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COURSE XVII
Booklovers Reading Club
Hand-Book

Studies in CURRENT RELIGIOUS THOUGHT

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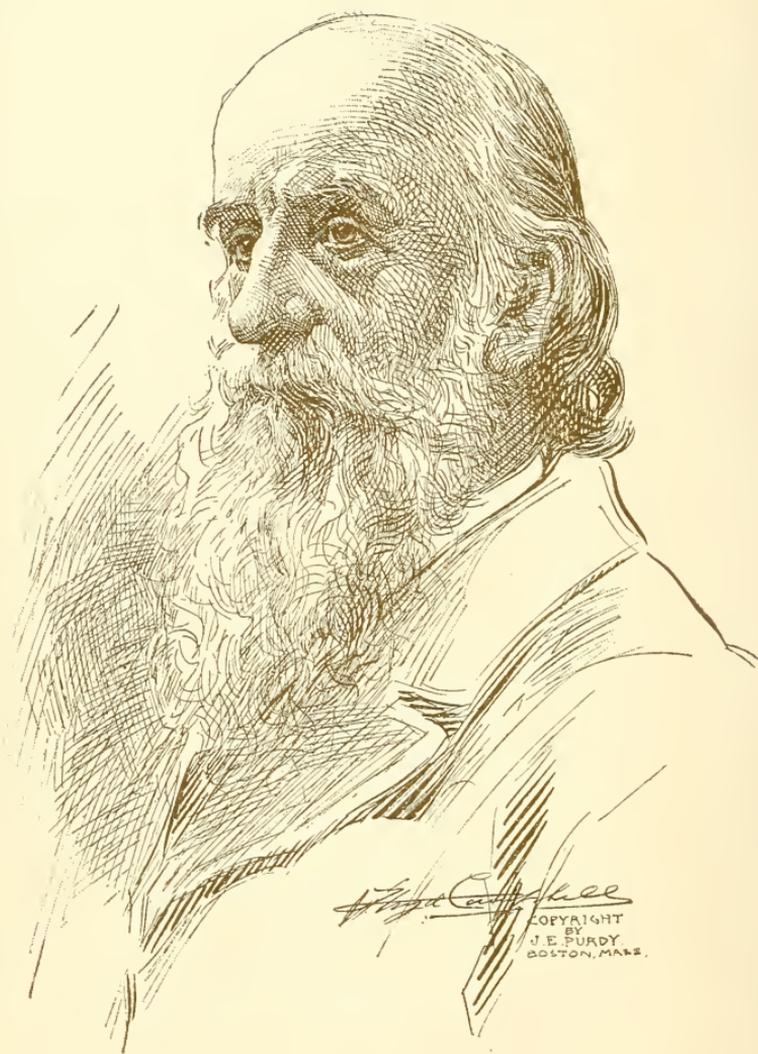
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THE BOOKLOVERS READING
CLUB HAND-BOOK TO AC-
COMPANY THE READING COURSE
ENTITLED, *STUDIES IN CURRENT
RELIGIOUS THOUGHT*—————



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STUDIES IN CURRENT
RELIGIOUS THOUGHT

Course *XVII*: Booklovers Reading Club

BOOKS SELECTED
FOR THIS READING COURSE

by

D^R LYMAN ABBOTT

and

D^R WASHINGTON GLADDEN



T h e B O O K S



*THE following three books are supplied by
The Booklovers Library to Club Members
who have enrolled for Course XVII.*

I. THE NEW EPOCH FOR FAITH

(George A. Gordon)

II. MODERN CRITICISM AND THE PREACHING OF THE OLD TESTAMENT

(George Adam Smith)

III. JESUS CHRIST AND THE SOCIAL QUESTION

(Francis Greenwood Peabody)

*The course of reading as outlined in this handbook
is based on these books. A supplementary list, recom-
mended by Dr. Lyman Abbott, will be found at the
end* —————

CURRENT RELIGIOUS THOUGHT

TALKS *and* LECTURES

by

HENRY COLLIN MINTON

and

H. W. THOMAS

and

SAMUEL D. McCONNELL

and

THEODORE T. MUNGER

and

WILLIAM DEWITT HYDE

and

AMORY H. BRADFORD

*The papers by Dr. Minton, Dr. Thomas, Dr. McConnell,
Dr. Munger and Dr. Bradford have been pre-
pared especially for readers of this course.*

EDITORIAL NOTES

by

LYMAN P. POWELL



A WORD *from* THE DIRECTOR



THE selection of books for an adequate and authoritative presentation of current religious thought is manifestly a difficult task. We committed this responsibility with entire confidence to Dr. Lyman Abbott and Dr. Washington Gladden, and we feel that our readers will share our satisfaction in the result.

The books furnished with this course represent three important phases of the general subject of religious thought. Gordon presents the subject from the philosophic point of view; George Adam

A WORD FROM THE DIRECTOR

Smith gives us the outcome of the higher criticism of the Old Testament; Peabody deals with the application of Christian principles to the solution of present social problems.

The books we put into the hands of our readers have received the most cordial approval of both of the authorities whom we consulted. Dr. Abbott commends Gordon's New Epoch for Faith as "modern, spiritual, profound, but popular. The style is clear and often genuinely eloquent." In recommending Smith's Modern Criticism and the Preaching of the Old Testament Dr. Gladden says: "It seemed to me that one book on the Bible, giving the modern view of it, was essential; and Smith's book is scholarly, and popular, and reverent." And of Peabody's Jesus Christ and the Social Question Dr. Gladden writes: "It is a beautiful exposition of Christianity on its social side."

We believe that the three books which we supply constitute the very best available treatment of current religious thought for our special purpose, but we have taken pains to offer in the handbook abundant suggestion for the student who is stimulated to undertake a broader course of reading. On pages 159-160 the reader will find a list of books specially recommended by Dr.

A WORD FROM THE DIRECTOR

Lyman Abbott. Moreover, Dr. Bradford offers numerous bibliographical hints in his article, and Dr. Munger gives the last pages of his paper to a discussion of important books.

*In addition, we have a special article devoted to a survey of the field of religious literature. Under the title, *The Wider Outlook*, the Rev. Lyman P. Powell indicates by the topical method the most profitable supplementary reading for the student who regards our course as an introduction to more serious work. The *Illustrative Selections* have been chosen with nice discrimination by Mr. Powell to illuminate points made in his discussion.*

The papers of the course need no comment. We sought to represent both wise conservatism and rational radicalism, and a glance at the names of the contributors will assure the student that we have accomplished our purpose.

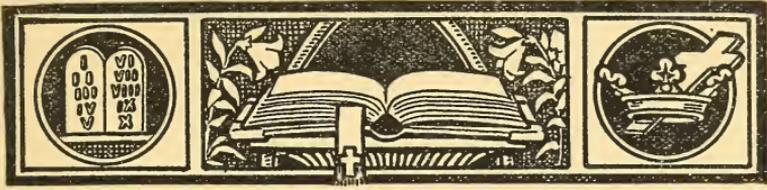
The Idea of the Course



ALL the ways of thought lead to religion. There is no escape from its problems. They must be met and attacked. Man's place in nature, man's place in eternity, immortality, God—these and kindred topics have a fascination, subtle, imperative, persistent, all inclusive.

This course aims to meet the needs of the general reader, but it has also been framed for men and women trained to think about theological questions, and the books chosen have peculiar claims on the confidence of those who pursue the course with serious purpose to avail themselves of all its possibilities.

It hardly need be said that THE BOOKLOVERS LIBRARY represents neither conservatism nor radicalism. We have no thesis to maintain and no school of theology to sustain or discredit. We desire simply to present the best that men are thinking and writing about religion. Is there really a resurgence of faith after the long calm of spiritual apathy, or the storm of doubt? What is left after modern criticism has had its way with the Scriptures? Is there at last a real knowledge dawning as to the social teachings of our Lord? These questions and others of vital import the course will help the reader to answer for himself.



HINTS AND SUGGESTIONS TO THE READER

The three books offered are typical. They do not exhaust the field of current theological literature, but they start the reader on the right way. It would be well, first, to read the books in the order in which the titles are given, then, adhering closely to the topics, to verify or challenge each heading or sub-heading till the main points are firmly fastened in the mind.

The questions and the list of subjects for essays are only suggestive. The reader who has mastered the three books will find that subjects and questions will beat in upon his mind with every page he turns. He will be capable of caring for himself.

In the study of current religious thought it is of first importance that one should be in a proper frame of mind. For a proper appreciation of the truth that the mental attitude "counts for more than the clear-cut conviction and positive creed which one brings to his task," the reader is

THE BOOKLOVERS READING CLUB

referred to the lucid paper contributed to this course by Dr. Henry C. Minton.

The past century has been one of unsettling and transition. Faith has lost her ancient perspective; her one-time groupings are dissolved; her new groupings are not yet arranged. Across the storm of modern doubt a deeper voice is sounding, but some have not yet heard it. They need a word of hope and confidence. They need to understand that the eternal realities are as real as ever; that, though institutions may perish and conventional morality change, the spirit which creates all institutions, the essential morals which underlie the conventions of a day, still exist, and as long as they live religion cannot pass away. Dr. H. W. Thomas gives vigorous expression to these ideas in the paper which he has written for this handbook.

The new century finds the organized religious life of the western world broken up into Roman Catholicism, Protestantism, and the Christianity represented by the Church of England and the American Episcopal Church. But outside of organized Christianity there are many who seem to prefer the freedom they find there. Some are religious, some are indifferent, some are avowedly irreligious. Few of the many who have attempted to analyze the situation have shown an equal ap-

CURRENT RELIGIOUS THOUGHT

preciation of the feeling of those outside the Church and those within. Our paper by Dr. McConnell has significance because he understands the situation and writes with the charm and lucidity which make all his writings standard literature.

There are still some who hark back to the good old days when nothing was in doubt except the salvation of unbaptized infants and who close their eyes to the transitions of the time as though the world stood still. For them Dr. Theodore T. Munger has a word to say. No one can read his paper without realizing that many, if not all, of our most thoughtful theologians are shifting from the traditional viewpoint to the evolutionary and are accepting the methods, if not all the results, of the literary interpretation of the Bible as both necessary and helpful to the understanding of the Scriptures.

Of course, there are some who think that because evolution and modern criticism have given us a larger world, there is no longer any possibility of defining and systematizing religious truth. To such, President Hyde's paper, reprinted from his luminous book, *God's Education of Man*, must give pause and furnish food for serious thought. It shows that the work of intellectual destruction has gone far enough; that the

THE BOOKLOVERS READING CLUB

real work of the new century is to be constructive and is already begun.

In making up a budget of specially prepared papers to introduce and illustrate this course, it was important to have in mind the needs of those who wish to learn very quickly where to lay emphasis on current religious thinking. Dr. A. H. Bradford stands in the vanguard of interpreters of faith in twentieth century terminology ; and his comprehensive paper covers the whole field and will serve as an excellent résumé of the case covered by this course.

If the reader desires to pursue the course beyond the limits of the three books supplied by the Library, it will perhaps be best to adhere closely to the topical suggestions of *The Wider Outlook*, on pages 119-133. The editor has therein brought to bear upon the three books of the course information gleaned from a score or more of books, chosen because they are representative rather than exhaustive, chosen with no purpose to discredit other good books in the field.

TOPICAL OUTLINE
O F T H E C O U R S E

Topical Outline of the Course:
Part I. *The New Epoch for
Faith* by GEORGE A. GORDON

I. Assumptions that Underlie the
Course. Chap. I.

"The being of God, the moral order of the world, the worth of history, the immortality of man, and the social life beyond time are fundamental assumptions." (9)

II. The New Humanism. Chap. II.

"Slowly and in spite of all opposing forces life itself has been winning the chief place in thought." (28)

1. Obstructions. 32-53.
2. Steady growth. 53-60.
3. Witnesses to its coming. 60-101.

III. The New Appreciation of Chris-
tianity. Chap. III.

"Christianity has waited for the coming of man to himself, in order to declare its character."
(104)

1. The two ways to God. 102-124.

THE BOOKLOVERS READING CLUB

2. The ultimate irresistibility of Christianity. 124-169.
3. Because Christianity is Christ. 169-182.

IV. The Discipline of Doubt. Chap. IV.

"The doubt of the world, the long and sore agitations of history, the sad intensity of the negative intellect in the nineteenth century is for no other purpose than to free the essential from the unessential, the abiding truth from the beggarly elements, the eternal gospel from the vanishing traditions of men." (245)

1. Doubt is essentially distrust. 189.
2. But it persists. 191-203.
3. Its sources. 203-225.
4. Its supreme services to faith. 225-245.

V. The Return of Faith. Chap. V.

"Something in man moves that way, and even when arrested it seldom desists or dies, but bides its time." (247)

1. For "man is a religious animal." 246-259.
2. The return is to Christian faith. 261-280.
3. And to humanity. 280-290.

VI. The New Help History Gives. Chap. VI.

"And the help which comes to faith is through the new conception of history as the form that

CURRENT RELIGIOUS THOUGHT

reality has taken; it comes in the old ways of sentiment, humor, ethical wisdom, and religious insight." (298)

1. The modern meaning of history. 294-299.
2. History and sentiment. 299-315.
3. " " humor. 315-350.
4. " " conscience. 351-373.
5. " " the religious instinct. 374-381.

VII. Things Expected. Chap. VII.

"In the discipline of the nineteenth century, what has occurred, however, is not the expulsion but the sobering, the purification of expectation."
(383)

1. Humanity to influence faith more profoundly. 387-390.
2. Faith to influence humanity more vitally. 390-392.
3. Not probation but education to be recognized as the purpose of life. 392-396.
4. Life to grow more ethical and more hopeful. 396-398.
5. Fundamental assumptions to be progressively verified. 398.
6. Contradiction of hope to be resolved into vaster fulfilment. 399-402.

Topical Outline of the Course:
Part II. *Modern Criticism and
the Preaching of the Old Tes-
tament* by GEORGE ADAM SMITH

VIII. The Christian Right of Biblical
Criticism. Lecture I.

"Those who have been led into unbelief by modern criticism are not for one moment to be compared in number with those who have fallen from faith over the edge of the opposite extreme."

(25)

1. The growth of the Old Testament canon gradual. 7-10.
2. It bears the authority of Christ himself. 10.
3. Who was also its first critic. 11-14.
4. As were the apostles too. 14-23.
5. But the Church has sometimes fallen into literalism. 23-28.

IX. The Course and Character of
Modern Criticism. Lecture II.

"Modern Criticism has won its war against the Traditional Theories. It only remains to fix the amount of the indemnity." (72)

CURRENT RELIGIOUS THOUGHT

1. Not new. 31-46.
2. Mainly historical. 46-56.
3. Criticism and archeology. 56-70.

X. What is Left of the Old Testament after Criticism? Lecture III.

"The first thing to rally our minds is to remember how small a portion, after all, of the Old Testament has been affected." (76)

1. Of the Hexateuch. 89-108.
2. Of Judges. 77.
3. Of Samuel and Kings. 77-84.
4. Of the Prophets. 85.
5. Of the Psalms. 86-89.
6. Of Jonah. 89.

XI. Is Belief in a Divine Revelation Left? Lecture IV.

"We cannot doubt that the history of early Israel, as critically interpreted, was an authentic and a unique stage in the process of Revelation—that Israel were receiving through their national God real impressions of the character and mind of the Deity." (143)

1. The claims the Old Testament makes to divine inspiration. 111-114.
2. Modern criticism confirms these claims by shifting the viewpoint. 115.

THE BOOKLOVERS READING CLUB

3. Renan's "monotheism theory" overturned. 118-121.
4. Forces in Israel making for monotheism. 121-126.
5. Only revelation can explain the appearance of monotheism in Israel alone of all Semitic people. 126-144.

XII. The Spirit of Christ in the Old Testament. Lecture V.

"The length and the breadth, the height and the depth of it belong to the Old Testament's revelation of God himself." (176)

1. Before David. 148-157.
2. In the prophets' time. 158-176.

XIII. The Hope of Immortality in the Old Testament. Lecture VI.

"Whatever hopes of immortality arose in Israel arose by development from the native principles of Israel's religion." (207)

1. The data. 178-191.
2. The tribal explanation. 191-202.
3. The emergence of hope. 202-208.

XIV. The Preaching of the Prophets.

Lecture VII.

"The ultimate fountain of the prophetic preaching is the passion to win men." (281)

1. Influence on the social ethics of Christianity. 215-265.
2. Their ideal of a national religion. 265-274.
3. The absence of miracles. 274-279.
4. Their style. 279-282.

XV. The Wisdom Literature. Lecture VIII.

"The mass of it seems to be post-exilic." (286)

1. The wise men and the prophets compared. 287-292.
2. The Book of Job. 293-300.
3. The Book of Proverbs. 300-314.

Topical Outline of the Course:
Part III. *Jesus Christ and the Social Question* by F. G. PEABODY

XVI. The Social Question. Chap. I.

"It is the age of the social question." (3)

1. Its commanding position. 1-9.
2. Its ethical character. 9-21.
3. Plans to Christianize it. 21-52.
4. The attitude of Jesus. 52-75.

XVII. The Social Principles of Jesus.
Chap. II.

"The social teaching of Jesus Christ is this, that the social order is not a product of mechanism but of personality, and that personality fulfils itself only in the social order." (102)

1. The primary purpose of Jesus. 76-91.
2. The doctrine of the kingdom. 91-104.
3. Its application. 104-128.

XVIII. Concerning the Family. Chap.
III.

"The teaching of Jesus, so slightly accepted in many ways of life, has actually taken firm root in the soil of the family." (182)

1. The domestic instability of today. 129-133, 161-166, 171-179.

CURRENT RELIGIOUS THOUGHT

2. The history of the family. 135-144.
3. Jesus emphasizes the family relationship. 144-151.
4. His specific teachings. 151-161.
5. Hopeful signs. 166-170.
6. The ideal. 180-182.

XIX. Concerning the Rich. Chap. IV.

"He does not present a scheme of economic re-arrangement; he issues a summons to the kingdom." (215)

1. The largeness of the question. 183-191.
2. The varying testimony of the Gospels. 191-201.
3. The social environment of Jesus. 202-208.
4. Apparent conflict of his utterances. 208-215.
5. The three Christian uses of wealth. 217-225.

