baptism in his commission, and he even went so far as to say: "Christ sent me not to baptize but to preach the gospel."

The commission in Mark, made of very doubtful authority by manuscript criticism, is rendered far more doubtful by the collapse of the Matthew commission. That commission has no longer any serious claim to our faith as having ever been uttered by Christ. For, first, it claims to have been spoken in Galilee, the other Gospels giving or implying Jerusalem as the place where it was given. Second, Christ never commanded anything to be done to "nations" as such, all his teaching being the most individualistic. Third, Christ never used the formula, "Father and Son and Holy Spirit." He had kept them in the Father's name. The Holy Spirit had not yet come to His office. Fourth, in not a single baptism recorded afterward is it stated or intimated that the names of Father and Son and Holy Spirit were employed, but other brief forms such as "In the name of the Lord" were used. Fifth, the sole connection of it with Matthew's Gospel gives it the appearance of being added on. Sixth, we do in fact judge it and deny its obligation when we invite the unbaptized to our communion and even to preach to us at national conventions.

Not only is it expressly stated that Christ did not baptize, but he definitely quoted and approved the words of the Baptist when he drew the antithesis between his own baptism in water and the baptism in the Spirit, saying: "I indeed baptize you in water

but he shall baptize you in the Spirit," and these words Christ repeated just before his ascension, Himself drawing the antithesis after his resurrection. Christ was baptized when as yet it was entirely a Jewish affair. Paul was not commissioned to baptize, and thanked God he had not baptized any more than he had at Corinth. Baptism came into Paul's experience through an obscure disciple, Ananias, and it continued to be practiced in the church, gathering new and changing import. It persisted exactly upon the grounds that the Jewish eldership and other Jewish forms persisted. It persisted as quoting from the Old Testament Scriptures did after Christ had superseded and annulled them; and as Paul continued to quote them while showing they were no longer of authority. To suppose that baptism was continued by the early disciples out of regard for Christ's authority, and yet that they would entirely let go his express command to wash one another's feet is not consistent. Of course the writer knows the disgraceful quibbling that tries to join one of these to the church and the other to the home.

Christ is the world's greatest teacher, and surpasses all others in method. When he says, "You shall know a tree by its fruits," he says what everyone knows to be true. Judged by its fruits, what is baptism? The Quakers and especially the Salvation Army are exercising powerfully the saving influence of the gospel, and entirely pass by baptism. The churches that make most of it exercise the lowest grade of spiritual power. It is a fact that the practice of baptism in

water all the time tends to get itself in the place of high spiritual thinking and experimental attainment and becomes in a degree a substitute for them. It is also true and sad that those who strenuously hold to baptism as the culmination of Christ's authority all the time tend to a double moral standard—one of the unimmersed, and the other an open communion with them. Does not this involve a tendency to hypocrisy?

Upon the principle that Paul said he would not eat meat where it offended, or that he would circumcise Timothy, or by which he had his head shaved at Jerusalem to conciliate certain Jewish brethren, there is a footing for the practice of baptism. It cannot stand upon any other grounds. It is hopelessly entangled in dogma, in prejudice, in supersistiton, and the new Christian movements are passing it by.

It is in attaching it to Christ's commission that our mistake begins. Neither Luke nor John mention baptism in connection with the commission, and Christ himself declared at the close of his ministry that the apostles were not prepared for the teaching he would have them receive, and the commission itself had to be supplemented by direct special and personal commissions that made all the great beginnings of Christian evangelism. Philip and Peter and Paul were given personal commissions that led to the beginnings of the gospel in Africa and in Asia Minor and in Europe; and to John was given the last and most sweeping commission of all—"the everlasting gospel to all nations," in which every hearer is made a

preacher and every soul is invited to "come and drink of the waters of life freely."

It was as huge a blunder to receive from Rome the baptismal dogma as it was to receive the bread as the real body and the wine as the real blood of Christ. As we say to Romans and Lutherans, show us by the fruits of it that eating the real body of Christ and drinking the real blood of Christ is what you claim, so General Booth might say to us: Show wherein baptism is more than unbaptism in the fruits of the spirit and of righteousness in Christ.

JASPER S. HUGHES.

A QUESTION OF NEW TESTAMENT TEACHING.

I think the editor of the *SCROLL* misses the mark decidedly in his comments in the March number concerning baptism. It is evident that he has swept to an extreme, which is so easy for one to do. That there is any conflict between the insistence upon immersion and the advocacy of union is not clear to the writer. "The younger ministers of good education," says the editor, "admit that immersion is the proper form." If these younger ministers are right in their judgment, why should there be any incompatibility between a "proper form" and an ethical standard? Indeed it would seem the incompatibility is between an improper form and an ethical standard. What is the standard by which one determines what a "proper form" is? Is it not largely determined by

its historical basis and by the thought symbolized in the form?

It is not a question whether we shall have a form or not; the universal history of the church has settled that. It is purely a question as to the "proper form." It may be true that "there are no new arguments for it." It is certainly true that there are no new arguments against it. It is practically out of the realm of argument. As a question of New Testament teaching and history it is really a settled question. That is why the "younger ministers of good education * * * admit that immersion is the proper form." It is not a question of growing freedom nor largeness of view. It is a question of intelligence, a question of New Testament teaching. It will be a long time before the great family of immersionists will abandon that which symbolizes the great facts of the gospel and which is so integral a part of the New Testament teaching.

Moreover, the effort to eliminate this question by the practice of receiving the "pious unimmersed" will do more harm in the divisions it will create, in the strifes it will stir up, than any possible good it may accomplish. After all, is it not placing an undue emphasis upon the value of formal church membership?

The efforts on the part of a few, however good their motives, to receive the unimmersed, has done more to stir up a bitter antagonism to university-trained men and those who are seeking a larger vision among us than any and all other things combined. As the editor has freely expressed his view on the pages of the SCROLL, I wish thus to express mine.

Indianapolis, Ind.

AUSTIN HUNTER.

THE NEW SOCIALISM. II.

In a former issue was presented a brief sketch of the philosophic background of the Socialist movement. It is essential to bear in mind that the most stimulating intellectual figure of modern thought, Hegel, suggested a dynamic picture of an evolving society which to millions of men has taken the place of the New Jerusalem of mediæval vision. The very fatality and inevitableness of the new Co-operative Commonwealth supplies that longing for a completeness of experience which is the essence of the religious consciousness.

Joseph Dietzgen is a transition from the Romantic idealism of Hegel to the scientific realism of Darwin. From the standpoint of the latter all life, cosmic or individual, is a daring experiment. There is a ruthless struggle for existence among the brute creation and a "natural selection" of the fittest, and among human kind a similar struggle, although shifted to a higher plane. As life becomes complex and inter-related, the primitive struggle for food and woman becomes anti-social and requires regulation, just as the unconscious processes of breathing and digestion have become mechanical in order to free attention from non-educative forces. In neither "natural" nor "artificial" selection of efficient individuals or devices is there a pre-arranged plan existing from the beginning, according to the Aristotelian teleology reflected in theology. There is an origin of species, a constant shifting of groups and control of agencies in response to the daily needs. Life is an interaction of organism and environment; in the culture peoples it becomes a *conscious*

reconstruction of experience. The way of the race from jelly fish to Gladstone has been the trial and error method of lower biological forms and the tentative hypothesis forming procedure of the sophisticated scientist.

It is obvious that if Socialism adopts the Darwinian point of attack it must abandon the pure Marxian dialectic of independent environment, and must place the stress upon the conscious reconstructive power of human intelligence; if the last product of experience is abstraction, conception, it is also the most potent for turning back on the largely unconscious evolution of social institutions and remodeling them. As a matter of fact, modern Socialism is a hybrid; its leaders have the logical analysis of Marx to give their doctrines body, but they have practically repudiated the determinism of their Jewish leader. In Germany, France, England, and America, the Socialists are becoming more and more opportunists in the best sense of the word. They have moral enthusiasm and ideals born of hunger and injustice, and they are seeking to vindicate a truth which the leisure class has largely forgotten, that the only possible function of ideas is use. In so far as ideals are transcendent, modern science consigns them to the dust heap of philosophic and religious curiosities. Bernstein, Ferri, Sombart, Jaures, Spargo, and Thompson in their several ways are illustrations of the international demand that the deliverances of a conscious reflection upon present problems shall be employed as working hypotheses in remaking social life—still a chaos to one not deadened

by convention and pious resignation. To those who still look upon the red flag (the banner of social democracy) with horror, it is well to mention the words of Paul regarding the relation between God and blood, the symbol of a pulsing life and solidarity. And those who believe Socialism a dangerous "theory" may well read the marvelous exploits of "undesirable citizens" in the humanizing of Wisconsin. (Thompson: "The Constructive Program of Socialism." Milwaukee, 1908.)

The student of the labor movement, therefore, can distinguish three distinct epochs in the "Rise of the Fourth Estate." The first is the Utopian, an intense idealistic flowering of the liberty-equality-fraternity zeal of the French Revolution. In this group, besides the French communists, may be included Robert Owen. Second, there is the Romantic-materialistic Hegelian-Marxian offshoot. Third, modern Socialism is more and more adopting the experimental-opportunist standpoint, a resultant of post-Darwinian thought.

In another number of this paper will be considered phases of the movement not directly connected with its scientific setting. These are (1) the artistic demands permeating English literature, and (2) the impetus of so-called Christian Socialism.

ERNEST L. TALBERT.

EDITORIAL.

The Saint

In our day men seem not to care to be holy ; they are content to be good.

Not even the minister is in easy use of the word " saint," the typical word of holiness and religion. The vocabulary of holiness is being lost. The process of making religion moral, the problem of getting the saints to be good as well as holy, has been so urgent and difficult and is so far from finished that the very ideal of holiness has faded out. Goodness is quite enough. A popular pragmatism has suppressed the habit of prayer and the sense of God.



Not in practical life alone, but in academic theory does this change in interest show itself. There has not yet been worked out an ethic of holiness ; perhaps there cannot be. There is a psychology of holiness, a purely descriptive analysis of the states of consciousness of the saint. But in ethics the saint is a freak. His sainthood has no *rationale* as his goodness has. None save the theologians have a method for evaluating the saint's experiences ; and the student of psychology can no more use the artificial categories of theology than David could wear Saul's armor.



Many good men, progressive thinkers, are settling the problem of religion for their own souls by reducing it to a matter of conduct. Confused by the theological discussion, but feeling the importance of an unselfish institution like the church to support and nourish the moral ideals of the community, they enlist

themselves heartily in the practical ministries of the church in the belief that that is what religion is anyway. As a consequence our church member of today is a different genus from his grandfather. In some points, no doubt, he is an improvement—more effective, likely, in practical service. But has he not lost in thought-power, in vision, in depth, in insight? Does his pragmatic effectiveness wholly compensate for his loss of sky?



We do not escape the problem by refusing to talk with the theologian in his strange terms. If we hold close to concrete experience the problem rubs all the more. Whatever illusions the saint may have, however fictitious or symbolic you may believe 'he objects of his faith to be, it still remains that the saint is the ideal human character, that holiness as a state of mind is the greatest desideratum of our lives. In other words, a universe that will warrant us in feeling toward it as the saints feel is a better universe than one which allows us only the sanctions of scientific ethics. Our hearts cry out for something more than goodness—at least experiences may combine at any time in such a way as to make them cry out.



We are not railing at goodness, nor at scientific ethics. Goodness, we are taught, is an affair of a vast social process; it gets its character from the social process. The good man is he who is good for something in this process. Negatively, he refuses to climb upon the backs of others; he does not seek profit

which he does not earn; he will not graft; he stands upon his own feet—or falls. Positively, he regards all his powers as a trust made over to him by society, and he feels bound in honor to administer it helpfully for others, for society. This in a word is the modern ethical definition of goodness. It is the best definition and the best goodness the world ever saw.



But it does not cover all of life, and it does not furnish motives to support life in the extremities of experience. Ethics *assumes* the will-to-live. Given the will-to-live, it says that a man should live thus and thus. But it has never ventured to rationalize the will-to-live, and if a man denies the will-to-live and threatens suicide, pragmatic ethics calls him a coward; that is about all it can say to him. But why should he care for that stigma or any other if, according to his own belief and the silence of ethical philosophy, the place to which he goes is the Inane?



Not many of us contemplate suicide, to be sure, but life's reverses and disappointments, its sense of obscurity and weakness, the galling chains of disease and vice, the wrecking of a great hope or a great love—all these experiences turn our mood *in the direction the suicide has gone*. We demand the meaning of our life; not simply the meaning it has in the welfare of others, but what worth it may have for our own soul. Our ethics cannot help us. Its terms are social terms. Its standard is a social standard. Its goodness is being good for something in the social order. In the nature

of the case no *science* can help us; we have reached the limit of science.



Only religion can help us. Only faith can comfort and support us when the natural and instinctive impulses to conduct break down. Religion is not just a matter of conduct; it is a matter of comfort. Ethics is militant; it has to do with an onward moving process. Religion is quietistic; its home is the closet. Ethics asks: "What is my function in making the social order?" Religion asks: "What is the function of the social order in making me?" Ethics makes civilization the end; religion says there is naught in the universe that is worth anything but the soul, and a better civilization is important only because it affords a better chance for the soul. Ethics is social; religion is individualistic. The great words of religion are "Blessed—" and "Comfort ye—". Ethics has no place for blessedness and comfort of that kind. Ethics proposes duties; religion offers the Everlasting Arms. Ethics commends; religion consoles. Goodness flings itself into the battle; holiness is able, having done all, to stand.



Two movements of our day are destined to come into collision sooner or later—the profound passion for social service and the wave of stoicism sweeping down from the cold heights of philosophy. In many breasts the collision has already taken place. The pragmatic philosophy compels the social passion to turn upon itself and account for its being. "Why

all this earnestness, this intensity, this fuss?" it asks with just a trace of cynicism. "What care you for a social order in which you shall have no share? After all, why sweat so much when your toil counts for so little?" If religion passes into scientific ethics these questions will have no adequate answer.



Faith alone has the answer. Her answer is that the end of goodness is not in the social order, but in the good man himself, that the good man has worth in the universe beyond his worth to the social order, that the social order in which he is placed is his chance for growing a soul of intrinsic worth to God.



Thus religion is at once the interpretation of goodness and the power of it. The saint is the man who gets the good out of his goodness; who feels in being good not only the social utility of it but the comfort and blessing of God. Beneath the saint's strenuous moral endeavor on behalf of others he has the abiding comfort that, failing or succeeding, he is doing the will of God and thus having fellowship with him. In the blessedness of this assurance he sings even in the night, and in the day's task and tempest his will is firm and his heart is calm.

C. C. M.

Questions “I frequently hear one preacher say of another preacher that ‘he preaches the gospel,’ or the ‘old Jerusalem gospel.’ What is the gospel, and what is meant by ‘the old Jerusalem gospel’?” W. J. R.



For the proper understanding of what is meant by the gospel, we should go back to its first use in the teaching of Jesus. The first words Jesus is reported to have used in his public ministry contain the word “gospel,” and indicate its content. He said: “The time is fulfilled, and the Kingdom of God is at hand; repent ye and believe in the gospel.” The “gospel” or the “glad tidings,” to which Jesus referred could be nothing else than *the coming of the Kingdom of God*, whose nearness he proclaimed. The Kingdom of God embodied for Jesus every blessing which men could expect. It was the first and the last theme of his public ministry. Around it gathered all the hopes of his countrymen. In it he summed up man’s highest good, both here and hereafter. What, then, was this Kingdom, for whose coming Jesus taught his disciples to pray?

The coming of the Kingdom was the fulfillment of God’s loving purpose to bring in a reign of righteousness on earth which should put an end to all injustice and oppression, unrighteousness, and uncharitableness among men; in other words, the establishment, through the agency of an anointed messenger of God, of a social order among men, in which God’s loving, righteous will should be perfectly done, as a condition of

universal peace and good-will on earth. It included forgiveness for the penitent, loving fellowship with God and trustful dependence upon His goodness for all necessary things, and final participation in the blessedness of the heavenly kingdom in the coming age.

It is not difficult to see why this should be looked upon as "good news." Men had been anxiously waiting for that time to come when strife, war, oppression, injustice, and unkindness should cease; they are still waiting for it. It is the most desirable condition men can conceive for themselves; and Jesus taught that it was God's supreme desire for the world. To have God for Ruler and Father, to have all human relationships adjusted by him according to his wise and good will, to be forgiven of all sins, and to be delivered from all anxiety for daily bread and raiment—that surely was the best news ever announced to men. Whoever believed in this "good news" and entered the Kingdom by adopting its new way of life was to enjoy the highest blessedness here and hereafter. Men saw very soon that the kind of life required for membership in the Kingdom was being lived before them in the person of its founder. Jesus, therefore, most naturally became the center of this growing Kingdom. He called upon men to come to him, to follow him, to do as he did that they might have the life, the blessedness of the new Kingdom.

