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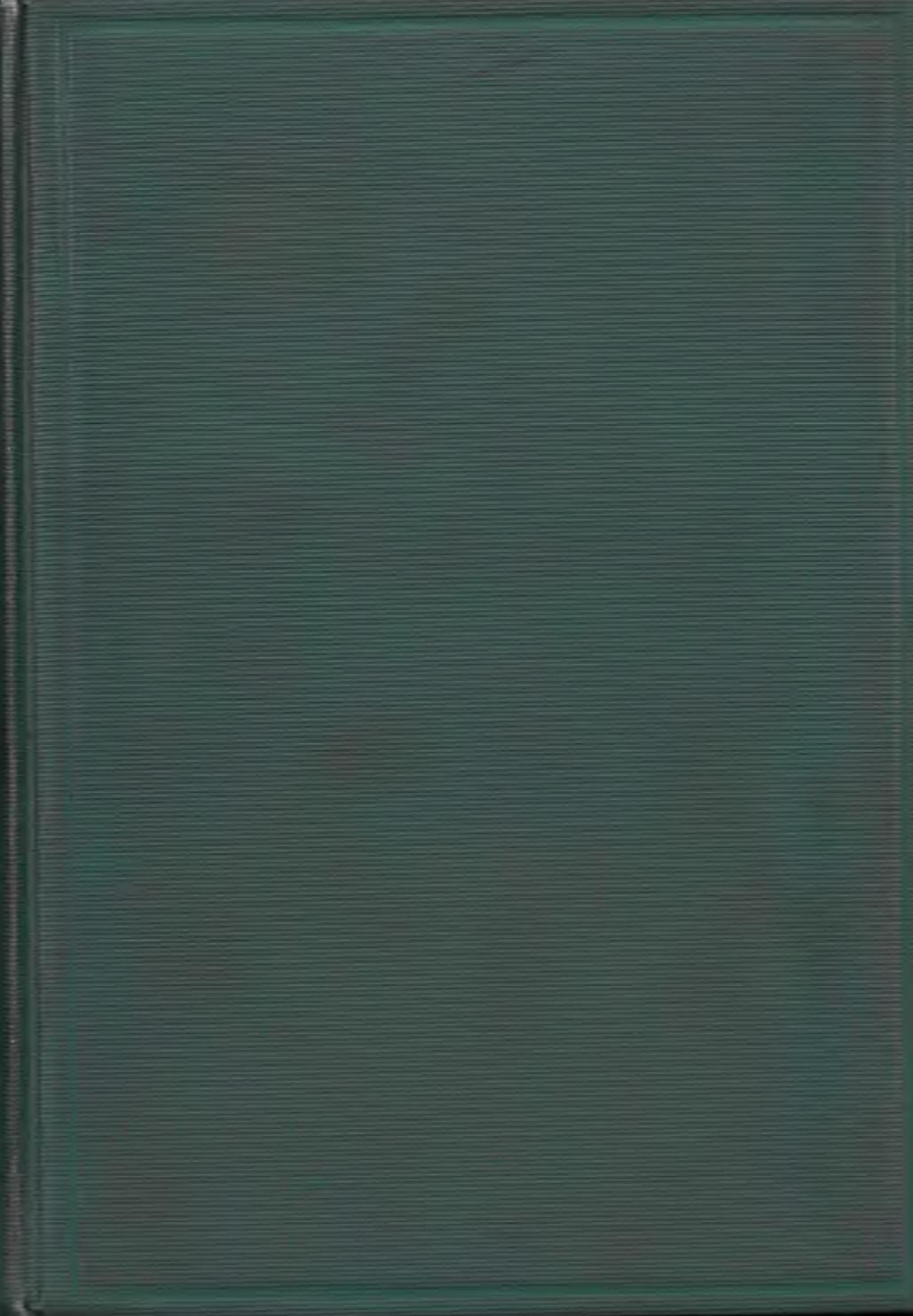


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THE SPIRITUAL RECONSTRUCTION
OF THE WORLD

The
SPIRITUAL RECONSTRUCTION
of the WORLD

BY JOEL BAER LEHMAN



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THE BETHANY PRESS
1923

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JOEL BAER LEHMAN

DEDICATED TO

The great host of ministers of the gospel and other Christian workers whose faith in the verities of the Scriptures is too great to permit them to accept the suggestion of modern critical students that the early history of our religion is a myth, and whose knowledge of modern discovery prevents them from accepting the interpretation of the dogmatic literalist, and who are therefore waiting for more light but are true to the cause of human uplift in the meantime.

FOREWORD

THESE chapters are written with a hope that they may give a clearer conception of the place Revelation holds in human affairs. The present situation is not such that Christianity can conquer the world. Neither Conservative Liberalism nor Rationalistic Higher Learning has the voice of a conquering faith. There is not the note of victory in the voice of either. The former is attempting to defend what is no longer defensible and the latter raises too many doubts to catch the ear of the world; and the contest as carried on between them is not a dignified one such as can send men to martyrdom.

The primary reason of this, we believe, is due to the fact that modern nations have not discovered the underlying principles of the method of expression of the earliest writers and so have failed to understand the message. When modern science began to investigate the Natural World and discovered new things, it adopted a system of naming which made use of Greek roots. This has produced a nomenclature entirely modern. They have followed the policy of using known terms and known expressions and even known thoughts to express new and higher thoughts when they were mastered. We can readily see that if this civilization should be as effectually buried as were ancient civilizations so that we would lose much of the things com-

monly thought of, how hard it would be to get the full content of records rescued. We can see how a civilization not knowing the thoughts and passions moving us might easily misunderstand us.

The early chapters of Genesis were written by Moses at a time and in a civilization that is almost completely lost to us except as we see it in pyramids and buried records. If we accept the suggestion of some scholars that he had access to records more ancient, then what we say is doubly true. It is altogether possible that it was a practice in that far-off day to use known terms to express greater thoughts and to couch great religious conceptions in common modes of expression. If this was the case, we can easily see how our Anglo-Saxon ancestors accustomed to the simplest meaning of common Saxon terms understood from the newly translated message a story such as Moses never meant to convey to his people and the world.

Therefore when modern science sprang up in the last two centuries it assumed that the interpretation made by the church folk was the correct one and so the students of nature launched out independent of it and in a large sense antagonistic to it. This greatly alarmed the men of faith and they felt they must combat it or they would lose their precious religious heritage. It is our belief that there is no conflict between the two when the terms are correctly understood.

These chapters are written with a belief that the Truth about which Christ spoke so much has not been stated by either side of the controversy. It is our belief

that the proper defense of the Christian religion has not been made and therefore the world is not proceeding on the line that will give the best results in education, in evangelization, in missions and in correction. If anything will have been added to accomplish this by these chapters, our purpose will have been accomplished.

JOEL BAER LEHMAN.

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PART ONE
THE BASIS OF REGENERATION

CHAPTER I

FUNDAMENTALS

THE failure to recognize the unity of the universe has been at the bottom of all our confusion in Theology and Science. Our denominational differences are evidences of our confusion in things pertaining to the great spiritual kingdom, and the fact that books on science written thirty years ago are utterly out of date shows that we are in great confusion of mind concerning the things pertaining to the material world we are living in. Our troubles have grown out of our notion that things material and things spiritual are in realms so entirely different as to be entirely apart, if not entirely antagonistic.

The writers of the Bible did not approach them as different but conceived them as being created by the same power and always made the creation of the physical world the basis of what they wished to say later on concerning the spiritual kingdom. If we will accept this viewpoint, we will understand more clearly that the fundamental laws we are familiar with in the primary forms of life extend on up into the more complex forms of spiritual life in the soul of man. It was due to this fact that the Master Teacher was able to draw such wonderfully understandable illustrations from nature and from the common life of activity of His people.

On the other hand, what man has made that was not in conformity with these principles, does not conform to these laws. His instincts begotten in barbarism and about pagan altars are in another realm and cannot be made to conform to these laws and so must be destroyed. If Jesus had attempted to draw illustrations from vice and depravity, He would have failed, for they are in a realm in the natural life that has no laws in common with the spiritual life. They are contrary one to the other.

It was the failure to recognize that the laws governing fundamental life in nature extend on up into the profoundest spiritual arrangement, that has led modern science to despise the consideration of spiritual things. Their reasoning about natural phenomena, when they dealt with facts and not with theories, was usually correct. Their error was in limiting themselves to the material realm and thus shutting themselves out from the really great conclusions to which their reasoning was leading them. When Science gains the faith of David and Abraham, it will see that a great ocean of truth is lying before it that it does not see. Things that now seem obscure will then become of the most vital importance to our progress and usefulness. And out of this will grow a science of social reform, penology and correction. And above all, we will discover a new obligation to the newer peoples who are just now coming into this kingdom of service.

There are four terms that we must have well defined in our mind in order to a clear understanding of the

things we are about to study. They are so fundamental that without a clear understanding of them we can have no clear conception of human redemption. These terms are (1) Instinct, (2) Heredity, (3) Christian Virtues, and (4) Barbarian and Pagan Passions.

(1) The word instinct is defined as "a natural spontaneous impulse or propensity, whether in the lower animal or man, that moves them without reasoning towards actions that are essential to their existence, preservation and development." This definition is made by those educators who adhere to the present limiting notion of instincts and, it seems to us, is too narrow. If the true instincts in the lower animals were made by choosing to perform certain acts, or by being forced to do them by environment, through a long enough time so a nerve center was developed to function in repeating the act, then we have a large number of others which were formed in the same way and should be classed as instincts. For example, getting angry and fighting are as distinctly instinctive in character as eating, and they will function in every case when the exciting cause is present, unless a higher motive is present to restrain them. The barbarian and savage ancestor practiced them so long that a functioning nerve center is present to make the little child pull hair even before it can talk. But this class of instincts is not only not necessary to our "existence, preservation and development" but is directly opposed to them.

Our scientific students were misled by the apparent helplessness of the lower animals and the apparent

power of man to deviate from the suggested course. We say apparent advisedly, for both are only apparent, not real. While the wild cow had no power in herself to overcome the propensity to hook, man's domesticating process has enabled her to atrophy it till only one cow in a great number shows a desire to hook. However, the instinct is there in rudimentary form and a sudden excitement will enrage her and cause her to spring forth to hook. On the other hand, primitive man was as helpless in power of his primitive instincts as the cow until the principles of God's revelations came to him and enabled him to atrophy them.