XX. Concerning the Poor. Chap. V.

"The transition made by the ministry of Jesus in the history of philanthropy is hardly less remarkable than the transition made in the history of theology." (226)

1. The attitude of the ancient world. 226-231.
2. The conduct of the Church. 231, 235-238.

3. Secular charity today. 233.
4. Preliminary aspects of Jesus' teachings. 238-247.
5. Individualized as seen in scientific charity. 248-258.
6. The real aim of Jesus always to give power. 258-266.

XXI. Concerning the Industrial Order. Chap. VI.

"If any revolution in the industrial order is to overthrow the existing economic system, the new order must depend for its permanence on the principles of the teaching of Jesus; but if the principles of the teaching of Jesus should come to control the existing economic system, a revolution in the industrial order would seem to be unnecessary." (325)

1. The industrial problem. 268-273.
2. Was the teaching of Jesus specific? 273-276.
3. He views the problem from above. 276-280.
4. He begins with the individual. 280-285.
5. A seeming contradiction dissipated. 287-299.
6. His transcendent optimism. 300-314.
7. Its realization through service. 314-326.

XXII. The Correlation of the Social Questions. Chap. VII.

“The relation of the social questions with each other is not that of mere sequence or expansion; it is one of mutual dependence and transferability.” (328)

1. Appreciation of correlation necessary to true philanthropy. 327-333.
2. No panacea for social ills. 333-335.
3. Doctrine of correlation a stimulus to efforts for social betterment. 335-340.
4. The larger teaching of the doctrine of correlation. 340-343.
5. Social progress the expression of moral energy. 343-347.
6. Directing social energy. 347-351.
7. The Christian Church the social dynamic. 351-359.



WASHINGTON GLADDEN

• *The Frame of Mind for*
Religious Study: A Talk
BY HENRY COLLIN MINTON

The Frame of Mind for Religious Study: A Talk

BY HENRY COLLIN MINTON

Rev. Henry Collin Minton is a native of Pennsylvania, and was graduated from Washington and Jefferson College in 1879. For seven years he held the pastorate of the First Presbyterian Church, San José, Cal., and since 1892 he has been Stuart professor of systematic theology in the San Francisco Theological Seminary. His *Christianity Supernatural*, published in 1900, strengthened the literary reputation previously acquired by his scholarly contributions to the various religious periodicals. Dr. Minton was moderator of the Presbyterian General Assembly in 1901.

In the study of current religious thought it is a matter of the greatest importance that the student be in a proper frame of mind in coming to his pursuit. Not unfrequently this frame of mind counts for more than the clear-cut convictions and positive creed which one brings to his task. Indeed, it has a very great part in determining what those convictions shall be. It is not very easy to define exactly what this frame of mind is. It has to do with the prejudices and preconceptions which one brings with him. That we all have these goes without the saying, and often to deny them in words is to prove all the more clearly to others the fact that they exist. It is a sort of mental

attitude. One may be hospitable or hostile; one may be open-minded or unapproachable. We are not now at all referring to that distinctively devotional frame which makes its possessor personally religious, but to that mental condition which the ordinary student who comes to the study of religious questions as a matter of common intelligence ought to possess. There must be a measure of sympathy with the subject. This is always indispensable to genuine progress. Renan thought that if any man is to be an impartial judge of a religion, he must once have accepted it and afterwards have renounced it. We do not believe this. Not doubt but faith, not hostility but sympathy, is a qualification in the student of any subject. A man must love Shakespeare if he is to be a good student of that master. No one ever achieved eminence in science who was not a lover of nature. There is nowhere enthusiasm without sympathy, and there is no success without enthusiasm.

In this frame of mind two extremes are possible. One is that of denying at the start the distinctively sacred elements in religion. To be sure, everything is sacred in a sense, but religion is in a peculiar sense sacred. To deny this is to annihilate religion at once. If religion is but a bare item in the vast program of nature, then we may as well take down the distinguishing signal and address ourselves to the study of natural science at once and for all. This is no special

pleading. What we are saying is that no one who comes to the study of religious literature with the idea in his mind that religion, as such, is an empty or meaningless thing can ever catch the spirit of religious thought. The scientist must surrender himself to nature's charms ; the reader must lend himself to his author's leading ; the student of religious literature must get *en rapport* with the underflowing currents of religious thought.

The other extreme is that of regarding religious spheres as intrinsically insulated from all others. It is a mistake too often made to suppose that our religious convictions are to be wholly exempt from the common tests of our believing. Religion has no franchise to violate the laws of sound thinking any more than of pure living. What is true in religion cannot be false in geology or astronomy or philosophy. There is no barbed-wire fence between the fields of religion and any other territory. All truth is one. No truth can contradict any other. If there be a contradiction, then there is falsehood at one end or the other, possibly both. Pascal said that truth on this side of the Pyrenees is error on that, and Pascal was wrong. The Creator has never authorized the prohibition to be placarded on any field he has made, "Keep off the grass." What is truth in the skies of the astronomer or in the crucibles of the chemist cannot be false at the altar of the priest or in the lecture room of theology. There

THE BOOKLOVERS READING CLUB

is then no quarrel between faith and reason, between religion and philosophy.

And yet we are to remember that we cannot know all that is to be known. The higher the heights of our climbing, the broader the horizons of our knowledge which bound the wider expanses of our ignorance. Especially is this true in the high spheres of religion. Our eyesight is defective and our range is limited. The feebleness and finiteness of our faculties soon admonish us of the impossibility of compassing the wide fields which stretch in kaleidoscopic panorama before us. Intellectual humility is the lesson. Bigotry has slippery standing ground in the presence of mighty truths whose magnitude challenges and defies man's noblest powers of comprehension. Questions of origin and destiny, of the pre-conscious past and the *post mortem* future, of time and space, of eternity and God, are ever present to the thoughtful mind, and yet that mind constantly realizes that the ranges they present are larger than its powers of compassing or of measuring. *Omnia in mysterium exeunt.* This is the verdict of science, of philosophy, and of religion.

But here again we need a caution. We must not leap to the quick conclusion that because we cannot know all, therefore we cannot know anything. I may see Sirius or Orion in a crystal, unclouded, midnight sky, and yet there are a

thousand things which are true about those stars which I cannot see. A child may play on the banks of a great ocean and never dream of its vast stretches to remote shores ; it truly sees the ocean but not all of the ocean. We know really a great many things which we do not know exhaustively. When I see the old pyramid of Cheops on the banks of the Nile, I know absolutely a few things about it, but concerning the questions of its age and origin and design, I may be in utter and entire ignorance. My ignorance concerning the nine hundred and ninety-nine things does not discount my certain knowledge of the few things which I know that I know. A ton of ignorance counts nothing against a penny-weight of assured knowledge.

No man knows all about religion, but the things he does not know cannot affect what he does know. If the saint knows one thing genuinely, all the ignorance of the sage cannot upset him. Here is the golden line of distinction between humility and agnosticism, between faith and skepticism. The discerning student of current religious thought will encounter this distinction again and again. Their name is legion who have ignored it or denied it. Plato said that all philosophy is born of wonder. So, too, wonder has its place in religion. There is a world of difference, as Coleridge has told us, between a mystery and a contradiction. The

THE BOOKLOVERS READING CLUB

one invites faith, the other kills it. If I could exhaustively know God, he would be smaller than my power of knowing. The divine must have in it an irreducible element of mystery to the human. Religion will cease to be religious when it ceases to be wonderful to the human mind; if all the problems of the soul were completely solved by the soul, then the soul would dismiss the ministries with the mysteries of religion. Quite to the contrary, the more fully men know God, the more devoutly they believe in him; the more the mind grasps in the supernal spheres of religious truth, the more completely is it enraptured in their heavenliness and their purity.

All this the student must bring with him; it is a part of the mental equipment with which he begins. He probably has not reasoned it out for himself, but it will be implicit in his "frame of mind." Without it he will be out of harmony with the leading, healthful currents of present-day religious thought; with it, he will be ready to catch the spirit and to estimate the tendencies which are at work in the ever-restless, ever-inviting, ever-rewarding spheres of religious literature and thought.

Ray Boccia Minton

The Deeper Foundations:
A Talk BY H. W. THOMAS

The Deeper Foundations: *A Talk* BY H. W. THOMAS

Rev. Hiram Washington Thomas, D.D., a native of Virginia, began his career as a preacher in the Methodist Church. He held advanced ideas which were deemed dangerously radical by his denomination, and his connection with the Methodist Church was severed in 1881. For the last twenty years he has been pastor of the People's Church, McVicker's Theatre, Chicago. He is widely known as a pulpit orator and as a writer. His *Origin and Destiny of Man* and *The People's Pulpit* are the most noteworthy of his books.

CONsciousness affirms self and other ; says, I am ; the world is. This is primary knowing ; it cannot be proved, nor can it be denied. The affirmation of consciousness is final.

Not only is there no way of escape from the facts of self and other ; there is a conscious relation between the self and the other, between man and his world. He must eat and drink and breathe ; he must work with the forces of nature. And just as literally is the mind related to its corresponding world of reason, of truth and beauty ; and the heart is related to the right, the moral order of the good.

When we thus think of man and his wonderful surroundings, it is not strange that there has been among all the peoples of the past that something called the religious. It has always been and will

be, a part of the nature and the need of such a life. At first it was more a feeling than any reasoned faith that between the soul and its vast surroundings of the upper and unknown there was some possible relation and way of approach ; that man in his needs and longings, fears and hopes, might have help from above ; that the self could cry out to the other. Without some such feeling or faith as this there would be no such thing as religion, as prayer, or any form of worship.

In so far, or at bottom, all religions are one. But now comes the question, What are this self and this other ? Consciousness simply affirms the facts ; then reason attempts to define the facts. Psychology gives its definitions of mind ; science explains the laws and properties of nature. Theology deals more with ontology, or being, than with cosmology, or world ; it tries to define the qualities of the Infinite, or the being of God. Out of such attempted definitions naturally arose the great world-religions ; the Brahmanic and the Buddhist, the Confucian, the Zoroastrian, the Jewish and the Christian, and the later Mohammedan. And out of these have arisen Romanism and Protestantism, the orthodox and the liberal, with their creeds and confessions and their different forms of worship. And out of all have arisen the doubts and denials of the many who could not accept the teachings of this or that church or school of theology.

Some such reflections seem proper and necessary in any study of the questions of current religious thought; necessary, to safeguard the great realities of religion and to set in clearer light the controversies about religion. In our age of transition and general unsettling it should be emphasized that the facts, the eternal realities of the real, are not in books and systems but in the world beyond the books. Geology is in the earth, in the rocks and fossils; astronomy is in the stars; and not in the books about these subjects. The earth and the stars waited for reason to come along and correct the errors of the senses, of false theories, and to tell the story of their existence as it has been and is. And so of religion; its real foundations are not in books and theories, but in the nature and needs of man and the answering fulness of the Infinite; in the soul and God. The Bible did not make religion; the Church did not make religion: religion was born, not made—born out of the need and cry of souls—and in its growing life has created its Bible and churches.

There should be no fears that religion will perish from the earth; were all its institutional forms destroyed, human lives, journeying beneath the stars from cradle to tomb, would dream and hope and pray in the great hours of sorrow and joy. Prescriptive morality may change; forms of education may pass away; but essential morals, the morals of right relations between

THE BOOKLOVERS READING CLUB

man and man, and man and God, can never change; they are a part of the very constitution of things.

Self and other and right relation are facts, facts in the nature of things, hence not debatable; the only question is that of definition: and with the growth of ideas, of the rational and moral consciousness of mankind, we should expect changes in religious beliefs as well as in other things. Science has given us the new astronomy and geology; sociology is giving us the larger meanings and applications of liberty and social justice; evolution is revealing the ascent of life from lower to higher forms; higher criticism has swept through the fields of history and literature. Religion has been the last to feel, in any wide and popular sense, the effects of these great changes; and now that they are felt along all the old lines of belief and the new faith is finding larger acceptance, many good people fear that it means the loss of faith. Religion is so largely a matter of sentiment, of feeling, that these departures from the old cause great suffering to parents, teachers, and pastors; and in this we should all sympathize. But they and all should reflect that this is a living, growing world, and that in the history of thought the changes that were dreaded as loss of faith have proved to be great gains. It was so with the new astronomy and geology; and while the higher criticism will compel many

CURRENT RELIGIOUS THOUGHT

changes of old beliefs about the Bible, with these will go the perplexing difficulties and doubts, and the great spiritual verities of the Bible as the Book of Life will remain and will be a greater power in the world.

We should not be afraid to trust truth, nor afraid to trust the soul and God. It was a mistake, a want of faith, that led the minds of the past to try to bind the faith of the future. It is a mistake to claim authority, the authority of a council or a creed, for truth. These have their values, but should not be made binding upon the reason and conscience. Truth is its own authority. What we need is to see that these old doctrines represent the thinking of a past, just as did the old theories of astronomy, chemistry, or government; but that the world of the real is ever open and near, and that each soul should find its answerings in the life of God. And to these seekers of truth should be made plain the fact that it is not necessary to believe these old interpretations; that they may be left behind, and the world with lighter and gladder feet go forward upon the highways of a larger and better faith and hope.

The studies in current religious thought are nearly all forward looking. The old debates of the darker past have little place in the life of the present. Of course, royalty and ecclesiasticism are trying to cling to the old ideas; but the

THE BOOKLOVERS' READING CLUB

democracy of government and religion looks to the life of the free. In Germany, the intuitional school of Schleiermacher and Ritschl is coming into the foreground of thought; the facts of a special religious consciousness and of religion as an experience are being emphasized. Philosophical idealism, Christian science, theosophy, faith healing are all phases of the spiritual self with vision turned to the spiritual in the other self of the universe. Science, with its perceptive reason, is doing a vast service in revealing the order of the material world; the miraculous is coming to be seen as the higher natural; faith is coming to rest upon the order of things; and we are coming to think of God as in nature, in his world and not outside of it. It is hardly possible now to think of a quantitative God, and the thought of a qualitative God, of God as the universal reason, truth, justice, love, life, was never so consciously near and real as in these great years. This is the new conscience of humanity, the new sociology and religion of social justice, of right relations, of love to man and God.

H. W. Thomas.

WHAT FORM SHALL
CHRISTIANITY TAKE?

A Lecture by S. D. McCONNELL

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Rev. Samuel D. McConnell, Archdeacon of northern Brooklyn, and rector of Holy Trinity in the same city, was for fourteen years prior to 1896 rector of St. Stephen's Episcopal Church, Philadelphia. During the nine years immediately following his ordination in 1873, before his call to Philadelphia, Dr. McConnell held rectorships at Erie, Pa., Watertown and Middletown, Conn. He is a graduate of Washington and Jefferson College, and received the degree of D.D. from the University of Pennsylvania and of D.C.L. from Hobart. He is also a fellow of the Royal Victoria Institute, of Great Britain. Dr. McConnell is the author of some half dozen notable volumes on religious subjects, his *History of the American Episcopal Church* having passed through a number of editions. *The Evolution of Immortality*, published in 1901, is a most important contribution to the literature of religious thought.

At the opening of the twentieth century the organized religious life of the western world dwells in the fortress of Roman Catholicism, the scattered camps of Protestantism, and the medieval building, half cathedral and half parliament house, of the English and American Episcopal Church. These three expressions of Christianity are not greatly unequal in importance. Importance is the product reached by the multipli-

THE BOOKLOVERS READING CLUB

cation of numbers by weight. By this method of arithmetic the result in all these cases will not be far from equal.

But outside all these organizations there is a vast and steadily increasing number of religious folk who prefer to live out of doors. Their religion is Christianity in the main, but is Christianity without a church and without a creed. This class is being continually recruited. For a generation past these recruits have come mainly from the churches. They have been people who were born and reared in some ecclesiastical organization, but whose attachment to it grew gradually weaker until it ended in their final separation. They have never been excommunicated; they have simply dropped out. There are in the country tens of thousands of men whose names were once borne on church rolls but have been dropped therefrom for no other cause than prolonged absence. I know several hundred such men myself. In many cases, no doubt, their lapse has been due to a growing indifference to religion in itself; but in most cases their religious life, never very ardent, is as earnest as it ever was, but they do not any longer find any use for church ordinances or sacraments. They are found chiefly at the two ends of the social spectrum, that is, in the most highly educated and cultivated class, and in the laboring class. On the one hand they are college presidents, cabinet officers, judges, law-

CURRENT RELIGIOUS THOUGHT

yers, editors, doctors, literary men and women, college professors, teachers, correspondents, politicians, legislators and such like. Let anyone whose acquaintance is large among this class call to mind the actual attitude of the men he knows, and he will possibly be surprised to find how great a proportion of them is in the religious position named. At the other end of the scale is to be found a far more numerous class in much the same position. The working men and their leaders, however, are much less friendly to the Church in their estrangement from her. They are very poorly informed concerning the Church's actual doctrines, practices and temper, and are in the main inclined to be hostile.

Just at present this unchurched religious class is being swelled with enormous rapidity from two sources. In the first place the children of a generation which dropped out of the Church have now grown to man's estate. In the second place that tradition and social compulsion which, ever since Constantine's time, has held the multitude up to at least a normal church connection is rapidly disappearing. The result is that the Church at the opening of the twentieth century confronts a situation the like of which she has not before been called upon to face since the fourth century. The question before her is whether or not she can stop the exodus and regain control of the religious life of the people.

THE BOOKLOVERS READING CLUB

The problem is one of more than ecclesiastical interest. The moral and social welfare of society is deeply concerned with it. An institution as large as the Christian Church, which has been for so many centuries accepted as the arbiter of the moral life of society, could not be set aside without the most far-reaching effects, good or bad, upon the common life of men. Neither the ecclesiastic nor the statesman seems at all adequately to appreciate the gravity of the situation. The churchman satisfies himself with compiling statistics from which he extracts the comfortable deduction that his own denomination, at any rate, is holding its own, but does not trouble himself to estimate with care the actual value of the figures with which he deals. The statesman, on the other hand, has no adequate conception of the rôle which the Church has played and is playing in the world's life. I propose to myself, therefore, the task of making an estimate of the organized forms of Christianity now existing, with a view to ascertain whether any one of them is likely to gain or to hold a dominating place in the religious sphere during this new century. To this end it will be necessary to state the distinctive aim, purpose, and policy of each one ; to ask how far each one is committed to its present position ; to inquire whether or not the Church possesses within herself the capacity to win the adherence of the twentieth century man.