Whoever preaches this message of the coming Kingdom is preaching the "gospel." It signifies the establishment of right relations among men in the present, not deliverance of men from the judgment of

an angry God in the future. It implies a faith in Jesus which expresses itself by living his life, not by confessing a doctrine concerning his person. Jesus nowhere required belief of a doctrine, or a confession of the nature of his person, as a condition of membership in the Kingdom. The only doctrine in the teaching of Jesus was a description of the life to be lived. He called upon men to believe the doctrine by living the life; they confessed faith in him by following his example.

I am not sure that I know what is meant by preaching the "old Jerusalem gospel." The phrase does not occur in the New Testament. If by it is meant the first, the most ancient idea of the gospel in the New Testament, then it must refer to the preaching of the Kingdom of God in terms of personal purity and social righteousness. But there are all kinds of special and patented definitions of the gospel, so that it becomes necessary for the one who uses the word to define it before one knows what is meant. The most common definition of the gospel that I have heard is "the death, burial, and resurrection of Christ." While it is the most common it is at the same time the most misleading statement of what it is, unless explained in the light of the large, vital meaning for which those facts stand. The average preacher who uses that Pauline summary of the gospel, seldom goes behind the facts, which stand as symbols of the spirit. If the average preacher rests the efficiency of the gospel upon belief in certain physical facts in the life of Christ, what must be the case with the average church member?

These facts call for moral imitation. They are efficacious only as they are reproduced in each person's life. No man who desires to benefit by the death, burial, and resurrection of Christ has entered into the spiritual depths of their meaning, until he has been crucified, buried, and raised with Christ, in the same sense in which Paul had been crucified with him. And in no other sense do those facts have any meaning or exert any influence: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." Those facts spell out the spirit of Christ's life, which must live in every man's life, if he desires to be a member of the kingdom. What was the spirit of Christ's life, as expressed in his death, burial and resurrection? Let him tell us: "I came not to be ministered unto but to minister." Here we return again to the Kingdom of God with its law of love and social service as the most distinctive quality in the spirit of Jesus and in Christianity.

There are many gospels being preached, all more or less true; but no gospel is a true and "full gospel" which leaves out the gospel of the Kingdom of God, with its emphasis upon repentance, personal purity, and social righteousness as conditions both of participation in it, and of blessings that flow from it.

ERRETT GATES.

A Statement from the Secretary Attempts are being made to create the impression that many members are resigning from the Institute. This is not the case. Only two have resigned recently. Almost every year some members have resigned for one reason or another, but no one has ever accompanied his resignation with an expression of lack of sympathy with the Institute.

H. F. BURNS,
Secretary Campbell Institute.

The annual meeting of the Campbell Institute will be held in Chicago, July 21-24. Many new names have been presented for membership, the enlargement of the SCROLL is contemplated, a good program is preparing and a royal fellowship is certain.

The new postal laws make it impossible to send the SCROLL to any whose subscription is unpaid. Remittance or the fifty cents annual subscription may be made to the SCROLL, 5508 Kimbark Avenue, Chicago.

THE SCROLL

VOL. V

JUNE, 1908

No. 10

EDUCATION AND RELIGION.

Religion is a normal phenomenon in human life. Too long has it suffered, and too uncertain has been the attitude of the preacher and teacher toward it, because of an improper conception of its place in man's life. Deep down in the heart of every thinking preacher, when his efforts seem to fail, has arisen the question: "After all does man need religion?" He thinks of what the workers in the sciences are doing for human betterment, of the men who build bridges, dig subways and tunnels, conduct successful enterprises—industrial, social and financial, of those who create educational aims and ideals. He discovers that these men *do things*, that they are eminently productive and altogether indispensable. As he contemplates these things he asks again, Am *I* really productive? Do men actually need *my* ministrations? Or am *I* always with them as the poor are always with them? May not religion after all be an artificial graft upon human nature?

Let such an one bear in mind that students of the history of religion, of anthropology, and of comparative religions unite in no uncertain testimony to the fact that no nation or tribe of people has ever been discovered in whom the religious impulse has

been found wanting, and that all statements to the contrary are based "either on inaccurate observation, or on a confusion of ideas."

It is not sufficient, however, in claiming that religion is inherent in the race, to rest our case when we have discovered its universality; we have yet to discover its origin. Not only is religion a universal phenomenon but it is also instinctive in man. Various theories such as special revelation, priestcraft, animism, ancestor-worship, all of an external order, have been advanced to explain the presence of the religious impulse in man's life. Criticism of these would readily reveal their inadequacy. Modern psychology with its emphasis upon the unity and continuity of man's life testifies to its instinctive origin. Our own experience, our consciousness of an ideal *other*, our sense of dissatisfaction, our "torment of the Infinite"—these are but expressions of this normal constitutive principle.

That man is by nature religious, the concept "religious education" implies. That man can be educated religiously assumes a religious potentiality. Education cannot call this impulse into being. It can only give it nurture and direction.

The germs of religion are potentially present in man and under proper direction and cultivation may become actual. Or, in words of my immediate topic, man by his nature is designed for religious experience. Religion is man functioning normally.

But helpful and beautiful as this theory is, some-

one is heard to regret that unfortunately it does not at all square with the facts. In other words it is lamentably true that not all men are religious, that many seem absolutely irreligious.

In reply to this criticism let it be said: First, to say that all men possess by nature a religious impulse or instinct, is not to be identified with the statement that all men are religious; nor again is the first statement—viz: that all men by nature possess a religious impulse, contradicted by the second statement that some men seem, or are, wholly irreligious. In the second place the above criticism may imply and doubtless does imply too narrow a conception of religion. To say that all men possess a religious potentiality is not the same as to say that all men are Christians, or Jews, or Mohammedans, or Buddhists. It is but to say that religion is a much larger and richer concept than any or all of these too circumscribed expressions.

To explain the discrepancy that exists between the child with a religious potential and the same child become a man with apparently no practical religious experience, introduces an educational problem.

Two extreme theories of education have received considerable attention. The one affirms that education means the subjection of the child's immature mind to a process whose aim is the realization in the child's mind of an adult experience, or the engrafting into the undeveloped mind of the developed ideas of maturity. The other conceives of education as the nat-

ural, unaided, and undirected growth of the child's mind—an education “according to nature,” as Rousseau would say. In the one theory of education self-hood is built up from *without*; in the other it develops wholly from *within*.

Modern educational practice is based upon the fundamental conception of development. For it, the child's mind is but the promise and potency of mentality. The child is the self in germinal form. It has not yet become a self in any real sense; its self-hood is in process of becoming. It has not yet attained; it is ever attaining. The developing mind is as a developing seed. Each has a potential nature. Each requires stimulation, cultivation. The function of the teacher is that of the gardener. The gardener must provide the proper environment for the normal development of the seed. He must cultivate carefully and check and trim. The character of the product is determined both by the kind and quality of the seed, and the nature of the environment in which it is developed. Much depends upon that. Each is absolutely essential.

The child has a potential self to be developed, to be actualized and realized. What that self will be is determined very largely by its environment. While heredity counts for something it does not cut so much figure as it once did. There is in New York an institution known as the George Junior Republic. The citizens of this miniature republic are boys and girls of from about 12 or 13 years of age upward, taken from bad surroundings; one or two of them have had

the distinction of having committed murders, many are of criminal parentage, all with undesirable tendencies. It is of interest to observe that of from two to three hundred graduates from this institution but two or three have turned out badly. All others are living respectable and self-supporting lives. Many have since attended Yale, Harvard, Cornell and other institutions of higher learning.

To speak of growth into self-hood implies stages of growth. The order is: "First the blade, then the ear, then the full corn in the ear." These different stages are different expressions in the continuous life history of the developing organism. In the life of the individual as in the life of the race these stages are fairly well defined. The self passes from one to the other by imperceptible gradations. Each stage, while inseparable from its past, is prophetic of the future. Every stage takes up into itself its whole past, is the latest revised and up-to-date edition of the individual life history. At different periods different instincts and interests appear. These instincts require careful treatment. If neglected at their nascent period they may become dormant and all the more difficult of later awakening, or they atrophy and finally die. If unwisely cultivated they lead to abnormalities, or produce unsymmetrical development. We are all familiar with that most modern classic instance, Darwin, and his lament in later life over his failure in early life to cultivate his love for poetry, music, and art.

The religious instinct is no exception to this rule.

It is a well-known fact that the religious instincts attain their maximum emotional expression in the years of early adolescence. And may it not be, and indeed is it not the fact that, in those cases marked by irreligion, the instinct manifested itself but failed to receive proper cultivation.

Thus we are led immediately to the problem of religious education. The concept education has a varying connotation. It has been variously defined. For our present purpose it may be regarded as self-realization—a life *process*, as wide and continuous as life itself. It is that process wherein man adapts himself to his total environment—physical, social, ethical, aesthetic, intellectual, and religious. Education is man availing himself of all the agencies afforded for fitting him to do most completely his work—God's work—in the world.

But education is more than a life-process. It is *life itself*. The failure to observe this, to identify education and life, has resulted disastrously both to secular and religious education. Education has been defined as *preparation* for life, forgetful of the fact that the individual must live, *does* live while undergoing that preparation. This *future* bearing, this altogether *other-than-the-present* aspect of religion and education has been their bane. Getting ready for the future in religious or secular life, forgetting the concrete needs of the present, is a "dealing in futures," is gambling pure and simple. Too long has religion been fettered by its other-world emphasis. Too long has it been pre-

sented as a safe and secure system of fire insurance against the possibilities of an unknown future. Too long has it been a *mere* preparation for the future. The pendulum is swinging gloriously far the other way when religion today as never before is being linked to, and identified with, the life that *now is*.

The child happy and joyous lives in the present. What knows he of the future? What cares he for the future? His concern is not with the far future, but he is intensely interested and in earnest about the *present now*. He is living *in* and *for* the present. How anomalous to expect to interest him in "the sweet by and by!" What could make life more insipid than the perpetual whetting of a knife but never cutting? What would be less desirable than the musical program which was only a long-drawn-out tuning of the instruments? What more tantalizing than an eternal tasting with never an eating? And if these things are true for the adult, how much more for the child! Rather should we take hold of his present vital interests and help him to systematize, to purify, to elevate—to see the meaning and bearing of his present experience. Our problem is to take those interests, to enrich and expand them. "Feed my lambs," says the great Teacher, not to provide against the possibility of a future hunger but to satisfy its present actuality. To feed those lambs properly requires a knowledge of *their* need, not of *our* need. We must vitalize our teaching by identifying it with the present interests of those whom we teach.

From this it follows that our approach to religious instruction must be made through the child. Childhood is not a calamity, to be commiserated or decried; it is forever glorified. It is not a stage from which we must get away as quickly and as far as possible. The normal child is a *child*, and if we expect, or try, to make anything else of childhood we sin seriously against that child's nature. "When I was a child I spoke as a child, I thought as a child," and not until I became a man should I have been expected to think as a man. *Not until then did I think as a man.* All this is but to say that the true teacher of religion to childhood must know the child's interests, powers, and needs, and make them the starting point, and reduce religion to these terms. It is the supremest folly to attempt to teach the one religious content to all grades of students.

While we thus emphasize that the completest living for the child is to live the fullest child life, the teacher must not overlook the fact that the present interests are frequently prophetic of the future. While for the child his interests are largely immediate, the additional meaning of those interests to the teacher will be the leverage they afford for higher levels and other interests.

Life has taken on more meaning for the child who has now become a youth. New interests which, however, are and must be the outgrowth of earlier interests, now appear. To meet and cultivate and satisfy these needs, new methods and different content must

be supplied. Youth represents a transition stage between childhood and manhood, but is not therefore to be lightly esteemed. It is a time of transformation, mental and physical. The incoherency of childhood is being transformed into coherency; its individual and concrete forms of thought take on more abstract aspects; its self-centeredness is changing into altruistic thought; its tendency to receive statements as unqualifiedly true passes into the higher forms of provisional acceptance; its positiveness finds expression only under conditions. At this period emotional, ethical and æsthetic tendencies become very marked. It is pre-eminently the social stage. It is a critical time, all too little understood. It is the period of activity, stress and doubt. What wisdom is required on the part of all to guide safely the youth in this trying time! The great problem is not how to check or thwart those interests, ideal, social and sentimental, but how to cultivate and direct them toward and into ideal manhood.

This is the time when religion may come into possession of her own. It is the period of conversions, so-called, *par excellence*. Its tendencies to lasting friendships, to hero worship, to gregarious life, to doubts, are the preacher's, the teacher's, the parent's opportunity for religious cultivation. The content of the teaching should be the sublimated essence of these predominating principles of youth. What is the essence of friendship? Is this essence found in fullest measure in Jesus? Are there in Jesus those essen-

tials to the truest friendship? In the youth's tendency to admire, to reverence, to worship real heroes and leaders, whether in science, war, or the Church, we find a need for the study of the world's best biography, secular as well as religious. In his gregarious instinct we have a positive demand for clubs, societies, and the other organized forms of young people's work. In his tendency to doubt we have a call for teachers "wise as serpents, and harmless as doves." It is for youth, especially, we need as preachers and teachers persons possessed of wisdom from above, persons studious and thoughtful, of intellectual honesty, integrity and candor. For the teacher to be able to say *when* he does not know *that* he does not know, is to win the respect of the doubter; and his doubt is thus inclined to your faith, and transformed into confidence in you, and eventually into faith in Him whom you preach and teach.

Religious education does not—at least should not—stop with the youth. The fact that *so small* a per cent of the adult members of the church are found engaged in any systematic study of the facts and problems is greatly to be deplored. Religion is no abnormal phenomenon, and should not prove an exception to any other form of human experience. Religion is as natural as sin. Religion is not attainment; it is progressive achievement. It is not a final and unimprovable deposit; it is a perpetual growth and revelation. There is no religion apart from lives, and lives have a continuous development, and religion must have a con-

tinuous development also. Religion is man's awakening to his own nature, which nature reveals God. To increase in wisdom, or in riches, should be to have a richer religious experience. The lack of study, therefore, on the part of the adult is due to a misconception of the real nature of religion. If all the elements necessary to the growth of a plant are present save one, the product is a dwarfed plant. So in man there is by nature the religious instinct, which requires for its cultivation certain stimuli which can be gotten only by consistent and consecutive meditation upon God, the object of the religious consciousness.

Every Christian will say: "I believe in God." Now honestly, *do* you? In what *do* you believe? Or, more specifically, what is your conception of God? Were one to ask the average Christian, "What is your conception of God?" how many could give any intelligent statement in reply? Is the phrase to be identified with some aimless emotional frothing, or a mere mouthing of meaningless words? Is our conception of God any less vague, any more intelligent than it was ten or fifteen or more years ago? If not, why not? I sometimes think that the highest evidence of the divinity of Christianity is found in the fact that for 2,000 years it has survived notwithstanding preacher, teacher, and indifferent Christian.

SOME PRACTICAL CONCLUSIONS.

1. Since religion is altogether normal, apology has no place either for the practice of the religious life, or for urging its claims upon human kind. The place

of the Christian preacher and teacher is thus secure. The dignity of the preacher is no longer tailor-made. He is dignified with a trust from the Son of God, whose last commission was: "Go *teach* all nations."

2. From our theory of education with its fundamental conception of development, with its periods or stages of growth, representing different interests, we find an imperative demand for a course of study graded according to the needs of those whom we teach. Not only must our methods of teaching differ in the kindergarten, junior and senior classes, but the *content* also of the instruction must differ. The starting point of all education at any stage must be the present stock of interests in the mind of the student. Identify your teaching with those interests. As the interests of childhood, youth and manhood differ distinctively, so, too, must the content of our religious instruction.

3. There arises a demand for trained teachers, trained in modern scientific methods. He who would teach must know the principles of mental development, be acquainted with the interests that predominate at the several stages, and make these his starting point. Well might the teacher's mission be expressed in the motto: "Let us make man."

4. This places the burden of teaching preparation upon the preacher. Courses on religious pedagogy and scientific methods are now given in some of our theological schools and seminaries. The time must shortly come when all our seminaries will meet this pressing

need. It will mean for our preachers more modern psychology, more sociology, more anthropology, more pedagogy. It will mean an active preparation and actual training while in the seminary in the very work which he must do as pastor. May the time soon be when every pastor will be able in a scientific way to teach his teachers and thus elevate the instructional side of the preacher's work. In a trained ministry, and in trained teachers, is our only hope to satisfy the present prevalent discontent with things religious.