Our definition above, then, is too narrow, for it excludes the instincts which are made in the same way and function in the same way, and are essential to our study of this subject. Let us, therefore, venture a new definition for instinct. Since the little robin acquired its instinct to plaster its nest with mud from its environment, possibly in some previous geological age, by practicing this thing long enough till a functioning organ was developed in its little nervous system that could be transmitted to its offspring by birth; and since the child acquired its propensity to fight by the same way, we must classify them both as instincts. Instinct, then, is a course of action, whether in the lower animals or in man, that has been practiced through a sufficient number of generations to create in the nervous system a functioning organ that can be transmitted to the offspring by birth so that it becomes a natural impulse, or propensity, that moves them without reasoning towards

actions. These instincts might then be divided into two classes, one of which would be essential to their existence, preservation and development and the other being opposed to them. We can thus deal with the big class of crimes and sins which came to us either from our savage, barbarian or pagan state, as instincts which can be atrophied (crucified) only by the power of revealed truth.

(2) Heredity is defined as "transmission of physical or mental peculiarities, qualities, diseases, etc., from parent to offspring." If we accept the definition above for instinct then we will find this definition too inclusive. Diseases, which we now know to be germs, cannot be transmitted to offspring by the transmission of a functioning organ in the nervous system, and must be taken out of this definition. Not even the appetite for drinking could be thus transmitted, but when we remember how many generations have used strong drink we could see how the habit might be thus transmitted. All medical works called "Disease and Heredity" should be entitled, "Subtle Means of Infection from Parent to Offspring." It has nothing to do with true heredity. We should define heredity as the transmission of instincts from parent to offspring. In the beginning there is present a mental volition or an enforcing environment which acts till the action is repeated often enough so there begins to appear a reflex action, habit, and finally an instinct. In man it usually evolves through the stages of habit, fixed dogma and finally matures into instinct. Christianity has made provision

for the atrophying (crucifying) of all the instincts we now call crimes begotten in savagery and barbarism and those instincts we now call sins begotten about pagan altars. This atrophying process has not gone on so far with any individuals as to become non-functioning as is the case with some obsolescent muscles. Their resuscitation can be kept down only by a struggle.

(3) The Christian Virtues are those Christian graces which are designated by love, joy, longsuffering and goodness. Christianity has not only made provision for the atrophying of those instincts which are now highly harmful to man but it has made provision for the development of a new set of passions which are essential to his higher development. So far most of the effort of Christian people has been by conversion of the individual, but in many peoples who have for many generations practiced the Christian Virtues there is clearly seen maturing a Christian character which is showing all the force of an instinct.

(4) The Barbarian and Pagan Passions are instincts begotten in man before he discovered God and submitted himself to His divine laws. Those begotten in the lower estates of savagery and barbarism have long been recognized as thoroughly evil and have been branded as such with civil laws and are called crimes; those begotten about pagan altars have been branded as wrong by Christian society and are condemned by church disciplines and are called sins, but as a rule they are not branded by civil laws or the laws are not enforced where they are so branded.

That the Christian Virtues and the baser passions are diametrically opposed is seen when we compare the two. What the old Indian called virtues the Christian calls vices, and what he called vices the Christian calls virtues. The old Indian admired a man who could take revenge, hold spite and never forgive; the Christian condemns him for this. The old Indian despised a man who could forgive, would show patience, longsuffering, kindness and goodness; the Christian praises him for these. The voluptuousness and moral depravity that was the tree in the midst of the garden of all pagan worship is the bane of true spiritual worship. When so compared we no longer wonder at Paul's positive statement that they are contrary one to the other.

Our difficulty in the past has been that we have failed to approach these subjects in the direct way in which Bible writers have approached them. We have mystified them with our impossible theories. The tendency of the mind is to mystify what it does not understand. The child of the forest knew but little of the law of cause and effect so it called everything it did not understand ghost, spirit, "spook," or "haunt." The so-called learned man differs from the child of the forest only in degree, not in kind. When he reaches the limit of his ken, he spins out the impossible as does the child of the forest. In 1897 when a scourge of yellow fever was sweeping over the Gulf States the Marine Hospital Service came and quarantined us very strictly and then sent us experts who were supposed to enlighten us on the latest theory of the disease, how it is conveyed from

person to person and how to treat it. Their explanations were very indefinite but we were led to believe it was some mysterious matter that would penetrate everything and cause the recurrence of the disease many years hence. They could not give us a definite understanding, but what they gave us was always labeled as very learned. In 1899 our doctors discovered that it is a germ conveyed from person to person by the common and annoying day mosquito. After this these spinners of the experts had to take their place along with the curios of olden times. The child poring over an example in arithmetic that it does not understand mystifies it and tries to get it the longest and hardest way. When the teacher shows it how, it is surprised at its simplicity.

The controversy between dogmatic literalism and materialistic higher learning is due to the common failing of the unaided human mind to speculate and mystify when it gets beyond its limits of thought. Science has brought forth many wonderful truths in its study of nature, but when it reached its limit it went to speculating on theories and these looked dangerous to those who believed implicitly in the power of an overruling Providence. On the other hand, dogmatic literalism commenced these speculations so early in its study as to come into conflict with the plainest of facts found by the student of nature. Both had ample grounds to challenge the other and neither may hope to win a complete victory.

CHAPTER II

THE BEGINNING OF MATERIAL THINGS

THAT there is an inborn curiosity in man to know how he and the things about him came into the world, is shown by the fact that the earliest records of almost all people attempt to answer the question, and by the fact that speculative philosophers of all historical times have given all their time to some phase of it. The theories on this question are practically the only bone of contention between higher learning and dogmatic literalism.

But Moses had a higher motive in undertaking to answer it at the very outset. He gave it that he might show how God made it the foundation stone on which He built his system of human redemption. As we will see in later chapters, the principles underlying it, the ordinances given to embody it, and the laws to enforce it are all based on what God did when he made the physical world. There is an intimate relationship between them that makes them inseparable. The entire physical process pointed to what was coming later on and the entire spiritual kingdom is based on what was done. As this intimate relationship unfolds itself to us we begin to see a new world for both Science and Revelation opening up before us. The fact that we have not seen this hitherto has led us into endless conflicts between Science and Revelation and we have been

kept from the knowledge that will make our faith all conquering.

Moses begins his first sentence with "in the beginning God created the heavens and the earth," and this satisfies the mind, for beyond this no speculative philosopher has been able to go. When he got that far back he had to assume a divinity whose ways were past finding out that started off this wonderful creative process. From there on Moses gives us the story of a creation from a "void-and-without-form" state to the creation of man in six creative ages that has not been shaken by a single fact found in our nature study. He says the "spirit of God moved on the face of the deep," which is a clearer statement of an evolving process than science has ever been able to formulate. He makes mention of the things that our nature study has revealed as of the most vital importance. He makes mention of the origin of species and their fixedness in the proper place and he makes mention of the "great sea monsters" at the very place where our Science of Paleontology has placed the great monsters now ornamenting our museums. In fact, he has given us in short and positive sentences, without the hint of a theory or postulate, a description of the cosmic processes which has not been shaken by a single fact found by our nature study. So far as we now know there was not then extant a theory of creation from a chaotic state to the formation of man that in any way resembled what he gave. If he were able simply as a philosophic thinker to perform such a feat he certainly would take first rank among all that

the world has produced. What he has done should make us hesitate before we challenge his statements.

He proceeds to use his statement of a physical creation as a basis for what will come afterwards in such a matter-of-fact way as to leave no doubt about its truth or his ability to comprehend it. Up to the time of the creation of man there is no variation from what we have found in our nature study, but there he makes a radical departure. Science has assumed that the evolutionary process that made the physical universe is yet in full operation, but Moses says God rested when he had made man. That is, when God had developed the physical creation to the point of making intelligent man his cosmic process had run its limit and stopped in the same sense that the vital force stops when it has made a mature man. From thence forward he can grow no taller. His stature is fixed. According to Moses, we need to look no more for traces of present evolvment. There can from henceforth be no more species and those that are are fixed in their bounds. The acceptance of this statement would prove a wonderful boon in our nature study. It would open to us new data for our investigations. In studying the origin of species it would suggest to us that most likely in previous geological ages, possibly in the age when our Paleontological specimens grew to such a large size, nature was more sporadic than now and great growths shot out in shorter times and new species originated easily.

But Moses does not want to let us infer that God rested in the sense of doing nothing from thence on.

He begins at once to show us the beginning of man's regency where God abdicated and he begins to unfold God's work in the human soul. God's evolutionary process was stepping up, it was an evolution of an evolution, and from henceforth we are told of the creation of a kingdom in the human soul through the same evolutionary process working in a higher realm. Moses says man was from henceforth to be master over all of God's created things. From thence on nature is helplessly waiting on man's succor. With his methods of replenishing and subjugation through domestication of plants and animals and through soil fertilization and harnessing of natural forces, he must take up the work where God left off and build a mighty kingdom for himself. But it has taken man a long time to discover his exalted position. He has spent all his energy since prehistoric times in trying to gain a kingdom by trying to conquer his fellows. There has been a shameful waste of energy in trying to accomplish what God never meant he should do and leaving undone the supreme task to which he was divinely appointed because he was created in God's own image.

The first step in marking out the new program for man was to make God's program man's program. God created the earth in six evolutionary eras and then stepped up and began a new series in the soul of man through seven dispensations. Man, like a little boy in the back yard with his stick horse, was given God's great big program for his own. For six days he was to take up the work in the physical realm, that God laid

down that man might take it up and shape it for a human paradise, and on the seventh he was to drop that and join his Maker in the work of building a kingdom in the soul. Here is a wisdom too profound to have entered the unaided heart of man. No material philosopher could ever have fathomed such a divine thought. Here we have the physical and spiritual worlds linked up together as one and inseparable. From henceforth when we study nature we must remember we are studying where God walked, and when we study soul growth we must remember that God is working there with the same processes that he employed when he made the rock-ribbed mountains and the species of animal and plant life. With such profound thoughts in his mind it is no wonder Paul could speak of working together with God. No wonder he could exclaim "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and unto Him, are all things. To Him be the glory for ever. Amen."

Thus Moses informs us that God placed man on the throne of his created world and made him the object and end of all His created things, but man has been slow to discover his importance and the greatness of his station. The reason that God has been so patient with him is that man was made in his own image in that he

was from henceforth to be a creator like his Maker. God had to make him a free moral agent or he could never have been fit to take the direction of the physical universe where God left off when his evolutionary process in the physical realm had done its work. And being a free moral agent, God had to give him his time to discover the vastness of his kingdom. This could be reached only through another evolutionary process in seven dispensations, and when man reaches the full stature of Christ's great life that process will also have reached its limit and it too will rest.

CHAPTER III

THE STORY OF THE BEGINNING OF TRUE FAITH

THE fact that Moses had finished his task of giving the story of the physical creation and of showing how man was enthroned therein, and was now taking up the task of giving the story of the beginning of man's relation with his Maker, was not taken into account by modern critical students; and so they were misled into believing that it was a separate story, gotten from another source, and giving a contradictory version. They did not take into account that Moses was giving his people an account of the real facts attending man's wonderful upward step when God began this new evolutionary process in his soul. After recapitulating the first process in the early creation eras he proceeded, in language suited for carrying a great message through many civilizations of vastly different ambitions and purposes, to relate to them how man reached the higher estate.