CURRENT RELIGIOUS THOUGHT

The organized ecclesiastical society which is most easy to deal with in this way is the Church of Rome. Her position is so well defined and definitely announced that in dealing with it one can see what he is doing. Is Rome to control the ecclesiastical future of Europe and America? I raise the question with no controversial purpose in mind. I wish only to marshal the facts available in the case. If the statement of facts be challenged in any instance, the appeal can only be taken to neutral and unbiased authorities. The question is not even what ecclesiastical form ought to prevail, but which one, all things considered, is likely to. The claim of Rome is very easily stated. It is this :

Jesus Christ organized and established a Church which he intended should become conterminous with the world. He appointed officers to administer it. From among these officers he chose one to whom he committed without reserve all the power which he himself exercised. This man selected Rome, the capital city, as the seat of his rule. By the authority committed to him by Christ he ordained that to his successors in the bishopric of Rome, regularly chosen, should be passed on through all time the same power to rule and guide the Church which he had himself received from his Master. By this authority the Bishop of Rome, better known as the Pope, becomes the "Vicegerent of God upon earth" in

THE BOOKLOVERS READING CLUB

regularly ordained and divinely established succession. This is Romanism. If this claim can make itself good or can get itself accepted, the question is closed. There is no room for any other church. The existence of any other becomes an impertinence, not to say a crime. Both the strength and the weakness of the claim are to be found right here. All will agree that the claim has been maintained with splendid consistency and with at least apparent success. So far as I am aware there is no disposition anywhere within that Church today to bate any whit of this demand. "Submission to the chair of Peter" is her final word. It is not necessary to assume that this demand is due to ecclesiastical love of power. We may admit that it is the natural action taken by a Church which sincerely believes that the Pope possesses this divine power derived from Christ through Peter. The only point which concerns us is whether this contention is or is not likely to be admitted by those to whom it is to be addressed.

One would naturally be tempted to say that it is at bottom only a question of history. If it can be shown that Christ did actually make such an arrangement, the matter will be settled for all who have a right to call themselves Christians. There is nothing to do but submit. But the case is not so simple. Suppose the verdict of the historical experts should be given that there

CURRENT RELIGIOUS THOUGHT

is very little reason to believe that Peter was ever at Rome in his life ; that there is no historical reason whatever for believing that he transmitted to any successor the unique authority which Christ had conveyed to him ; that the Decretals originally used to show the supreme place allowed by the Church to the Bishop of Rome were forgeries.

None of these historical decisions will greatly affect the situation, or at least affect it for a good while to come. All the historical assumptions which were used originally in upbuilding the primacy of the Bishop of Rome may well be regarded as having filled the place which the temporary wooden form does in the building of a stone arch. After the arch is once built the form may be removed and broken up if you will. It has served its purpose. In the case of the Roman Church the building has been erected. Whatever one may decide as to the quality of the material which entered into the sub-structure, the building itself is a very evident fact. Still it is well for the intelligent public to know precisely what Roman Catholicism is and what it is not. It is not essentially any doctrine of the sacraments, or any special type of piety, or a priesthood, or a political power. Any of these things it might modify or change without losing identity. But the one central, elemental, constructive quality is the claim that the Bishop of

THE BOOKLOVERS READING CLUB

Rome is a person divinely commissioned by Jesus Christ, through St. Peter, to rule and govern the Christian Church through all the ages.

It is perfectly evident, therefore, that Rome can never make any compromise or concordat with any body of Christian people in their organized capacity. She can deal only with individuals. Church unity, from her standpoint, is to be reached in no way but by all other churches surrendering their organization and making their submission as individuals. Or, what is practically the same thing, all the members of other churches may make their submission separately until there would be no other churches left. This is the dream and the hope of Romanism in Europe and America. Is there any likelihood of its being realized?

If one were to look at this country alone, without taking account of past history elsewhere, he would be inclined to say yes. The growth of the Roman Church in the United States is one of the most striking facts in history. What makes it all the more noteworthy is its unexpectedness. The unexpected is what has happened. That a new country, openly sworn to the principle of personal liberty, should have proved to be the most favorable ground on earth for the growth of a Church openly sworn to the principle of authority is surely a notable thing. It is probably true that during the nineteenth century the actual gain to the Roman Church in numbers, wealth, influence and

prestige has been greater in the United States than in all the rest of the world together. And the gain is not only or chiefly in the particulars mentioned. She has gained the popular good will, or at least a favorable prepossession, and she has conquered respect. The attitude of the average Protestant toward that Church today is a very interesting study. He looks at her with a mingled feeling of admiration, distrust, envy, and fear. He is about equally prepared, upon cause being shown, to become her active enemy or her submissive servant. Which position he will ultimately take remains to be seen. There are some things which make it likely that it will be seen, probably, before the middle of this century. These things we shall notice later on. At present those who look upon her most favorably are that large and very influential class of men whose antecedents were Protestant but whose actual connection with Protestant churches is little more than nominal. They know enough of Protestantism to make them alive to its faults, and they know just enough of Romanism to make them admire its excellences. These men care little for the theological and ecclesiastical questions which separate Rome and Protestantism. But they admire efficiency and hate slovenliness of method. Assuming as they do that all churches are but species of the same genus or really varieties of one species, they incline to give their adherence to

the one which, as it seems to them, best discharges the function for which the Church exists. They are legislators, city officials, railroad men, editors, managers of large business interests. Whenever their dealings bring them in contact with a Roman Catholic institution, they find an organization which knows its own mind, knows what it wants, has some one who can speak for it officially and finally. They see that it maintains discipline among its own members, and seems at the same time to retain their affection. They are attracted, in a word, by its practical, businesslike efficiency, and are repelled by the opposite qualities in Protestantism. They have not made their submission, and it remains to be seen whether or not they will, but they are favorably disposed so far as they are informed.

Whether or not Rome is gaining from or losing to Protestantism in the aggregate is a question to which it is very difficult to give a reply. The truth here cannot be evolved from statistics at any rate. The real facts are of a kind which never can be tabulated. What can with certainty be said at present is that the people of this country generally are much better disposed than they were at an earlier date to submit to a Church which demands obedience. The self-assertive habit of personal independence in every relation of life has been greatly weakened and promises to grow still feebler in our more highly organized life,

where the individual continually counts for less and the organization for more.

The essential principle of Protestantism is individual responsibility in the conduct of life and for the destiny of the soul. This is the reason why Protestantism has always insisted upon absolute freedom of thought and speech. It wants knowledge to grow and to be always and everywhere available for the individual. This is not chiefly or preëminently because it values knowledge on its own account or for the secular blessings which it makes possible. Learning and Protestantism were first linked together for a religious purpose. If each human being is bound in very fact to control his own life and to work out his own salvation, he must have the advantage of every ray of light from every quarter which may illuminate his arduous path. For the first century or more of the life of the Protestant churches they were faithful to this principle. They repudiated "authority" altogether. Neither the authority of a man claiming to be the vicegerent of God, nor of a Book claiming to be an infallible transcript of God's will, nor of a Church claiming dominion over the conduct and thought of its members was tolerated. It was each man face to face with the eternal realities. The individual men who were, each for himself, working out their own salvation banded themselves together for edification and mutual aid and encouragement, but no one of them resigned

THE BOOKLOVERS READING CLUB

his individual liberty or thought to transfer his individual responsibility. It was a high and noble ideal of Christianity, but it was a most exacting ideal, and to a large extent its members fainted under it. Liberty is expensive. After a century the Protestants began, like the people of old, to say to one another, "Nay, but we will have a king to rule over us." Little by little, and for the most part unconsciously, they accepted the rule of two "authorities" which were supposed to speak with the same voice. One was the doctrine of an infallible, inspired, holy Scripture. The other was a confession of faith or body of articles. These quickly came to be thought of as final arbiters. The minister's business was to interpret them; the individual member's business, to obey them.

This condition of things lasted without serious challenge until about twenty-five years ago. Since that time Protestantism has been busy chiefly in seeking a way to become free from these authorities which itself set up. In some cases a church is trying to modify the terms of its own subscription, but generally the freedom is sought for by individuals, each for himself. It is this which gives a significance to "biblical criticism" and "doctrinal revision" as well as to the quiet secession of thousands of individuals from the Protestant churches. The Protestant churches are trying to rediscover the active principle of Protestantism.

CURRENT RELIGIOUS THOUGHT

But in this country, where Protestantism and Romanism have lived long in such intimate association, each has been profoundly modified by the other. There is a Protestant movement in the Church of Rome and an ecclesiastical movement in Protestantism. Both are too real and too obvious to be ignored. The American Catholic and the American Protestant are both markedly different from their brethren over the sea. The one is obedient, but it is with an obedience which prefers to have a reason ; the other is free, but with a freedom which he is ready to subordinate for sake of organization for a practical end. As far as one can see, neither papal absolutism nor Protestant anarchy can offer a congenial home to the Christian life of America. Nor, judging by all the past of the world's history, will religion exist without an outward form and organization to give it expression.

If there were present a church at once free and well disciplined, with an honorable history to satisfy the craving for continuity and a vigorous present to satisfy the hope for the future, it might serve as a rallying ground for all parties and a home for souls lonely in their isolation. Some, and with a show of reason, have pointed to the Episcopal Church in connection with the mother Church of England as such an organization. Under a statesmanlike leadership and with a generous and comprehensive spirit, it might well serve

THE BOOKLOVERS READING CLUB

this great purpose. But the prospects of its doing so are not so encouraging as one would wish.

But the religious problem in the United States for the twentieth century, the problem to which all sober and thoughtful persons may well address themselves, is clear. We are all Christians, at any rate. The task is to find an expression for our Christianity which will save it on the one hand from condemning the individual to spiritual servitude, and on the other hand prevent the religious spirit from evaporating in aimless sentimentality.

S. D. McCann

The Current Phase of
Religious Thought: *A Talk*
by THEODORE T. MUNGER

The Current Phase of Religious Thought: *A Talk* by THEODORE T. MUNGER

Rev. Theodore Thornton Munger, though a native of New York, has spent nearly all his long life in New England. His academic and theological training were received at Yale College and Yale Theological Seminary, and he has been for nearly half a century pastor of Congregational churches at Dorchester, Haverhill, Lawrence and North Adams, Mass., and New Haven, Conn. At the latter place he has been in charge of the United Church since 1885. He received his degree of D.D. from Illinois College. In the early eighties he appeared before the public as an author. *Lamps and Paths* and *On the Threshold* are lectures for young people. His other publications include numerous essays, three volumes of sermons, and a life of the late Dr. Horace Bushnell.

The change from one century to another so impresses some people as to induce the thought that everything is to change with it, even religion, which in its essence is the most permanent possession of the race. As Burke puts it: "Man is a religious animal;" and again, as stated by Dr. George A. Gordon: "It is part of normal humanity." A French author has recently ventured so far as to write a book on *The Non-religion of the Future*. His next book should be

on the inversion of the firmament, for that is as likely to come about.

It is not religion that changes, but forms and degrees of it. It has special features and phases, like the moon, which is always full though falling into shadows that belie it; but they are shadows. The current phase of religious thought is, undoubtedly, that of *transition*. At first sight religion itself seems to be breaking up and dissolving; but a more careful look shows that its elements are retained and that nothing essential is passing out of it. There is change of form and emphasis; there is growth and development; there is doubt and denial and rejection, just as in the State there is rebellion while government goes steadily on. Carlyle with exquisite wit touches this point in the closing page of his essay on Voltaire: the clown kills his ass because it drank up the moon, seeing the *reflection* of it in his water pail.

The first thing one has to do in this juncture is to rid one's self of fear and even of anxiety. The transition is not only inevitable but healthful, being the sign and condition of life by universal analogy. Whatever lives changes. If religion should go under, it will not be because men differ about it or change their opinions as to what constitutes it, but because it has proved to be something unlike what it has always seemed to be. The ship will sink, not because men have scuttled her, but because she has in herself become unsea-

CURRENT RELIGIOUS THOUGHT

worthy. Such a condition is indeed conceivable ; but it is more probable that the changes which seem to threaten her are a clearing away of barnacles that foul her bottom, and a stretching of broader sails to the wind. More probable still is it that the ship is simply changing her course as she sails through this Scylla-and-Charybdis world. She loses motion, the sails flap in the wind, the water swirls around the rudder, the waves seem about to engulf her, but she rights herself, catches a fresh breeze and starts on a new tack, yet for the same harbor ; the voyage is one from first to last whatever the storms and calms and shifting courses. Human nature will not deny itself in its highest faculty, nor suffer itself to be "killed in the eye," as Milton phrases it, for it is by the eye that it lives.

There is, however, no doubt as to the reality of the transition. It is the greatest since the Reformation, even if it is not of deeper significance. That was a reform of transient errors and abuses ; this is a discovery of permanent principles. The signs of it are too apparent to be overlooked or disregarded. They are variously interpreted—by some to portend disaster and ruin ; by others as the breaking in of new light upon the world ; by none without deepest interest and that solicitude which great movements always awaken even when beneficent. Religion loves the things of religion. Many an error has been kept alive because it is

enshrined in holy and tender associations; and thus it becomes in a way useful and does the work of truth itself. There are creeds, ancient and historic, which no one pretends wholly to believe and most men wholly deny, but which are so bound up with eternal truths, and are still so useful and so dear because they have been so sanctified by human love, that one cannot see them tottering to their fall without grief and fear lest nothing equally strong and sacred take their place.

We pass by the signs of this transition; they are too many to be rehearsed, and their reality cannot be disputed. This only needs to be said: they have come as a wave, and they have a certain likeness or affinity that indicates a common source and cause. Some force or forces lie back of the transition so strong and general as to wear a cosmic character, and therefore are both inevitable and beneficent, for what must be is always good.

What are these forces or causes? They are not due to theological changes, as from orthodoxy to heresy, but to causes that lie back of theology, that are creating a theology of their own. No one church or creed is about to win a special victory. Indeed one of the beneficent results of the transition already visible is that it has submerged and swept away the petty and unnecessary disputes among the various schools of

CURRENT RELIGIOUS THOUGHT

theology, such as Calvinistic and Arminian, Orthodox and Unitarian, Prelatical and Puritan. Already these differences have ceased to be important, claiming the attention only of those who have become so habituated to them that they cannot let them drop. The transition that is now upon us touches every school of thought, and favors none except the one that first discerns and heeds it; and the result of that will be a spirit of universality which will overcome the differences by belittling them.

What are the immediate causes of the transition? We must state them with categorical brevity. Two nearly simultaneous discoveries soon after the middle of the last century swept away the foundations of the greater part of the historic creeds. I refer to the evolutionary conception of the origin of man and the higher criticism of the Scriptures. The first revolutionized thought as to the creation of man and left no room for the doctrine of a fall, and of sin and redemption and final destiny as connected with it. The higher criticism had a like effect upon the doctrine of inspiration. Under the new reading the Bible seemed to lose both authenticity and authority. Under the same influences the ecclesiastical assumptions that underlie the churches and turn them into warring sects are undermined. Each is found to rest on misread Scripture. These two discoveries slowly but surely crept into the

minds of the people, and with two-fold effect ; a part denied both and clung to the old forms of belief ; the other and larger part has yielded to the overwhelming evidence, but cannot reconcile the new truth with the old doctrines. The result is confusion of thought and the natural consequent of inaction. The age has lost one form of thought ; it has not yet gained the new and better form that awaits it. The condition is well described by Matthew Arnold :

“Wandering between two worlds ; one dead,
The other powerless to be born.”

No mistake could be greater than to suppose this condition is due to giving up old forms of belief except the mistake of thinking that it can be bettered by a return to the lapsed forms. They were outgrown, and the new age cannot again clothe itself in them. It does not signify that large numbers and bodies of earnest believers and even institutions cling to the old with passionate fervor ; they but bide the time when the doubt and confusion will overtake them and draw them into the general current of thought that marks the age. In the main, each age or generation thinks the same ; else it could not support its own life. Some great governing force moves and guides it. At last all yield to it and share together in the good and ill of the transition. Those who stand out against it come to naught.

These two discoveries not only enlarged the

CURRENT RELIGIOUS THOUGHT

field of knowledge but changed the whole habit of thought. For the first time the law of cause and effect came into full use in the religious world, and insisted on the scientific method. Whatever is now claimed in religion must be reasonable. Heretofore the inspired dictum of Scripture and ecclesiastical authority had shut out this prime law of thought. Religion had clustered about these two points. To trust the literal word of Scripture, to obey the Church and hold to the creed, seemed to cover the whole duty of man. To forsake these sacred strongholds and enter the new world of knowledge, where all things are settled by appeal to facts, costs a struggle from which many turn away as too severe and too perilous to be undertaken. Nothing has so tended to create confusion in belief as insistence on this point. It is a fatal touchstone when applied to a very large part of what was believed a century ago. But as it destroys it will also build, and this tendency is slowly becoming one of the currents of religious thought.

What are the signs of it? Our answer must be in a few words. There is getting to be a Bible that can be believed because it can be explained. Legend and myth and poetry and symbolism and history and prophecy are shown to be what they are. The current of thought is moving fast in this direction. If one kind of faith is lost, a better faith is gained.

THE BOOKLOVERS READING CLUB

There is a new conception of the universe as under one law, and a real belief that Tennyson is right in asserting that there is

“One far off divine event
To which the whole creation moves.”

Thus dualism, the plague of theology and no less of faith, is passing away, and it is becoming possible to hold a consistent belief in the fatherhood of God and the sonship of man.