5. It was said that the stages of the individual's development were not isolated. The blade, the ear, the full corn, are but different stages in the development of one germinal principle. Without the blade the ear would be impossible, and without the ear the corn. From the one point of view each stage is prophetic of the future; from the other each is the fulfillment of the earlier. The life history of the individual is the history of one *continuous life*. This demands that our graded studies must have continuity—*i. e.*, each must grow logically out of, and supplement and enrich the preceding.

Shall we fear to apply this principle to religious education? Ought not the individual's life, religiously, be a continuous life? Are not the cradle roll, the kindergarten, the intermediate, the junior and senior bible classes, the junior and senior Christian Endeavor, and the church, but different forms and different stages in and through which the activities of the one instinctively religious being find expression? May not Bush-

nell have reiterated a Christian and scientific truth when he said: "A child is to grow up a Christian and never know himself as being otherwise." "Suffer little children to come unto me, and forbid them not, for *of such* is the kingdom of heaven." May not these organizations represent steps in the mind's consciousness of God? May not the experience known as conversion be but a step not *into*, but *within* the Kingdom of God? Thus the purpose of religious education is to make the individual a conscious child of God, and to fashion the society of individuals into the Kingdom of God. May it not be that the problem for us with respect to childhood is not so much, nor at all, to transform a nature irreligious or unreligious, but to lay hold upon and develop into larger life by intelligent means a nature which is essentially religious? May it not indeed be that we are "to see that our children are not to be converted away from God?"

For the youth, may it not be that conversion is, not so much the approach of an alien to God, as the conscious determination of a son, already in the Kingdom, to a life of larger love and loyalty, and more specific service to the King?

And for the older son, may not the dimmed eye and bended form, and graveward way, mean the clearer vision, the fuller stature, the ever higher ascent toward the ideal self, which is the throne of the Eternal, the home of the soul?

HERBERT MARTIN.

New York City.

THE NEW SOCIALISM—III.

One of the peculiarities of the socialist movement is that from the first it has assumed a definite attitude toward all manner of problems. This is due to its fundamental thesis that the economic factor is all-important in the evolution of society, that the specific form of moral, esthetic, political, and religious organization can be traced to the humble technique of food getting. In attempting a redirection of industrial forces, therefore, the social theorist must form an hypothesis of probable effects upon interests other than that of food getting.

Religion and art get their stimulus and meaning from the environment out of which they spring. In a regime of constant warfare there is a fierce military God; in a peaceful, industrial society God is immanent and democratic. Likewise, the art of the savage is a reinstatement of emotional crises involved in the fight and the hunt; dance and myth and carving idealize the hard struggle for survival.

As a statement of the self-conscious workman come to the realization of his position and meaning under the discipline of the machine industry, socialism has been compelled to interpret religion in terms of daily experience: its attitude has commonly been considered "irreligious and materialistic." If this is true, it can hardly be condemned, if it draws values from the life actually led. Mr. Veblen, in his "Theory of the Leisure Class," has remarked the disposition of the worker to reckon all experience in quantitative, mechanical terms. There is an element of truth in the statement:

its error lies in the assumption that the ultimate effect of the machine technique will be to deaden appreciation and sensitiveness. Professor Veblen ignores the function of science, to transform the variable into the lawful, to universalize, to render that which once required constant attention habitual so as to liberate attention and provide a basis of valuation. Applied science today supplies the regulative force, the control which once belonged to dogma.

It follows that religion must state its purposes in terms of the shifting experience of men; it must supply meaning for the present. As a fact, there is no Christianity: each generation has constructed its hypothesis and labelled it religion and the faith, but there is no evidence that the belated and wavering interpretation of any church is of absolute significance. The Disciples are working out their view of the function of religion. Who can say whether it is Christianity? There is no specific ceremony or command of a Jesus standing on his Oriental soil, which is exempted from re-interpretation in consonance with the demands of a manufacturing Occident.

The point of these considerations is that the group known as Christian Socialists must be very careful of their ground. If they accept an orthodox interpretation of Christianity with its symbols and sacraments and Pauline theology and graft upon it a diluted and expurgated socialism, it is doubtful whether they ought to be called either Christian or Socialist: consistently with the economic situation they must be ready to

accept a possible version of truth which the accepted ecclesiastical world will be loath to call Christianity. And yet such a radical position would be exactly analogous with the condemnation of the Pharisaic system by a Hebrew peasant whom the world delights to honor. It may be that our picture of God as a feudal monarch keeping up the sway of states and our view of the churchly function must be resolutely abandoned.

No disparagement of the noble succession of men from Maurice and Kingsley to Mr. Bliss is intended: they have had enthusiasm and efficiency. The suggestion is deemed pertinent, however, that a religion must unify the phases of our daily activity and that the concepts both of Socialism and of Christianity are subject to reconstruction, if they are to remain organic and functional.

There is space for but one suggestion relating to the significance of art for the modern movement. Vida Scudder's "Social Ideals in English Letters" recounts the story of a social conscience underlying English literature from William Langland to Ruskin. Beneath the frolic and glamour of a literature merrily idealizing the dramatic, the spectacular, the great lady, the knight and the tournament; beneath expression of the passionate, romantic love of a leisurely nobility, she has detected the dumb groping Folk, calling for Light and Justice and Understanding, so plaintively that Art stopped and expressed, even as the mob in "Julius Caesar" serves as a dark background for the brightness of the noble conspirators.

It is a long story to tell, this longing for a society, unified, free, and spontaneous, in which the lover of beauty may sing his dearest aspirations. The plea of Ruskin, Morris, Carpenter, and Walter Crane is ever the same,—that great art means great life: there can be no great art where there is no joy, that whereas today the greedy individualistic temper destroys the social attitude involved in all Beauty, in Socialism we have a great unifying ideal of human life. Walter Crane has recently said that when society comes to consciousness of its own meaning, there will be a Renaissance of public work of a decorative character, mural painting, architecture and sculpture. "As for the arts of design and handicraft, the arts which are inextricably associated with social life and depend for their very existence upon co-operation, they would certainly flourish exceedingly in a co-operative commonwealth. The art of the gardener, the art of the potter, of the weaver, of the smith, of the printer, would be always in demand and under socialism freed from commercial degradation."

"Art under Socialism, as a social product, (and I include under the term art, music, poetry, and the drama) would necessarily become more and more associated with the life of the people, and artists and craftsmen would be assured of an honored place in the community, no longer dependent upon the caprice of the rich or the fluctuations of a speculative and uncertain market."

Those who are inclined to scorn and minimize this artistic element of the social movement will realize its

importance after a reading of Mr. Hunter's discussion of the trend in modern literature (*Socialists at Work*, Macmillan '08). Upton Sinclair has written an interesting but overdrawn article on "Our Bourgeois Literature." (Chas. Kerr Co., Chicago.)

ERNEST L. TALBERT.

Editorial

The Apologetic of today can be reduced to a single problem, namely, that of Origin and Value. On the one hand there is science with its explanations of things by causes, sequences and histories; on the other, there is religion (including ethics) interpreting the same things by their value to the life of man. Mechanics there theology here; facts over against values; the means confronting the end. Are these two points of views incompatibles?

"Are God and Nature then at strife,
That nature lends such evil dreams?"

Are "fact" and "worth" hopelessly at odds? Does conscience lose its dignity because we can trace its natural history? Is the bible any less the "good book" because it can be proved to have had a similar history to any other book? Would Jesus of Nazareth be less divine, if the "virgin birth" were accredited to legendary sources? Would the Sermon on the Mount—that life, that death—be worth less if He were known to have come up through humanity instead of down into it? Is human life itself less valuable because it may have sprung in the beginning from some "vital putrefaction of the dust?"

Much depends on the kind of answer we give to these questions. If values condition origins, then spirit is greater than matter and religion than science: if origins condition values, matter is greater than spirit and religion has no rights except such as science chooses to accord it. Yet strangely enough it is the latter alternative that is taken by many would-be Apologists of religion. They seek to defend the faith ON THE SIDE OF ORIGINS. They accept the challenge of unbelief in the realm of fact. In order to preserve the value of the Old Testament they think they must prove in a factual way that Moses and not an anonymous syndicate wrote the Pentateuch, and that the 110th Psalm came from the pen of the Shepherd King. To maintain the authority of the New Testament they are willing to "swallow camels" of criticism, if only they can persuade the world to believe that the Fourth Gospel was written by the Apostle John. But this is to play into the hands of rationalism. Rather it is itself rationalism. It is an attempt—not always an honest one—to justify values at the bar of scientific fact. It demoralizes faith by reducing it to an affair of the intellect instead of the heart and will. It makes the existence of God depend on the accidents of scientific discovery.

* * *

It is not only traditional orthodoxy that is thus rationalistic. Even in so-called liberal circles the same point of view is discoverable. There are many apologists who are quite willing to let the Old and New Testaments stand or fall by the functional test, but

who nevertheless insist on tying up the divinity of our Lord to a specific theory of His origin. But wherein lies the difference? If historical criticism has left the Bible what it was in the beginning, the book of books, unique in value though not in origin, why need it be feared that the same processes will endanger the claims of Jesus to be the man of men. If He is divine at all in any sense that has meaning for religion, He must be so no matter whence He came into the world. His essential divinity is no more dependent on any theory of his origin than the spiritual value of Is. LIII is dependent on its being written by any particular prophet of Judah. The question of Jesus' origin may be interesting from a metaphysical point of view; but it cannot affect, one way or the other, His absolute worth for the conscience and heart of humanity. It is inner, spiritual experience, not logic or philosophy, that estimates the Christ, and this experience does not ask "What?" and "How?" but "What?" and "Whither?" Logic secularises Jesus, faith defies Him. Logic says: "Show us the print of the nails," faith says: "My Lord and my God." Philosophy says: "As for this man we know not whence He is:" faith says, "Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes."

* * *

The trouble with all this apologetic is that it cannot break wholly away from the intellectual conception of faith. If faith is believing facts, whether historical or metaphysical, the question of origins is a religious one, and dogma, as the Romanists have al-

ways maintained, is the life of religion. But faith is not "believing facts." It is the capacity to react to moral values and the will to do Christlike deeds. That capacity that will, when they seek to justify themselves in the region of facts, may identify Jesus with the Messiah of prophecy, as the first Disciples did, and invest Him with all the paraphernalia of the popular Messianism of their day; or they may see in Him the logos of Neo-Platonism, as does the author of the Fourth Gospel; or they may worship Him as the "Second Person in the Trinity," according to the orthodoxy of the classic creeds. But these are Christologies not faiths. Their value is formal not essential. They are attempts to explain in current categories the reaction of faith, but they are not that reaction itself. It existed before them, and may survive them. The essential thing is not, creed but life; not to have the right, or any views of Christ's origin, but "to know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death."

H. D. C. M.

**The Last
Fight of
Virtue**

With this felicitous phrase Stevenson describes the "monkish morbidity" that so long dominated the ideals of the church. Although the best manhood was buried from the world, virtue was not gained. But asceticism has been not alone in its mistaken search.

Brierly in one of his suggestive essays calls attention to the immense amount of "idle piety" in the church. All piety that does not minister helpfully to life, is "idle." Judged by this standard, how full of failure has been the church's ritual and dogmatic. Much of that for which many contended and suffered in the past, we do not now esteem as of any value. "Perhaps," you say, "there was worth in the contention." But the value of the exercise in saving a drowning man is of no comparison to the value of really saving him. The theologians had the exercise certainly; but they often did not render any real service. Every "lost fight of virtue" has been conducted professedly because God wills it. God has been misunderstood. Thousands in every age of the church have earnestly contended for a faith never delivered by Him or His Apostles.

Misdirected energy still continues. A few weeks ago a sister loyal to "the plain and narrow way," was for the first time in one of our Chicago churches and was greatly disturbed because of the organ. Since then she has been quite zealous in denouncing the "unscriptural thing." She says (and she is a working woman): "I will gladly give twenty-five dollars to get Daniel Sommers to come up here and set you people right." Her zeal is commendable; but it is not according to light. Her money would be wasted. Daniel Sommers, the persistent editor of the *Octographic Review*, would not convert us; and if he did, he would be doing us an injury. Mr. Sommers is a sincere gentleman, but a mistaken theologian. His

loyal follower would do a thousand times more good to give her twenty-five dollars to feed the hungry. It is deeply pathetic to see many sincere and good people giving their lives to religious propagandas that curtail life rather than minister to the "abundant life." A very estimable lady of my acquaintance has been giving three hours a day for over a year to the study of Mr. Russel's mechanical theory, Millennial Dawn. Hundreds of people gave all they had to Dowie—and then lost, with their money, their faith. In our Detroit Convention Dowie was lauded for his success. One leading preacher wanted us to make an attack on New York City and Chicago "after the manner of Dowie." We need to learn from Dowie's downfall that nothing fails like success—a lesson we will one day HAVE to learn.

We need calmly determined estimates of values. Our doctrinal positions, our public services, our Sunday-Schools, Endeavor Societies, etc., must give an account of themselves. Are they the agencies of "idle piety" or are they real ministries to life? Our heated controversies are "lost fights," if they are not over that which eternally abides and is universally human. AND THEY ARE NOT. All denominationally exclusive conclusions shall be done away. That which divides church from church, will not abide. That which is debatable among Christians, is not worth our heat. Any doctrine that closes the heart, is bad and must vanish away. Any interpretation of the Bible that saves the word, or rather our view of it, but loses us a righteous God, must cease. But, on the other hand,

any genuine faith or any true love in the history of the church has not been a "lost fight" or "idle piety," but has been gloriously worth while. To believe that this world is not dead, but divinely alive; to sacrificially live the life of Him who taught us that there was only one great duty, namely, to love—the one commandment having a heavenward faith and an earthward helpfulness; "to hope on and hope ever:"—to hold these primary essentials of our Christian religion, is to "fight the good fight," and to receive the crown that is laid up for all those who have come into fellowship with Christ our Saviour.

Happy is he who having lost his enthusiasm for tenets or forms that are temporary, has gained unbounded and unrestrained enthusiasm for Christ and every brother-man of His.

GEORGE A. CAMPBELL.

Why They Resigned

The report is made by the Secretary of the Campbell Institute that two of its members, both professors in Eureka College, have resigned from its membership. They were not asked to resign by the board of trustees of the college; and they had undergone no change of views which put them out of sympathy with the purposes and spirit of the Institute. Why, then, did they resign? Why did they resign when they did, and both at the same time? None of who are members of the Institute, resigned with these Eureka teachers. There seems to have been

no general movement of withdrawal from the Institute, as is hinted at in certain published statements. Why, then, did these Eureka teachers *resign together and just at this time?*

What is this Institute in which membership has so suddenly become uncongenial or undesirable? It is an association of men, composed of pastors, teachers, students and laymen, who have been drawn together by their desire to pursue for themselves outside the walls of the college or university the highest spiritual and scholarly attainments for service as ministers or missionaries, and to promote the ideals of a modern, educated and efficient ministry among the Disciples as a whole. None of the members of the Institute are known to be bad men; on the other hand many of them are men of such spiritual power and usefulness among the churches as to make fellowship with them a privilege and an honor.

The one thing that has brought them together and that is adding others to them from year to year, is the desire to hold up before themselves and the Disciples as a whole the highest ideals of a present-day ministry, according to the standards of the best educational institutions of the time. They tried to set the example themselves by going at great cost and inconvenience to these best and highest institutions, simply because they believed the service of the ministry today called for the best equipment a man could give himself, that Christ would be better served by it, and that the

Disciples were entitled to it. Many of these young men went when it was not popular to go—went in the face of opposition and under the fire of one widely circulating newspaper, whose columns for more than ten years have been filled with denunciations of universities and their teaching—went when the going meant debts and burdens which many of them still carry. Many of them went when it would have been far easier to have been content with the service they were rendering for the churches with the equipment they possessed. They chose the harder and longer road, because duty to their ideal of a minister of Jesus Christ led them that way.

These are the men who have gradually found each other, and are finding others who sympathize with their ideals and efforts. They constitute the Campbell Institute. They are of all shades of opinion, differing on theological questions as radically among themselves as the members of any local congregation of Disciples. They believe in freedom and tolerate the freest expression of opinion; they love the truth, and believe that it can be discovered only when men are free to pursue it and to express it. Their meetings are one place where any religious question can be freely discussed, and where the freest expression of opinion is practiced without fear of proscription or persecution. They believe that if all questions of faith and morals are to be discussed—and none are exempt these days because of any sanctity or antiquity that may attach to them—then they had better be discussed by men within

the church, and not alone by men outside the church, who begin by denying both faith and morality. They believe that the Disciples owe it to themselves to train men by freedom of thought and discussion to think through fearlessly the living, burning questions of the day in all spheres of thought, so that they shall not be without intellectual and scholarly leadership in an age of increasing enlightenment and rapidly accumulating knowledge. They thus believe that the Disciples will, at no distant time, be able to make contributions to the literature and scholarship of the age as well as to its life and missionary work. The Campbell Institute exists because of the loyalty of its members to the people with whom they are identified, and their desire to see the Disciples take a higher and larger place in the world's Christian work.