But before we relate this we must try to gain the viewpoint of Moses in order that we may understand more clearly what he says. After being rescued from the bulrushes and being adopted into the family of Pharaoh he was given all the privileges and opportunities of the highest learning of the Egyptians. This

was, most likely, more extensive than we now know. When he grew to more mature manhood and became more familiar with the voluptuousness and intrigue of the palace, he clearly saw that it was the outgrowth of their pagan religion which could lead to no other end. He was also in a position to come in contact with men in high position in the idolatrous worship of the Hittites, the Mesopotamians and the Greeks. After mature reflection he turned from all this abominable thing and cast his lot with his people and determined that from henceforth the faith of Abraham, Isaac and Jacob should be his faith. But when he did this he ruined himself, so far as human eye could see, for any further service to his people; but the choice was made and it was irrevocable. Forty years later, when he suddenly found himself in a position to give to his people the foundation principles of a new civilization he began to see what his choice meant. He was now in a position to set forth this great system of faith in comparison with all pagan systems. We have already seen how he gave the true story of the creation processes and based his system of faith on it as the starting point and as a logical sequence, a kind of evolution of an evolution. If we hold this well in mind as we begin to study what follows we can get at it from his viewpoint. Modern critical students failed to see this and so were misled into believing that he was about to relate another story, contradictory to the former and probably gotten from another source. They did not take into account that in the first chapter of Genesis he was giving a scientific

statement of the early creation processes for a foundation of all that was to follow, and that now he was beginning to give a history of how God was first discovered to man. To relate such a history in such a way that it could be carried safely down through very diverse civilizations was a harder task than to give a statement of the creation processes in such a way that it could be carried through different ages of nature study. It was not due to different sources of information that he varied his method but to the difference of the tasks.

In the former story he related how the material things were created in a perfectly natural evolutionary order from a void-and-without-form state to intelligent man, which, even though we were to accept it as six literal days such as we now have, would still be an evolutionary process from the lowest form to the highest, that would be irreconcilable with the suggestion that man was made with a clay shapen figure into which breath was breathed. If he had meant to relate later that man was so created he would assuredly have given us a similar expression for the creation of things beneath man. But if he meant to give us in the first chapter a correct statement of creation in material things couched in familiar modes of expression, and was now recapitulating that statement in a concise way, we have a perfectly natural statement, such as a modern writer would make in summing up, which is in harmony with what he said before and with all the facts our na-

ture study has revealed to us. Moses is no more embarrassed in this statement than he was in the other.

Now as we study the history of the beginning of true faith, as Moses relates it, for the guidance of his people, let us hold well in mind his background in the court of Pharaoh, the battle fought and won in his own soul, and the choice he had made for himself, and the motive that must have moved him to his task and we will not go far astray. In dealing with the subject he couched his meaning in terms that were familiar in religious expressions of his times. His higher thoughts could not have been understood if expressed in unknown words and unknown modes of expression, and so, like Paul many centuries later, he gave his exalted message in words and figures which had already done service.

Now, if we hold this in mind, may we not see that it is possible that we have entirely missed the meaning of the story of the beginning of faith and the meaning of the fall of man as related by Moses, while it was perfectly intelligible to the simple folk going out of Egypt the night of that first Passover? We are clearly told that Abraham many centuries earlier came out from a pagan worshipping father, or grandfather; we are made to clearly understand that Moses himself had yielded to this before he made his final choice, and we know how hard the entire Jewish race leaned that way. Now, why should it be considered a wrong inference that Adam himself came from the same source? If Moses had meant to convey the idea that he was rescued from a serpent-worshipping life, he would have couched it in

exactly the words in which he gave it to the world. It is just such a story as one of our missionaries coming home from a depraved people would relate. The old instincts of that life were burned into Adam's life so that he could not easily hold himself in leash. When he first caught the heavenly vision he was indescribably happy, and he segregated himself and called his new home a paradise. But he made the same mistake many an enthusiastic builder of a socialistic colony of our day has made. He did not take into account what he and his companion in faith carried into that paradise with them. The instincts begotten in a depraved ancestry are not easily overcome. The suggestion came to them in the subtle way we often see it come now. They were told that if they lived free from temptation they would not be strong and if they never indulged they would never know, and they yielded. But, alas, now they were wiser and sadder. They now for the first time realized what a struggle was before them. They saw what a desperate undertaking it was for a naked man to rescue himself. They could truthfully say, "Now the serpent was more subtle than any beast of the field which Jehovah God had made." They could now see how every enterprise of man for his advancement would be beset by thorns and thistles; they could see how poor woman would suffer because of her sex in the long struggle for higher things.

This interpretation of the story takes away the mystic glamor of the beginning of our faith, but it does not detract from it. It distinctly enhances it. What a

wonderful hero and heroine this first man and woman who turned their faces heavenward in worship were. It makes us all akin to them again, for we all came from just such a source. What a wonderful heartening story it would have been to Livingstone wandering among the naked Africans! How it would have thrilled even the naked islanders to whom John G. Paton came if he had told them how God discovered Himself to those first saints who started a line that has come down to our time, gathering in nation after nation until now we have the vision that all the remaining nations and peoples and tongues will be taken in!

When the Christian world will take the myth, that a serpent took an apple and handed it to Eve, away from the dogmatic literalist; and the contention of the material philosopher that it is a myth, away from our institutions of learning, we can restore this statement to its proper historical place and we can then leave the scientist in full possession of all the facts he has found in his nature study and we can take away from him and his close associate, the radical critic, all the false deductions they have drawn from the assumption that the conception of the dogmatic literalist was the one Moses meant to convey. This will be the greatest achievement of modern Christianity.

That Moses did not mean to convey the idea that Adam and Eve were the first man and woman on the earth is shown by the context of the story. He goes on in the most matter of fact way to state that Cain married a wife and after murdering his brother out of

hatred and jealousy he founded a city and lived in infamy. For the only son in the world to marry his only sister and to move out among the wild animals after slaying his brother would not be living in infamy unless he thoroughly despised himself. In the most matter of fact way Moses related that the sons of God married the daughters of men, a very natural thing to happen when a small believing people live near an unbelieving people. And the consequences he says came from doing so are the consequences we now expect from such conduct.

There are many other reasons why the hypothesis that Adam and Eve were the first man and woman in the world is impossible.

1. We have found authentic historical records that go back many centuries farther than the chronology of Moses places Adam. If we assume that Adam was the first man to whom the true God discovered himself, then we can consider the record of Moses authentic and historical. But without that assumption we must convict Moses of a fatal error.

2. In our geological research we have found the remains of man as far back as the glacial drift, possibly a hundred thousand years ago.

3. The picture Moses gives us of Cain shows a man with all the barbarian and pagan passions fully developed. If Adam and Eve had been miraculously created immaculately free from these it would have been as great a miracle for them to give birth to a Cain with

envy, jealousy and murder highly developed as it would be for a mare to give birth to a colt that would hook, or a cow to a calf that would bite, or a sheep to a lamb that would kick. What Cain was showed clearly what Adam and Eve came from. We have been wont to admit freely that we came from a depraved ancestry, but we sought to save our spiritual progenitor from this. In this we were mistaken. Why not claim Cain and Abel as our unfortunate spiritual kin and own Adam and Eve as ancestors who were guilty of a humiliating spiritual debacle? It will show us clearly the struggle before us by showing us the age-long struggle behind us. While they did fall into this debacle, they extricated themselves and went on and in their line the nations have been gathered until now it is a mighty force. Give us Adam as Moses gave him to his people and we will be infinitely richer in our faith and stronger in our battle.

When we fully understand what Moses here has accomplished we get a new insight of the words of later writers who had Moses' viewpoint. The conception that a correct understanding of the physical creation is a prerequisite to a correct comprehension of the work of God in the soul of man, is a tremendous thought. It opens up possibilities in nature study and Christian service that cannot be fathomed now. It gives us a new meaning to John's statement, "In the beginning was the Word, and the Word was with God, and the Word was God." It gives us a new meaning to many of Paul's flights of imagery that were hidden to us be-

fore. Take David's nineteenth Psalm and view it in this light.

An Ode to God's Physical Creation

The heavens declare the glory of God;
And the firmament showeth his handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge.
There is no speech nor language;
Their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
His going forth is from the end of the heavens,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof.

**And an Ode to the Kingdom in the Soul,
The Step up from That First Kingdom**

The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring forever:
The ordinances of Jehovah are true, and righteous altogether.
More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the droppings of the honeycomb.
Moreover by them is thy servant warned:
In keeping them there is great reward.
Who can discern his errors?
Clear thou me from hidden faults.
Keep back thou thy servant also from presumptuous sins;
Let them not have dominion over me:

Then shall I be upright,
 And I shall be clear from great transgression.
 Let the words of my mouth and the meditation of my heart
 Be acceptable in thy sight,
 O Jehovah, my rock, and my redeemer.

Approached from David's viewpoint it cannot escape our notice that what is contained in these two odes is put together in one great hymn. What a divine philosophy he put into the first! How his ecstasy over the beauty of nature reached on over to the Creator of it! And what a divine psychology and what a perfect pedagogy he found in the divine processes in the human soul! If future psychologists will only take the principles underlying this as their starting point they will give us psychologies that will not fail to make good the young people who study them.

But how did Moses and the later writers know these things so accurately? Our present day critics have accepted the position of the materialistic philosopher, that knowing early cosmic processes without investigation, or knowing the outcome of future events, is impossible. But when we remember that the materialistic philosopher started out on the principle that Moses meant to say what is attributed to him by the dogmatic literalist, we can see how he had to conclude that it is impossible for Moses to know how things came into being and how they will end. But if he would approach it from the viewpoint of Moses he would readily see that prophecy, looking back into the beginning of things and looking

forward to their outcome, is not only possible but highly scientific.

According to the reasoning of present day science on atavism and the subconscious nature of the human mind we have a very low form of looking backward. Is it even scientific to assert that there is no higher? When the present day scientist remembers that scientific books written thirty years ago are so utterly out of date that it would be real humor to see a teacher contend for them now, he should remember how little he really knows. The principles underlying the natural forces like gravitation, electricity and the primary form of matter are yet unknown, except as we have timidly advanced theories. The fundamental principles of life are also unknown to us. We know a little how it performs, that is all. In fact all our science is only an observation of phenomena, not observation of what things are.

In my back yard is a patch of wild onions. They are not larger than a pea and outwardly they appear more like a weed than onions. But a careful observation shows that every quality of the fine domestic onion is there. Even the suggestion that the button on the top may be changed to seed is there. Not far from here is a professional stock breeder whose business it is to bring out fine new qualities in his stock. But he freely confesses that he is wholly dependent on the suggestions of nature. He must wait till it points the finger in a certain direction. Now if the little onion can prophesy to the gardener the course he should take

to make a fine onion, and the stock in the barn can prophesy to the stock breeder what may be reached, are we not unscientific if we dogmatically assert that in the higher realm of the soul kingdom there can be no prophecy?