It is also becoming easy to see Jesus as the human revelation of God. As this fact is relieved of the tritheistic cast that has for ages enveloped it, it becomes a true light disclosing a great body of correlated truths that are the very soul and life of human society, and that furnish the only revelation of destiny which thought can accept or faith can hope for. Already these new currents of thought have revealed a new sense of humanity that betokens a new heaven and a new earth, with here and there a realization of it. Political science would name it as democracy. Literature recognizes it as humanity—a new feeling of man for man—and as the philosophy of life. When the churches confess it to be *religion* and bring themselves into accord with it down to the full details of belief and worship and fellowship—that is, when the fatherhood of God is treated as something real and as revealed in humanity as furnishing its law and method—a very considerable measure of the present confusion of thought

will pass away and faith be restored to its supremacy over life.

It is proper to indicate something of the literature that bears on the points I have touched. It has already become voluminous and covers a field reaching from recondite studies to those of handbook simplicity. I will name four groups.

1. Books which yield a new conception of the universe as it is revealed by science.

The great authors are the discoverers themselves: Darwin, Wallace, Huxley, and a group of immediate successors whose writings are even more correct and more popular. Chief among these is Le Conte, of the University of California, whose works are all that the ordinary reader requires to give him a clear understanding of the laws and methods of evolution in the physical world.

2. Books which yield a new conception of man as related to nature.

Chief among works on this point is Drummond's *The Ascent of Man*, a book not yet nor soon to be displaced by possibly more accurate treatises on the same subject. Drummond is near enough the truth for the ordinary reader, and he has what few writers on science have—the ability to see into the nature of things and to uncover the relation of one thing to another. Hence, he immediately carried evolution not only into ethics but into the very sanctities of religion. In his first book,

Natural Law in the Spiritual World, he may have pressed analogy too far, and in defence of doctrines which are unreal; but *The Ascent of Man* is not open to such criticism.

Of the same general character are the later writings of the lamented John Fiske: *The Idea of God*, *The Destiny of Man*, *Through Nature to God*. But these brief treatises have great value as finding in evolution fresh revelations of God and of immortality that have the force of demonstration.

3. Books which treat of the higher criticism, or the new interpretation of the Bible.

The clearest and most accessible books, and also the most reliable, sustained as they are by agreement with the most eminent scholars abroad and at home, are those of Dr. Lyman Abbott, of *The Outlook*, Dr. Washington Gladden, Professor George Adam Smith, of Glasgow, and Dr. Robert Horton, of London. I name these among many of great value because of their seriousness, their clearness, and their excellence as literature. There should be added to these the recently published volume of Harnack, *What is Christianity?* the most significant and important contribution to religious thought in the last decade.

4. Books which indicate the present status and tendency of religious thought.

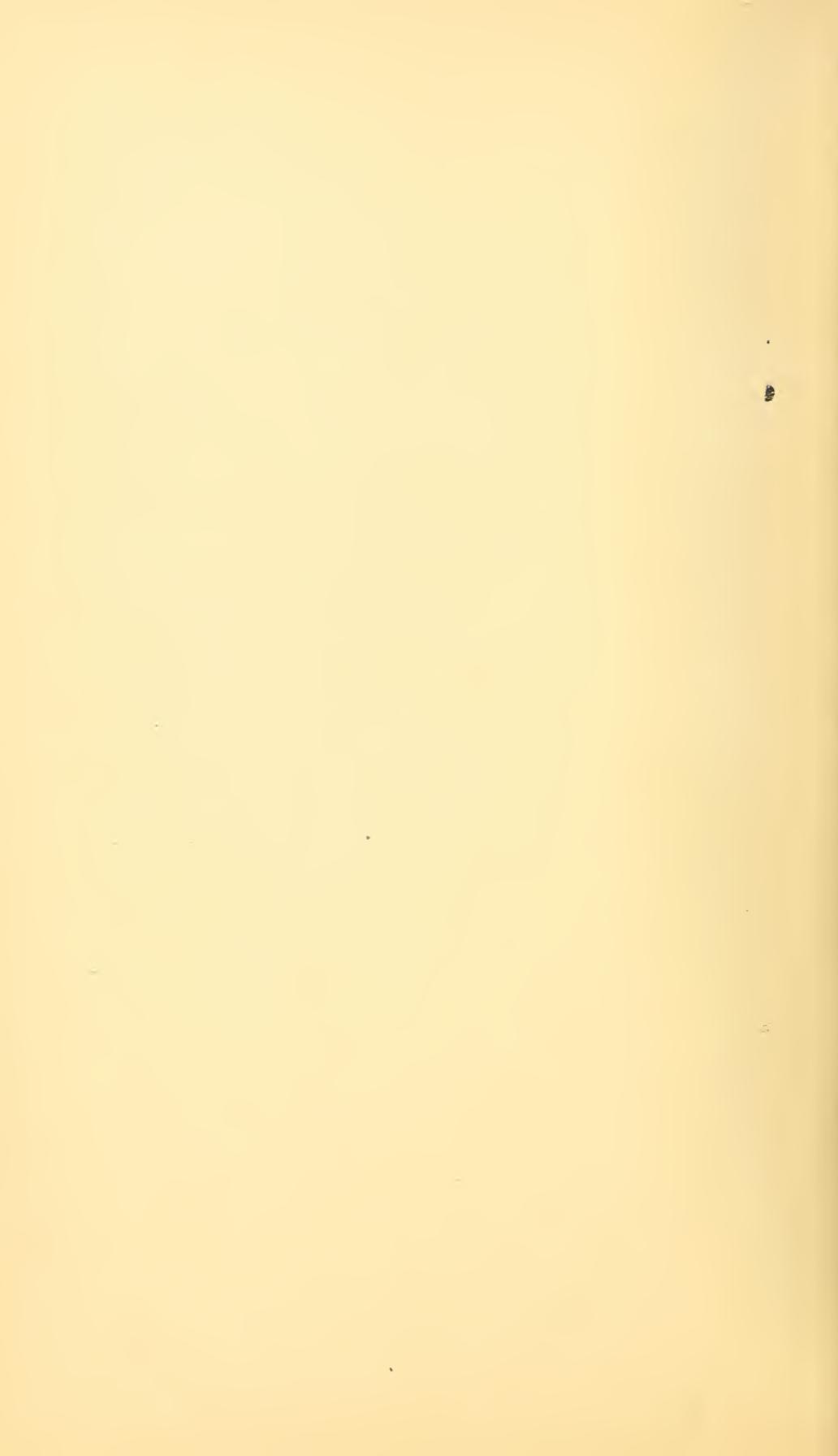
On the same principle of selection as just stated, I name Dr. George A. Gordon's *The*

CURRENT RELIGIOUS THOUGHT

Christ of Today and *The New Epoch for Faith*. The latter is a course of lectures given in the winter of 1901 before the Lowell Institute in Boston, and has for its specific purpose an interpretation of the religious conditions and trend of thought today. Nothing of greater value has been said upon the relation of evolution and the higher criticism to faith, or so clearly points out the direction in which the currents of religious thought are flowing. It is needless to say that they point where all high thought, all true science, all pure religion point; namely, to the redemption of the world out of its lower conditions of evil, and to the moral supremacy of man.

Along with these books may be placed, as of the same general tenor, the works of Professor Peabody, of Harvard University, President George Harris, of Amherst College, and President William DeWitt Hyde, of Bowdoin College, —each not only showing the direction of the current but helping to swell its volume.

J. J. Munger.



THE FUNCTION of
DOGMA: A Discussion
by WILLIAM DE WITT HYDE

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When in 1885 William De Witt Hyde became president of Bowdoin College, he had the distinction of being the youngest college president in America. He was but 26 years old. He had been graduated from Harvard at 21, later receiving the degree of D.D. from the same college and LL.D. from Syracuse. Dr. Hyde was born in Massachusetts; his early training was received in its public schools and at Phillips Exeter Academy; and he is by many ties identified with New England. He is a Congregationalist. His academic labors in the old halls at Brunswick, Me., that sheltered Longfellow and Hawthorne, consume the greater part of his time; but he is a constant contributor to the magazines on educational and religious subjects. His longer publications include *Practical Ethics*, *Social Theology*, *Practical Idealism*, *God's Education of Man* and *The Art of Optimism*.

It is doubtless occasion for congratulation that all the systems of theology constructed previous to the general acceptance of the doctrine of evolution, and the universal diffusion of the results of historical and biblical criticism, have "had their day and ceased to be." Evolution and criticism have given us a larger world, and the system of thought that is to express this enlarged world must be vastly more complex and capacious than any of the systems that went before. System of

THE BOOKLOVERS READING CLUB

some sort, however, we must have, if practical life is to be wisely directed and pure emotion is to be permanently sustained. If there is a God; if there has been a revelation of his will in history and of his nature in humanity; if there is a person worthy to be called his Son, and a Spirit adequate to represent him in the world today; if man, by nature the heir of the animal, is in spirit capable of becoming the child of God; if there are processes by which man can rise from the natural to the spiritual state, and gain assurance of divine favor—then it must be possible to render some intelligible account of these facts and processes, and to set forth these truths in rational relation and systematic form.

This doctrinal duty our churches are failing to fulfil today. There is no accepted body of doctrine, clear-cut, well reasoned, consistently and comprehensively thought out, which you can count upon hearing when you enter a Christian church. In an informal discussion at a club, where men of widely different views were expressing themselves with great freedom, a mill agent, a man of unusual keenness and intelligence, a member of a Congregational church, described what is actually given out in many of our churches as “*débris floating in dishwater.*”

The fault is not exclusively or chiefly with the ministers. Our mode of selecting ministers, while it tests a man's rhetoric and elocution, and

CURRENT RELIGIOUS THOUGHT

whether he has a taking way with the young people, gives little or no means of ascertaining whether he has a reasoned and organic body of truth to communicate or not. Furthermore, we have no recognized centres or agencies through which such a positive body of doctrine is being effectively disseminated. There are a few individual writers here and there who give some evidence that they have thought things through to a conclusion; but they are too much engrossed with practical cares to give more than glimpses of their doctrine to the public. There are colleges and seminaries which teach philosophy and theology; but a theological professor of large experience remarked recently that he knew of only two colleges which give their students a point of view which has any significance for theology; and the professors of theology are too new in their places, or have too few pupils under them, to have made upon the churches as a whole the impression of a "school," with characteristic and positive convictions. There are excellent publications which contain excellent articles; but, since the unfortunate discontinuance of *The Andover Review*, we have not had a publication devoted to fundamental theological problems which can be counted on to give a definite, consistent, consecutive presentation of a positive point of view. Whether the doctrines advocated in that *Review* were sound or unsound, helpful or harmful, is a matter on which

THE BOOKLOVERS READING CLUB

there is honest difference of opinion and which it is not necessary to discuss. It did give an able presentation of certain views, and it did provoke able criticism of those views, and both the statement and the criticism were of great service to the development of thoughtfulness on these great themes.

The fashion nowadays to decry and depreciate dogma is the most silly and foolish of the many fads of the hour. If we give way to it we shall soon or late be compelled to substitute second-hand ecclesiastical hearsay, in fantastic garb and unctuous intonation, for personal insight into the laws and personal possession of the motives of wise and noble living.

Dogma is to religion what astronomy is to the stars, what botany is to flowers. We do not consider it sufficient simply to gaze at the stars and smell the sweet odor of the flowers. The astronomer breaks up the starlight with his lenses and gives us a doctrine of their motions and their chemical constitution, which is a very different thing from what the plain man gets by simple star-gazing. It is the science of astronomy. The botanist cruelly pulls the lovely flower to pieces and gives you in place of the beautiful and fragrant whole a name and a place in a system of classification. It is the science of botany. And yet there are men who have no quarrel with either astronomer or botanist, who nevertheless raise a

CURRENT RELIGIOUS THOUGHT

great hue and cry the moment you begin to analyze God's attributes and attitude toward man, and to break up man into his elemental passions and pull apart the springs of motive in his soul. They complain that in place of the living God and breathing man you are giving them mere dead dogmas and inanimate abstractions. To be sure, you are. You are doing for God and man precisely what the astronomer does for the stars, precisely what the botanist does for the flower. You are aiming to be scientific; you are applying the tool of science, which is analysis, to the revelation of God and to the soul of man. It may be a cold, cruel thing to do. It may be that the product is not so beautiful as is the living whole with which we start. But it is just as necessary and just as useful in the one case as in the other. If any man in this late day wishes to go up and down the earth decrying science, he is welcome to the task, though he will get scant hearing for his pains. Let him not, however, pose as the friend and advocate of science in every other department of knowledge, and then when it comes to the subject of man in his relation to God decry the scientific method of logical analysis, and dogma, which is its inevitable product. You can get star-gazing without spectrum analysis. You can get the bloom and fragrance of the rose without a compound microscope. You can get sweet, sentimental experiences of piety

THE BOOKLOVERS READING CLUB

without logic and dogma. In all other departments, however, the world has agreed that the shallow, sentimental first impression is not enough. If we are to save religion from the intellectual contempt into which it is fast falling under the influence of this superficial sentimentalism, we must subject man in his relation to God to a rigorous analysis; we must throw out one by one upon the screen of logic the component elements of the divine nature; we must lay side by side upon the table the sepals and petals and stamens and pistils of man's dissected soul.

"Ah!" my unscientific, sentimental friend objects, "you forget what wretched, false, grotesque work men have made of it when they have tried to subject the idea of God to logical analysis and draw up man's nature and destiny in terms of dogma." No, I do not forget. There has been a great deal of false and pernicious dogma in the world, I must admit. But theology is no exception. The Ptolemaic astronomy taught many erroneous notions. Shall we, therefore, decry astronomy as a whole and revert to simple stargazing? The Linnæan system of botanical classification was arbitrary, fantastic and misleading. Shall we, therefore, assume in advance that Gray and Goodale have nothing to tell us which it is worth our while to hear? Augustine and Calvin and Edwards doubtless made mistakes. But does it follow that there is nothing for us to do today

but settle down in self-complacent ignorance and trust that man is on the whole a very good being, or if he isn't, a good God will bring him out all right in the sweet by and by? The man that takes this indolent attitude becomes thereby intellectually side-tracked, and ere long will find that the train of earnest thinking has moved on and left him standing generations behind the times.

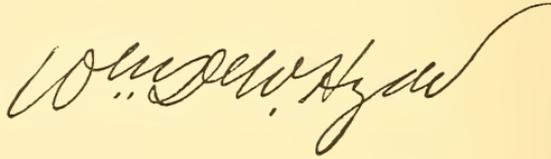
If one is ever tempted to indulge in this superficial depreciation of dogma, let him remember that therein he is parting with his intellectual birthright, which is a definite, scientific grasp of the principles of the spiritual life; let him remember that for every such idle word of blasphemy against the holy name of science he shall give account at the bar of outraged reason for what comes perilously near to being the one unpardonable intellectual sin.

It does not follow that dogma is to be preached, any more than it does that it would be wise for an astronomer to offer his diagrams and formulæ to a visitor to his observatory as a substitute for the stars the visitor comes to see; or that a botanist should give his guest a bouquet of technical names in place of flowers to look upon and smell. The preacher should know dogma as the scientist knows his formulæ and nomenclature. He should be able to state in dogmatic terms what precise changes from lower to higher states

THE BOOKLOVERS READING CLUB

of thought and feeling and volition his sermon is calculated to produce.

The work of intellectual destruction has gone far enough. The immediate work before us now is not destructive, but constructive. We no longer need the inspector to condemn, but the architect to plan. In view of the havoc which evolutionary and critical conceptions have wrought in the traditional beliefs, it is time to weld together the truths we have saved from the wreck of the ancient systems and the truths that have been brought to us on the flood of these scientific and historical studies, into a definite, coherent, reasoned and reasonable body of doctrine, which will give the intelligible plan of life and authoritative guide to conduct that, in the complexity of modern life, is more imperatively demanded to-day than it ever was before.



NOTE—The foregoing article is a selection from the introduction to President Hyde's recent book, *God's Education of Man*. In response to our invitation to contribute a special paper to this handbook, Dr. Hyde suggested that we reprint a portion of his introductory chapter. We were enabled to do so through the courtesy of the publishers, Houghton, Mifflin & Co.

The Present Emphasis in
Religious Thought: *A Lecture*
by AMORY H. BRADFORD

The Present Emphasis in Religious Thought: A Lecture by AMORY H. BRADFORD

Dr. Amory Howe Bradford was ordained to the Congregational ministry and settled over the First Congregational Church at Montclair, N. J., in 1870. He is a graduate of Hamilton College and Andover Theological Seminary. He also pursued post-graduate studies at the University of Oxford in England. His first important publication was *Spirit and Life*. Since then he has published many books, among the best known of which are *The Pilgrim in Old England*, *The Growing Revelation*, *Heredity and Christian Problems*, *The Art of Living Alone*, *The Age of Faith*. For about ten years he was on the staff of *The Outlook*. He was also editor of *Christian Thought*. He has been Southworth lecturer at Andover Theological Seminary, president of The American Institute of Christian Philosophy, was a member of the deputation sent by the American Board to Japan to inspect its missions in 1895, and was moderator of the National Council of Congregational Churches in 1901. He is still the pastor of the church at Montclair.

Religious thought is clearly in a process of transition. What has been called the science of theology is fast becoming a philosophy of religion. Theology has usually been written from a partial point of view. One class of traditions and one phase of experience have been studied with little regard to their relations to other equally

THE BOOKLOVERS READING CLUB

well-attested traditions and experiences. Theologians have not surveyed the whole field of inquiry, but have sought rather to justify certain presuppositions. They have begun by accepting the Jewish and Christian Scriptures, and have endeavored to construct theological systems, using only such material as came to them through those channels. Many of the noblest treatises ever written belong to this class. They have been profound but they have not been scientific. Isolated facts and experiences can never be sufficient material for an enduring theology. Relations must be considered as well as revelations. Theology has been written from the point of view of the Christian Scriptures and the Christian consciousness. For illustration I need only refer to Calvin's *Institutes*, Hodge's *Systematic Theology*, the method adopted by the great teachers of New England and of Old England, of Germany and Switzerland. The systems of the past were not reared on a world-wide induction of facts. Modern thinkers approach the ideas of God and of the moral order through a study of the universe, and of the universal religious feeling however and wherever manifested, and from that study seek to reach conclusions which all classes of people in all times will recognize as true. We are in the midst of what may be called the deprovincializing of religious thought. The process is by no means complete. The discoveries of science, the study

CURRENT RELIGIOUS THOUGHT

of comparative religions and the larger acquaintance of students with the thought and life of their fellowmen have done their part in making the beginnings of a broader theology. Hints of its nature are to be seen in such works as Edward Caird's *Evolution of Religion*, Andrew M. Fairbairn's *The Place of Christ in Modern Theology*, George Matheson's *Distinctive Messages of the Old Religions*, Elisha Mulford's *Republic of God*, A. V. G. Allen's *Continuity of Christian Thought*, Newman Smyth's *Old Faiths in New Lights*, T. T. Munger's *Freedom of Faith*, Auguste Sabatier's *Outlines of a Philosophy of Religion*, Augustus H. Strong's *Ethical Monism*, Samuel Harris' *God the Creator and Lord of All*, William Newton Clarke's *Outline of Christian Theology*, and H. Churchill King's *Reconstruction in Theology*.