Why did the Eureka College teachers withdraw from its membership? Surely not because such men as A. B. and J. M. Philputt, H. L. Willett, Clinton Lockhart, C. H. Winders, and more than a hundred other men, are no longer worthy of the fellowship of good men. No charge of immorality or even of heresy has been lodged against all of these men. They do not agree among themselves. Some are conservatives, some are progressives, and some are radicals. All are free to speak their mind in the pages of THE SCROLL, if they desire. All have been urged to write. Only a few have borne the burden of writing for its pages, not because they were eager to do so, but because necessity was laid upon them. Some of those who have written, have been among the radicals. They

have expressed their opinions freely, as was their privilege. If the conservative members of the Institute did not agree with those opinions, it was their privilege to express, with the same freedom, contrary opinions.

A hue-and-cry against the Campbell Institute and THE SCROLL was raised by a certain journal, long known for its valor against heresy and its zeal for orthodoxy; and by a method of obscurantism all its own, faithfully studied and practiced, it tried to make the utterances of a few radicals appear the mind of the entire Institute. All the savory language of religious persecution with which this journal is so intimately acquainted, was used against the Institute as a whole, because two or three radicals had spoken their mind. According to this journal it is neither right nor safe for any ideas to be expressed contrary to those which have been held "always, everywhere and by all" the Disciples of Christ, but especially by its editors. Its motto for itself and for the Disciples as a whole is: "Others may be right; they may be wrong; but we are right and cannot be wrong." This journal has called upon all the members of the Institute who think its way to withdraw from it; and it has warned all churches to mark those preachers and teachers who are members of it, and turn away from them. It will have no freedom of investigation, no liberty of opinion or expression within the range of its influence; and where its influence is felt, none is left.

This journal is the one solitary source of opposition to the Campbell Institute. Through its pages alone the dangerous nature of the Institute was made known to the friends of Eureka College.

Why did President Hieronymus and Professor Jones leave the membership of the Institute? Were they perfectly free in the matter? Certain events that have recently transpired in connection with Eureka College make it practically certain that they would not have severed their connection with the Institute if left entirely free. Pressure was brought to bear on them by someone who had influence in the affairs of Eureka, and it was made to appear to their interest or that of the college to resign from the Institute. It does not concern the present inquiry to settle the question as to *who it was*. It is enough to know that these men could not remain as members of an association of honorable men, many of them distinguished Christian pastors and teachers, and at the same time continue as teachers in Eureka College. What shall be thought of Eureka College in view of this incident? Are her teachers no more free in the class rooms than outside? What other tests are laid upon them? They may not be members of the Campbell Institute and remain teachers of the college. May they become members of the Masonic Order or the Odd Fellows, and continue as teachers? That is still possible. But are the men in the Masonic Order better men or more orthodox than the men in the Campbell Institute? May the teachers of Eureka College be members of the Republican Party and teachers of the college at the same

time? That is probably still allowed; but the members of the Republican Party are not all saints or orthodox believers. The president of Eureka is a Republican; Bob Ingersoll was a Republican; therefore the President of Eureka College is an infidel. Such is the logic with which the teachers of Eureka have been forced out of the Institute. "The President of Eureka College is a member of the Campbell Institute; H. L. Willett is a member of the Campbell Institute; therefore the President of Eureka College is a heretic."

When the conditions of things controlling Eureka and compelling her teachers to choose between the College and the Campbell Institute, do not seem deplorable, they appear amusing. The friends of Eureka College who are the enemies of the Institute, have succeeded not so much in injuring the Campbell Institute, as the college itself. Do they flatter themselves that President Hieronymus and Professor Jones have changed those ideals and convictions that drew them into fellowship with the men of the Institute? Do they desire that the young men and women in the high schools and academies of the State of Illinois who have enjoyed the guidance of free men in the study of the arts and sciences and are looking forward to college, shall be told that the teachers of Eureka are not free to be members of the Campbell Institute, an organization of Christian men who set as their motto, "Freedom and Truth?" The supporters of Eureka have said to her: "If you continue as teachers in the college men who are members of the Campbell Institute, you cannot have my money."

Eureka has yet to hear from the young people who are to select for their college course an institution of which they may be proud as their *alma mater*. She has more than one choice to make. She has to choose also between the mediaeval and the modern spirit, between old and new science, between free and traditional thought. She can deny her teachers freedom of academic teaching; she can refuse univervisty-trained men a place on her faculty; she can reject books of modern scholarship and thought from her libraries and class-rooms; but she cannot escape the estimate that will fall upon her name in consequence. A good name is rather to be chosen sometimes than great riches; and the kind of a name that a school acquires by the suppression of freedom in teaching and studying, is an incubus it can ill afford to take upon itself.

ERRETT GATES.

**Certainty in
Religion**

The majority of people have little sense of certainty in their religious life. With them, religion is to a great degree a matter of belief in certain dogmas, and attendance upon "services," and very little a matter of personal experience, wrought out through personal effort. They often defend these doctrines with a temper that indicates anything but certainty of conviction. Their fear of any attack upon the tenets of their faith is often commensurate with their uncertainty that the tenets can pass through the attack unscathed. Such uncertainty

is not to be wondered at. When one considers that many of the prominent doctrines of the church are theories, formulated at one time or another during the growth of theology, and are not reducible to the test of a practical experience and a personal demonstration, it is a perfect marvel that the faith of men is as strong and enduring as it is.

What certainty can there be, except the certainty that there can be no certainty, of the truth of the doctrine of the Trinity, of the dogma of the inspiration and infallibility of the Bible, on which so many are taught to rest their faith? Of the divinity of Jesus, in the commonly accepted sense that he is metaphysically and forever apart from us, yet one of us? Of the statement that his body was raised from the dead? Of the dogma of vicarious atonement? How shall the remission of sin become a demonstrated fact in our experience when one says it depends on this, another on that, another on something else, all equally fortified by texts from an infallible book?

Did God intend there should be no certainty in that which constitutes the salvation of men? Shall man be forever at the mercy of warring theologians? Can he prove for himself the great truths that are to make him free? Are the value and importance of the theological tenets to be judged by the impossibility of their demonstration by the average man? The emphasis of the past would seem to justify the conclusion that man has so rated them.

What do we mean by *proof*? As already indicated,

surely nothing less than that which can be brought within the realm of personal experience in the daily conduct of the individual. Nothing less can satisfy a thoughtful, honest man. Can the Christian religion be proved? If by the Christian religion is meant the dogmas above mentioned, together with others of a similar nature, most assuredly not. Not one of these doctrines is reducible to a personal experience in the life, and they are therefore not in any degree practical or demonstrable. If man's salvation depend on *knowing* them he is a lost man. Remember we are not speaking of belief in these doctrines. This we can have without the evidence that constitutes proof. But suppose belief is lacking. Suppose the capacity for faith to be limited. Then what? What have we to offer the honest man whose reason is repelled by the dogmas, and who demands more than the assertion of the theologian or the historian? Shall we simply say as Spurgeon said: "If you cannot believe you must be damned?" Shall we say: "Believe and keep on believing?" Here is manifested the very soul, the glory of the teaching of Jesus: "If *any man* will to do God's will, he shall *know* of the teaching whether it be of God." He can prove it. He can make the demonstration of a personal experience. It would seem then from what Jesus says that Christianity is not the above mentioned dogmas, or any system of faith. It would seem to be the enunciation of certain principles to be wrought out in the life. It rests absolutely upon the individual to test this teaching long enough to *know* if it be divine in its origin and godlike in its effect upon

humanity. No theory of a vicarious atonement can here afford any relief whatever from our personal responsibility to test this religion by personal effort. It must work with us as it did with the Master, or we are justified in consigning it to the realm of the useless. He can not do it for us, though he can help us beyond measure.

"Is Christianity true?" asked a friend of Coleridge. "Try it" was the answer, such an answer as Jesus would have made to an enquiring soul. "How shall I know if God forgives my sin?" "If you forgive men their sins against you, your Father will forgive you." Then proceed to forgive. Prove it or disprove it. You will know by personal experience. For as you become more godlike—and to forgive is the divinest thing in human life—you will *know*, for you will *be*, the nature and character of God. How weary, stale, flat and unprofitable becomes the discussion over "actual and formal remission of sins" in the light of such a possibility. "How shall I know that God is Love?" "Whosoever loveth is born of God, and knoweth God." Then love. You will soon know God's nature. "How shall I know if that remarkable statement, so contrary to human practice, is true, 'It is a far happier thing to give than to receive, ?' Try a little more giving and a little less grasping, and if it does not make you happier throw it away, it is not inspired. Believing it because it is in the Book will do you just exactly as much good as if you never heard it. To believe it inspired of God and not to try it is dangerous. "Can God save me? Will he save me?"

How shall I know?" Proceed to do God's will, *as you see it*, to the very best of your ability, continuously, consistently, cheerfully, faithfully, and you will know that you are saved, for sin will depart from your life. This is the Bible meaning of "saved." Is there no place for legalism? Not to the man who wants to know.

"But all this is too hard, it is impossible for weak man to achieve." This is the cry of the heart of man seeking to shirk its personal responsibility. So pagan priestcraft cunningly devised the doctrine of the vicarious atonement, which is equally impossible to an honest man. No man who so shifts his personal responsibility to the shoulders of another, even if that other be a god, can prove the religion of Jesus. Nor can he ever be like Him till he assumes his responsibility. It is what men *know*, what enters into their personal experience, that transforms them into the image of Christ, not what they believe. The field of faith lies all round and just beyond the field of knowledge, and ever inspires the dweller in the latter to extend his borders. And the man who has proved the most by personal experience and personal effort, the man who is certain of his religion, is ever the man of largest faith and purest life.

ERNEST E. CRAWFORD.

THE SCROLL

VOL. VI

SEPTEMBER, 1908

No. 1

THE AUTHORITY OF JESUS.

The treatment of this theme is not so dependent upon conclusions in New Testament criticism as often supposed. Whether or not the gospel portrait of the Master be an objective description in the strictest sense, it is at all events the most vivid, majestic and authentic that we possess or can reasonably hope to possess. The expectation of new historical light, whereby the personality of Jesus may be reconstructed, is so slight as to be quite negligible. A different Jesus from him whose benign face shines forth from the gospel pages, must be the product of fancy and not of sober historical science. Such, indeed, have been those modern critical creations offered us in lieu of the figure drawn by Matthew, Mark, Luke and John. Only, the portraits drawn by the nineteenth century artists are so inferior in beauty, symmetry and vitality that they have not for a moment been able to enter into competition with the sublime figure of the gospel narrative. Even by the functional test, therefore, so much in vogue nowadays, the possibility of a substitution is eliminated. In the gospels only do we obtain the impress of a character sufficiently powerful—one presenting a religious and ethical attitude sufficiently coherent and comprehensive—to account for that marvellous historical effect known as CHRISTIANITY.

The very consistency, moral grandeur and spiritual glory of this personality afford the strongest reasons for believing the portrait to have been drawn from life. No other or slighter personality, either in character or deed, could have so entered into History. No slighter could have made an impression upon the heart and mind of that age, demanding such concepts for his interpretation as are found both in the New Testament and later Christian literature. The personality of Jesus has been the vital core of the Christian organism and although the interpretations of Faith have taken form and color from environment, the substance of Faith has never suffered essential modification. Upon the contrary, the impulse proceeding from Jesus has always been able to subdue the environment in which Faith has arisen to the furtherance of the religious ethical content given in the Faith experience. In other words the revelation of God given in the historical life of Jesus and apprehended by Faith, has dominated the merely speculative element and has held opinion (theology) in bonds of service to Faith (religion.) This fact corresponds to the distinction which the "Disciples" have been accustomed to draw between Faith and Opinion, and it fully justifies the higher controlling value of the former over the latter, which also the Disciples have strenuously urged. It seems rather strange that with a position so fundamentally correct, and urged so constantly, the "Disciples" should not have been able to take a more cheerful view of the history of theological thought than they have usually taken. Should we not have faith in Faith?

Shall we not believe that, on the whole, the throb of the Christian brain has corresponded with the beat of the Christian heart?

Yea, the revelation was effective. Contained equally in the Master's deeds and in his words, that message of Truth and Love secured for itself adequate understanding and adequate record. Without denying the rights of a sober and reverent criticism we are still, and in the present writers opinion, shall continue to be in possession of the gospel picture of Jesus with the symmetry of his person unmarred and the essential features of his teaching unimpaired.

We do not, then, in this essay, seek to determine the authority of an ideal Jesus irrespective of historical actuality. It may be, perhaps, that origin and value are quite separable. Prof. Schmiedel indeed says that it would make no difference in his appreciation of Jesus' ideal and program, if it were conclusively shown that he never existed.' (I state his words from memory and somewhat freely) One scarcely knows whether to congratulate the Prof. or to feel sorry for him. So few of us are placed in a position necessitating a declaration upon this point. While, perhaps, no man of average Christian character would plunge into a career of horse stealing, granting the prospect of success, upon adopting the view that Jesus never existed; yet surely most Christians, the best as well as the worst, would feel that a great inspirational dynamic had been lost out of the life. The battle for character would be waged 'gainst heavier odds. Most

of us are so little emancipated from the Christian tradition that we find it necessary to believe

“The Word of God had breath
And wrought with human hands
The creed of creeds
In loveliness of perfect deeds.”

In the realm of religion and morals at least, the thesis that origin and value are independent questions must be held as a pleasing hope by those whose historical consciousness has been temporarily put out of commission by overdoses of epistemology and naturalistic philosophy. Large reaches of experimentation will be necessary before a judgment upon the matter can be scientifically grounded.

It is now clear, I trust, what Jesus it is whose authority we seek to determine. What, now, of the much mooted term Authority? It is a social concept. Beneath all its forms one element is constant, namely, the CONTROL exercised by one person over others. The field, the extent, the motive or springs of this control are various; and consequently, different kinds and grades of authority may be distinguished. There may be a tyrannical authority and a slavish obedience; or there may be a gracious authority and a free obedience. But however secured or however expressed, where the action or attitude of one person is actually controlled by the mind and will of another, Authority exists. Our question then is, “What is the nature and extent of the control which Jesus may rightly exercise over the lives of Christians?”

The Christian religion originated in the conscious

experience and work of Jesus; and if it is to remain Christian it must always retain the characteristics derived from him. Jesus was not merely the teacher of religion. He experienced it and became its exemplar. The experience underlay and generated the teaching. He had not only to reveal God's attitude toward Man; but also to exhibit Man's proper attitude toward God. Our first task, then, must be to determine whether Jesus' own experience generated any notion of Authority which he made vital in the religion he lived and taught. Inasmuch as it was plainly his purpose that his disciples should sustain the same ethical and religious attitude toward God as his own, it would follow that if he expected others to recognize a divine authority it would be because he was himself conscious of doing so. Jesus' view of Authority is to be sought not only in his express claims but also and perhaps most fruitfully, in the whole tenor of his religious life and example. What then was the nature and extent of the Authority which Jesus' own experience led him to recognize?

Slight as our knowledge may be of Jesus' life prior to his public ministry, the very silence of the records is eloquent; and the little fragments of report are specially pregnant with meaning for this particular inquiry. "Jesus increased in wisdom and stature and in favor with God and men." And he went down with them and came to Nazareth; and he was subject unto them." This is not the report of a restless rebellious spirit chafing at the bit of social restraint. We have no reason to doubt that he recognized the authority of

society as constituted in his day. He saw no necessary conflict between the rightful claims of Caesar and those of God. We may be sure that he gave due reverence to age and wisdom as represented in the elders and teachers of his people. Jesus was in no sense revolutionary but rather evolutionary. Growing up in an environment where regard for authority was quite the rule, Jesus was educated and disciplined in spirit through the various media of religious and social control till he reached his maturity. His greatness and originality is seen not in an absolute transcendence of his environment, but rather in the way he brought to focus all that was of permanent worth in the divinely ordered history of his race and at the same time disengaged the substance of revelation from the temporal and transient forms of its expression. In the crucible of his own incomparable spirit he proved all things. The gold and silver he reminted while the dross he cast upon the slag pile, failing not to honor it for its past serviceableness as the carrying medium of precious truth. He accepted the ancient religion of his people in its underlying unity of idea and purpose, without however binding himself to its then imperfect expression in legal code, theological dogma and ecclesiastical institution. He received the Holy Scriptures in their fundamental unity of religious and ethical teaching. So far from disregarding their authority, he knew that his program alone could secure the practical recognition of that authority. The scribes in their legalism were making void the commandments of God. Jesus called for a more scriptural righteousness but not

a more legalistic. His religious experience did not place him in antagonism toward the law and the prophets but, on the contrary, *en rapport* with Him who had spoken through them, and now at a higher and final stage of revelation was speaking through himself. The experience of Jesus by reason of the unique quality of his own individuality, yielded a result over and above anything explicable by his environment alone, namely, an unique knowledge of God's character and attitude toward men. This knowledge henceforth was the criterion by which he judged every idea, action and institution. In the light of this he developed the immature truth and in the zeal of it he exclaimed "every plant that my Father hath not planted shall be rooted up."