If we take for a definition of dispensation, a period of time in the development of society in which God gave definite laws for the accomplishment of definite objects, we have from the record as given by Moses just seven. These are (1) Eden, (2) from Eden to the Flood, (3) from the Flood to Babel, (4) from Babel to Sodom, (5) from Sodom to the Red Sea, (6) from the Red Sea to the destruction of Jerusalem, and (7) from the destruction of Jerusalem to the redemption of the world. The first five are given in his historical sketch and the last two in his prophecies. At the beginning of each was a remarkable man who pointed the way for the new age to take and who knew, for time has justified what he said, unless we omit the fourth where no mention is made of a man. But the events there clearly presuppose a leadership and it is reasonable to suppose his name was omitted from the record. The first being very short, Adam acted for both the first and second, Noah for the third, an unknown man for the fourth, Abraham for the fifth, Moses for the sixth, and Christ for the seventh. Christ correctly estimated Abraham when he said he saw his day and rejoiced. Abraham knew that in his seed all the nations of the earth would be blessed. The same is true of all the great characters to whom we now look for knowledge in divine things. They knew.

Modern learning does Paul and Peter a grave injustice when it asserts that they thought the physical world would come to an end in their day. There is not in all their writing any evidence that they regarded themselves as administrators on the last will and testament of Christ, to close out the work. On the other hand, there are thousands of expressions that show that they regarded themselves as foundation builders of a new civilization that would be all-conquering. Their Christ must reign till every enemy has bowed the knee. Modern learning was misled in the content of Paul's expression of Christ's coming and so did not get the wonderful vision that he had. These men penetrated the future even more clearly than Abraham did. They knew more definitely how all nations would be blessed. It will be a wonderful emancipation of the human mind, if we can free it from the dogma of the dogmatic literalist who reduced prophecy almost to the level of fortune telling, and from the dogma of the materialistic philosopher that prophecy is impossible and unscientific and that divine writers could be misled in fundamentals. Christ on Mount Olive brushed both aside when He talked to four of His intimate disciples.

Coming at the early story of creation as given by Moses from this standpoint, even the story of the creation of woman is rescued from the mythological. If we remember the method of Moses to express great truths in language that had been used as a vehicle for lower thoughts, and if we take into account the many physical evidences in the human body like the hermaphrodite

and the obsolescent organs which would indicate that the separation of the sexes into two individuals took place later in the human than in some of the lower animals, and if we are content to wait till we know more of the biological processes than we now know, we may confidently await the day when Moses will be vindicated in this. Especially is this true, if we are to regard the men beginning each dispensation as a type-life which God gave each to imprint the new life on the coming age. We cannot at one time accept them as a type-life and at another convict them of accepting a mythological story as historical. Perhaps if we knew more of the development of the species in early geological ages when everything was made after its kind, we would not wonder at the coming of a great life when God's social organism needed an imprint. In fact, our knowledge of the coming of the dispensations may yet give us light in the study of the origin of species.

There is yet one more point in the writings of Moses that needs clearing up to completely vindicate him. Both the skeptics of a generation ago and the radical critics of today make much of the position Moses took in some of the laws he gave, and some of the commands to be executed. Numerous passages are quoted, among them Deuteronomy 14:21. Now if we remember that when Moses spoke of fundamentals like the processes of the creation he spoke in the most positive and direct way and was so quoted by Christ; but when he spoke of social conditions and gave rules for the conduct of his people, he did not speak so directly, we see at once the reason-

ableness of what he did. Christ excused him on such occasions by saying he permitted things because of the hardness of their heart. That is, he took into account the degenerate condition of his people and gave them laws that a later society could not follow without committing great wrong. Many of the harsh and inhuman things done in the leadership of Moses are explainable on the basis that his people were taking the first steps toward greater things and could not use the principles laid down by Paul in the thirteenth chapter of I Corinthians, and Christ thoroughly understood this. When the position of Moses is correctly understood he will emerge as one of the world's greatest seers.

CHAPTER IV

THE MAN-MADE INSTINCTS

DURING the long period that man lived in savagery, barbarism and paganism, he lived in an environment that enforced the law of the jungle. When his ascendancy was sufficient that the desire for worship began to show itself in the soul, he made deities to whom he gave the attributes of the passions begotten in the jungle life and the worship at these altars led him to seeking pleasure from the deified passions which he developed into an abnormality bearing but little resemblance to the old jungle folk passions. It was the age in man in which he was in the same state as the earth was when the weed growth was at its height, before the hand of man touched it with cultivation of food plants. Looking at him as he thus was in the power of the jungle folk passions, to which were added the monstrosities begotten at heathen altars, we can see in what a pitiful state man was when God came to him to redeem him from his wretched estate. The strongest language used in the messages given us by the men, who assumed the task of redeeming him, about man's depravity is not extreme; and the most exultant thought expressed by them on human redemption is not excessive.

These passions were well developed into instincts, that is, they were practiced through a sufficient number

of generations to make possible their transmission to the offspring by birth. They were so well fixed in their character that it would have been impossible for man to rescue himself from them without outside aid. They had gained such a grip upon the mentality of man—they had created for themselves such a well developed functioning organ in the nervous system—that man to the present time, with all his cultivation of Christian principles, must resist them with a constant vigilance. Whenever he takes a stimulant like alcohol, which attacks his nervous system, the newer passions, the Christian Virtues, are easily deadened; while these old passions, hardened like the roots of the old oak tree, are stimulated into activity. It is for this reason that the drunken man is so liable to do desperate things. In just a few instances are the passions of generosity and benevolence sufficiently developed to withstand the attacks of alcohol.

In our study of human-made instincts it is well that we classify them as suggested above into two classes, viz., (I) the passions begotten in the jungle life, and (II) the passions begotten in pagan worship in which old jungle folk passions were played upon and modified until they became distinct. Generally speaking, the former have long ago been branded by the civil laws of all peoples as crimes, while the latter have been indicted by Christian sentiment as foul and injurious; but only in very recent years have laws been passed against them and it is generally hard to enforce what laws we have made.

I. The Instincts of the Jungle. Of course it would be impossible for us to enumerate all the true crimes that man commits and this is not necessary. They easily classify themselves into large groups and we can get their true character by studying the group.

1. The murder group. The most primitive type of this is conjugal murder. About once or twice a year our newspapers give on the display page the story of a man and another woman combining to kill his wife. Occasionally it also includes in the plot the husband of the conspiring woman. These crimes are always so much alike that a prosecuting attorney who prosecutes one could prosecute all the others with the same pleadings by very minor modifications. There is usually no evidence that they planned much escape before the crime was committed. The efforts at concealing it are usually afterthoughts. This crime was begotten very early in the savage state of man and he who reduces himself to the state where he can commit it, reduces himself to very primitive laws of reasoning. Other forms of murder show later developments. The man killer passion that occasionally today drives a man to find his third, fourth and fifth victim had its development and maturity in later tribal life.

2. The theft group. Thieving in its primary form is the most firmly fixed and the most easily restored of all those primitive passions. Occasionally a child is born which is so firmly in its grasp that we call it a kleptomaniac. Those who know the facts usually excuse such an individual as they would an insane person. The

instinct of theft has an endless number of modified forms, all the way from the common shoplifter to the man who would misrepresent the quality of goods he would sell. In the class are highway robbery, burglary, outlawry, forgery, counterfeiting, and all forms of grafting. Probably not an age from that far off savagery to the present time has failed to develop and contribute to posterity some modified form of this passion. It is certainly the case with our modern ward politics environment. It may not be fixed yet, but it is in the process of fixing, and it behooves us to change our political environment ere this is done.

3. The personal vice group. To this class belong all those unnamable vices that reduce a man to a state of degeneracy where he becomes an outcast in society. There are practically no modified forms from modern times; for from very early times this has probably been sufficiently scorned to make impossible new developments.

4. The social group. In this class is a long list of injurious passions among which may be named envy, jealousy, maliciousness, wickedness, covetousness, malignity, whispering, backbiting, haughtiness, boastfulness, contract breaking and such like. Against each one of these there is a law when they affect property rights or social rights, but in other respects they are simply taboo by society.

II. The Instincts Begotten about the Heathen Altar. These also easily group themselves into classes, but the

number of classes is not nearly as great as in the case of the jungle instincts.

1. The group of social vices. There is every natural evidence that man in his most primitive estate mated with the same permanency that is seen among the lower animals. But this early instinct was interfered with by the altar worship which professed to be able to deify the natural passions so as to make them yield great pleasures to men. This tampering with nature's purposes went on so long that new instincts were developed which bore but little resemblance to the original ones. Out of this has grown a long list of social evils which have been fearful menaces to society. The menace in the religions of Baal and Ashtoreth was far more serious than we can now comprehend. Gideon and Josiah were in reality fighting for the life of the nation when they struggled with this. The planting of groves and setting up of altars were the making of vice resorts of the most fearful kind. The reformers of Israel were battling against an indecency that had in it the power of extinguishing the nation. The vice begotten at the heathen altar has been modified in different ages and different environments into the polygamy of the native chief, the harem of the ruling despot, the concubinage of inferior forms of modern society, and the segregated vice of our cities. What at one time proudly and arrogantly called itself a religion, now hides under the protection of venal commercialism and goes under the various aliases of "red light," "segregated district," "houses of ill-fame," etc. It is the identical thing that

took every nerve in Gideon to combat when he saw his Israel all but destroyed. The same social order still pertains to our "red light district" that was seen in Moab when Moses had to resort to stern military executions to prevent his men from invading the altars of Ashtoreth. The girl that betakes herself to the abode of segregated vice eliminates herself as effectually from modern society as were the women of the harem of Sargon. As law breakers they may come to the streets as solicitors, but they dare not visit the homes of the men who resort thither, they dare not even speak to them as they meet them on the street. If by some miraculous process we could set one of these girls back to the altar of some ancient religion, she would feel perfectly at home. She would have but few rules of curtailment of rights and privileges to learn. And since they are reduced to the social order of an ancient heathen religion, they are also reduced to the mentality of those ancient women. This has led many social workers to affirm that all women of this life are defective mentally. And what is done to the minds of these women must, in a measure at least, be done to the minds of the men who resort thither. And when we consider that from the time of the "emerods" and "botch" of ancient peoples to our common syphilis and gonorrhoea, there has been unspeakable misery and suffering because of man's very primitive error in thinking he could invent processes of happiness with his natural animal instincts, we certainly ought to awaken to a realization of the true situation.