This tendency is also visible in the psychological study of the religious feeling, a department of inquiry which has been created within the last decade. The old method was to study the Bible and the Christian; the new method is to study the universe and humanity. This tendency is best seen in various papers by President G. Stanley Hall, in Starbuck's *Psychology of Religion*, Coe's *The Spiritual Life*, and Granger's *The Soul of a Christian*. As a result of such influences, theology in the sense in which the word was formerly used is becoming a philosophy of religion.

THE BOOKLOVERS READING CLUB

The next great change in theological thinking has been caused by the well-nigh universal acceptance of the doctrine of evolution. There are, no doubt, a few who still think that evolution is a foe to be fought rather than a friend to be welcomed. Such persons we must leave to their convictions, for they have little company besides. At first evolution was supposed to have to do with the body and not with the spirit, with the physical but not with the psychical nature. Investigation has more clearly revealed the sphere of its operation until now it is truly defined, in a well-known phrase, as "the cosmic process." Evolution is the method by which the universe has been developed and is still developing. Its working is revealed in the history of humanity no less than in the procession of animal life. The acceptance of this theory has already vitally affected theological thinking, and may do so still more in the future. Among the best books on the general subject are *The Destiny of Man*, *The Idea of God*, and *Through Nature to God*, by John Fiske; *The Evolution of Christianity*, by Lyman Abbott; *The Ascent of Man*, by Henry Drummond; and *The Ascent through Christ*, by Griffith-Jones.

During the last two decades there has been a recurrence to a belief in the immanence of God. That recurrence is chiefly due to evolutionary teaching. When we have said that the

CURRENT RELIGIOUS THOUGHT

universe is the result of a process of evolution, the inquiry has arisen: "Is God within this process or is he outside of it? If he is outside, then there is no universe; if he is within it, is he identified with it? Or, in some way, does he transcend it?" The consensus of opinion is that he is within it but not identified with it. Identification would be more than monism—it would be pantheism. How can he be within and yet the creator? Is matter also eternal? Then is there not another God? And are we not landed in dualism? The point of greatest difficulty is here faced. If God is the substance in which all things inhere, then what becomes of his transcendence? Does not our monistic philosophy lead to pantheism? The answer is simple. Transcendence is not a question of space, but of spirit. As Dr. A. H. Strong has put it—"Transcendence is not necessarily outsideness in space, but inexhaustibleness of resources within." The spirit of man is within his body and yet it transcends the body. God is the spirit who pervades the universe, and yet he transcends the universe. The immanence of God does not limit his transcendence. This idea of the divine indwelling is surely and swiftly modifying theological thinking. Those who do not define distinctly seem to be entangled in the meshes of pantheism, but this teaching is not pantheistic. It is rather the doctrine of the

THE BOOKLOVERS READING CLUB

divine omnipresence with a background of science. The best treatment of this subject that I know is to be found in *God the Creator and Lord of All*, by Harris ; Strong's *Ethical Monism*, and *Divine Immanence*, by Illingworth.

It follows that the world is not an evil world since it is pervaded by God ; that humanity is not all depraved and lost since God is now and always has been working within it for the accomplishment of his purposes of benefit. The brotherhood of man is seen to have a philosophical basis which was never discerned in the older teaching. The solidarity of the race is not only the dream of poets, but the solid foundation upon which a noble fabric of civilization is slowly rising. A class of teachers, of whom perhaps Ernst Haeckel is the most prominent, has no place for God either within the universe or outside of it ; but of these we are not speaking. Most of the great scientists have either believed in the indwelling deity or have refused either to affirm or to deny his presence. Whether evolution be true or not, there is no doubt but that it has a potent fascination for modern thinkers and that this fascination is swiftly making itself felt in all systems of theology.

How does the doctrine of evolution affect the person of Christ? Is he outside the process or a product of it? One class of writers, as we should expect, endeavors to account for him by

CURRENT RELIGIOUS THOUGHT

evolution alone ; but when they are asked to explain the presence of the Perfect Man at a time when the evolutionary process was far from its culmination, they give us no satisfaction. It is enough to say here that this subject has not yet received much attention. On no theory of evolution which has not classified Jesus with merely great men has his unique power been explained. That he is of the same nature as all men is granted, but that does not solve the difficulty. It has been finely said by a theologian distinguished for his conservatism, that "the difference between man and God is not one of nature but of miles." Surely, then, the difference between the ordinary man and the Typical Man is not one of nature but of distance. Theologians have not yet succeeded in accounting for his presence in history by regarding him as a product of evolution. I have discussed this question more at length in my book entitled *Heredity and Christian Problems*. Bushnell's great chapter in *Nature and the Supernatural*, on the "Person of Christ," also bears on this subject.

If evolution is an established law, what becomes of sin and moral obligation? If the race is in the midst of a process over which individuals have no control, are they not to be regarded as simply imperfect, and not accountable for failure to reach ideal standards? Is not evolution the substitution of fatalism for responsibility? To those who

THE BOOKLOVERS READING CLUB

do not know the way in which evolutionary thought affects theology these inquiries seem to be difficult of answer; but evolution regards human beings as possessing will, and therefore free, and consequently accountable. Failure to use the measure of development which has been achieved is sin. Granting that men have risen from animals, they are now spirits, although spirits with an entail of animalism. For a spiritual being in any stage of his development to choose things which belong to the animal rather than to the spirit is sin. There is here a clear recognition of moral obligation. Evolution does nothing to diminish the idea of sin and responsibility, although, of course, the teachings of many evolutionists do. If there is in modern life a tendency to make light of the enormity of wrongdoing, it is because of the growth of secularism rather than because of the influence of evolution.

The doctrine of evolution has strengthened the evidence for the immortality of the soul. Physical evolution has culminated in man. Henceforward development must be along spiritual lines. Its goal is the perfection of the human spirit. That process can be completed in no brief period of threescore and ten years. It may require unnumbered ages. In other words, evolution requires the immortality of the soul. This is the prevailing belief among theistic evolutionists. Thus evolution has aided the faith of many

who had begun to imagine that it was destructive of the finest aspirations and ideals of humanity. This truth is luminously treated in Fiske's *Destiny of Man and Life Everlasting*, and in Gordon's *Immortality and the New Theodicy*. See also Professor William James' Ingersoll lecture on *Human Immortality*.

The time has long since passed for any to insist that evolution is not the dominant note in modern thought. It is no longer presumption to affirm that nearly if not quite all scholarly thinkers accept as a law what for a time was regarded as only an hypothesis. At first it was supposed that evolution would prove to be a foe of the Christian faith. It is now regarded as one of its strongest allies. That it modifies many doctrines must be confessed; but it weakens none which ought to endure. It emphasizes the immanence of God as the fulness of life within the universe rather than as a Being existing somewhere outside of it; it shows that sin is a reality, that salvation is a necessity, that what philosophers call "the cosmic process" is moving in the interests of love toward a goal of blessing; and it proves that the doctrine of immortality has beneath it the imperative demand of science and reason, as well as the universal human longing.

Our survey of the field of theology reveals another fact too evident to require special notice and yet too significant to be passed by. Almost

THE BOOKLOVERS READING CLUB

everywhere God is now interpreted in terms of fatherhood. Formerly the governing idea was sovereignty. With a few it is so still. In the newer thinking sovereignty is not ignored, but we see that the sovereign is the Father and the Father the sovereign. While the reign of law is too evident and universal to be ignored, it is maintained that law in every sense is but the expression of the will and the nature of the Father Almighty. This tendency to interpret God by his fatherhood is not merely the teaching of the schools ; it appears still more distinctly when we leave professional theologians and come to the masses of the people. They will believe nothing which contradicts their moral sense. They brush aside as untrue everything which is at enmity with love. With them intuition is more authoritative than tradition. The faith of the common people may be condensed into two phrases, God is the Father and God is Love ; and the common people in their better moments are usually right. This emphasis on fatherhood contains no tendency to limit his infinity or to define him in merely anthropomorphic terms. The old way was to exalt an earthly ruler to infinity and say, "Behold your God !" The modern way is to take the most elemental of human relations and, sublimating it, to say, "In fatherhood you will find the true idea of deity." Is God too great for our limited language ? All language is inadequate. Names are nothing.

CURRENT RELIGIOUS THOUGHT

What is meant is this: the cosmic process is to be interpreted in terms of fatherhood; and what is called "the nature of things" is but the manifestation of omnipotent love. I have used this principle in my *Age of Faith* to interpret God, history and human destiny. See also the sermons of Henry Ward Beecher and Phillips Brooks. This change of emphasis from sovereignty to fatherhood has wrought an equal change in other doctrines.

I take two illustrations. A century ago it was customary, when speaking of the work of salvation, to emphasize what it was imagined needed to be done in order that man might be forgiven consistently either with the nature of God or with moral law. The atonement was either the means by which the law was suitably honored, or the nature of God sufficiently satisfied. The modern view regards the atonement as the expression, within the limits of time and humanity, of what God always has been doing and always must do for the salvation of his children. It is thus a part of the incarnation. It is not mere theatrical display but a glorious revelation of the divine nature and character. Because God is Father he is under an obligation to himself to seek to bring all his children to himself; and because he is omnipotent he cannot be forever defeated. The old doctrine represented a third party as doing something by which man might consistently be forgiven. The

THE BOOKLOVERS READING CLUB

modern doctrine, which is not new, teaches that God is revealed in the terms of humanity as eternally forgiving, and that the work of Christ was the manifestation of the essential nature of the Father. The most significant discussion of this subject that I know is in a series of essays entitled *The Atonement in Modern Religious Thought*, published by James Clark and Company, London. The writers are men of eminence, of many lands and various schools of thought. *The Gospel of the Atonement*, by Archdeacon Wilson, is also to be commended.

Probably the most revolutionary result of this change of emphasis from sovereignty to fatherhood is in the sphere of eschatology. Almost everywhere the doctrine of rewards and penalties is expressed very differently from what it was formerly. When the old wine skins of expression are still used, they are filled with a new wine of doctrine. Few would state their belief in punishment in the future life in such language as was once used. Retribution as a necessary, universal, and eternal law is even more firmly established than a century ago; but the teaching of everlasting conscious punishment for sins committed on this earth alone is seldom heard in the pulpits of any denomination in any part of the world. That suffering inevitably follows wrongdoing no sane man can deny; and that it will last as long as sin continues is a necessary inference.

CURRENT RELIGIOUS THOUGHT

All the discoveries of science and all the teachings of experience in one voice affirm that wrongdoing and suffering are bound together inextricably and forever. So long as the sinner persists in violating the moral law he must suffer; love requires that; but to teach that a human being, by the simple act of death, is at once and forever beyond the possibility of a moral change, is to teach that beyond the grave there is no sphere of moral freedom and that death is the destruction of personality. This is increasingly evident to thoughtful students. The masses, however, simply jump to the conclusion that it is a contradiction to speak of the good Father as allowing any of his children to suffer infinite and unending punishment for wrongs committed in the childhood of their existence. See Gordon's *New Epoch for Faith*, McConnell's *The Evolution of Immortality*, Whiton's *Is Eternal Punishment Endless?* and Emerson's essay on "Compensation." Van Dyke's *Gospel for a World of Sin* and his *Gospel for an Age of Doubt* also touch on this subject and are of great value as illustrating the general trend of religious thought.

More than ever men are insisting that all doctrine shall be brought to the test of life. This, if I understand it, is the chief contribution of Ritschlianism to our time. Ritschl taught that truth is verified only as it proves its worth. A doctrine of God is true in so far as it inspires reverence

THE BOOKLOVERS READING CLUB

and obedience ; a doctrine of the atonement is true in so far as it persuades men to sacrifice themselves for their fellowmen in the spirit of Christ ; the doctrine of sin which most accurately corresponds with the witness of the moral sense and the human experience is most trustworthy ; and no teaching concerning retribution can be accepted for a moment which, when the heart is true to itself, produces moral revulsion. In other times it was enough simply to appeal to the Word as our authority ; we now appreciate that the Word is itself the record of human experience, and can be interpreted only by experience. This is finely illustrated and amplified in *The Evidence of Christian Experience*, by the late Professor L. F. Stearns. That which is accepted as the result only of argument may be doubted after it is proved, but truth certified by experience is accepted and revered as final. Therefore it may be affirmed that faith in Jesus Christ as Lord and Savior is more general and vital than ever before because the salvation which he achieves is seen to be ethical, practical, and essential to the completeness and glory of human life on the earth. Theology is making more rather than less of Christ. For a knowledge of Ritschlianism, see *Justification and Reconciliation*, by Ritschl ; *The Communion of the Christian with God*, by Hermann ; *The Ritschlian Theology*, by Professor Orr ; and *An Examination of Ritschlianism*, by Garvie.

Any consideration of modern religious thought which failed to recognize the widespread and eager interest in the study of the Hebrew and Christian Scriptures would be altogether inadequate. The critical movement is often misunderstood. It is not destructive in its tendency. It is an effort to reach absolute reality in everything. When applied to the Bible it seeks to destroy nothing which does not obscure the truth. It asks what the Bible is, who its authors were, what the circumstances were in which it was written, whether in any way it has been added to or subtracted from. That it is destructive of many traditions there can be no doubt, but it is equally clear that its influence in the end will make it possible for the truth to shine with a clearer lustre. It is difficult to select books which best represent and expound the results of the critical study of the Bible. Probably none are more lucid and more popular than *Biblical Study*, by Professor C. A. Briggs; *What Is the Bible?* by Professor G. T. Ladd; *Who Wrote the Bible?* by Dr. Washington Gladden; *The Life and Literature of the Ancient Hebrews*, by Dr. Lyman Abbott; *The Prophets of Israel* and *The Old Testament in the Jewish Church*, by Professor Robertson Smith; and last, but not least, *Modern Criticism and the Preaching of the Old Testament*, by George Adam Smith. On the conservative side, *The Old Testament under Fire*, by Dr. A. J. F. Behrends, and

THE BOOKLOVERS READING CLUB

The Higher Criticism of the Pentateuch, by Professor W. H. Green, of Princeton, are among those most worthy of commendation.

The Christian theory of the state and of society is a subject that is attracting a great deal of attention among the clergy and the laity. We are often and insistently told that the questions of our time are social questions. The literature on this subject is very extensive and very able. Much of the best thinking along these lines is to be found in the annual reports and bulletins of the various social settlements, like Toynbee Hall, Mansfield House, and Browning Hall in London; Hull House and The Commons in Chicago; the University Settlement in New York, and Whittier House in Jersey City.

Among the many books on the subject which have recently appeared, the following are a few of the most conspicuous and helpful: *The World as the Subject of Redemption*, by Canon Fremantle; *Jesus Christ and the Social Question*, by Professor Peabody; *Social Aspects of Christianity*, by Dr. Westcott; and *The Social Teachings of Jesus*, by Professor Shailer Mathews.

The best illustrations of religious thought in our time are to be found in the many biographies of Christian scholars and workers which have appeared in recent years. It would be possible to give a list of biographies the reading of which would result in a liberal education, especially on

the subject of religion. I will enumerate but a few, every one of which should be read by those who would clearly understand the various phases of current religious thinking.

I would place Professor Allen's *Life of Jonathan Edwards* first because Edwards was so distinctly a pioneer thinker, one who blazed the way along which others in later times have walked, without knowing to whom they were indebted. Then I would group together the lives of John McLeod Campbell, Frederick Denison Maurice, and Horace Bushnell because all three were attracted to the same problems and all on many points, especially the atonement, reached substantially the same conclusions. Then I would link together the lives of Darwin and Huxley because they did so much to stimulate thinking along religious lines; and I should want to have read at the same time the *Life of Henry Drummond* as an illustration of the fact that the amplest scientific training may coexist with an ardent and even evangelistic type of Christianity. The biographies of Principal Jowett and Dr. Robert W. Dale might also be read at the same time, the one as an illustration of the religious attitude of the chief scholar of the English universities, and the other that of one of the most thoughtful and scholarly among modern preachers. For inspiration to noble activity I have found nothing more stimulating than the lives of Thomas Guthrie,

THE BOOKLOVERS READING CLUB

Norman Macleod, David Livingstone, and John G. Paton, a quartette of great Scotchmen. I would also commend the lives of Charles H. Spurgeon and Catherine Booth, though both are too long. I have reserved for the last the biographies of the four typical Christian thinkers and preachers of modern times, Frederick W. Robertson, Dean Stanley, Phillips Brooks, and Theodore Parker, the first two representing the intellectual aristocracy of Old England and the others that of New England, and all embodying in themselves as much of the modern movement in religious thought and the modern sensitiveness to life as any men who could be named. A study of the lives of men like these will convince any who need convincing that the race of great and consecrated souls is not dead, that the line of prophets has not ceased from among men, and that so long as the thought and ideals of an age are influenced by such leaders and thinkers the times are full of hope.

As I survey the religious world and try to interpret its voices and tendencies, I notice first that what has been called theology is gradually giving place to what may more properly be regarded as the philosophy of religion; that the religious problem in its relation to all peoples and all phases of faith is being studied with a largeness of method and generosity of spirit before unknown; that the kinship of all religions is

no longer ignored ; that the truth common to all is being reverently sought ; that the contributions of science are not discarded, and that theology is no longer getting its facts solely from the Hebrew people and the Christian experience but from all people and all forms of experience in all ages.