What now was Jesus' attitude toward the God whom he knew through his exceptionally deep and vital religious experience and whom he named FATHER. Has the concept of Authority any place here? Was there any conscious deliberate self-surrender of Jesus' mind and will to what he conceived to be the will of God? Was there a stern principle of duty in recognition of which, Jesus at times brought sharply to heel his natural inclinations and tendencies? Let the Judean wilderness, and Gethsemane make reply. While Jesus did indeed live a life of unparalleled trust, confidence and assurance, a life in great part one of spontaneous and joyful harmony with God, nevertheless there were times when such harmony did not exist and when Jesus was keenly conscious of a difference between his will for himself

and his Father's will for him. 'Twas only through the most terrific moral and spiritual conflict at such times that Jesus canceled the difference and came into accord with the Father's plan and method. Had he not held to the positive existence of a supreme moral and spiritual reality objective to his own personality and having the right to dominate him, this moral struggle could not have originated even, much less could it have been carried forward to victory. There is not, in fact, complete autonomy in the moral and religious life of Jesus. Neither is there a complete absorption of Jesus' will in that of God. Never is his will so living and active as when he definitely acquiesces in the will of God through the heroism of Faith. He does not, so to speak, languish into God through sheer exhaustion, but he conquers his way to an affirmation of the divine will, knowing at the same time that this is not the experssion of a character or wisdom achieved as yet by himself. The basis upon which he wages this winning battle is his inexpugnable Faith in the objective reality and supreme authority of the God whose *character* he perfectly knows, but whose *plan* and *method* he knows not yet in full. He will trust Him even when he can not see Him. The knowledge of God which had accrued to Jesus through his deepest and richest experience was uot to him a value judgment, merely, but was clothed with existential significance which he maintained even in the face of facts which seemed to contradict it. Thus Jesus conception of Authority in the moral and religious life may be well defined in the felicitous words of Prof. Nash:

“ Authority is the assertion of the right of way for superior experience.” This superior experience is not, however, self-perpetuating. Upon the contrary it tends to fade and disappear under the stress of present experience which contradicts the truth of the interpretation given of the former experience. Only when the will is definitely, positively and continually thrown into the scale upon the side of the superior experience with the interpretation thereof, does it in fact retain its authority. The will so elects only because that former supremely valuable experience is believed to be the expression of a supreme objective reality, which will, if loyally regarded and revered, secure the continuation and increase of such experience. At every point in the religious program of Jesus where there was actual advance, at those “ Crises of the Christ,” had he been interrogated his reply would have been “ My Father wills it so and I go forward though my wisdom fail and left to myself I would not so choose.” Thus with Jesus as with all those heroic souls who have opened up new and glorious vistas into the realms of the spirit, authority has been external, objective, heteronomous in the last analysis. This is not, however, the heteronomy of Legalism as commonly defined; but it is just as objective. The difference mainly lies in that the one is law conceived as statutory and atomistic, while the other is law grasped in the unity of Principle. The former is unrelated to experience, while the latter is discovered through experience.

Let it not be supposed that this essayist rules out Antonomy from the morally best life. Nay, it is the

goal of moral progress. But progress is possible only as a supreme objective authority is recognized and served. In the level spaces of life, indeed, the resident, realized resources, expressed in habit are sufficient for life's conduct. But when there are heavy grades to climb, new adjustments to be made, power must be borrowed from the heights, "power not of ourselves which makes for righteousness." So long, then, as we are pilgrims seeking for a "city that hath foundations whose builder and maker is God," we shall have need for self denial. At the great crucial turns of the moral pathway we must die in order to live.

Such was Jesus' conception of his own relation to his Father. A real authority was recognized and obeyed. Corresponding to his obedient, loyal attitude toward God, he claimed the same loyal obedience from his disciple toward himself. He was sure that he revealed to them the Father, and that when men came to him in Faith, they came in that same act to God. He claimed from them as complete devotion to himself and his program, as he himself rendered to the purpose and program of God. Nothing was sufficient except the disciple should be as his Lord. Nor did Jesus himself know of any sufficient devotion to God which left himself out of account as the sole sufficient exponent of the Divine One. Toward men Jesus practiced no self-denial as touching the dignity and supreme worth of his own person as the revelation of God. Neither did he look forward to a time in earth experience when the religious development of his disciples should render his own mediation superfluous. If

then there was a real recognition of an actual divine authority upon the part of Jesus does he not manifestly claim a real authority over his followers? This authority will not, indeed, be felt as such in seasons of high spiritual enthusiasm and assuring experience, but it is in reserve, nevertheless, for the time of need, and it secures loyal submission when the currents of experience run contrary, and when the Christian must take himself in hand through pure reverence for the ideal objectified in the historical Jesus.

It is quite common to say that Jesus does not seek to coerce the human will but appeals to men by the total impression of his personality. Hence, the authority of Jesus is nothing other than his *influence* or *effectiveness*. This I conceive to be a loose and unprofitable use of terms. Certainly there is a close relation between the effectiveness of the Master and his authority but they are by no means the same. Authority emerges only when men enter into the Faith relation with Jesus. According to the New Testament faith includes the belief of a truth concerning a person with a corresponding trust or self commital. The consciousness of the church has seized upon this word Faith as denoting the deepest and most characteristic element of the redeemed and victorious life. Yet the influence or effectiveness of Jesus is by no means confined to the circle of those who have entered this Faith relation. Millions of men feel his power and are wooed by his personality who do not commit themselves to him. He girds them though they know him not, and though they may arrogate the glory unto themselves. In the Chris-

tian however, Jesus' effectiveness has culminated in complete moral and spiritual conquest. Faith has arisen and the actual authority of Jesus begins. Upon the basis of his effectiveness which at its culmination constitutes his Saviorhood, arises the disposition and the obligation to crown him Lord. The question no longer is, "Can Jesus save" but "Can the Christian be loyal to his Savior." He can be so only by obeying him in all that he saith. The maintenance of Jesus *Saviorhood* henceforth depends upon the continuous practical and complete recognition of his *Lordship*. This will require oftentimes that the Christian shall take up an attitude toward the facts of experience, and shall pursue a course of action which those facts would not in themselves justify. "His not to reason why, his but to do and die" if need be in the way of loyalty to his Lord.

In speaking therefore of the authority of Jesus we mean that through him we receive a final revelation of the Truth and Reality of God so far as pertains to our moral life and spiritual destiny. We mean that Jesus determines for us our religious attitude and the principles of our moral conduct. Since these are the supreme considerations of life it follows that when they are determined, it becomes impossible for one to adopt any critical or philosophical views which he can not adjust to the requirements of those religious and ethical ideals. Thus while the authority of Jesus is not that of a philosopher enforcing a scheme of thought by processes of logic, nor that of a lawgiver delivering a code to be externally obeyed, it is, never-

theless, an authority which tests every scheme of thought as to its bearing upon the religious view of the universe, and it does pass upon the relation of every law or precept to the spirit of love and service. It is due to the authority of Jesus that we bring every thought into subjection to the obedience of the Father's will as that will was done by the Son himself. We are not to hold Jesus tentatively and, as it were, subject to revision. Only Jesus better understood can reverse Jesus understood not so well. We pay to the authority of Jesus the highest honor when we most earnestly seek to know his mind and will. We pay slight reverence to him when we are willing to receive his will through the perceptions of others.

In the very act of accepting Jesus as his supreme authority for religious faith and moral conduct the Christian assigns to him the place of highest rank in his total scheme of thought; or at least he equates the principle of Jesus' personality with the ultimate principle of his philosophy. The God, whom Jesus revealed, and the Universe, are not at strife. "The kelson of Creation is Love."

CHARLES M. SHARPE.

THE "RECAPITULATION" THEORY AND SUNDAY SCHOOL GRADING.

While the principle of grading in the Sunday school has passed beyond the stage of debate, there is as yet no general agreement as to the most scientific basis of classification. The Sunday school not only inherits

the difficulties of general pedagogy, but has others of its own arising from the special nature of its aims and ideals. Its first concern is with the religious instinct. Even if it be true that a complete education of the so-called secular type must make provision for the culture of the religious life, it is none the less true that the Sunday school is exclusively concerned with that culture. That is its *raison d'être*—to specialize in religion. Hence the first consideration in Sunday school grading is that it take account of and conform itself to the stages of the religious growth of the individual, just as general pedagogy takes account of the stages of mental growth.

A classification of this sort would not of course be exclusive of that based on purely pedagogical principles, for religious education being a mental process must conform to the laws of general psychology. The Bible as literature or history must be taught according to the same rules that govern the teaching of other literatures and histories. No pedagogical miracles may be expected because the subject matter happens to be religious. But a distinction must be made. While the principles of general pedagogy are regulative of the method and matter (on its formal side) of the lessons for each grade, the *religious content* of the lesson—material must correspond to the religious development of the pupil. This is the real problem of religious pedagogy.

From this point of view the ideal grading would be that in which the purely psychological (pedagogical) periods of individual development should exactly coin-

cide with the religious periods. That of course is nature's concern and remains to be determined even as a possibility. Failing that, the broad religious periods should furnish the main divisions of the school, while the divisions of general pedagogy would form as it were, a cross classification or a classification within a classification.

The real difficulty lies in finding a satisfactory basis of classification based on assured facts of the religious consciousness. The study of the individual from the point of view of religious psychology is yet in its infancy. It has hardly yet passed the stage of observation and a sort of rough classification, nor is it quite clear (as indeed was hardly to be avoided from the nature of the phenomena) that the abnormal and artificial in the religious life has not quite frequently been classified in its studies as normal and natural. It is even open to argument that the religious psychology of the individual is so complicated with artificial elements derived from "social pressure," early training, church affiliations and the like, that the really natural stages of religious development can never be discovered from observation confined to individuals. The only general agreement among the experts seems to be that the years of early adolescence have a peculiar significance for certain aspects of the religious life, such as "conversion," joining the church, etc.

Now, religion has to do pre-eminently with the emotional life, and it is pretty well agreed that feeling is much more a racial, than an individual characteristic. This being so, the science of comparative religion may

be expected to throw some light on the natural divisions of the religious life, even for the individual. Given the "recapitulation theory"—its broadest interpretation is sufficient for our purpose—it is reasonable to suppose that, underlying the artificial elements spoken of above, there are certain broad lines of division in the religious history of the individual corresponding more or less sharply with the religious history of the race, which, if discoverable, would constitute a truly natural and scientific basis for classification in religious training.

Looking at the past history of the race from the standpoint of modern Christian civilization, there would seem to have been five well marked stages of religious development, namely, fetishism (including animism), the period of "cult," the ethical period, the institutional period, the present phase of what may be called "spiritual" development.

I. FETISHISM. All students of comparative religion are agreed that this was and is, the earliest observable stage of religious response, in the race. In the individual it is represented very clearly by the years from three to six—the kindergarten period. In both this is the age of sense perception, of unbridled fancy, of naive personifications. The child is "a little savage," egoistic and credulous. Morality is "custom."

II. THE PERIOD OF CULT. This is the period of rites, ceremonies and temple worship, represented in the Bible by the popular pre-prophetic religion of the Israelites, and in ethnic religions by such cults

as Baal, Asshur, etc. Ethically it is legal and ceremonial. It is not so clearly marked in the individual as the preceding stage, but it seems to correspond to certain tendencies of later childhood, say, from five to eight or nine. The child of this age is a ritualist—interested in objects and object lessons and in the ceremonial of drills and play, not however as symbolic, but for their own sake. He responds ethically to the "Sinai" treatment. Things are right or wrong because God says so.

III. THE ETHICAL PERIOD, represented most strikingly in the prophetism of the Hebrews, but appearing more or less prominently also in other religions. This marks the birth of conscience in the modern religio-ethical sense of the term, when right and wrong begin to have something more than an arbitrary significance. God is seen to be a "God with a conscience." Does not this suggest similarities to "boy-and-girl religion?" It is between the years of nine and twelve that in the normal child conscience makes its appearance, and always at the first with a religious sanction. Communion with God is secured by goodness. His disfavor by badness. Prayer becomes something more than asking favors.

IV. THE INSTITUTIONAL PERIOD. This period has been reached by only a few religions. The Christian church is its most striking monument. Salvation presents itself as getting inside the institution. The ethical elements of the preceding period are not lost, but subordinated to the values of organization and social group. The years of adolescence manifest this

institutional feature very clearly. It is the period of initiation into the "mysteries," or, in modern language, of "joining the church." The social features of religion make their strongest appeal here. To be religious is "to belong." Many people never get beyond this stage.

V. THE SPIRITUAL PERIOD. This stage has not perhaps been long enough in existence except in especially favored individuals, to have been radically stereotyped. Except in the few it is not recapitulated or so dimly that about all we can say is that the tendency is to become more spiritually minded in later years. At the same time, if there is any truth in the recapitulation theory as applied to religious psychology and if the above scheme approximately represents the facts of the religious evolution of the race, the very fact of its being so would indicate that the higher spiritual truths of religion should be reserved for the years after adolescence—in cases that is to say, where they can be taught at all.

The above is not meant to be final, but merely suggestive as a possible treatment of the subject matter. The division suggested is especially tentative. But the principle of recapitulation seems worth testing for clues to *nature's* practice in religious development.

H. D. C. MACLACHLAN.

THE MINISTER'S DEVOTIONAL LIFE.

“The leading defect in Christian ministers is want of a devotional habit.”—*Richard Cecil*.

In speaking of a minister's devotional life, one touches upon the most vital factor in any man's ministry. This the writer of this article knows, not because he has been told so by his seniors in the ministry, but from actual experience. By experience he has learned that when he prays much, he has power with God, and ministers grace to his hearers when he preaches. He has learned that when he is in a devotional frame of mind much, he can not only do his preaching and pastoral work better, but he can do it with less strain and expenditure of energy. The spirit of prayer is the very spirit of devotion. Prayer is related to devotion both as creator and channel. The two are united as the soul and body are united. They are to each other as life and heart. There is no real prayer without devotion, and no devotion without prayer. Of all men the preacher must be a man of prayerful devotion above all others. He must be completely surrendered to God in holy devotion. He is not a professional man. He is devoted to God. All of his aims, aspirations, and ambitions are for God. For him prayer is as essential as food is to life. A

word from Surgeon will not be amiss on this subject. He says, "Of course the preacher is above all others distinguished as a man of prayer. He prays as an ordinary Christian, else he were a hypocrite. He prays more than an ordinary Christian, else he were disqualified for the office he has undertaken. If you as ministers are not very prayerful, you are to be pitied. If you become lax in sacred devotion, not only will you need to be pitied but your people also, and the day cometh in which you shall be ashamed and counfounded. All our libraries and studies are mere emptiness compared with our closets." These are indeed words of great wisdom.

Prayer gives spiritual vision and warms the affections. A heart preacher, is the result of prayer. Prayer puts both the preacher's heart into his sermon and his sermon into his heart. Experience teaches that the heart makes the preacher. Men who have been great preachers have had great hearts. The savior of the world is the heart. Heads do not save. It is love that saves, and not the knowledge of the law. It is the heart-side of God that has compelling power. Through prayer the preacher is enabled to put the heart-side of God into his sermons. By prayer a preacher moves God towards the people, and when he has done that it is then easy to move the people toward God. Ministers who have audience continually with God have access to the people. A standing witness to the truth of this last statement is found in the fact that all the great preachers of the past were men of great prayer. Christ, the man of

Galilee spent whole nights in prayer. Paul, the greatest of the Apostolic preachers, prayed night and day. Martin Luther said, "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day. I have so much business I cannot get on without spending three hours daily in prayer." His motto was: "He that has prayed well has studied well." Mr. Wesley spent two hours daily in prayer. Of him it is said by one who knew him well, "He thought prayer to be more his business than anything else, and I have seen him come out of his closet with a serenity of face next to shining." The biographer of Archbishop Leighton, says of him, that, "Prayer and praise were his business and pleasure." Joseph Alleine prayed from four to eight hours daily. John Welch the noted Scotch preacher, spent from eight to ten hours in prayer daily. Along with these we may briefly mention such mighty praying preachers as Robert McChenyne, Henry Martin, Payson, who wore grooves into the boards where he pressed his knees so often and so long, Marquis DeRenty, David Brainard, Bishop Andrewes, Sir Henry Havelock, Earl Cairns, Dr. Judson, the great missionary, who through prayer, "Impressed an empire for Christ and laid the foundation of God's kingdom with imperishable granite in the heart of Burmah;" and a great multitude of others that no man can mention. All these wrought mightily through prayer. All are living witnesses of the power of prayer in the life and work of a minister.