2. The group of pagan rites. The most notable of this group is swearing. During a long time all descendants of the Aryan and Semitic peoples called the wrath of their gods down upon anyone whom they felt merited their maledictions. It was done so long that it matured into a well formed instinct and this has persisted to the present day with this group of nations. When a man of Gothic extraction reverts the least bit to the old type, he begins to swear. In fact, it is one of the very first symptoms of reversion to appear. In other groups of people this is not present at all. The Negro and Indian do not swear except as they have learned it from a white man as they learn arithmetic. There are more swear words uttered in Chicago in one single day than have been uttered in fifty years in the rural black South. We have seen Negroes so angry that their teeth snapped, going into a fight with knives, but not a swear word was uttered. Perhaps there has not been another practice that has as effectually hindered the development of the Christian Virtues as our swearing. Where it is exercised at all there can be no atrophying of any of the old passions.

To the group of pagan rites belongs drinking and dancing, though the former left Bacchus and went over to venal commercialism when modern brewing and distilling machinery was invented. For almost a hundred years the desire for the exhilaration from drink surrendered its place to commercial exploitation. The desire for dancing is the one passion which most nearly occupies the same place it did in pagan times. That it

is wrong is felt by the great mass of devoutly religious people, but there is yet a very great number of good people who stoutly argue that there is no harm in it. This could be easily settled by the proper test. All social acts are either necessary for the growth of the Christian Virtues or are detrimental to it. There can be no halfway ground of absolute innocence. If necessary, then all our pastors, missionary secretaries and social workers should participate. They should teach it to all youths. But here the stoutest advocates would surrender and say they did not want their pastor there. The truth is, dancing in which men and women participated had no place in ancient times except at heathen altars. Among many native tribes men alone dance when in some of their secret conclaves for the accomplishment of fetish rites. The dance was invented to aid altar worship in the same sense that singing spiritual songs was invented to aid true worship, and they who indulge in it must hold themselves in leash or they are ruined. The passion that is the life of the modern dance is one of the abnormalities that man must atrophy before he can reach the high ideal set for him.

The instinct of gambling is hard to classify. In its origin it dates back to a very primitive social order. No tribes of today are found so low that the professional gambler does not flourish in them. And yet it is too much social in character to classify with the passions of the jungle. It would perhaps best fit in as theft modified by ancient peoples, as graft is theft modified by modern peoples. But the professional gambler of today

follows it as much for the gratification of a passion as he does to make a living for himself. It is certain that he who betakes himself to the gambling den reduces himself to a primitive social order and to a primitive mode of thinking and reasoning that are so contrary to all that is Christian that Christian people will not tolerate him in their circle. It is one place where the ancient ban is yet exercised.

PART TWO
THE PROGRAM OF REGENERATION

CHAPTER I

THE MISSION OF CHRISTIANITY

WHEN the evolutionary process by which God made the physical universe had worked on up till man was created, it ceased its operation. God rested, according to the statement of Moses, from his labors in the lower realm; but he began at once in the realm of the human soul. Man was created in God's image and all that could be done thenceforth to develop the physical universe was what man could do by way of domestication and invention. The entire physical universe was turned over to him for a vast empire. Before man came upon the earth the earth was covered with a wild plant and animal life. But when he began to rule over his divinely given dominions, he had to take from the most promising of the weeds to grow food for himself, and from among the most likely animals he selected those which he domesticated for his uses.

When he began on this wild growth of weeds and animals, he found that they had foregone the development of all useful qualities for the one power to make a fight in the jungle life for existence. God "overlooked" or "winked at" the failure to develop good qualities; but when man began his work of redeeming these weeds and wild animals he proceeded to make the fight for them and they began to yield the better qualities and to lose the power of self-defense in the jungle life.

The little wild onion could fight against all comers in weed life, but it was a very sorry onion. When man began to cultivate the ground and to chop out the other weeds the little onion grew to be a large onion but the power of fighting the weeds was gone. It had atrophied its jungle weapons. The wild buffalo living in the slews was rated as one of the four or five most dangerous wild animals; but when man fought off the other wild animals and provided food for her, she became a useful domestic cow which has so far atrophied her instinct to hook as to be one of the most innocent farm animals. The whole process of domestication in plant and animal consisted of atrophying the qualities which were their weapons of defense and developing useful qualities. It was the stepping in of a higher power to beat back the wild growth that a new and more useful growth might develop.

Now this is exactly what took place in the soul of man when God came to him with his revealed truth. During the long period that man lived in savagery, barbarism, and paganism he developed a large number of instincts which were useful to him in his existence in the jungle life, or which he thought would be useful. Practically all of the instincts developed in savagery and barbarism were essential to his existence in the jungle life. Some of those developed in paganism were essential to his existence, others, like the pagan altar worship passions, were merely inventions by which he hoped to increase his power of enjoyment.

Now, if we examine the writings of the men who gave

us all that we know of the divine, we find that it is a perfect replica of the work man did to rescue the wild growth from the jungle life that it might bring forth useful qualities; only this was a work in the soul of man instead of in the material things of the wild world. It was God coming to man helpless in the power of his wild and evil instincts to rescue him by creating for him a protected environment that he might atrophy these instincts and proceed to develop useful qualities in their stead.

An examination of the Scriptures reveals that the plan given to us by divine writers accurately adheres to these principles and that very frequently an accurate statement of them is made. An exhaustive study is not here contemplated, but we can make a study of some of the most significant statements of Moses, Christ, Paul, Peter and John which will reveal the scope of the work undertaken by Revelation.

We have already shown how the early chapters of Moses are in perfect harmony with what we have found in our study of nature and in our research. Now we may take up a study of his scheme as he developed it. After he had traced the divinely led family from Adam to the exodus of his people from Egypt, he proceeded to lay down the fundamental principles for their development in what is generally called the decalogue. This, put into analytical form, gives us the following:

- I. A proclamation that it is given under the jurisdictional authority of the God that led them out of the house of bondage.

- II. A defense against the institutions of paganism.
 1. A prohibition against giving allegiance to any other God.
 2. A prohibition against making any graven image.
 3. A prohibition against the use of God's name to call wrath upon the heads of enemies.
- III. Giving them the foundation principles of true worship.
 1. They are given the divine week of six work days and one of worship.
 2. They are commanded to show respect and give honor to the parents who gave them their faith.
- IV. They are given rules by which the old instincts begotten in barbarism and paganism are to be atrophied.
 1. The passion of murder is to be atrophied by non use.
 2. The passion of adultery is to be atrophied by non-use.
 3. The passion of theft is to be atrophied by non-use.
 4. The passion of hatred is to be atrophied by non-use.
 5. The passion of desiring what cannot be had is to be atrophied by not using.

Thus we have at the very beginning of the national life of the Jews a plan of procedure that takes into account in the minutest details the principles of man's redemption from the thralldom of his own made instincts. It is here stated in the most scientific formula possible. Not an element of the fight to escape these instincts is overlooked. The foundation principles of idolatry are in man's abject servitude to deified passions as gods set forth as images of animals and heavenly bodies. This is the tree of life in the midst of the garden of idolatry. Without it there can be no idol worship. The calling down of the wrath of the gods on enemies is the holy spirit of paganism, and it is one of the most firmly fixed of the old instincts. The least

move towards degeneration in the white races brings out swearing first. Even those who are ardent followers of Christ, when under great provocation, must restrain themselves or imprecations will break forth. Moses knew how this practice was the very heart of pagan worship and so he warned them that swearing was despising God and would resuscitate the instincts of the old life and that the process would gain such headway instantly, like an old sore reopening, that it would show unto the third and fourth generations, while a true loyalty to Jehovah would show unto thousands of generations in development.

But it would be useless for Moses to show the way of destroying paganism if he did not give them something in its place; so he gives the fundamental principles of Christian civilization. It would be useless to chop out the weeds if there were no good corn to plant in the soil after the weeds are cut out. The divine week takes into account the fact that man was made in the image of his Maker and that he was enthroned in the world from which God withdrew when He "rested." God set the pace when He worked through six geological ages and started an evolutionary process in the soul of man as a task for the seventh; and so man was set to work to replenish and subdue the earth in six days and to give over one day for soul growth. No wonder David exclaimed "What is man that thou are mindful of him?" No wonder Christ was not shocked at the expression, "Ye are gods."

Without the divine week there can be no progress in

soul growth. The idle man reverts instantly to the old type. We have long had the adage, "An idle brain is the devil's workshop." If we would say that all barbarians were idle all the time they could be, and that, whenever a civilized man drops into that idleness, he instantly reverts to the barbarian type, we would understand it better. We might build the best university in the heart of Africa that brick and mortar could build, but if we did not put the African to work in the things that civilized man must do, we could not redeem one man. The idle rich, the tramp, the prostitute, the promoters of fake enterprises and the criminals are all members of civilized peoples who have reverted, or are in the process of reverting, to the primitive type. The one day of worship is absolutely essential to spiritual development. It takes into account in the minutest details the laws of evolution. If it is taken away from our industrial classes they will soon become spiritual idiots.

In the five rules of conduct we have the means of escape from the barbarian and pagan instincts. They are based on the prohibition principle. The system of human redemption contemplates the complete elimination of these instincts by a process of atrophy through non-use. This cannot be done by a half-way process of regulation and gradual elimination. It must be clear-cut. The flaming sword of "Thou shalt not" must stand in the way of any step in that direction. Practically all of humanity's social misfortunes have come from their failing to heed this. The great mass of

men have failed to understand the wonderful power of suggestiveness of the old instincts brought from the primitive life and so have ventured to play about them, as the bird plays before the serpent that is charming it, and they were slain.

Occasionally certain groups have attempted to make laws strictly conforming to the prohibitions of Moses, but the other element usually called them blue laws and so brought them to impotency. If the church folk would get a clear understanding of the situation and would clearly set it before the people, they could make and enforce blue laws and society would make rapid progress.

The Lessons from the Teaching of Jesus

In a former chapter we said that God gave a man as a typelife at the beginning of each dispensation and that the great lives so given are represented to us as coming from divine origin. In the case of Christ this claim was not only made for Him by His apostles, but He claimed in the most positive and direct way that He held the central place in God's scheme for human redemption. He said He came from the Father and He would go to the Father. He claimed no originality for His message, but said He gave it simply as it was given Him by the Father. And He was able to justify Himself in this. His words and His conduct were not only the marvel of His time but they have grown more so as time has gone on.

Now when we examine His message and His con-

duct we find a remarkably clear statement of the principles as expressed by Moses. He knew what was in man, how the vampires of the dim past were besetting man in his struggle for higher things. His every plan, His every movement, was in harmony with the principle of development.

His first message declared that He came not to destroy but to fulfill the Law of Moses. In this respect He wanted Himself understood as the legitimate fruit of the Jewish civilization, but in a higher sense He wanted Himself considered as the supreme part of God's scheme of salvation. "Before Abraham was I am," was His epigrammatic statement of it. A study of His teaching reveals a wonderful elucidation of all that Moses and the prophets said.