Second. Evolution, as the process in accordance with which the universe is developing, has enlarged and ennobled the conception of God by emphasizing his immanence. It has not yet accounted for the person of Christ ; it has not diminished, but has rather increased, the sense of the enormity of sin ; and it has placed the doctrine of immortality on a still firmer foundation by showing that the perfection of man, which is the goal of "the cosmic process," requires an immeasurable period for its realization.

Third. Theology is more generally interpreting the nature of the Deity by the analogies of the family, which are elemental, than by the analogies of human government, which are mechanical and transitory. It is thus bringing into clear relief the sublime truth that the universe itself is sacrificial and that God, simply because he is Father, can no more refrain from giving himself for his children than the sun can withhold its light ; that while retribution for wrong-doing is consistent with his goodness, is required by it, and must continue as long as men persist in sinning, the thought of infinite suffering for finite transgres-

THE BOOKLOVERS READING CLUB

sion is passing away because inconsistent with our innate sense of justice and contradictory to every reasonable conception of goodness, of love and fatherhood as they are revealed in the teachings, the example, and the sacrifice of Jesus Christ.

Fourth. The critical movement is constructive rather than destructive.

Fifth. Theology is bringing all speculation to the test of worth as witnessed in the human experience. Measured by this standard, it finds that the stature of Jesus is enlarged and glorified, and it becomes easy to believe that he is divine whose life and influence for nineteen hundred years have been steadily leading humanity toward the divine.

Sixth. Theology has been greatly modified by prevalent social teachings. We are enlarging our ideals of religion, and recognizing that it has relation not only to individuals but to men in their corporate relations.

Finally. The wise way to become accurately acquainted with the religious thought of any time is to seek to enter into a sympathetic acquaintance with the ideals and motives of those who have led the thinking of that time; and this may best be done by reading their biographies.

Amory H. Bradford.

THE WIDER OUTLOOK:
*A Talk about Supplementary
Books by* LYMAN P. POWELL

THE WIDER OUTLOOK:

A Talk about Supplementary Books by LYMAN P. POWELL

Many readers will wish to take a wider outlook over the field of religious thought than can be had through the three books supplied with the course. For the benefit of such students the editor has prepared a brief survey of the literature upon the subject.

In this survey the topical arrangement of the course as presented on pages 27-37 is closely followed. The Roman numeral at the head of each section refers to the topic of the same number in the outline. The reader will note, however, that the first topic has been subdivided for the special purpose of this survey of some of the notable books.

The author's name alone is used in referring to the books. The exact titles will be found in the list on page 134 which follows this section.

The heavy Arabic figures in parentheses refer to the illustrative selections on pages 135-155.

In this wider outlook the writer has aimed at suggestiveness rather than exhaustiveness. Therefore many excellent books have of necessity been omitted. Nevertheless the list is con-

THE BOOKLOVERS READING CLUB

sidered representative of the best thinking on current religious problems.

I.

(a) RELIGION

Though, as Dr. Gordon says, assumption, not proof, is the ultimate premise of thought, it is worth while to consider in the light of current thinking such assumptions as religion, God, man, immortality, for these are still either light centres or storm centres in the minds of men. And since many theologians differ from Dr. Gordon in the order of arrangement, it would perhaps be best to follow the order most familiar to the student.

Campbell (chap. 1) treats religion with the eloquence of a Chrysostom. That religion alone can coördinate the human faculties is his special point. (1)

John Fiske, who has saved "faith in spiritual realities" for more clergymen than the one referred to in *The American Monthly Review of Reviews*, August, 1901, sings the everlasting reality of religion in his convincing book (pp. 133-194).

Clarke is not of the theologians Harnack had in mind when he wrote in the preface of his latest book, "The theologians of every country only half discharge their duties if they think it enough to treat of the Gospel in the recondite language of learning and bury it in scholarly folios." Clarke's book is, as Washington Gladden

says, "not only good theology—the very best—but good literature too." He puts the intuitive claim for religion with a force not qualified because his style is charming. (2)

Sabatier, says Dr. Lyman Abbott, has "the modern view of the German, the practicality of the Englishman, and the clearness and brilliance of style characteristic of the Frenchman." His point of view in religion is, as you would expect, universal. In the very fact of "the weary weight of all this unintelligible world" he sees the genesis of religion, and what he sees he tells us in memorable words. (3)

A new star is rising in the theological sky. Before Professor King lectured at the Harvard Summer School, he was known to many. Now he is known by all, and his *Reconstruction in Theology* takes its place among the luminous books in current theological thinking.

(b) GOD

The occasional soul can truly say, "I, who am anxious about many things, am not anxious about God." The occasional soul can meet all queries about God with the rejoinder Whittier makes :

"I have no answer for myself or thee,
Save that I learned beside my mother's knee :
All is of God that is, and is to be,
And God is good. Let this suffice us still
Resting in childlike trust upon his will,
Who moves to his great ends unthwarted by the ill."

And yet the strife of tongues continues about the idea of God. Every definition of religion assumes a certain acquaintance with it. Before ever John Fiske wrote about the everlasting reality of religion he gave the world his *Idea of God*. Says Campbell, "No God ; no religion." It is therefore worth our while to read the latest words about the idea of God.

Campbell points out (pp. 29-76) that the system of ideas which prove the world and make it up is "evidence of the one primordial reality, God."

Sabatier (chap. II) strikes the keynote of our belief in God in quoting Pascal, "Thou wouldst not seek me hadst thou not already found me." No one can read this chapter without understanding that knowledge of God is inseparably associated with redemption by him. Only they understand who are saved or being saved. (4)

We hear much in these days about the divine immanency. Pike's book, not perhaps so well known as it ought to be, is written to explain the immanency of God. He shows in chapter one how the meaning of the term God changes from age to age ; how men have outgrown the thought of God and the universe as two distinct existences ; how God manifests himself to men, and the way in which belief in God arises. Chapter six ought also to be read because the author there distinguishes between the transcendence and immanence of God. (5)

CURRENT RELIGIOUS THOUGHT

In the same connection it would be well to consider the argument of Griffith-Jones (pp. 34-39), who, like Pike, writes in terms of evolution.

One of McConnell's *Essays Practical and Speculative* (pp. 157-168) also sets forth the idea of God in evolutionary phraseology with clearness unique and startling. (6)

Clarke (part 1) gives a comprehensive treatment of the idea of God in the light of Christianity as well as of evolution. It should be read in closing the subject.

(c) MAN

Of man's place in the new theology there is testimony enough. Drummond's *Ascent of Man* and Fiske's *Destiny of Man* are still worth reading. Griffith-Jones' *Ascent through Christ* is stimulating from cover to cover. Campbell's chapter (pp. 79-104) shows us how the "two transcendent powers of self-consciousness and self-direction" gave man a supreme place in the order of existence. Nothing could be more suggestive than Pike's picture of man's position in the universe; but the references are so numerous that one should consult the index in studying them. Clarke (pp. 182-226) gathers up all the evidences and sets them out forcibly.

(d) IMMORTALITY

Though the chief spokesmen of modern science are inclined to affirm that science has nothing to

THE BOOKLOVERS READING CLUB

say about man's survival after death, the interest in the subject was never keener than it is today.

Griffith-Jones (pp. 351-359) gathers up the evidences *pro* and *con* and pictures the resurgence of human longing for immortality. (7)

Professor James' Ingersoll lectures, published in a little book called *Human Immortality*, exposed the fallacy underlying the argument drawn from the supposed causal connection between brain and mind. His words are final. Everyone should read this and his earlier volume, *The Will to Believe and Other Essays*. Professor James has been and still is a make-weight for faith with whom the incredulous must reckon. So true is this that a recent contributor to *The Sunday School Times* more than half seriously proposed "Professor James as a substitute for church going."

Is spiritism contributing anything to our knowledge of immortality? Nobody is quite sure. The returns are not all in. The latest word appears in Professor Shaler's book on *The Individual*, and most of us will doubtless rest our case just there for the present. (8)

Everybody has of late been reading McConnell's *The Evolution of Immortality*. Like Clarke's book it is literature as well as theology. Dr. McConnell would have us believe that man is not immortal, only "immortable," capable of winning

CURRENT RELIGIOUS THOUGHT

immortality if only he is worthy. While not all are convinced, many are on the way to conviction, like the clever college professor who writes in a personal letter, "I want to thank you for *The Evolution of Immortality*. I have been reading and rereading it and thinking about it and reading reviews of it and have not yet finished. It grows on me." If not epoch-making—and it may be—the book is at least epoch marking.

II.

Humanity was the central message of the nineteenth century, and Gordon's statement of the message leaves nothing to be desired. Ross' *Social Control* treats the subject vividly from the sociological standpoint, separating "the individual contribution to social order from that of society," but his book leaves God out of consideration and, in spite of its sociological value, cannot shed light on the Christian pathway. Everyone will want to see between covers Lyman Abbott's articles on "The Rights of Man" now appearing in *The Outlook*, for he supplements Gordon and makes a distinct contribution to the solution of twentieth century problems. Every word that Lyman Abbott writes bears on this subject and should be read. He is past-master in the art of interpreting Christianity in the language of our time.

III.

The new appreciation of Christianity is coming. The cry of "Back to Christ!" is meeting a response. The latest book in evidence is Harnack's *What is Christianity?* Everybody ought to read this book. It is in Germany the book of the year. Here also it has stirred up controversy. Though evangelical in spirit it is rational in method. It was recently the chief theme of discussion at the Berlin Pastoral Conference and the object of the following resolutions :

"The Pastoral Conference recognizes in Prof. Harnack's lectures on *What is Christianity?* the purpose of restoring to our so largely de-Christianized generation the blessings of Christianity, but at the same time expresses its conviction that the content of these lectures, both by its relapse to the standpoint of a bygone rationalism and by its rejection of that which Scripture and history show to be the real essence of Christianity, fails to do justice to a true comprehension of history as well as to the true Gospel and to the needs of humanity. This conference with the reformers and the faithful of all ages, who have spoken by the power of the Holy Spirit, testifies that Christ, the Son of God, must remain in indivisible association with the Gospel, as the central point of Christianity, and subscribes to the confession, 'I believe in Jesus Christ, God's only begotten Son, our Lord.'"

One need not agree with the author to profit by his turning the discussion back to the very sources of Christianity. (9)

As an offset to Harnack one cannot too heartily commend Dr. Minton's *Christianity Supernatural*, chapters two and three. Moderator of the General Assembly of the Presbyterian Church and sometime opponent of the revision of the Confession of Faith, he is, regardless of denominational lines, one of the very foremost defenders of orthodoxy. His book is a model of clearness and conciseness. (10)

There is, of course, a *via media* between Harnack and Minton, and they who walk in it would do well to read Clarke (pp. 260-368), Campbell (pp. 167-224), Sabatier (pp. 119-225).

For a special study of Christology in the light of evolution the reader is referred to Griffith-Jones and Pike. (See index.)

This naturally leads to a consideration of the Holy Spirit and his work, and nothing could be more impressive than Clarke's great chapter on this subject.

IV.

The discipline of doubt is adequately treated in Gordon (chap. iv). But those who have not yet read van Dyke's *Gospel for an Age of Doubt*, James' *The Will to Believe and other Essays*, and Dr. Bruce's *Apologetics* (book I, chap. vii), would find this a good time to read them. Then, besides, *The Outlook* is ever and anon dealing with the subject as only *The Outlook* can.

V.

The return of faith is unmistakable. The signs are everywhere, as Gordon (chap. v) says, and Sabatier too (preface xiv). Faith has returned, for "man is a religious animal," as Burke long since observed, and must have faith. (11)

VI.

Gordon's most original chapter is perhaps chapter six, in which he shows the new help history, in the modern sense, has given faith. No other word is needed.

VII.

"Things expected" is a large topic. Its treatment must be more or less subjective. Gordon groups the things expected in his seventh chapter. Most thinkers of his school will agree with him, but there are others who look for developments in religious life outside the range of Gordon. The Calvinist, the Evangelical, the Sacramentarian—each has his hope and needs no special counsel as to the literature in which to find it treated and confirmed. Minton, Clarke, McConnell are always helpful whatever be one's attitude.

VIII.

The right to criticize the Bible is still disputed. Dr. Minton (p. 128) gives a grudging consent, and minimizes the results of modern criticism. Concerning criticism of the New Testament the

returns are practically all in. The *Twentieth Century New Testament* is really a twentieth century translation, and may prove helpful to those who know no Greek. Dr. Gould's book should be read and then reread. A little while ago Sayce and Hommel thought they found a contradiction between modern criticism and archeology (Smith, pp. 56-70). Green and others have pointed out apparent contradictions among the results of criticism. (12)

The three important books to read in finding out the spirit and the method of Old Testament criticism are, of course, Smith's, Batten's, and Lyman Abbott's. Together they tell the whole story, and no one has perhaps a right to an opinion who is not familiar with these books or, at any rate, with their subject matter. (13)

Especially important is the second chapter in Batten's book in which the general arguments against the validity of critical results are considered and answered. The limits of criticism are clearly set by Dr. Batten on page 340. (14)

To these may as well be added Rogers' new book on Babylonia and Assyria and his articles now appearing in *The Sunday School Times* on "Recent Exploration in Bible Lands."

IX.

The course and character of modern criticism need possibly no other description than appears in

Smith, lecture two. And yet Dr. Worcester in his important book, which Dr. Talcott Williams says in *Book News*, August, 1901, "puts Genesis in its related place, no more accurate in narrative than any other transcription of myths, but of priceless value for its moral teaching and religious inspiration," gives such an admirable illustration of the real character of modern criticism that every one will find his book of interest. (15)

X.

What is left of the Old Testament after criticism is told by Smith (lecture III), Batten (chaps. III-XI) and Driver in the new edition of his *Introduction to the Literature of the Old Testament*.

XI.

Belief in a divine revelation is surely left us, thinks Smith (lecture IV), and in this view Batten, Driver, and Sanday concur. (16, 17)

XII.

Smith's treatment (lecture V) of the spirit of Christ in the Old Testament needs no special comment.

XIII.

All there is to say, perhaps, about the hope of immortality in the Old Testament is said by Smith (lecture VI).

XIV.

To Smith's words about the prophets (lecture VII) should be added Batten's (chap. VIII) and Minton's (chap. VIII). (18)

XV.

The Wisdom literature is treated by Smith (lecture VIII) and Driver (chaps. VIII, IX, X).

XVI.

On the social question literature is abundant. A new appreciation of the social teachings of Jesus began with the appearance in 1865 of *Ecce Homo*. Canon Fremantle's *The World as the Subject of Redemption* appeared in 1885, with an introduction by Professor R. T. Ely. Four years later Professor Ely published his *Social Aspects of Christianity* which had a wide influence. Current literature begins probably with the appearance in 1897 of Shailer Mathews' *The Social Teaching of Jesus*, sane and wholesome, and reaches its highest point in *Jesus Christ and the Social Question*, by Professor Peabody (1901). The two books cover the same field, but Professor Peabody, perhaps, carries the discussion farther and deeper than Professor Mathews. The reader should not omit a single page of either book, nor should he fail to read Fremantle's new book.

XVII.

What the social principles of Jesus really were, Professor Peabody discusses in chapter two and Professor Mathews in his introduction. (19)

XVIII.

Of Christ's teachings concerning the family, Peabody writes at length in chapter three, of which pages 129-133, 151-166, 171-182, will be found of special value. In his fourth chapter Mathews covers the same ground. Of peculiar interest at this time are their words, in practical agreement, about the attitude of Jesus toward divorce. See Peabody (p. 152) and Mathews (p. 84); also the report of the Committee on Marriage and Divorce of the House of Deputies of the General Convention of the Protestant Episcopal Church held in the autumn of 1901 at San Francisco. (20)

XIX.

In these days of much talk about the duties of the rich it is important to know exactly what Jesus taught. The question is both large and intricate, but Peabody (chap. iv) makes out a clear case, and should be supplemented by Mathews (chap. vi) and Hyde (pp. 85-90). (21)

XX.

Concerning the poor, too, Jesus speaks unmistakably, and his message will be clear to

CURRENT RELIGIOUS THOUGHT

those who read Peabody (chap. v) and Mathews (chaps. II, III, VII, VIII). This may well be supplemented by Harnack (pp. 88-101) and by Devine's *The Practice of Charity*, showing how scientific charity, in which Professor Peabody says the spirit of Jesus as to the poor and unfortunate is most clearly revealed, is actually administered. (22)

XXI.

As to the industrial order, no words could be more inspiring and convincing than Peabody's (chap. VI), to which may be added Mathews, (chap. VIII).

XXII.

Peabody's correlation of the social questions in the spirit and Gospel of Jesus Christ speaks for itself. But they who would know exactly what the Christian world is doing to correlate the social forces will want to read Strong's *Religious Movements for Social Betterment*. (23, 24)

REFERENCE LIST

BOOKS MENTIONED IN THE
FOREGOING DISCUSSION OF
THE LITERATURE OF CUR-
RENT RELIGIOUS THOUGHT

- Abbott, Lyman—*The Life and Literature of the Ancient Hebrews.*
- Batten, L. W.—*The Old Testament from the Modern Point of View.*
- Campbell, R. J.—*A Faith for To-day.*
- Clarke, William Newton—*An Outline of Christian Theology.*
- Devine, E. T.—*The Practice of Charity.*
- Fiske, John—*Through Nature to God.*
- Fremantle, William Henry—*Christian Ordinances and Social Progress.*
- Gould, Ezra P.—*The Biblical Theology of the New Testament.*
- Griffith-Jones, E.—*The Ascent through Christ.*
- Harnack, Adolf—*What is Christianity?*
- Hyde, William DeWitt—*God's Education of Man.*
- James, William—*The Will to Believe and Other Essays.*
- King, Henry Churchill—*Reconstruction in Theology.*
- Mathews, Shailer—*The Social Teaching of Jesus.*
- McConnell, S. D.—*Essays Practical and Speculative.*
- McConnell, S. D.—*The Evolution of Immortality.*
- Minton, Henry Collin—*Christianity Supernatural.*
- Pike, Granville Ross—*The Divine Drama.*
- Sabatier, Auguste—*Outlines of a Philosophy of Religion.*
- Strong, Josiah—*Religious Movements for Social Betterment.*
- Worcester, Elwood—*The Book of Genesis in the Light of Modern Knowledge.*

Illustrative Selections

1.