To the men in the Campbell Institute that are

ministers of the Gospel there are three reasons that call for special vigilance on our part to look well to our devotional life. First, we are living in a time that is laying great stress on plans and methods. The atmosphere is filled with the sound of machinery. There is present everywhere a tendency to reduce everything in church work into a mechanical grind. The man is in danger of being swallowed up by methods. In the divine record we read, "That there was a man sent from God." The emphasis was on the man, not upon any method. Then too, the age in which we live tends to sap men of spirituality because of its great hustle and hurry. Everybody is in a mad rush. Life is exceedingly complex. Its complexity makes it strenuous. People feel that they do not have time for prayer and meditation upon God's Word.

In the second place, we are sons of fathers, theologically speaking, who were not specialists in prayer. They were known for their knowledge of the Bible and their ability to rightly divide the Word of Truth. We do not find them laying great stress on prayer. There was no call for that, for others were doing that. They placed their chief emphasis upon the preaching of the Word. Especially did they set forth the necessity of a proper division of the Bible that men might understand the plan of salvation. Because of the biblical position that they set forth they soon found themselves engaged in bitter controversies with their neighbors. This produced in them a polemical turn of mind rather than a devotional one. The literature of the first fifty years of our history is barren of devo-

tional writing. It was altogether of a controversial nature. Even to this present time there is a great dearth of devotional literature among us. With such an inheritance, one that was rich in controversial literature but greatly lacking in the devotional, we could not be expected to excell in the latter. The father is reproduced in the son, is the law of heredity. We must, however, seek to remedy this. We must profit by their example.

In the third place those men who are members of the Campbell Institute, and are ministers, are subjected to the dangers that threaten the devotional life that arise from critical study and philosophical speculation. We are human, and some of us are intensely so. Men engaged in critical study and philosophical speculation are in danger of cultivating a spirit of intellectual pride. Intellectual pride and the devotional spirit are not compatible. The one will not suffer the other. There is something about the analytical method and modern scientific spirit that has a tendency to chill the devotional, prayer life of a minister. A well known writer in speaking of the preacher who follows critical studies has this to say: "Preachers who are great thinkers, great students, must be the greatest of pray-ers, or else they will be the greatest of backsliders, heartless professionals, rationalistic, less than the least of preachers in God's estimate." Of all men in our brotherhood none have greater need to be on their guard to cultivate their spiritual life than the members of the Campbell Institute that are ministers of the Gospel.

WM. OESCHGER.

UNRECOGNIZED RELIGIOUS CHANGES.

Religion in its own essence is one, eternal and immutable and immutable as God himself; but in its external form and development, religion is governed by the law of time, which is the law of mankind. Like man, like the human species, religion is born, undergoes growth and change, is apparently consumed by its progress, grows old, and is born again of its own ashes. And in this perpetual vicissitude, in this alternate mechanism of life and death, it is purified, elevated, and generalised; constantly bearing toward the Infinite, which is its origin and aim.—*Mazzini*.

Churches, treasuring the truth "once for all delivered to the saints," and contending for unswerving fidelity to an original model, conceive of themselves as unchanging. They necessarily have in their very constitution, always finding expression in leader and followers, with the advantage of entrenched consistency, a power prompt and strong to resist changes. This element always lies open, however, both to its undermining by the general progress of the world about it, and to the deliberate attacks of restless spirits. Most of the church organizations of the country are today battle fields between these two forces. This however, is not to be the subject before us, nor need the reader class himself either with the unchangeables or with the adaptables.

Outside the pale of organized Christianity, however, where religion is not so much a matter of conscious thought and effort as it is a plant growing wild

and almost unseen in the field, plowed up by the farmer as he raises more marketable stuff, or tampled by men in their pursuit of money and pleasure, there also many unrecognized changes can be seen by one who turns aside to look. For waste places also change, as well as cultivated fields and cities. It is to religious life of this sort, the religion of the land as contrasted with the religion of Jerusalem, the holy city, that the readers attention is asked. Men who are neither religious nor churchly, yet have a religion. And men who are both religious and churchly often have a religion which in its essential and vital elements is quite different from the ecclesiastical creed and associations which they suppose to be their religion. This subconscious religion, if we can call it such, is by the conditions of its existence, indefinite, intangible. I suppose that in part it could hardly be called Christian at all. Yet if a man studied it thoroughly enough, and with a knowledge of men broad enough, he would doubtless be able to distinguish many clear dominant features and perhaps might make some sort of system out of it. I am not so ambitious. I want merely to point out certain developments which I think can be seen in the people's religion and which are due largely to our national development.

The first change concerns the fundamental matter of all religion, the conception of God. It is not difficult to ascertain and to understand the conception of God which prevailed in this country two hundred years ago. Even in the case of people who ostensibly did not believe in the existence of a God, the idea which the

word God called up is, for our purpose, equally valid. The popular conception of God was primarily that of a being who took sides. The Puritans were of all Americans most intense in this view. Their greatest theologian, Jonathan Edwards, in his writings and his sermons gives us the profoundest impression of a Providence which took sides absolutely with the redeemed giving them the most certain tokens of the most blissful future and who took sides absolutely against the sinner, holding in store for him endless tortures. Those whose belief in God was much less vivid than was Jonathan Edwards' had an idea of him differing from his only in intensity. They thought of God as a great protector, a warrior and a judge whom one ought by all means to have on his side. They wanted to have Him on their side, not only in matters of eternity, but in affairs of business and politics. The pioneer and the settler invoked His protection against the Indian, the patriot called on Him to take his side against the French, and later against the English. As late as the Revolutionary War the primary thought of God, both in the churches and outside of the churches, may be said to be that of a supreme ruler who held in his hands the scales of destiny, individual and national, and who could incline them to one side or the other at his will.

Without attempting to explain fully this conception, at least one proof of it can be pointed out in the environment in which our forefathers lived. They were engaged in a perpetual struggle. In the early settlements along the Atlantic Coast and later in the interior, they

had to contend with two terrible forces, an untamed country and an armed foe. Read the story of the colonists at Plymouth in any history. "Grievous were the sufferings of the Plymouth settlers during the first winter. To range along the coast in the midst of sleet and snow, in quest of suitable location, proved to have been only the beginning of trials. To build their log-houses amid the exposures of midwinter was next to be done. At one time all but six or seven were sick. Before spring came, one half of their whole number were in the graves under the snow. Soon after landing they had heard a cry from savages that sounded hostile. A little military band was formed with Miles Standish as captain, etc. (Fisher, Colonel Era, p. 95.) Or listen to Felix Grundy describe early conditions in the Mississippi Valley. "Sir, the ancient sufferings of the West were great. Those of us who are here are but the remnant, the wrecks, of large families, lost in effecting the early settlements." (Par-ton, Life of Andrew Jackson I, 140.) The life of men and women who passed through these times tinged their view of Him who presided over the destinies of life. Through them it influenced their children. Their God was the one who decided the issue of their battles and decreed them life or death in this world and in the world to come. So even the ungodly quailed before Edwards' description of judgment, and the scoffers alternated between fighting the pioneer preachers of the west and listening to their debates or to how one could be sure to be, even in matter of p's and q's, right with Him.

Now all is changed. Webster's words can be amplified, almost without limit. "Two or three millions of people have been augmented to twelve, the great forests of the West prostrated beneath the arm of successful industry, and the dwellers on the banks of the Ohio and the Mississippi became the fellow-citizens and neighbors of those who cultivate the hills of New England. We have a commerce that leaves no sea unexplored; navies which take no law from superior force; revenues adequate to all the exigencies of government, almost without taxation; and peace with all nations, founded on equal rights and mutual respect. * * * In the meantime, both in Europe and America, such has been the general progress of knowledge, such the improvement in legislation, in commerce, in the arts, in letters, and, above all, in liberal ideas and the general spirit of the age, that the whole world seems changed." (Address at the Laying of the Corner Stone of the Bunker Hill Monument, 1825.) When the Civil War broke out, Lowell and many others hailed it as a sign that the country was not entirely absorbed the sloth and materialism engendered by a long and prosperous peace. Since the war we have had a generation and more of unprecedented progress. The Spanish War was scarcely a ripple on the surface of our general peace. Nature has been fairly subdued and no foreign enemy threatens us. Wealth has been piled up beyond belief, and while few have all they desire, few also suffer serious want. We are, and have been now for generations, a prosperous and peaceful people.

With this change, has changed the idea which people generally and unreflectingly have of God. Many religious movements have sprung up whose secret power lies in this, rather than in any theological or religious impulse. J. Franklin Jameson, president of the American Historical Society, brought this out admirably in his inaugural address last December (American Historical Review, January, 1908.) "It is a long remove from the tribal God of the early Puritans, the vertebrate Jehovah, the self-conscious martinet of a troubled universe, to the vague and circumambient deity of Mrs. Eddy, the fluid source of therapeutic beneficence. But it marks a long transition in our social life. The early colonist, his life environed with dangers and studded with marked events, must have on high a conscious and watchful sovereign, ever ready to protect the body and to chasten the soul by drastic interpositions. At the other extreme * * * few of us are ever in personal danger. We have had years of extraordinary prosperity. The comfortable middle class has had little occasion to feel the heart gripping stresses of danger and calamity and remorse. In such a soft society, illness and physical pain easily come to seem the chief evils of life. Consciousness of nerves and consciousness of the processes of digestion come to take nearly the place which consciousness of sin held in the mind of the Seventeenth Century American. Such a society, the product of peace and industrial prosperity, is sure to be seized with great power by a religion which cheerfully ignores evil and which, whatever its claims upon superior intellects, presents itself

to the mass of bourgeoisie minds as primarily a religion of healing." In other words, to many men God is no longer a warrior or a judge, he is a doctor, hence Christian Science and other kindred movements, both within and without the regular church organizations.

To men generally God no longer appeals primarily as omnipotence taking sides. He seems rather an all pervading, unimpassioned influence. As life and its struggles have grown less desperate, or at least less raw, the idea of personal Providence has become less definite. Here and there this change receives formal and conscious expression in theological and philosophical circles. Perhaps pragmatism might be cited as a case in point. But the most important fact is that among people who are not philosophers nor theologians, who are not even vaguely connected with churches, this view seems to be a part of their conception of the world. I have tried to test the matter in conversation, by searching in public speeches and lectures, in fiction, and in other literature of the day, and I find a very general acceptance of it among men who might be called non-Christian as well as among many who are in churches. For the religious worker or thinker, the importance of this fact, if fact it be, is that it constitutes the background upon which his efforts must be developed.

There seems to be going on another evolution in religion in America, outside the pale of formal Christianity, which I must confess, is more problematic, much less clearly defined than the one discussed above. It is the appearance of germs of a national religion.

Probably this is too strong an expression and one should rather say that the religion of the people is being tinged by our national history. It is, I suppose, incontestible that among the ancient Jews religion and patriotism were often identical. Their religion to some extent was made up of the pious reflection of their racial history. It is true that with the development of the world-wide Roman Empire and the appearance of Christ and his followers, a new religion was born which transcended all national limitation and became universal. It is also true, however, that the most important fact of modern political history has been the development of clearly defined and distinct nationalities. The civilized world is today made up of nations, and the nation as we use the term is a modern institution. In few places are the opportunities for national developments so patent and undisguised as in the United States. Our isolation from other powerful nations, our democratic institutions, our imperial and well bounded domain, the vastness of our internal communication, our assimilation of men of various races, all these and countless other forces have created and are creating the American nation. With this in mind, can there not be seen certain incidents or developments in our history which take hold of men's minds with the emotional force almost of religious ideas?

A mystical conception of this sort can be found in Lincoln's second inaugural, where he links our history with that of the Hebrews as a revelation of the will of God. "Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that

man by whom the offense cometh. If we shall suppose American Slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.' "

The Pilgrim flight from the old world, the Puritan hegira, the immigration of foreigners from Europe, these seem to have come in some minds to occupy about the same place today, that the exodus from Egypt held in the words of the Psalmist. I sometimes doubt if the worship of the Emperor meant more to many Romans than optimism in democratic institutions and principles means to many American citizens today. If we accept the dictum that every man has a religion these things seem to me to approach at times to the dignity of an element in religion among us.

C. B. COLEMAN.

THE SCROLL

VOL. VI

OCTOBER, 1908

No. 2

TWO CHURCH COUNCILS.

O. F. JORDAN.

Events of small importance in themselves sometimes have large significance as indications of social tendencies. During a recent state convention two councils were held, one to consider a situation growing out of alleged false doctrine, the other concerning the moral aberrations of a minister of a mission church in an important center.

The first council was not called by a congregation as our custom is. It is hard to learn how it came together. It has been alleged that a recent addition to the force of a well-known conservative journal wished to win his spurs by bringing into disrepute an officer of the convention who was persona non grata to the journal. More probably it came together spontaneously from common interest. Fifteen men met in the parlors of a down-town hotel. They organized with president and secretary. As the forenoon wore on interested spectators came in, but the real council was the fifteen. These were ministers of country town churches with one exception, not one of them preaching in a town of ten thousand people with the exception noted. They were, however, well-known men in

the state, prominent in much of the common life of the church.

A motion was made to appoint a committee of five "to represent the ministry of the state." This committee of five was to be instructed to make demands upon the nominating committee that a favorite war-horse of reactionary conservatism should be made the president of the next state convention. They were also to demand of the resolutions committee that a resolution be passed declaring that "we believe the Bible is the Word of God." They were also to demand of the managers of the Centennial at Pittsburg that the offending state officer should be taken off the Centennial program. This motion was discussed at length, many of the original fifteen being in favor of the motion.

Two city pastors drifted in meanwhile and learned of the motion that was up for discussion. They asked whom the council represented and where it got its authority. They took a conservative view of our plea and protested against the enactment of a credal resolution. Through their arguments the native good sense of most of the other ministers prevailed against the hopeless radicals and the motion was voted down, only four voting affirmatively. At this juncture the offending state officer came in by accident, hunting another meeting. By invitation he defined his views. At the close of the conversation, a prominent layman of well-known conservative views declared the officer's exposition to have been the most profitable half-hour of his life, and another brother of similar description

said that if the state officer was to be read out of the church, he would have to go also.

The other council was to consider the complaint of a mission church against its minister, who was alleged to be unfit for the ministry. Several of those in the former council knew of the misdeeds of the minister of the mission church in other cities, but refused to serve on the council, saying they did not wish to get involved. Finally, with untiring diligence on the part of the mission church a group of men was gathered to form a council. The evidence was presented from the different cities, and the minister declared to be unfit to represent the Disciples of Christ.

The story of these two councils is full of significance to the student of tendencies in our brotherhood. It is manifest that there is a considerable group of our people with whom the proper phrasing of a doctrine of miracle is of more importance than "mere" ethics. A great convention was keyed to the highest pitch of interest over a theological issue. There was no expression of concern over the ministry of immoral men, though more of our churches are lost by reason of the latter than by reason of all the heresy that has developed in the church in a century.

Again, a creed-making tendency is developing among those loudest in their protestation of orthodoxy. The fathers were willing to trust their ideas to the crucible of discussion and investigation. Some of the "sons" are anxious to deposit their ideas in the fire-proof vault of an authoritative creed. It is true that only four men voted for such a creed, but that is four

more than could have been found ten years ago. Must those who have been labeled heretics repel the creed-making innovations of those who have been loud in protestation of orthodoxy and thus save the program of the fathers from defeat?

Again, there is an interesting answer to some charges that have been current of late. The Campbell Institute has been accused of arrogance. It has been accused of cliquing to influence conventions. The character of the men composing the Institute is sufficient denial. No such influence has been exerted. But now some of the very men bringing these charges organize and leave out all who disagree with them. This departure from our pure democracy will not get far in our brotherhood, but is of interest, nevertheless.