He begins the Sermon on the Mount with the Beatitudes, which are the positive side to that to which the five prohibitions of Moses were the negative side. The Beatitudes will develop the Christian Virtues in the same sense as the five prohibitions of Moses will atrophy the barbarian and pagan passions. He next gives the disciples to understand their own importance in the work. For all ages they were to stand out as the most prominent object in the world's history. They were to be as a city set upon a hill. It was hard for them to realize that they were being placed in the most strategic position that man could fill.

With these preliminaries out of the way He proceeds to explain to the disciples the underlying principles of

the prohibitions of Moses. He explains that to prohibit murder, the murder passion must be destroyed.

Before a man can be slain there must be an intense hatred for him, and he who nourishes this in his bosom might as well kill, for he is a man-killer whether he finds a definite victim or not. He next takes up adultery and here He reveals His mastery of the whole subject of these old instincts. He said, "Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." The most dangerous of the pagan instincts was this instinct begotten about heathen altars and if a man permits himself to look upon a woman to lust after her he restores it to its original power and from thence he becomes in the most literal sense a bondservant to it and he is thrust hither and thither through life, and is continually beset by the most loathsome visions of depravity.

On another occasion Pharisees came to Him and asked whether it was lawful for a man to put away his wife, and He asked them what Moses said, and they answered that he permitted it. Then Jesus said, "For your hardness of heart he wrote you this commandment. But from the beginning of the creation, male and female made he them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh; so that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder." From this state-

ment we get the declaration that primitive man, before the heathen altar broke up nature's mating instinct, mated with the same permanency that is now seen among the birds where there is no temptation for other alliances; but that Moses recognized the sadly broken up state of this holy instinct and so allowed divorce-ment, and that it is the purpose of Christianity to destroy the heathen altar instinct and restore the original one. Many good people have already accomplished this and are living in the same permanent bond that controlled original man. But, alas, great masses of people are yet wholly in the power of the heathen altar passions, as is shown by our divorce records and our vice centers.

The entire Sermon on the Mount sustains this scientific adherence to the principles of evolution from the base instincts to a new creature. He closes with the vivid illustration of building a house on the sand and on the rock. Character built on the foundation of the old instincts will be swept away by the storms of that life, but character built on the solid rock of His great redeeming system will withstand every possible storm. If only men might know what it is that God is endeavoring to accomplish in the human soul that they might cooperate with Him and hasten the work! "If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the

ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Jesus came to bring life, and to bring it more abundantly than it had ever come before, but poor man was so blinded in his own pursuits that he did not see what a blessing awaited him and so he resisted the great forces working in his soul. Life came when God first opened up communication with the soul of man, but the world had to await the coming of Christ to receive it in its abounding fullness. The great Master Teacher knew what His truth meant for man. He said, "Ye shall know the truth and the truth shall make you free," for "to know the truth is life."

No man could of his own reasoning know what a wonderful thing God was doing in the human soul in remaking it with new dominant passions. He knew perfectly man's situation, a thing which man himself could not know, and He knew what it would take to redeem him and so He laid before man the great plan. He never claimed to be original in what He did, but always said He received it from the Father. He knew as Moses knew that the same power that made the physical universe with its marvelous provisions for every need is now building a kingdom in the human soul with the same marvelous precision. There was no place for originality for Him in the plan He gave the world. It all came from the Father. "Verily, verily, I say unto you, The Son can do nothing of himself, but what He seeth the Father doing: for what things soever

He doeth, these the Son also doeth in like manner. For the Father loveth the Son, and showeth him all things that Himself doeth: and greater works than these will He show Him, that ye may marvel."

His whole ministry, when studied in the light of what Moses laid down as the basis of the new kingdom, shows a remarkable insight of the need of man. As an illustration a wonderfully revealing example is found in His experiences as recorded in the fifteenth and sixteenth chapters of Luke. He had been invited to dine with a publican. No doubt there were other publicans there and with them base men, and possibly women, who were designated as sinners. Then, as now, when men make fortunes easily they seldom ever think of any use but dissipation. This brings them into the association of depraved people. Just outside of the door stood a group of Pharisees and Scribes appealing to the theological fashions of the day in order to disgrace the Master Teacher. Jesus welcomed the issue, for He knew the meaning of the whole setting and it gave Him a wonderful opportunity to set forth the whole scheme of redemption, which He did in five meaningful parables.

1. He gave the parable of the Lost Sheep. Since His presence there was challenged He felt He must give Himself a proper setting in the picture. As the shepherd has great care for his sheep so the Father was caring for man lost in the old passions inherited from his estate when he knew not God. As the Great Father once saw a void-and-without-form universe and made

a beautifully organized world, so now He was seeing man helpless and ready to die and He was coming to him to rescue him. This parable gave Christ a proper setting in the picture.

2. Next He gave the parable of the Lost Coin. While the lost sheep gave Him a proper setting, He needed to show His passion for the work. He was here appealing to a universal experience of mankind. No person can be found who has not at some time in his life lost something and hunted for it till a passion for it was worked up that had to have expression when it was found.

3. He is now ready to expand His meaning and give a setting also for the Pharisees and Scribes. He, therefore, gives the parable of the Lost Son, in which the conduct of the father again reenforces what He said before. But in the elder son He gives a perfect setting for the caviling ecclesiastics. Had the elder son cared for his lost brother he would have been willing to use his father's estate, which was ever at his disposal, to rescue him. His narrowness of soul gave them their place in the picture.

4. His lesson is now expanding so He can give a setting for the publicans and sinners and for His disciples who were with Him at the table. For this He gives the parable of the Lost Steward. They had once lived "a fast life" and were now bondservants to these passions. Once they could get much joy out of this life, but now they began to loathe it. All efforts at leading a fast life now were only wasting their master's goods and they were ready to be cast out. When the vivacious

girl first enters the employ of the white slaver she is a valuable piece of property, but when that life begins to destroy her he casts her out as one in the way. At one time John G. Woolley was welcome at the bar, but by and by he came to a ruined condition and the saloon keeper threw him out into the street. There was then nothing for him to do but to go on over the abyss, or turn reformer and warn the young. He chose the latter, and, while he defrauded the saloonkeeper by doing so, the saloonkeeper praised him for it. They did just what the "certain man" did. This parable gives a perfect setting for the publicans and sinners at this dinner.

He then turns to His disciples, who must also be set forth in this drama of life, and says, "And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles." Frances E. Willard did this. Though a spotless character herself, she saw the wretched estate of a good share of mankind because of venal commercialism, and, because of its existence, she wrote her name among the immortals; and when the whole institution began to fade away in the eighteenth amendment her statue alone of all in Washington was garlanded. She was received into "the eternal tabernacles."

5. Jesus has now given a proper setting to all at the dinner table but it is yet necessary for him to give a clear scientific statement of the law of the development of the soul of man. He therefore gives the parable of the Lost Rich Man. In life Dives lived sumptuously

and cared nothing for others. Lazarus, a good man, found himself ground to the earth by the false conditions made by the class to which Dives belonged. In the hereafter Dives discovered to his surprise that the situation was reversed. He at once appealed to Lazarus for help, but he was promptly informed that it could not be given him, for a fixed gulf separated them. When he saw that this was impossible he appealed for aid to save his brothers, and again he was promptly informed that help for them also was impossible.

The explanation of this is clearly seen when we compare it with the system as Moses gives it to the world. God made the physical world in six geological ages up to intelligent man. This, Moses tells us, was done that the kingdom of the soul might be builded thereon. Without the physical world there could not have been a man, and without a man living in this earth-life there could be no soul for the spirit world. The chain is complete and no link can be dropped out. For example: Near my window is a fine rich garden. If I plant a grain of corn in it in the spring, in the fall I will have a fine roasting ear for my table. If, however, I should neglect to plant in the spring, and in the fall when I would discover that I had no corn, I should rush out and get a shovelful of that earth and put it on my table, I would find a gulf fixed against its use for that. My only hope is to plant the corn in it and let it prepare the elements for my stomach. And it would do me no good to warn other men. They too must take their chance in the soil or forever lose their place in the world.

No special or quick way will avail. Those theologians who have speculated about opportunities for salvation hereafter have not only been unorthodox, but unscientific. They knew not the power of God.

On another occasion Jesus gave a parable which was a scientific statement of the law of reversion and degeneration. He said, "But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return unto my house whence I came out; and when he returneth, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation."

Jesus here uses the case of an individual to illustrate what happens to society. He thus identifies the social spirit with the individual spirit. When a man drives out the old instincts begotten in the early history of man, he beautifies his house. His face looks better, he is a better man in every way. His house is swept and garnished. But if he resuscitates these atrophied passions he must first empty his house of the Christian Virtues, for the two cannot live together; and the last state of such a man is always seven times worse than the first. Jesus applied this to His nation and said the case was similar. During fourteen centuries the Jews were sweeping and garnishing their house with some of the greatest tasks ever performed by a people. They

were getting the world ready to receive the idea of a just God ruling the universe. When they rejected Christ, the legitimate fruit of their dispensation, they vacated their house, and back into this came the instincts of the men before Terah, and Josephus relates what foolish viciousness they committed. No method of frightfulness was overlooked.

During the recent World War many people were astonished at the foolish excesses of the German army. If they had known the law of reversion they would not have wondered at it. Germany gave the world the Reformation through the severest self-denial and their house was well swept and garnished, but when their teachers taught them that the Christian religion was too mild a religion for a nation of their prowess their house was instantly vacated, and into this empty house came the spirit of ancient Gothic chiefs with sevenfold worse ones accompanying them. If America, made up as she is of the martyrs of all lands, ever vacates her house, swept and garnished beyond what any house ever was before, she will become seventy times seven times worse than she was at the first.

In one of His controversies with the Pharisees they accused Him of being under the power of Beelzebub. After Jesus had refuted them by showing that a kingdom divided against itself cannot stand, He began to show them the dangerous ground they were on by pursuing their course of caviling opposition. He said, "Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against

the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit." Jesus knew the nature of the human heart and He understood why Moses made the particular arrangement of the Ten Commandments to overcome the old barbarian and pagan instincts. If we use the field of corn as an illustration instead of the tree it may make it clearer to us. When the farmer plows his field in the spring it matters not how many weeds grow up, he can plow them out before he plants. But if he lets great weeds grow up about earing time, the crop is ruined and no amount of cultivation will redeem it. If the truth of the Gospel comes to a man in the savage instincts he can clear the ground for the growth of the Christian Virtues; but if after he has developed a good growth of the Christian Virtues he again nurses these old instincts back to a vigorous growth, the growth of the Christian Virtues is ruined in the life forever. Thus Jesus with His good and bad trees gives a scientific explanation of the sin against the Holy Spirit.