R. J. Campbell

The highest type of humanity that the world has ever seen is that in which the spiritual, the moral, the rational, and the emotional sides of human nature are harmoniously combined ; when such is the case it is abundantly evident that man is constituted for religion. His spiritual possibilities only reach their highest when they are developed in company with his reason and his conscience, and reason and conscience in their turn only find their sanction in religion. Jesus of Nazareth is now the world's ideal of manhood ; most persons, in our own country at any rate, are prepared to admit this. Jesus has been called "the supreme religious genius ;" he is also the most perfect moral character and the most tender, loving nature that the world has known. In these things he has set a standard for all time, and most remarkable of all perhaps, his words are as fresh today as they were when uttered in Galilee nineteen hundred years ago. He was guilty of no anachronisms or intellectual absurdities ; his teaching was reasonable, self-evident, and noble. No challenge uttered by the lips of man has ever been more completely triumphant than the assertion, "Heaven and earth shall pass away, but my words shall not pass away." I cannot help but refer to Jesus of Nazareth in this connection, for he is the supreme illustration of the point before us, that man is constituted for religion, and reaches his highest through the harmonious exercise of all the faculties of his complex and wonderful nature. The ideal of humanity is that which combines godliness, goodness, wisdom, and kindness. Religion coördinates them all.

THE BOOKLOVERS READING CLUB

2.

William Newton Clarke

Religion, as we have seen, is natural to man, and practically universal. It does not wait for proof of the existence of God; it springs up from an intuitive sense of unseen realities. Man looks upward and prays; he thus bears testimony to his sense of dependence and obligation; he thus recognizes a power and an authority above him; and he thus assumes that there is some one to whom his prayer may properly be addressed. Religion may be crude and superstitious, and the object of worship unknown and misjudged; but the universal impulse and practice declare that religion belongs to the nature of man, and that there is a Being above man for him to worship. The religious constitution of man asserts that there is some Being whom man may worthily address in prayer.

We instinctively trust our intellectual powers, and experience proves that we are safe in doing so, for we and the world are made upon one method. Are we equally safe in trusting the testimony of this religious intuition? Certainly we are, if we live in an honest world. Religious worship, obedience, and aspiration are as normal to man as sensation or reasoning. Any one of these powers may be misinformed or misdirected, yet they are genuine powers of man. Sense and reason are normally trustworthy, and so, we instinctively affirm, is the impulse to aspire, obey, and worship in the presence of a higher Power. If the religious faculty is a normal part of honest nature, then our sense of dependence is to be trusted when it bears witness to a higher Power, bows before a higher Authority, and aspires to a communion with a living God. In a world of reality every power has its counterpart,—the eye has light, the reason has truth, and the religious nature has God. If the religious nature in man has no real being corresponding

CURRENT RELIGIOUS THOUGHT

to it, no one who is worthy of the adoration and trustful obedience that man is moved to give to One above him, then we can only say that man was born with his highest nature looking out into empty space. He was endowed with noble powers that can only mislead and disappoint him; and thus he comes into being possessed of a nature that is essentially false. Moreover, it is the highest in him that is false. But if human nature is false in its highest region,—false by being made so in its very constitution,—then we cannot be sure that it is true in any department of its activity. If we say that man's highest nature naturally deceives him, we resign all right to rely upon our nature or the validity of our powers, and confidence in our mental processes is at an end. We are compelled to trust our own powers just as truly in the religious realm as in the physical or the intellectual. If we are not safe in this, we are sure of nothing; and the powers that we are compelled to trust affirm that there is One above us who is worthy of our love and adoration.

This assertion of our religious powers is confirmed by experience. History has shown that religion is a normal exercise of humanity. The thought of a God worthy to be worshipped is adapted to man. Just as the mind of man has proved itself adapted to a world that is constructed according to the methods of mathematics, so the spirit of man has proved itself adapted to a world in which there is a good God, with worthy power and authority over human beings. Man comes to his best life only in proportion as such a God is recognized. The history of man shows that his nature and life are incomplete without a God from whom he can learn his duty, whom he can love, and in whom his sense of dependence can find a worthy peace. Moreover, every step of safety and success in trusting our rational powers argues the trustworthiness of our religious faculty. Every gain of

THE BOOKLOVERS READING CLUB

science is fresh evidence that we live in an honest world, in which our powers will not call in vain for their counterparts.



3.

Auguste Sabatier

From this feeling of distress, from this initial contradiction of the inner life of man, religion springs. It is the rent in the rock through which the living and life-giving waters flow. Not that religion brings a theoretical solution to the problem. The issue it opens and proposes to us is pre-eminently practical. It does not save us by adding to our knowledge, but by a return to the very principle on which our being depends, and by a moral act of confidence in the origin and aim of life. At the same time this saving act is not an arbitrary one; it springs from a necessity. Faith in life both is and acts like the instinct of conservation in the physical world. It is a higher form of that instinct. Blind and fatal in organisms, in the moral life it is accompanied by consciousness and by reflective will, and, thus transformed, it appears under the guise of religion.

Nor is this life-impulse (*élan de la vie*) produced in the void, or objectless. It rests upon a feeling inherent in every conscious individual, the feeling of dependence which every man experiences with respect to universal being. Which of us can escape this feeling of absolute dependence? Not only is our destiny, in principle, decided outside ourselves and apart from ourselves according to the general laws of cosmical evolution, in the course of which we appear at a given time and place with a heritage of forces which we have not chosen or produced, but, not being able to discover in ourselves or in any series of individuals the sufficient reason of our existence, we are obliged to seek outside ourselves, in universal being, the first cause and ultimate aim of

CURRENT RELIGIOUS THOUGHT

our existence and our life. To be religious is, at first, to recognize, to accept with confidence, with simplicity and humility, this subjection of our individual consciousness; it is to bring this back and bind it to its eternal principle; it is to will to be in the order and the harmony of life. This feeling of our subordination thus furnishes the experimental and indestructible basis of the idea of God. This idea may possibly remain more or less indetermined, and may indeed never be perfected in our mind; but its object does not on that account elude our consciousness. Before all reflection, and before all rational determination, it is given to us and, as it were, imposed on us in the very fact of our absolute dependence; without fear we may establish this equation: the feeling of our dependence is that of the mysterious presence of God in us. Such is the deep source from which the idea of the divine springs up within us irresistibly. But it springs at once as religion and as an effect of religion.

At the same time, it is well to note at what a cost the mind of man accepts this subordination in relation to the principle of universal life. We have seen this mind in conflict with external things. The mind revolts against them because they are of a different nature to itself, and because it is the proud prerogative of mind to comprehend, to dominate, to rule things and not to be subordinate to them. Pascal's phrase is to the point: "Man is but a reed, the feeblest thing in nature; but he is a thinking reed. Were the universe to crush him, man would still be nobler than the universe that killed him, for he would be conscious of the calamity, and the universe would know nothing of the advantage it possessed." That is why the material universe is not the principle of sovereignty to which it is possible for man to submit. The superior dignity of spirit to the totality

of things can only be preserved in our precarious individuality by an act of confidence and communion with the universal Spirit. It is only on a spiritual power that my consciousness does actually make both me and the universe to depend, and in making us both to depend on the same spiritual power, it reconciles us to each other, because, in that universal being conceived as spirit, both I and the universe have a common principle and a common aim. Descartes was right: the first step of the human mind desirous of confirming to itself the sense of its own worth and dignity is an essentially religious act. The circle of my mental life, which opens with the conflict of these two terms—consciousness of the ego, experience of the world—is completed by a third in which the other terms are harmonised: the sense of their common dependence upon God. . . .

Religion then is inward prayer and deliverance. It is inherent in man and could only be torn from his heart by separating man from himself, if I may so say, and destroying that which constitutes humanity in him. I am religious, I repeat, because I am a man, and neither have the wish nor the power to separate myself from my kind.



4.

Auguste Sabatier

In the region of authentic Christianity you cannot separate the revealing act of God from his redeeming and sanctifying action. God does not enlighten, on the contrary he blinds those whom he does not save or sanctify. Let us boldly conclude, therefore, against all traditional orthodoxies, that the object of the revelation of God could only be God himself, that is to say the sense of his presence in us, awakening our soul to the life of righteousness and love. When the word of God does not give us life, it gives us nothing. It is

CURRENT RELIGIOUS THOUGHT

true that that presence and that action of the divine Spirit in our hearts become in them a light whose rays illumine all the faculties of the soul. But do not hope to enjoy that light apart from the central sun from which it flows.

5.



Granville Ross Pike

Before man was, the cosmos was; before the cosmos, that from which the cosmos springs. The order of existence is God, world, man; the order of human discovery is self, world, God. This one inestimable service is rendered the cause of true religion by that scientific hypothesis which we have been following. It has given us just that vital and reasoned concept of God of which we stood in need, and in its light God and his revelation of himself cease to be antiques. God spake to our fathers yesterday; he speaks to us today. He is not a fact of history, which may be stated and catalogued once for all, but a living person with whom every man stands in personal relation. Wherefore, a realization of God is the first necessity of each generation in order to determine what man himself is, and is to do and to be. Professor Tyndall on the summit of the Matterhorn, asking whether his thought as it ran back to the star-dust thus returned to its primeval home, is a universal type of mankind in his recognition of personal responsibility in these mysterious problems of being; for all science and philosophy and theology are but the endeavor of the human mind, finding itself in a world already existing, to follow back the process of becoming, until it can correlate the outer world of fact with the inner world of experience.

6.



S. D. McConnell

The popular thought about God is in process of change. Until lately men thought of him as having

his seat at some remote and inaccessible region in space and time. From there he emerged at a definite point in the past and caused a universe to be where before emptiness had been. During a "Creative Week" he labored like a cunning artificer, finished his work, pronounced it very good, rested and withdrew. Orthodoxy was alarmed and indignant when first called upon to expand these creative days, first into centuries, and then into æons. It piques itself upon having been able to effect this extension without disaster to itself. But the average educated man has some time since abandoned this way of thinking altogether. He has come to believe that time with God is all of one piece, that he works continually, and that he works not from without but from within, that he is not remote or apart from the universe and never has been, that he is in and behind and through all things, processes and forces, not identified with them, but apprehensible apart from them. So far as men are now theistic they think of God immanent. . . .

It may as well be confessed that this way of conceiving God is unsatisfactory to many and irritating to not a few. It is not nearly so clearly cut, sharply defined and easily presentable in thought as the one which it supersedes. That one is simple, portable, always available for the practical needs of teacher or exhorter. It is charged against this one that it is vague, elusive, and in places inconsistent. To this charge two retorts are possible. The first is, this is the God of St. John, St. Paul, and Jesus. The second is, it is better to conceive vaguely of a true God than precisely of a false one. But the fact remains that a man born and reared under the evolutionary way of thinking about God, man, and nature,—that way which has possession of the centres of learning, which is in the text-books of public schools, and which

colors popular speech,—can no more rest content with the current notion of God than he could present him under the figure of Buddha or the “oiled and curled Assyrian Bull.” Science is slowly but firmly escorting that simulacrum of a divinity to the frontiers of the universe. God is not the mighty ruler sitting upon a remote throne outside nature, making incalculable incursions from thence within its realms, and retiring again to the high seat. We do not ask who shall ascend into heaven and bring him down, or who shall descend into the abyss to bring him up. For we know that he is most nigh. “Closer is he than breathing, and nearer than hands or feet.” Shall we thrust him farther away in order that we may distinguish his outlines more closely? Shall we not rather go on serenely, unmindful of the scorn of those who so adore definiteness of doctrine that they will worship no God that cannot be defined?



7.

E. Griffith-Jones

When we read the imagery of the Bible in the light of the evolutionary science of human nature which has made such rapid strides of late years, we find nothing which is not capable of being translated into the moulds of modern thought. It all harmonizes with the idea that man in this state of existence is still a being “in the making.” If he is the crown of Nature’s vital processes so far as his physical constitution is concerned, he bears in his organization infallible marks that he is meant for higher things than can be attained within the narrow margin of existence permitted to him here. His highest powers are incipient. His spiritual affinities reach out towards the unseen; there is nothing in this world that can adequately satisfy them. He has a hunger for righteousness, an ideal of goodness, a deep-

seated craving for holiness, in violent contrast with his present opportunities of attaining these objects of desire. Apart from a further opening for moral effort and victory, his spiritual career is a drama that ends in an anticlimax. Weary with the struggle against evil, tormented with a perpetual sense of failure, eager to take up on a higher plane the spiritual endeavors which here bring so little sense of triumph, his eye turns with unspeakable longing to the land beyond the grave for the scope denied him in this life. And what he dimly sees there under the revealing light of the Gospel is enough to quicken his pulses to a "lively hope" that he has but to trust in God and do his best in order to attain a sure and everlasting reward. In this higher state the moral tangle of this life will be unraveled, the issues of character will be unfolded, the brightest dreams of the soul will be realized. There will be rest, victory, fellowship, service, progress and attainment in all that is most desirable and noble; the "open vision" will take the place of surmise and cloudy uncertainty; and all the germinal powers of the soul will be expanded to their full capacity.



8.

Nathaniel Southgate Shaler

Notwithstanding this urgent disinclination to meddle with or be muddled by the problems of spiritism, the men of science have a natural interest in the inquiries of the few true observers who are dredging in that dirty sea. Trusting to the evident scientific faithfulness of these hardy explorers, it appears evident that they have brought up from that deep certain facts which, though still shadowed by doubt, indicate the persistence of the individual consciousness after death. It has, moreover, to be confessed that these few as yet imperfect observations are fortified by the fact that

through all the ages of his contact with nature man has firmly held to the notion that the world was peopled with disembodied individualities which could appeal to his own intelligence. Such a conviction is itself worth something, though it be little. Supported by any critical evidence it becomes of much value. Thus we may fairly conjecture that we may be on the verge of something like a demonstration that the individual consciousness does survive the death of the body by which it was nurtured.



9.

Adolf Harnack

In these lectures, then, we shall deal first of all with the Gospel of Jesus Christ, and this theme will occupy the greater part of our attention. We shall then show what impression he himself and his Gospel made upon the first generation of his disciples. Finally, we shall follow the leading changes which the Christian idea has undergone in the course of history, and try to recognise its chief types. What is common to all the forms which it has taken, corrected by reference to the Gospel, and, conversely, the chief features of the Gospel, corrected by reference to history, will, we may be allowed to hope, bring us to the kernel of the matter.



10.

Henry Collin Minton

Christianity is the religion of Jesus Christ: actually, as it is; ideally, as it would be. It stands over against all other systems that claim the religious faith and homage of mankind, and against that self-exiling no-religion which kills the highest life of men.

It is not dogma only, though it has its dogmatic side. It is not feeling only, though every soul it touches has deep and vivid emotions responding to that touch.

THE BOOKLOVERS READING CLUB

It is not a code of morals only, though it has its ethical principles and precepts, its "thou shalt" and "thou shalt not." It is not a form only, though the forms and institutions it sanctions in the holy Church are for the honor of God and the good of men. It is not a life only, though it is life and gives life to all who will heartily receive it. It is not a sect only, though it cannot be denied that the saintliest and best of its champions in every age have been loyally identified with some branch or division of the Church of God on earth.



11.

Auguste Sabatier

To a generation that believed it could repose in positivism in philosophy, utilitarianism in morals, and naturalism in art and poetry, has succeeded a generation that torments itself more than ever with the mystery of things, that is attracted by the ideal, that dreams of social fraternity, of self-renunciation, of devotion to the little, to the miserable, to the oppressed—devotion like the heroism of Christian love. Hence what has been called the renaissance of idealism, the return, *i. e.*, to general ideas, to faith in the invisible, to the taste for symbols, and to those longings, as confused as they are ardent, to discover a religion or to return to the religion their fathers have disdained. Our young people, it seems to me, are pushing bravely forward, marching between two high walls: on the one side modern science with its rigorous methods which it is no longer possible to ignore or to avoid; on the other, the dogmas and the customs of the religious institutions in which they were reared, and to which they would, but cannot, sincerely return. The sages who have led them hitherto point to the *impasse* they have reached, and bid them take a part,—either for science against religion, or for

religion against science. They hesitate, with reason, in face of this alarming alternative. Must we then choose between pious ignorance and bare knowledge? Must we either continue to live a moral life belied by science, or set up a theory of things which our consciences condemn? Is there no issue to the dark and narrow valley which our anxious youth traverse? I think there is. I think I have caught glimpses of a steep and narrow path that leads to wide and shining table-lands above. Indeed I have ascended in the footsteps of some others, and I signal in my turn to younger, braver pioneers who, in course of time, will make a broader, safer road, along which all the caravan may pass.



12.

Henry Collin Minton

Let the critics have their way; let unbelief cut and cleave to its full content; let men prove, if they can, that the dear old Bible is a tissue of falsehoods or of follies: when they have done, we shall claim the humble right to call attention to the strangest of all strange facts, that this "scroll of fancies" is the subject of more study, more investigation, more serious thought, than any other hundred books in any library of the world; that this "bundle of superstitions" lies imbedded like a corner-stone of granite beneath the grandest achievements of human civilization, and that this little manual of "exploded nonsense" somehow continues to hold its own, and, in Mr. Gladstone's words, "invites, attracts, and commands the adhesion of mankind."



13.

Lyman Abbott

What will the New Criticism do with the Bible, is a fair question to ask, and the time has come to give it at least a partial answer. The believer in the

THE BOOKLOVERS READING CLUB

New Criticism replies that it has already brought back into the Bible some books which had almost dropped out of it, such as the Song of Songs, Ecclesiastes and Job; that it has relieved from some ethical difficulties some other books, such as Joshua and Leviticus; that it has made credible as fiction some passages which had been incredible as history, such as the legend of the Fall and the satire of Jonah; that it has made practically applicable to our own time other portions of the Bible, such as the civil laws contained in Exodus and Deuteronomy; that it has given a new and deeper spiritual significance to still other portions, as to some of the Psalms and to the latter half of the Book of Isaiah. The end is not yet; but enough has been accomplished to satisfy the believer in the New Criticism that its effect will be to destroy that faith in the letter which killeth, and to promote that faith in the spirit which maketh alive; to lead the Christian to see in the Bible a means for the development of faith in the God of the Bible, not an object which faith may accept in lieu of God's living presence; to regard the Bible, not as a book of philosophy about religion, but as a book of religious experiences, the more inspiring to the religious life of man because frankly recognized as a book simply, naïvely, divinely human.