Other considerations arise out of these two councils. But suffice it to say that there is a radicalism more dangerous than that of scholarship. We may not be disturbed by free investigation, but only the radicalism of the self-appointed savior of the brotherhood who would save his pet doctrine at the expense of freedom will really be a menace.

SOME RELIGIOUS CERTAINTIES.

G. B. VAN ARSDALE.

The supreme need of the ministry is reality in our service. By this I mean that the word, the sermon, the act, the attitude and the life of the minister should be what he is, not a recital of what he has read, or the advancement of a theory, or the maintenance of a tradition or custom, but that what the world hears from us, and what it sees in us should be what we are. God wants us to be real. He intends that our words, our acts, our lives should be the visible expression and the full expression of the working of our inner selves. God wants us to be what we seem to be. We are afraid lest we will seem to be what we are. He wants us to bring to the world just what he has created in us. We cannot avoid having our philosophies as long as we think, but the supreme need of the ministry is freedom from appearing to be what we are not. What humanity needs is an experience. Men care little for theories; what they want to know is, what has God done for you. They will be interested, to be sure, in our theories, but it is the curious kind of interest that the child has in his toy. It is something to play with and dissect, and see how it is made.

By religious certainties I mean things I know, not things I know by argument or reason merely, or as being the greater probability in the case, but things that have become myself. Argument and reason help

me in the beginning just like the book of directions help the gardener in planting his seed. But a book of directions would be of little value if all the gardener had at the end of the year was the book.

First, I know God as my Father. I do not mean I know that God is my Father; I know more than that—I experience God as my Father. It has helped me to know what others have experienced of God, but that would all be a matter of little moment if I had not the consciousness of his doing those things for me. It stimulated my search for him to read what he was to the prophets and sages, but that would be but a mere barren fact of history if he had quit doing those things for men. In short, my knowledge and my consciousness of God to meet the demands of my nature must be first-hand.

Here let me say a word about the pure reasons for my belief in God at all. That other men have believed in God is valuable as the testimony of history, but I must not believe in him simply because other men have. I find, therefore, my chief reason for faith in God in the fact that he is indispensable to my nature. I cannot outgrow my need for him. I can outgrow many other things in my life, things that are not necessary to my highest self. The man finds it possible, and quite desirable indeed, that he should do without many things that seemed essential to his childhood. But advance in knowledge and wisdom do not eradicate my need of God. He is necessary to me, not so much as an explanation and adequate origin of the universe, as he is as an explanation and satisfactory solution

of my own needs. I may not have the sixth and spiritual sense—that is, it may not be called that, but I have spiritual needs, spiritual perceptions and intuitions, and to me they are just as trustworthy (not as final guides, but as indicating a reality) as are any of my other powers. I trust my senses, my eyes tell me of the reality of vision, my ears tell me of the reality of sound. In their untrained state they tell me nothing more than this. If they would serve me perfectly I must educate them. I can trust my spiritual intuitions and needs as pointing to a reality in the existence of God just as truly as I can trust my eyes as indicating a reality in vision. Nor must I separate between the things that have come to me through these channels and call one faith, and the other knowledge. That is, if by such distinction I mean to say that the things of knowledge have a surer foundation than the things of faith. We may use the terms faith and knowledge for purposes of differentiation, but not as indicating greater or less certainty. For instance, when I say I know the things that I see and hear, and believe the things which my spirit perceives, I must not be understood as meaning that my assurance of the latter is less definite and certain than of the former. The channels of our knowledge of spiritual things are just as trustworthy as those of material things. I might as well say that I believe the things that I see and know the things I hear, because they come through different channels, for I do not see with the ear or hear with the eye, as to say that I believe spiritual things and know material things. We can know spir-

itual things; that is, our conviction of them can have as firm basis as our knowledge of material things. This is not our reason for believing that God is, but it may be our consciousness of him as an experience. We know that we have the organs of our body because they are a part of us and serve us, and in our higher natures we know God as being in him and being served by him.

Then when I say that I know God as my Father this relationship is not exhausted with the fact that I partake of his nature. God did not merely give man his nature and a book of instructions as to how to live, and then leave him, but He is in every true Christian, energizing him, vitalizing him. He is not merely a source of help, he is not merely what somebody else has said about him, he is the real present life of the individual. The true child lives in God; God is the creative power of his thoughts, He is the fuel in his will, he is the source of his affection.

Here I may well speak of the two greatest helps to the realization of this consciousness of God. The first of these is the record of what He has done for other men. The Bible, as the record of God's help of other lives, so far as records go, is the best stimulus for exciting a corresponding religious experience in men. It is the standard for testing all our religious experience. So far as books can help, no other book can take its place. But greater than any literature is the life of Christ himself. He helps most because he reveals the most and the best things about God. But he helps not only by what he has revealed about

God, but yet more by the fact that he himself, living the life of the flesh, experienced the perpetual consciousness of the Father's presence. He did not live on what he heard about God, but he lived with God. All our reading about God, all our worship of Him, all our prayer to Him, and, much more, all our arguments and philosophies about Him, are futile, unless they bring us to the consciousness of His presence. This consciousness of His presence, that we live in Him, that our thoughts are stimulated by Him, our affections purified by His love, and our wills energized by His power will give to us a deepening sense of humility and dependence upon him. Whatever we may have gained from human helps and agencies, we will be conscious that there is a power within us, enriching us with a life that is not of man. Yes, God is not merely a fact of history, He is a present-day reality. God lives in the life of the world today. The soul in tune with the Infinite talks with God today no less than in former times.

“ Speak to Him thou, for He hears,
And spirit with spirit can meet;
Closer is He than breathing,
And nearer than hands and feet.”

This is what I mean by saying I know God as my Father. Perhaps I might stop here. Is not every need of human life, and every human achievement involved in what I say? And yet I will add briefly two other things that I know.

I know I am a spiritual being. I would emphasize

the word "am." I do not mean that I have a spirit, or that I have a soul. I know I *am* a spirit, rather than say I *have* a spirit. I know my spirit has me. My spirit's self is my real self. My body and all its powers are but attachments. Cold and heat, hunger and thirst, poverty and riches are not myself. Nothing that has its origin in my flesh and nothing that can be put on me, or taken off of me, is myself. I am my thoughts, my sympathies, my love. These are not merely more to me than my physical being; my physical being is not to be compared with myself at all. I am never so cold, or hungry, or poor as when I do not have God. My real self is that which lives in God.

I know I am immortal. Reason, argument and logic, analogy and hope have done much to produce the conviction and expectancy of immortality, but the reality of immortality is not merely a conviction. It is a conscious experience. This consciousness I have, not because I have read about it somewhere in a book, but it is in me just in proportion to the measure of the life of God in me. The resurrection of Christ confirms the verdict and tendency of goodness in man. These are spiritual realities. They are all-sufficient. They are demonstrable in human experience.

***SOME NEGLECTED ELEMENTS IN MODERN PREACHING.**

ERRETT GATES.

The modern minister finds himself living in an age of intense ethical feeling, and of lofty ethical idealism. Religion has, in a measure, surrendered to it. Under the influence of the scientific spirit the modern world has grown exceedingly practical and realistic.

The modern minister has been challenged by this modern world spirit to make his religion real; his answer is an ethical gospel. He has defined religion as a life, rather than a faith or a feeling, or even a knowing. Life, ethical life, right conduct, is something real, calculable, productive, here and now.

Thus the minister has cleared his business of the charge of unreality and other-worldliness, and has won the respect of a scientific age. Religion thus takes its place among the sciences, and becomes what Henry Ward Beecher termed it, "The Science of Right Living."

What is there that has not been compelled to reckon with the scientific spirit of the modern age? Religion is not the only human interest that has been on the defensive; philosophy has been in the same position. She has seen the curl of contempt on the scientist's lip, and has heard the deprecating tone of his voice toward her business, and we are now the interested and curious spectators of the rise of a

*Paper read at last meeting of Campbell Institute.

school of justifying philosophy, by which philosophy hopes to win the respect of a scientific age. We now have a pragmatic philosophy to go along with an ethical religion. The activities of philosophy have thus become more vital, real, and human; it is inspired by a "new humanism."

I am far from deprecating this modern movement in religion. With all my ministerial brethren I have rejoiced in this new appreciation of Christianity, have availed myself of it, and found satisfaction in it. It is just what the temper of the modern man called for. It is an essential element of the message of Jesus, and has become indispensable to a true view of Christianity. We have been saying: There can be no love to God without love to man; there can be no saving faith without a saving life; there can be no divine worship without human service; there can be "no justification without being just;" there is no forgiveness in heaven without forgiveness on earth; no faith without insight; no sanctity without right action.

The world has taken us at our word and has drawn the conclusion: Love to man *is* love to God; a saving life *is* saving faith; human service *is* divine worship; being just *is* justification; forgiveness on earth *is* forgiveness in heaven; insight *is* faith; right action *is* sanctity.

No wonder the churches are being emptied and the ministry depleted.

Loving man, living a good life, serving our kind, forgiving men, increasing our knowledge, and doing right, are no more parts of church life and work than

eating and drinking or doing business. They can all be carried on at home or in the shop without loss of time or money. Religion, on the testimony of the ministers themselves, has fled the churches and taken up its abode in the home and the market-place. Religion no longer depends upon either the church or the ministry, for it can be carried on apart from both.

If religion is neither creed nor cult, neither public service nor ceremony, neither sermon nor prayer, but life, everyday life, what is the need of the church, with its creed and cult, its service and ceremony, its sermon and prayer? It is just because religion is something more than everyday life, that the church is called for. The everyday life needs something to sustain it; religion provides the support. But it is not something imported and imposed from without, but something that grows up and resides within.

The loss which religion has sustained in this modern movement has been the giving up of the *mysteries*. In submitting herself to explanation in the scientific spirit she has also suffered subtraction. Where science has her way she leaves no mystery behind. What is still mysterious after she has done her work is the residuum of dross which might just as well be thrown away. We are awaking to realize that science cannot explain everything in heaven and earth, and that there are realms of reality she cannot enter; or if she enter, there are phenomena she cannot handle, and values she cannot appraise. We are at last beginning to discover that religion has a place in which she alone has undisputed rights—a realm over which she rules with

sovereign sway, in which science is but subject and servant. She is beginning to feel that it is no humiliation to confess that many of her most valuable possessions are things that cannot be explained or understood, but can only be felt.

It is my conviction that the modern ministry is neglecting two elements which rightfully belong to religion—the mystical and the emotional. I am not sure that the introduction of these elements into our preaching will fill the churches; but I do believe that those who come will go away better satisfied. From doctrinal preaching we have swung over to ethical or new-doctrinal preaching. The ethical is matter-of-fact, practical, and lacking in religious emotion; it needs to be touched with emotion to make it religious, as Matthew Arnold defined religion. But more than emotion—with mystery and imagination. The good must not only be made true, but sublime and beautiful. For religion is something more than morality touched with emotion; it is morality touched with mystery and sublimity.

What I shall have to say in this paper goes upon the assumption that preaching is the most important part of the preacher's business; and second, upon the assumption that the public services of the church are the most legitimate, the principal reasons for her being. The church and her ministry are going to stand or fall according as they minister or do not minister to the needs of men. I do not say that religion may not be organized into other forms of expression than preaching and worship. There are attempts to graft other

forms of expression or service upon the ecclesiastical organization, such as the institutional, which combines features of the educational, social and recreational, adapted from other institutions. Up to the present time the church's functions have been chiefly charitable, liturgical, and homiletical. If the church ever adds any other functions she ceases by so much to be a church. She must win or lose as a church through her liturgy and homily, her worship and preaching.

On the basis of these two functions she has won her present place and form, and allotment of time—one day in seven. The moment the church tries to be something more than an assembly, to do things that cannot be done in public assembly, she demands more time and different time, more servants and different servants. It is questionable whether society with its varied interests will grant the church either more or different time, or more or different servants. What the church does she must do principally on one day, and with one minister.

It is also questionable whether the distinctive interests of religion call for more. Of course if the church goes into the school business, or the music business, or the grocery and dry goods business, or the restaurant business, or the amusement or recreational business, or the physical culture business, she will have to increase her time and ministers. But are these interests legitimately hers?

Worship and preaching are the church's specialties; and they are functions that are inalienably hers. She must make the most of them. If the minister lec-

tures on ethics (or politics), and the church is present merely as an audience, or class, then neither church nor minister have attended to their specialties, nor have they made the most of their coming together. The audience may go away with an intellectual curiosity satisfied, but no loftier in feeling and no stronger in moral impulse. There are no conversions to a new life in university classes on ethics. So far as I know, the moral life of the university is neither better nor worse because of these classes. The tendency in recent times has been to try to strengthen the weakening hold of the church by increasing the number of her ministries. She has been trying to make herself more necessary to the people by making herself useful in more ministries. Would it not be well for her to try to make herself more necessary by making herself more useful, more helpful in the ministries that are peculiarly her own? She has all the advantage in the world, for I know of no human needs so great, no impulses so strong as the typically religious. There is no foundation so certain or so permanent on which to build as the religious instincts. Sabatier tells us that "man is incurably religious."

But what is it to be religious in this primary, distinctive and incurable sense? It is certainly not to be good after a given standard of morality, for all men are not that. And it is just as certainly not to know things after a certain system of knowledge.

Hoffding says: "The word 'religion' stands in the main for a psychical state in which feeling and need, fear and hope, enthusiasm and surrender play

a greater part than do meditation and inquiry, and in which intuition and imagination have the mastery over investigation and reflection."

Alexander Bain says: "The religious sentiment is constituted by the tender emotion, together with fear, and the sentiment of the sublime."

Martineau says: "Religion is a belief in an everlasting God; that is, a Divine will and mind, ruling the universe, and holding moral relations with mankind."

Froude says: "Religion is a sense of responsibility to the power that made us."

Kant says: "Religion consists in our recognizing all our duties as divine commands."

Schliermacher says: "Religion is neither knowing nor doing, but an inclination and determination of our sentiments, which manifests itself in an absolute feeling of dependence upon God."

Darwin says: "The feeling of religious devotion is a highly complex one, consisting of love, complete submission to an exalted and mysterious superior, a strong sense of dependence, fear, reverence, gratitude, hope for the future, and perhaps other elements."

Bousset says: "The basis of all religion is seen to be trembling fear and reverence for the great realities amid which we live."

Otto says: "For this is the most real characteristic of religion: It seeks depth in things, reaches out toward what is concealed, uncomprehended, and mysterious. It is more than humility; it is piety. And piety is experience of mystery." He further says that

religion depends for its life upon three things—the sense of mystery, dependence and purpose; and any religious view of the world must contain these elements.

All these definitions unite in regarding religion as a feeling—a feeling of dependence, or reverence, or sublimity, or fear, or love, or trust, or of awe, directed toward God, and inspired by the world, or by our own thought and experience.

The modern preacher is a man of ideas rather than feelings, of practical activities rather than spiritual moods, of this world rather than the other world. But the religious life has its roots in the feeling mass, spiritual moods, and in the other world. The religious impulse depends upon the impression of mystery, sublimity, vastness, and distance, as well as tenderness and trust. It is both mystical and emotional; as mystical it relates the self dependently to, and longs for, the eternal and the divine; as emotional it relates the self lovingly and tenderly with the human. Under modern influences the preacher is in danger of scorning the *mystical* and the *emotional*, which is to say that he is in danger of scorning the *religious*.

I want to make a plea for the introduction of these elements into our modern preaching and worship.

I. First of all as to the mystical element.

The religious nature of man calls for the mystical. It is not satisfied until it has been stirred into conscious movement by that which is appropriate to it. Since it is fundamentally feeling, and mystical feeling at that,

only the language of mysticism and of feeling can move it and permanently satisfy it.

1. *The Philosophy of Mysticism.*

There has been a definite current of mysticism running through the history of Christianity, which has found expression both in thought and life.

Inge says: "The phase of thought or feeling which we call mysticism has its origin in that which is the raw material of all religion, and perhaps of all philosophy and art as well—namely: that dim consciousness of the *beyond*, which is part of our nature as human beings."

"Religious mysticism may be defined as the attempt to realize the presence of the living God in the soul and in nature."

He goes on to say that mysticism rests upon three "propositions" or "articles of faith:"

First—"The soul (as well as the body) can see and perceive."

Second—"Man, in order to know God, must be a partaker of the Divine nature."

Third—"Without holiness no man can see the Lord."

He adds another doctrine: "The true hierophant of the mysteries of God, is love."

Pfleiderer says: "Mysticism is the immediate feeling (and I may add, doctrine) of the unity of the self with God; it is nothing, therefore, but the fundamental feeling of religion, the religious life at its very heart and center." Prof. Seth says: "The thought

that is most intensely present with the mystic is that of a supreme, all-pervading, and indwelling Power, in whom all things are one."