Jesus placed himself into such an attitude in relation to the Scriptures that he fitted perfectly into the scheme. The most striking thing that the careful student of the Bible discovers is the fact that, though the books were written by different men living many centuries apart,

there is no conflict or inharmony in them. From the start to the end it is the unfolding of one thought. The statements of those in one age are not challenged by those coming later. Though Christ claimed for himself divine powers, he does not breathe one word that challenges Moses or any of the prophets. If we should assume that the position of modern higher learning, that the early chapters of the Bible are myths, is true, then this would be the first time in the long chain from Moses to the present that this thing was done. But we need not fear any harm from this, for there is every evidence that modern higher learning has not gotten the viewpoint of the men who wrote the Bible and so need not be feared.

Christ made many direct references to things in the Old Testament, and he always did so in the most positive way that leads one intuitively to feel that he knew accurately what he was talking about. He spoke with an authority that can come only with a perfect knowledge of the subject. Take for example his reference to Jonah. Jesus connected the most sacred event in His life with Jonah's life in the following.

"For as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth."

If the story of Jonah were a myth, or a fiction such as modern novelists resort to, there would be a fatal incongruity here and the contention of the conservative that it undermines Christ would be well taken. Science on the other hand says this cannot be literally true in a

kingdom such as we are living in and working in now. But a little study will show that both are right and both are wrong; that is, both are right in their indictment of the other and both are wrong in their viewpoint. To make Christ guilty of making a myth the fundamental type of the most sacred event in his life is fatal to Christianity and to assume a literal event as here described is impossible in such a kingdom as we are living in now.

The correct understanding of Jonah makes of it a historical event worthy of being a type of the most sacred event in the life of Christ. Of course there are many things about the life of the prophet Jonah left unsaid. If Assyria was starting a propaganda for conquest that included the policy of frightfulness it was becoming a fearful menace to the little group of true believers. The city of Nineveh needed to hear the voice of a prophet before all preparation was made. A call came to Jonah to go and deliver the message but his courage failed him, and instead of starting on a land journey to the northeast he took a boat for the west. When well out on the great sea the storm came up and the superstition of the pagan sailors was aroused and the conscience of Jonah was making him unhappy. He was ready then and there to confess his guilt and suggest his fate. To be thrown overboard was, so far as he could see, his only escape. But death did not come to him. There, wrapped in the sea weed, he was in the midst of the shark three days and three nights before he was finally cast on the shore.

The expression that the Lord prepared a great fish and that he was in its belly three days and three nights is no more figurative than Christ's statement that unless his disciples drink his blood and eat his flesh they cannot be his disciples, or "Destroy this temple and in three days I will build it again." When Jonah was three days and three nights in the very jaws of death, as we would say, he had an initiation that made him ready for any duty. Like Paul he had been three days in the deep. That Jonah did not mean to convey the idea that he was literally in the belly of the whale is shown in the fact that when he put it into song he omitted the figure. He said.

"For thou didst cast me into the depth, in the heart of the seas,
And the flood was round about me;
And thy waves and thy billows passed over me.
And I said, I am cast out from before thine eyes;
Yet I will look again toward thy holy temple.
The waters compassed me about, even to the soul;
The deep was round about me;
The weeds were wrapped about my head.
I went down to the bottom of the mountains;
The earth with its bars closed upon me for ever;
Yet hast thou brought up my life from the pit, O Jehovah my God.
When my soul fainted within me, I remembered Jehovah;
And my prayer came in unto thee, unto thy holy temple.
They that regard lying vanities
Forsake their own mercy.
But I will sacrifice unto thee with the voice of thanksgiving;
I will pay that which I have vowed.
Salvation is of Jehovah."

Surely a fish miraculously created for this occasion would not need to have its belly full of sea weed. But Jonah wrapped in sea weed floating three days and three nights in the deep could vow unto his God and when his God delivered him he was ready for his mission. What a gain it is to our faith when this story is rescued from the mythological and made historical!

And this leads us to the place of miracles in the ministry of Christ. In relating this the apostles give it in such a way as to preclude any suggestion of figurative language or the use of type. They give it as a historical event every time and they make it so fundamental in the teaching of Christ that to try to explain it away impeaches the divine mission of Christ. But the miracle is not difficult to understand if we go back and get the viewpoint of Moses. If the same power that one time directed the development of the physical universe with its great varieties of life is now at work building a spiritual kingdom in the soul of man, then we may look for as difficult phenomena as we find in biology. The man who stands at the door of each new dispensation is a typelife of the same mysterious manifestation of power that was seen when the species were originated and fixed. The God that made everything "after its kind" could give every dispensation after its kind.

Now if Christianity anticipates the time when man shall accomplish what Moses suggested when he said man should replenish the earth and subdue it, then the miracles of Christ become a typelife of what man will

accomplish by his slow processes of development; and when science questions the miracle it makes itself most unscientific. For, with its present knowledge of fundamental life, science does itself a grave injustice to question miracles. If in 1896 when the telephones were just coming into common use some one would have suggested that it would be just as good to telephone through the air he would have been laughed to scorn, but that is common now. It will be much more becoming in science to step back and wait for more knowledge before it passes on the possibility of miracles; for if Christ's miracles are a type of the task laid out for man then our search for natural forces like steam and electricity and our battle for conquest of diseases becomes a religious duty. Christ's walking upon the sea becomes a prophecy of the time when we will harness free natural forces for the service of man and his raising the widow's son from death to life when we will get mastery over the vital forces.

A Sketch of the Teaching of Paul

When Paul gave the gospel to the Gentiles he was most intensely loyal to all the Master taught, and there is no evidence that he conceived himself as going a step farther. When the teaching of Christ is fully understood it becomes clear that He sounded depths of truth that Paul never reached. What has misled modern critics into believing that Paul took a step in advance of Christ was their failure to comprehend the method and content of Christ's messages. Another

thing that misled them was the fact that Paul discarded the mode of expression used by Moses and Christ and adopted the scientific nomenclature of his day because he was teaching the Romans and Greeks, whose habit of reasoning would have kept them from understanding him if he had attempted to express it as Moses and Christ expressed it. Christ spoke in the most majestic way of driving out demons, Paul spoke in plain words of his fleshly lusts enticing him. The difference was that Christ conceived of science as being highly religious, while the Greeks and Romans conceived of science as being highly materialistic. Paul adopts the plainer words of expression to convey the Master's meaning.

What the Master meant when He said, "the world," Paul meant when he said "the flesh." What the Master referred to when He said "satan" or "tempter," Paul referred to when he said "the law of sin and death." In discussing it Paul frequently used expressions like "For I know that in me, that is, in my flesh, no good thing dwelleth: for to will is present with me, but to do that which is good is not." Let us, therefore, hold in mind that Paul is writing to a people who had read the classics in science as it was then understood. This will lead us to a knowledge of his message.

The letter to the Romans is his supreme effort at giving a clear statement to the Gentile world. He was there playing for the foremost men of his times and he did not fail, for he soon numbered among his adherents those who stood high in his day, among them being members of the emperor's household.

In the first chapter, after his usual salutation, he gives a word picture of the Roman character as it was before it was touched with the Spirit of God. He spares no feeling, but gives it in its true light. In the beginning he states that he is "not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." That his faith in the power of the gospel was boundless is shown in that he follows his statement with the word picture of the true Roman character, most of which would be unprintable if given in plain language and fully elucidated. That the gospel could grapple with such a condition and win out, ranks it with the divine creative forces that brought the material world into being. He says, "And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful: who, knowing the ordinance of God, that they that practice such things are worthy of death, not only do the same, but also consent with them that practise them." This was a severe arraignment, but not too severe for a nation that practised the things that he mentions earlier in the chapter. He has here given us raw paganism in its naked indecency. It is this monstrous indecency that the gospel is to destroy.

Paul then goes on through the second, third, fourth, fifth and sixth chapters in which the underlying thought is the escape from its terrible thralldom by faith in Christ. In the seventh chapter he reaches the climax of despair for those who have not faith in the gospel of Christ. He personifies the struggle in himself. "For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not." The struggle becomes so fierce and so hopeless that he feels himself in the predicament of a prisoner chained to a decaying corpse. "Wretched man that I am! who shall deliver me out of the body of this death?" But Paul is not hopeless. After leading his readers to the very lowest state of despondency, where there is no escape for the man struggling alone, he breaks in with the hope that is in him. "Thank God through Jesus Christ our Lord" it will come.

And now that he has led his readers to the very brink of destruction and has shown them the one possible escape, he goes on in the eighth chapter to show them the wonderful possibilities awaiting the fruition of the gospel. Words almost fail him. Mother Nature is personified as being in the pains of travail to give birth to great things, but she could not be delivered until the sons of God should appear. "For I reckon that the

sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." His heart was so perfectly attuned to the divine purpose that he could see the wonderful possibilities that would come when sufficiently righteous men should appear as nature's obstetricians. Steam and electricity were among her first children to come forth. But her greatest children are yet unborn, and cannot be until a man greatly superior to what we have now comes forth.

But not even the physical universe is to bring forth all the wonderful possibilities. The gnarly, crab-apple-like man that Paul then knew was to produce a physical man that will be a superman indeed. "And not only so, but ourselves also, who have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for our adoption, to-wit, the redemption of our body." Until such a time when men will organize their society on the principles of Christianity, these illy developed bodies of ours must lie in the pains of travail; but when that time shall come, they will give birth to a physical man beside whom our present man will appear a mere undeveloped child hoping for better things. Our wars

every generation and our immoral practices all show us how far we must yet go.

In Paul's instruction to the churches as recorded in his epistles to them he shows a clear understanding of the teaching of Jesus. When the Master was making His statement about divorce and the danger of looking upon a woman to lust after her he was laying down fundamental principles; but when Paul said to the members of the churches "Wives be in subjection unto your own husbands," and "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it," he was giving definite instructions for the application of these principles. Our present society is suffering intensely because it has not observed these things. Children born in such an ideal wedlock have every opportunity of becoming great spiritual leaders while those who are denied this stand a fair chance of being a hindrance to humanity's progress. A great many of these find their way into the criminal class and are lost to humanity. A careful study into the antecedents of those men who, as politicians, high officials, editors and other leaders of thought, have done mankind great damage, would in most cases show that if it was not illegitimacy it was a wedlock that was untrue to the principles enunciated by Christ and applied by Paul. Humanity's great era must await the time when the principles of Christ can be applied by the mass of mankind.