14.



L. W. Batten

The Old Testament must be studied scientifically. The literary critic, the historical critic, the historian of religion, the archæologist, the grammarian and the lexicographer, must contribute all the light they have to the solution of its many hard problems. We shall but delude ourselves if we ever say their work is finished, they can go no further; we are willing to accept what they have at present achieved if they will rest

CURRENT RELIGIOUS THOUGHT

content. It can never be said to these investigators, so far you shall go and no farther, so long as they keep to their proper sphere, which is largely the human element in the Scriptures. But if they ever attempt to go farther, and say that God was not behind Israel in their history, in their institutions, in their religion and in their literature, then we may point out the great gulf which the literary critics may not cross.



15.

Elwood Worcester

On the other hand, as soon as we recognize these stories for what they are, popular Semitic traditions of an illimitable past, given an eternally true and beautiful setting by men truly inspired by God, we can appreciate them; we can learn from them the truths of God they are so well able to teach us, without stultifying all our thought by trying to believe the impossible. The Tree of Life and the Tree of Knowledge of good and evil grow only on the soil of faith. Giants who are the offspring of the sons of God and the daughters of men, antediluvians living nine hundred years apiece, are no part of that humanity whose days are three score years and ten. We admit then at once that these are myths and sagas; that is to say, narratives told a thousand times, in the tent, beside the desert well, under the pleasant shade, or by the campfire at night, antedating the knowledge of writing by hundreds or perhaps thousands of years. They are the unconscious product of youth, so perfect because so unconscious, marked by all childhood's happy disregard of reality, and true in precisely the same sense in which Shakespeare and Milton are true; that is to say, true to nature, morally and spiritually true forever. No characters in the Old Testament possess more reality than

THE BOOKLOVERS READING CLUB

Abraham, Isaac, Jacob, and Joseph. What are the men of authentic history, like Hezekiah, Jeroboam, and Ahab, beside them? Humanity has stamped these men with its universal genius; though without destroying one of their purely human traits. They are men still, not gods or demigods. They live now by virtue of their relations to God. All the rest is fallen away, hence their lives are so well adapted to teach us.



16.

Canon Driver

Criticism in the hands of Christian scholars does not banish or destroy the inspiration of the Old Testament; it *pre-supposes* it; it seeks only to determine the conditions under which it operates, and the literary forms through which it manifests itself, and it thus helps us to frame truer conceptions of the methods which it has pleased God to employ in revealing himself to his ancient people of Israel, and in preparing the way for the fuller manifestation of himself in Christ Jesus.



17.

William Sanday

Just as one particular branch of one particular stock was chosen to be in a general sense the recipient of a clearer revelation than was vouchsafed to others, so within that branch certain individuals were chosen to have their hearts and minds moved in a manner more penetrating and more effective than their fellows, with the result that their written words convey to us truths about the nature of God and his dealings with man which other writings do not convey with equal fulness, power and purity. We say that this special moving is due to the action upon those hearts and minds of the Holy Spirit. And we call that action inspiration.

CURRENT RELIGIOUS THOUGHT

18.

L. W. Batten

The largest contribution to the development of a higher spiritual religion among the Jews was made by the prophets. The number of these was very large. From the time of Samuel, who established prophetic schools or guilds, until the fall of Jerusalem, the prophets were a large and influential class, contributing much to the development of the State and of the Church. But those who did most for the nation were the solitary voices crying in the wilderness. The great mass of prophets were not moved by the disinterested purpose which constrained Amos to continue his God-given message, even when enjoined to silence by priest and king, and Jeremiah to persist in his pleas for righteousness in the face of hard punishment and at the risk of his life; yes, even when his own desires prompted him to silence. The spirit of these great prophets is a sufficient guarantee that they were not deluded in their belief that they were sent by God.



19.

Shailer Mathews

The sources from which it is possible to draw the social teachings of Jesus are primarily, though not exclusively, his own words. At first glance, therefore, no problem could seem easier than the process of gaining such teachings. With most theologians of the past, with many of today, the *ipsissima verba* of the Master are an end of all discussion. But even if we disregard the possible changes incident to one or more processes of translation, it is a prime necessity that the interpreter remember that thought is superior to word, and that a sentence wrenched from its context may be quite as misleading as a similarly detached word. The thought of Jesus is sometimes so genuinely Oriental as to elude any process of interpretation that is purely verbal. His

style is so concrete, and his similes so perfect, that there is a constant temptation to forget that a parable, after all, can enforce only an analogy, and that the real teaching of its author lies not in its form but in the analogy. Further than this, Jesus seldom combined complementary or mutually modifying thoughts. He was not a systematic lecturer, but a creator of impulses. He sometimes puts forth a proposition so categorically as to make it appear that it exhausts his teachings upon the subject, and yet under some other circumstances its modification is expressed with equal absoluteness. The two superficially appear contradictory. In reality they are the two hemispheres of the truth. To claim either of them alone as his teaching is to do Jesus injustice. His real teaching can be gained only through their combination. For this reason, so far as a systematized and complete statement is concerned, outside of the magnificent summaries into which Jesus has compressed the essentials of religion and morals, no one can claim to have mastered Christian teaching until he has mastered its entirety. The failure to observe this simple caution lies at the bottom of much of the heresy and sectarianism of the centuries, and of no little crude religious instruction today.

It is, therefore, above all necessary to study the words of Jesus not only as detached maxims, but as the scattered parts of a complete system of which they are the outcroppings and in the statement of which they may be harmonized. If this central principle be first discovered, many otherwise hard sayings will be seen to be simply striking forms in which it is applied to special needs.

CURRENT RELIGIOUS THOUGHT

20.

Shailer Mathews

Christ's teaching in regard to divorce becomes not only simple but inevitable. So long as marriage is not a mere matter of law or conventionality, but is one expression of the fundamental social nature of man in both its physical and spiritual expression; and so long as it is monogamous, to be characterized by the modesty that is possible alone in such a relation; so long must it be unbreakable by statute. Divorce by Jesus is regarded as impossible, except as a formal recognition of an already broken union. As marriage gives rise to an actual union of personalities it can be broken only by an actual severance of this union. When this is not the case, law can no more annul it than it can annul an arch. "What God hath joined together let not man put asunder."



21.

Shailer Mathews

Jesus was neither a sycophant nor a demagogue. He neither forbids trusts nor advises them; he is neither a champion nor an opponent of *laissez faire*; he neither forbids trades unions, strikes and lock-outs, nor advises them; he was neither socialist nor individualist. Jesus was a friend neither of the workingman nor the rich man as such. The question he would put to a man is not "Are you rich?" but "Have you done the will of my Father?" He calls the poor man to sacrifice as well as the rich man. He was the Son of Man, not the son of a class of men. But his denunciation is unsparing of those men who make wealth at the expense of souls; who find in capital no incentive to further fraternity; who endeavor so to use wealth as to make themselves independent of social obligations and to grow fat with that which should be shared with society;—for those men who are gaining the world but are letting their

THE BOOKLOVERS READING CLUB

neighbors fall among thieves and Lazarus rot among their dogs.

22.



Adolf Harnack

The Gospel is a social message, solemn and overpowering in its force ; it is the proclamation of solidarity and brotherliness, in favor of the poor. But the message is bound up with the recognition of the infinite value of the human soul, and is contained in what Jesus said about the kingdom of God. We may also assert that it is an essential part of what he there said. But laws or ordinances or injunctions bidding us forcibly alter the conditions of the age in which we may happen to be living are not to be found in the Gospel.

23.



Josiah Strong

The newer activities, however, recognize the dignity and worth of the human body and the importance of its needs. Men are not looking so far afield to find God and heaven and duty. Religion is dealing less in futures and laying more emphasis on the present. There is less spurning of earth to gain heaven and more effort to bring heaven to earth. Men are beginning to see that right relations with man are as real a part of the Christian religion as are right relations with God, and that the establishment of such relations should be a conscious object in religious effort.

Expressed in a word, the nature of the change in religious activities is that they are now beginning to be directed to the uplifting of the whole man instead of a fraction of him, and to the salvation of society as well as to that of the individual.

24.



Dean Fremantle

But the great question on which we are bound to be clear is one which is seldom touched upon, namely,

this: What is the object for which the Church exists? The assumption that it exists primarily for public worship with some adjuncts of beneficence is usually accepted without question and I have given reasons why it should be rejected. The thesis which I would maintain in contrast to it is this: that the Church is a company of men banded together to establish Christ's righteousness in the world. This is the Church of the prophets, who bent all their powers to establish righteousness, and looked upon the ordinances of worship as only of use as bearing upon this. Their object was also that of our Lord, who never spoke of ordinances of worship—even the sacraments, as we shall see, being rather ordinances of life than of worship—but was himself the Righteous One, whose whole life was spent in the cause of righteousness. This object is all-comprehensive, and therefore the society which is grounded upon it, which has for its object to live out a complete life of Christian righteousness in its largest range, is alone worthy to be called "the body of Christ, the fullness of him who filleth all in all." No society but one which is thus complete can secure, in all their range, our true relations with God and with one another, or realize the promise that God, who is righteousness and love, shall dwell in his people.

THE BOOKLOVERS READING CLUB

Memoranda :

Topics *for* Special Papers *and for* Open Discussion

1. What after all is religion ?
2. The modern avenues to God.
3. The origin of evil.
4. The religious significance of social movements.
5. The mystery of pain.
6. The passing of agnosticism as illustrated in the career of G. J. Romanes.
7. The attitude of Christ toward the Old Testament.
8. The history of modern criticism.
9. The Hexateuchal question.
10. A critique of Renan's thesis that monotheism was native to the Semitic mind.
11. The development of moral ideas among the Hebrews.
12. Messianic prophecy in the light of modern criticism.
13. The arguments for miracles.
14. Was Jesus a reformer or a revealer ?
15. Socialism and religion.
16. Did Jesus array the poor against the rich ?
17. The place of wealth in Christian living.
18. The problem of charity in the light of Peabody's book.
19. Evolution and sin.
20. How has evolution affected our view of the Old Testament ?
21. The place of death in evolution.
22. McConnell's theory of "immortality."
23. The place of the atonement in evolution.
24. Harnack's view of dogma.

THE BOOKLOVERS READING CLUB

Memoranda :

Supplementary Books

Recommended for this Course

BY LYMAN ABBOTT

Outlines of a Philosophy of Religion. By Auguste Sabatier.

A clear, comprehensive, and discriminating analysis of (1) religion, (2) Christianity, (3) dogma, both Catholic and Protestant. Auguste Sabatier has the modern view of the German, the practicality of the Englishman, and the clearness and brilliance of style characteristic of the Frenchman.

What is Christianity? By Adolf Harnack.

Adolf Harnack is probably the foremost theologian of today in Germany. He is at once evangelical in spirit and rational in method. This volume consists of lectures delivered to a popular but student audience. They were delivered extempore and were published as delivered. Most of his published writings require for their understanding previous professional training. These do not. They are given by one who believes in historical Christianity, but who also believes that its ethical and spiritual principles are more important than any philosophy which has grown out of them.

The Fundamental Ideas of Christianity. By John Caird.

This work covers somewhat the same ground as Sabatier's, but it is more abstract and less vital, treats Christianity more as a system of ideas and less as a

THE BOOKLOVERS READING CLUB

life. It philosophically discusses natural and revealed religion, the origin and nature of evil, and the possibility of moral restoration through the Incarnation and Atonement.

Ancient Ideals. By Henry Osborn Taylor.

Described by its author as "a study of intellectual and spiritual growth from early times to the establishment of Christianity." It is in effect, though not in form, a study in comparative religion, historical and philosophical.

The Apostolic Age. By Arthur Cushman McGiffert.

An admirable portrayal of Christian thought and life in the apostolic age; especially notable for its admirable spiritual portrayal of the life and thought of the Apostle Paul.

Apologetics. By Alexander Balmain Bruce.

An admirable historico-interpretative account of the Jewish-Christian religion as contained in the Old and New Testaments. One of the best books from which to get the modern view of the Bible.

The notes on the foregoing books were furnished by Dr. Abbott.

Twenty-Five Reading Courses

No. 1—PROBLEMS IN MODERN DEMOCRACY

Among the contributors to the handbook accompanying this course are ex-President Cleveland; Woodrow Wilson, Professor of Politics, Princeton University; Henry J. Ford, author of *Rise and Growth of American Politics*; and Henry D. Lloyd, author of *Newest England*. The books for the course are selected by Mr. Cleveland.

No. 2—MODERN MASTERS OF MUSIC

Among the contributors to the handbook accompanying this course are Reginald de Koven, Dr. W. S. B. Mathews, editor of *Music*; James G. Huneker, editor of *Musical Courier*; Henry E. Krehbiel, musical critic *New York Tribune*; and Gustave Kobbé, author of *Wagner's Life and Works*. The most attractive reading course ever offered to lovers of music.

No. 3—RAMBLINGS AMONG ART CENTRES

Among the contributors to the handbook accompanying this course are F. Hopkinson Smith, Dr. John C. Van Dyke, Dr. John La Farge, President of the Society of American Artists; Kenyon Cox and Dr. Russell Sturgis. The handbook is attractively illustrated. Mr. Smith and Dr. Van Dyke are responsible for selecting the books to be read.

No. 4—AMERICAN VACATIONS IN EUROPE

This course is the next best thing to going abroad oneself. Among the contributors to the handbook are Frank R. Stockton, Jeannette L. Gilder, editor of *The Critic*; Mrs. Schuyler Crowninshield and George Ade. The handbook has a fine portrait frontispiece.

No. 5—A STUDY OF SIX NEW ENGLAND CLASSICS

The books for this course are selected by Dr. Edward Everett Hale. Among the contributors to the handbook are Dr. Hale, Julian Hawthorne, Mrs. James T. Fields and Dr. Edward Waldo Emerson. Dr. Emerson is a son of Ralph Waldo Emerson. This is one of the most attractive courses in the entire series.

No. 6—SHAKESPEARE'S ENGLISH KINGS

The plays are selected for this course by H. Beerbohm Tree, the well-known English actor, and the books to be read in connection with the plays are selected by Sir Henry

THE BOOKLOVERS READING CLUB

Irving. Among the other contributors to the handbook are Prof. Edward Dowden, acknowledged the greatest Shakespearean scholar of Great Britain, Dr. Hiram Corson, of Cornell University; Dr. William J. Rolfe and Dr. Hamilton W. Mabie. The handbook is very attractively illustrated.

No. 7—CHARLES DICKENS: HIS LIFE AND WORK

Among the contributors to the delightful handbook accompanying this course are George W. Cable, the well-known novelist; Irving Bacheller, author of *Eben Holden*; Andrew Lang, the distinguished English writer; Amelia E. Barr, the novelist; and James L. Hughes, author of *Dickens as an Educator*. The books to be read are selected by Mr. Cable and Mr. Bacheller. The handbook is beautifully illustrated.

No. 8—CHILD STUDY FOR MOTHERS AND TEACHERS

Among the contributors to the handbook accompanying this course are Margaret E. Sangster, Nora Archibald Smith, Anne Emilie Poulson, Charlotte Perkins Gilman, Lucy Wheelock and Kate Gannett Wells. Mrs. Sangster selects the books to be read.

No. 9—INDUSTRIAL QUESTIONS OF THE DAY

The following distinguished writers on economic problems contribute to the handbook accompanying this course: President Jacob Gould Schurman, of Cornell University; Jeremiah Whipple Jenks, Professor of Political Science, Cornell University; Richard Theodore Ely, Director of the School of Economics, Political Science and History, University of Wisconsin; Sidney Webb, Lecturer London School of Economics and Political Science, Member London County Council; and Carroll Davidson Wright, United States Commissioner of Labor.

No. 10—FLORENCE IN ART AND LITERATURE

Among the contributors to the handbook accompanying this course are William Dean Howells, Dr. Russell Sturgis, Frank Preston Stearns, author of *Midsummer of Italian Art, Life of Tintoretto*, etc.; Dr. William Henry Goodyear, Curator Fine Arts Museum of Brooklyn Institute; and Lewis Frederick Pilcher, Professor of Art, Vassar College. The handbook has some attractive illustrations.

No. 11—STUDIES OF EUROPEAN GOVERNMENTS

The books have been selected specially for this course by the Rt. Hon. James Bryce, of the English House of Commons, and the Hon. Andrew D. White, United States Ambassador to Ger-

THE BOOKLOVERS READING CLUB

many. Among the other contributors to the handbook are Jesse Macy, Professor of Constitutional History and Political Science, Iowa College; and John William Burgess, Professor of Political Science and Constitutional Law, and Dean of the Faculty of Political Science, Columbia University.

No. 12—FAMOUS WOMEN OF THE RENAISSANCE

Among the contributors to the handbook accompanying this course are Col. Thomas Wentworth Higginson, Margaret Deland and Charlotte Brewster Jordan. The handbook has several very interesting illustrations.

No. 13—THE MODERN CITY AND ITS PROBLEMS

Among the contributors to the handbook accompanying this course are Dr. Frederic W. Speirs; Dr. Albert Shaw, editor of *The Review of Reviews*; Bird S. Coler, Comptroller of the City of New York, author of *Municipal Government*; and Charles J. Bonaparte, Chairman of the Executive Committee of the National Municipal League. The books are selected by Dr. Speirs.

No. 14—STUDIES IN APPLIED ELECTRICITY

This is without exception the most attractive and the most helpful reading course ever offered to students of electricity. Thomas A. Edison selects the books specially for these studies. Among the other contributors to the handbook are Dr. Edwin J. Houston, Dr. Elihu Thomson, Carl Hering, Ex-President of the American Institute of Electrical Engineers; and Arthur V. Abbott, Chief Engineer of the Chicago Telephone Company.

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