In philosophy the doctrine of mysticism is that of the Divine Immanence. It strikes its roots deep in Greek philosophy in the doctrine of the Logos. It was incorporated in the Gospel of John and in the epistles of Paul, and has been an element in all Christian thought and life. God in man, in all men, according to their moral capacity or willingness to receive Him; God living in and speaking through all men, according to their likeness to Him; these are the premises of mysticism.

2. *The Language and Literature of Mysticism.*

Inge says: "Our consciousness of the beyond is, I say, the raw material of all religion. But, being itself formless, it cannot be brought directly into relations with the forms of our thought. Accordingly, it has to express itself by symbols, which are, as it were, the flesh and bones of ideas." "The true mysticism is the belief that everything, in being what it is, is symbolic of something more."

It is just this that our modern and scientific, factual, pragmatic, ethic has robbed us of in our preaching—"the something more" that lies beyond. The religious service called worship does not completely cover our whole consciousness, if it does not make the impression of "something more." Our practical, sociological, ethical preaching leaves part of our nature unclothed and unfeared—that part which looks out upon the eternal from the depths of the feeling background.

The deep within calls for the deep without, and responds to it; as harmony within calls for and responds to harmony without; as beauty within calls for and responds to beauty without. Where in all the life of a man shall he go to have the deeps in his nature sounded, if not to the house of God? But if there he get a service of worship that introduces the jingle of Sunday School songs, notices of the Ladies' Aid Society, and the Young People's spelling-bee, and hears a sermon on "Who Was Cain's Wife," how much satisfaction has his religious nature received? These things are not the language, and they are not the exercises of the religious nature. I have always had a feeling (notice—a feeling) that boys' clubs, ice cream suppers, bazaars, and Sunday School picnics were not religious. I have no argument against them, only a feeling, a prejudice, that they are not congruous with deep and true religious feeling.

The introduction of anything new into the worship of the Lord's Day is always met with this aversion. And this aversion is very often a true insight. Opposition to the organ was at first quite as much emotional aversion as doctrinal conviction. For many persons these things do not speak the language of religious feeling.

There is wide opportunity in the public services of the church for the minister to employ the language of mysticism. Wherever there is symbol he has the language ready to hand—in speech, in liturgy, in art, in architecture, and in nature. These can all be made to speak the language of religious feeling, and they

can be employed in the services of the church. Says Luthardt, as quoted in Inge: "Nature is a world of symbolism, a rich hieroglyphic book; everything visible conceals an invisible mystery, and the last mystery of all is God." It is on the side of the mystical element in our natures that the ordinances obtain their permanent value. They are the most impressive symbols in the church's possession, and retain a meaning when reason has explained them away.

I shall speak of the literature of mysticism only as it is found in the Scriptures. The Psalms are especially rich in the symbolism of religious mystery; so also are some of the prophetic writings—especially Isaiah and Jeremiah. What could be more deeply moving to the religious nature, and what more mystical than such pieces of writing as:

"The Lord is my Shepherd,
I shall not want,"

or

"God is our refuge and strength,
A very present help in trouble,"

or

"Praise waiteth for thee, O God, in Zion,
And unto thee shall the word be performed,"

or

"How amiable are thy tabernacles,
O Jehovah of Hosts,"

or

"Lord, thou has been our dwelling place,
In all generations,"

OR

Isaiah 35: "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose."

I should say that the book of Daniel, but especially the book of Revelation, was of immense religious value because of the mystic symbolism it contains. Who has not felt the mighty spell of those successive scenes introduced by the solemn formulae: "And I heard a voice," "And I saw and behold," closing with the final vision: "And I saw a new heaven and a new earth; for the first heaven and the first earth are passed away; and the sea is no more." Who can explain what that means? But who has not *felt* what it means?

The thing that makes the gospel of John the favorite among the gospels is the mystical element. Jesus himself was not wanting in mysticism: "Blessed are the pure in heart, for they shall see God." "Seek ye first the Kingdom of God and all these things shall be added unto you." Not one of us but that has tried to explain that saying, and failed every time. "Lo, I am with you always, even unto the end of the world." That means practically, rationally, nothing—but it means everything to religious faith. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

A book by Dr. J. M. Campbell has recently come from press on the subject: "Paul, the Mystic." His mysticism appears everywhere through his writings, but especially in Colossians and Ephesians, and in parts

of Romans and Corinthians. "The whole creation groaneth and travaileth in pain together until now." "I am crucified with Christ." "God forbid that I should glory, save in the cross of Christ."

Above all exercises of the service of public worship, the act of public prayer calls for the language of symbol and mystery. How shocking to religious feeling in that act are all commonplaces of daily conversation, the mentioning of names and places, the arguing of points of doctrine and the advocacy of popular causes. In the act of prayer, when the soul is in its most truly religious attitude, no language for the clothing of confession, petition or thanksgiving is so appropriate as the language of Scripture, rich in mystic symbolism, interwoven with our own choicest forms of hallowed expression. In prayer, the preacher should be as nearly poet as it is possible for him to be—without the forms of poetry.

3. *The Advantages of the Philosophy of Mysticism.*

(1) As a common denominator between the old and the new theology, and as mediator in a time of transition. On the basis of the mystical theology, most of the old doctrines and phrases can be held and used—the Divinity of Christ, the Atonement, the Inspiration of the Scriptures, Revelation, the Indwelling of the Holy Spirit. If God is in man and in all men, it is not difficult to hold that God was in Christ reconciling the world unto Himself; that God speaks to men, reveals Himself in them, and that the writings of the prophets are the product of the inspiration of God.

As a mystic in theology I have no difficulty in using the Scripture forms of appellation by which the early Christians sought to express their estimate of Christ: "In the beginning was the word"—"The word became flesh and dwelt among us"—"The only begotten Son of God"—"The Lamb slain from the foundation of the world"—"Image of the invisible God"—"First born of all creation"—"The head of all principality and power"—"The light which lighteth every man coming into the world"—"The Alpha and the Omega."

(2) As a support for moral conduct. Pfeleiderer says: "Only in a consciousness of the allegiance to the divine will, which is the common cause as it is the common law and goal of the lives of men, can men feel themselves bound one to the other by the irreffragible moral bond of mutual obligation." "Religion is not only the firm root of the power of the moral, but also its crown and its completion; the myriad bits of earth it gathers up into a complete entity; it lifts us out of the sorrows and the struggles of time to eternity."

No one has pointed out more strikingly the weaknesses of a religionless morality than our own C. C. Morrison in an article in the SCROLL on "The Saint." He says: "It does not cover all of life, and it does not furnish motives to support life in the extremities of experience." "Religion is at once the interpretation of goodness and the power of it." "We demand the meaning of our life! Not simply the meaning it has in the welfare of others, but what worth

it may have for our own soul. Our ethics cannot help us. Its terms are social terms. Its standard is a social standard. Its goodness is being good for something in the social order. In the nature of the case no science can help us. We have reached the limit of Science."

(3) As a corrective of legalism. Prof. Seth says: "On the practical side, mysticism maintains the possibility of direct intercourse with this being of Beings. God ceases to be an object and becomes an experience. Religion as direct contact of the human spirit with the divine, as an inner experience of the divine grace and indwelling, knows nothing of channels of approach to God, or legal conditions of fellowship with Him. Its conditions of salvation are conditions of spiritual sight; likeness to God is vision of God, and vision of God is salvation. Mysticism moves from first to last within the realm of the spiritual.

II. I have little space left to speak of the emotional element in religious life and conduct, and in preaching. Emotion has never, until recently, enjoyed any favor in respectable religious circles. Modern students of the mind are now telling us that all thought and action grow out of feeling.

We know that great causes fail until they make their appeal to the heart; and that no cause can ultimately fail that touches the lives and hearts of men. Conviction wedded to emotion insures the success of any reform. The abolition movement languished as a great conviction, built upon the doctrine of human liberty, until Harriet Beecher Stowe yoked it to emotion

in her book, "Uncle Tom's Cabin." The temperance movement is bound to succeed because both the head and heart are enlisted in its support.

An incident has recently come to hand which illustrates both the nature and the effective use of emotion. Speaking of the recent struggle in Alabama to suppress the liquor traffic, a writer in the *Outlook* says:

"Whenever an election is to be held for local option or for state prohibition, it is the Woman's Christian Temperance Union that forms processions of boys and girls to sing, carry banners, and make personal appeals for temperance. A Congressional Representative from Alabama said that the sight of these children in Birmingham, many of them from the families of drunkards, bearing a banner inscribed, 'Please, sir, vote for us,' 'Please, sir, give us a chance,' was one of the most dramatic and effective weapons in the campaign. Some voters saw the procession with wet eyes, and then went and voted 'dry' at the polls."

This is what I mean by emotion, and consider an indispensable element in all effective preaching—it grows out of human experience of pain and fellow-suffering, and appeals to human tenderness and love.

No sermon that moves the heart to genuine emotion will ever be regarded as a poor sermon. Sermons are poor not when they are poor in thought, but poor in genuine human feeling and interest. There is plenty of mimic emotion, cheap feeling, forced, unnatural and incongruous, that tries to pass as genuine; but the human heart revolts at the imposture and detects the fraud with infallible accuracy.

In this matter of elements of real emotion, as in nothing else the preacher essays, *like* begets *like*. If the preacher has not experienced and felt, he cannot make others experience and feel, unless he be a consummate actor; and even then the danger of over-drawing or under-drawing, of striking a discordant note, is so great as to make imitation sure of discovery. We have all suffered under preaching that attempted the emotional, and have wished that the preacher would stick to the argumentative process in which all of us have some skill, and leave the emotional process to the short story and the novel. But if a man has it in him, and can use it, his ministry is destined to be fruitful. But we can all cultivate the emotional element more than we do. If we gave a tithe of the attention to the production of correct feeling processes that we give to the production of correct thought processes, we would all be greater and more successful preachers.

The bane of all our preaching is the reverence and homage we pay to the intellectual. We preach to the intellectual member of our congregations. We solve his problems, and forget he has a soul to save. We are argumentative when we should be human; we are logical when we should be emotional; we are ethical when we should be religious. Lyman Abbott said recently:

“The religion of the Middle Ages was piety without humanity; it built cathedrals and burned heretics. The religion of the twentieth century is humanity without piety; it maintains great charities, but is not re-

markable for its church-going. The latter is the more Christly religion of the two. But better than either, and more nearly Christlike than either, is that religion which servies the Father by serving his children, which goes up into the Mount of Transfiguration by prayer, and comes down into the valley to cure the sick and the suffering."

**Some Recent
Literature**

A new standard has been attained for text books in Ethics by the work of Professors John Dewey and James H. Tufts, just published by Henry Holt and Company. The book is divided into three parts. The first deals with historic material, showing the evolution of morality in the race; the second discusses the different types of theoretical interpretation of ethical problems; and the third part considers some present day social and economic problems. The second part, written by Professor Dewey, is more nearly in the field of former treatises, though it is handled here in a fresh and most masterful manner. The first and third parts are the distinguishing features of the book, because they relate the questions of ethics to the social customs and to the gradual development of various civilizations. The first part shows how morality has arisen in the race, and the third indicates the emergence of moral issues in our own civilization. The reader is thus given a perspective and concreteness in the consideration of conduct, which has been notably absent in the older texts. These lines from the preface invite one to read the book itself: "When the whole civilized world is giving its energies to the meaning and value of justice and democracy, it is intolerably academic that those interested in Ethics should have to be content with conceptions already worked out, which therefore relate to what is least doubtful in conduct rather than to questions now urgent. Moreover, the advantage of considering theory and practice in direct relation to each other are mutual.

On the one hand, as against the *a priori* claims of both individualism and socialism, the need of the hour seems to us to be the application of methods of more deliberate analysis and experiment. The extreme conservative may deprecate any scrutiny of the present order; the ardent radical may be impatient of the critical and seemingly tardy processes of the investigator; but those who have considered well the conquest which man is making of the world of nature cannot forbear the conviction that the cruder method of trial and error and the time-honored method of prejudice and partisan controversy need not longer completely dominate the regulation of the life of society. They hope for a larger application of the scientific method to the problems of human welfare and progress."

Darwinism Today is the title of a book on evolution by Vernon L. Kellogg, published by Henry Holt & Company. It was reviewed in a recent number of the *Journal of Philosophy Psychology and Scientific Methods*, together with other important works on evolution. The reviewer emphasizes the usefulness of this book for the general reader. It gives a survey of the post-Darwinian evolutionary literature, in a judicial and fair spirit. These reviews impress the point that, "Among professional biologists the view has steadily grown that the whole subject is deeper and broader than even Darwin realized, and immeasurably more complex than the cut-and-dried, second hand expositions of various popular writers would lead one to suppose." The writer is quick to add, however, that

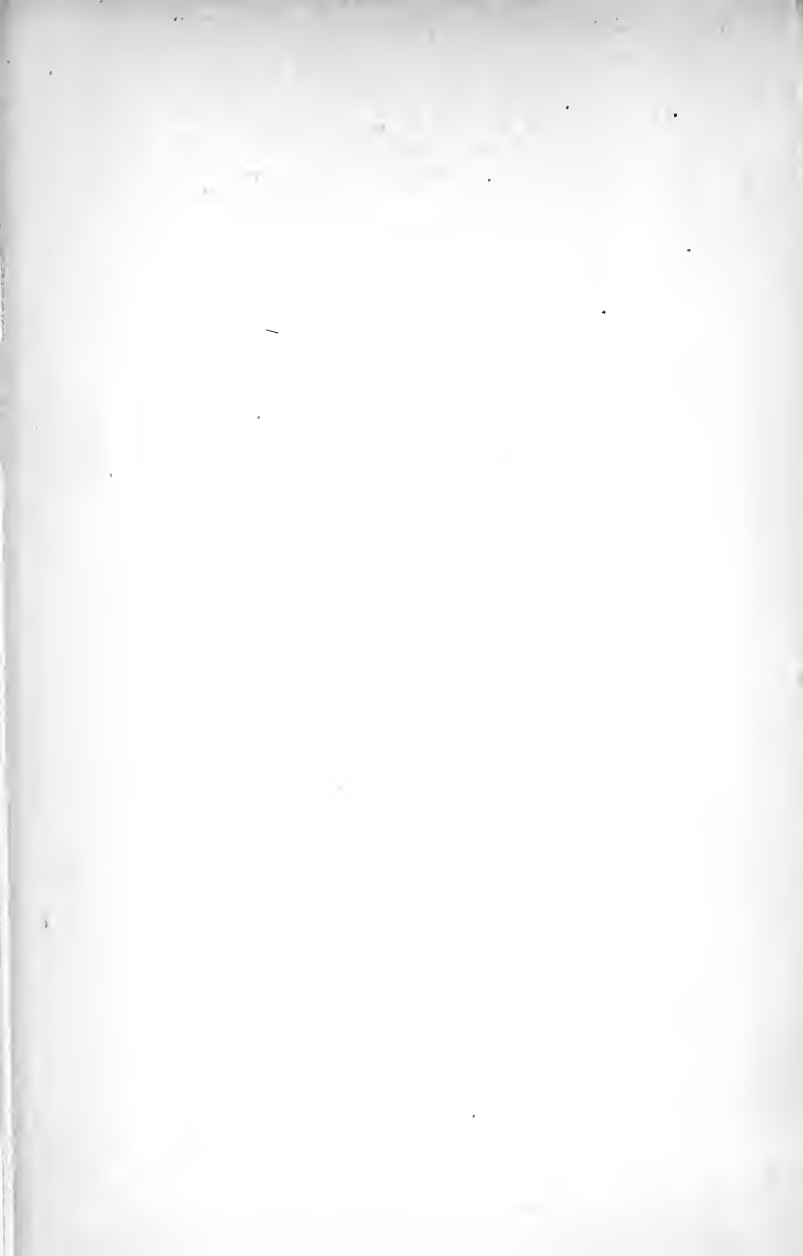
the fact should not be obscured by those who criticize Darwinism "that upon the great fundamental issue Darwin was wholly in the right, and that it was largely through his efforts that the world has become converted to this newer and grander view point."

Every one interested to keep abreast the literature of the day should request the publishers to send their announcements from time to time. These contain notices of books, the reviews of which may then be watched for in journals like the *Dial*, *Outlook*, *Literary Digest*, or in the more technical periodicals. Ministers should receive the announcements of publishers like *Scribners*, *Macmillans*, *Holts*, *Houghton*, *Mifflin*, etc. The religious press is generally worthless as a guide to scientific and philosophical literature. The *Scroll* desires to assist its readers in getting the right books and journals, and will be glad to render any assistance to that end.

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