Paul uses some very significant passages in the fifteenth chapter of I Corinthians. After showing how

there must be a death of the old that the new may come forth as the corn must die to bring forth new corn, he shows that our true resurrection is the growth of a new life in these bodies as a soil which will bring forth a new character. Christ himself had said we "must be born again"; that is, a new man must be begotten. A man who has atrophied the old barbarian instincts and has developed the Christian Virtues is "a new creature." Paul says, "As in Adam all died, so also in Christ shall all be made alive." That is, as the primitive man, led by his old barbarian passions, was walking in a course which led to death, so the spiritual man who receives the inspiration of life from Christ is developing the Christian Virtues which lead to eternal life. He succinctly states it in, "But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law."

Paul finally dramatizes the victory in this new life

process after asserting "It is sown a natural body, it is raised a spiritual body" by saying, "O death, where is thy victory? O death, where is thy sting?" Ah, Death, when you pursued me and finally seized this body of mine and dragged it into the grave you thought you had me. This body in which the old barbarian passions were so imperfectly atrophied that I had to continually hold them in leash you may have. Your poison sting cannot reach the life that I have found in Christ Jesus. If Paul had wanted to use the parable as Christ often did, instead of saying, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other" he could have said, weeds which have all the characteristics of the wild growth and corn which has the characteristics of a cultivated plant cannot grow in the same field. One is a wild growth and the other is a domestication. if the weeds are allowed to grow there can be no corn.

Examples from the Teaching of Peter

Peter was an unlettered man so far as the literature of his day was concerned, but so far as his knowledge of the divine principles was concerned, he was highly educated. When he wrote, therefore, he made no attempt at scientific statement, but his writings show that he had a clear understanding of the principles of redemption. He told his brethren, "For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbing, revelings, carousings and abominable idolatries." With

him the fight with these old instincts was so real that he saw them "going about like a roaring lion, seeking whom he may devour." He saw the growth of the higher life as an evolutionary process. "Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love." There is nothing in Peter's writings that in any way mars the grand scheme as laid out by the Master and as elucidated by Paul.

Examples from the Teaching of John

John was the apostle who saw more clearly the growth of love than the rest. With him it was a wonderful growing life. In his writings are many snatches showing his keen insight into these principles. "He that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil." All that follows in I John 3:9-24 is easily understood, if we hold in mind Paul's discussion of the Spirit lusting against the flesh and the flesh against the Spirit. "If we say that we have not sinned, we make him a liar and the truth is not in us." To assert that the old instincts of the sad past are not in us is to say what is not true; but "Whosoever is begotten of God doth no sin" for no sin can originate from the higher life. All of John's discussion becomes perfectly clear if only we hold in

mind what Christianity is to accomplish in the human heart.

The writer of the Apocalypse gives us the most beautiful picture of human society when the triumph of the Christian Virtues over the savage, barbarian and pagan instincts will have been complete. "And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and the Lamb shall be therein: and his servants shall serve him; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign for ever and ever."

CHAPTER II

THE PROGRAM OF CHRISTIANITY

WHEN the creative processes had evolved the physical universe with its great variety of animal and vegetable life to the point where man was brought forth, they were suddenly arrested and man was thrust into this wild life with a mandate to take up the work where physical evolution left off and develop it into a paradise for himself. When we see how vast was the wild animal and vegetable life about him, and how completely he was in the fetters of his own passions which were matured into well fixed instincts, we begin to realize what a herculean task he had before him. And when finally the same power that guided the creative processes in the physical world revealed unto him the scheme by which he could perform the task, it is no wonder that the one man who saw this as no other man of his time saw it, exclaimed, "For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation?" Surely a victory over such tremendous difficulties, no matter how many millenniums of centuries it would take, would fully justify the expression, "so great a salvation."

Now, if it was a part of the plan of the divine power that created the world that man should execute this

great task, then we have every reason to believe that a program intelligible to all its grades from the primitive man, to whom it was first revealed, to the man of today, was also given. If Revelation had failed in this, the work could not have been performed. In the early ages of the work there were of necessity periods when many of the things to be done were "overlooked" or "winked at," but the evolutionary process in the human soul where God is not now "resting" gave a perfect program as the work went on apace. "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they." The program that was unfolded in part in the early ages came in its fullness in Christ, and, as expressed here, in such an abounding fullness that it covered the whole field. He was "appointed heir of all things" including "the worlds" and "upholding all things by the word of his power."

But our study must lead us first to seek His program of bringing the world into subjection to His truth and then the program for scientific investigation must come afterwards. We must first see how He "hath at the end

of these days spoken to us through his Son" and then we can begin to study with what laws He "made the worlds" and with what laws He is "upholding all things with his power." Jesus Himself commanded this mode of procedure. "Seek ye first his kingdom and his righteousness and all these things shall be added unto you."

In the Scriptures are two fundamental commands upon which all else is builded. One is given in the very earliest dawn of God's dealing with man and the other is given at the very close of Christ's ministry to man. The first reads as follows: "And God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth." The second is, "And Jesus came unto them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

In these two commandments is the whole of revealed religion. They bear the same relation to all that follows as the constitution of the United States bears to all the laws that follow. If the mind of man had been perfect, the Old and New Testament would consist of these, just as we would need no laws in the land outside of the constitution of the United States if the mind of

all our citizens were able to comprehend all that its principles include. A study of these two scriptures will give us the divine program.

The Program for Material Development

This put in analytic form is:

- I. Given under the authority of God,
 1. He is commanded to develop himself,
 - a). By bringing out his own highest vigor,
 - b) By populating the earth with his kind.
 2. He is commanded to develop the earth,
 - a) By supplying the natural forces with such assistance as they needed to make useful their powers,
 - b) By subduing such wild and erratic growths in plant and animal life as were opposed to the world becoming a paradise for man.

II. Man is crowned *king* over God's vast realms by divine rights.

I. *He is commanded to develop himself.*

At the very beginning of God's dealing with man we have a program for sociological and material development which is far more perfect than anything put forth in modern science. What our eminent sociologists made themselves believe was a modern thought was in reality given in the first message to man, and in a far more workable form.

a) Developing bodily vigor.

The very first duty of man is to bring out the full vigor of his physical being. Without it he cannot endure long. In all the past ages, as soon as his methods began to yield him prosperity he began to use them for indulgence and gratification and so became effeminate

and lost. When in our modern times we began to develop higher education for the masses we bent everything to intellectual development and the physical man deteriorated until there was no future for the race. An attempt was made to remedy this with athletics, and this helped; but none of these things can ever take the place of doing the work required in the eminent domains where God has placed man. Our young men developed vigor in the training in the cantonments, but it was nothing to what came forth when they marched from Chateau Thierry to Sedan. Let our young men play while in college but always hold before them the strenuous life they will go to in mastering all the world forces.

"The abominable idolatries" to which Peter referred, all sacrificed the bodily vigor for indulgence of the passions, and no ancient nation could endure long. This inclination has held unto us to the present day. Whenever a family became "royal" and got great wealth and much privilege, it began to dissipate and to "run riot in excesses." Even to the present day, when men gain wealth, it is a very rare case that they escape destruction in dissipation and indulgence. All the great failures of the past are traceable to man's failure to comprehend the first great fundamental divine command.

b) Populating the earth with a developed race:

In this command is the key idea to all sociological effort. Our present sociological efforts are expended on the part of our population that has had no chance for itself before and after birth. Of course we are not dis-

couraging the sociological efforts, but we are calling for plans by which their work will not need to go on forever like the waters at Lodore. The following classes, who are in a position to give the world the best bred children are almost completely shirking their duty namely, royalty, the rich, and the educated. The royalty and the rich have the time and the means to so order their lives as to make the conditions for child bearing ideal. As it is they make the conditions so abnormal that the power of child bearing is almost lost, and it should be, for they could bring forth nothing that would improve the world until they get to the mind where they will use their privileges to give a greater service to mankind. The rich are committing race suicide, and it should be so until such time as they realize that they should use their riches for a greater service to mankind. The educated do not always live under circumstances that make it convenient to do their full duty in giving the world the right kind of children. But the fault of this is largely their own. They are doing the thinking for mankind, and they should use their power to teach the world in this respect. They could have the proper circumstances if they wanted them. Their present mind is to forego this responsibility for the pleasures of society life or of a career in study.

2. *Developing the Earth.*

a) Supplying the Natural Forces with what they need to make them useful to man:

When God "rested" after the physical creation, the world of wild weed and animal growth would have been

in a deplorable state if man had not been installed to carry on the work to where the natural forces could perform the functions for which they were created. When the evolutionary forces that evolved the physical universe with all its species and families of life died out, the earth was threatened with bankruptcy and man was commanded to step in and "replenish," to fill up again, the lost power. He began his work by domesticating certain animal and vegetable species for his use. Doubtless countless of the most valuable species have been allowed to become extinct by his slow and destructive processes, and doubtless many of the most useful species are yet in wild growth awaiting his assistance to serve man in his world imperialism.

When man discovers a religious obligation and passion in this task, he will find the possibilities so vast, his domains will so unfold themselves, that he will wonder how it was possible for him to be so blind as to let his ambitions run entirely to gaining dominion over his fellows when he had a divine right to an ambition to extend his domains over a far more useful imperial empire, the empire of the natural world.

In the physical realm, nature has already begun to yield powers for the use of man. In the very primitive state of man he began to invent implements to do his work, but for ages he did his fundamental tasks under the greatest of disadvantages. Nature could not give birth to more while he subjected her to his vain ambitions of exterminating his fellows with all they had made. For countless ages he saw the gases blow out

whole sides of mountains, but by and by he discovered that he could make encircling walls for these gases and so the steam engine has come into use and with it a long train of mechanical devices by which man's power of production is greatly multiplied. For a long time he saw the lightning play about the skies and often hurl itself to the ground in great destructiveness, but only in recent times did he learn to make conduits for it, and now electricity with its myriads of devices has come into the realm of man. When the time comes that man will crucify his ambition to gain dominion over his fellows, nature will give birth to all her other great powers that will serve him. It is useless to speculate what these shall be, but they will be sufficient for him to conquer land and sea and air and to use them to make the world a veritable paradise.

b) Subduing such of the wild animal and vegetable life as cannot be brought into subjection to man by domestication:

Not all the wild growth will respond to domestication. Some of them have gone beyond the power of reclamation. They are so far beyond his reach that they must always be very injurious to him until destroyed. He must at least subdue them until such time as he can determine whether they can be made to yield service to him. But up to the present man has not been jealous of his sovereign rights in his great domain. He has permitted the invasion of his domains by wild weed and animal growth until he is really dividing sovereignty with them. In his farming he seeks only to keep the

weeds down till his crop is made. It has not occurred to him that by a concerted effort many harmful weeds could be entirely exterminated. In many localities harmful and destructive animals are kept back only sufficiently that he can live, when, by a concerted effort, they could be exterminated. But the most notable place where he has permitted invasion with impunity has been in his own body. In the first place he looked upon disease as an evil spirit from the demon world. By and by he got to the place where he looked upon it as some invisible essence that would yield to medicines and so he explored the earth above and beneath and under the sea to find remedies to cure his ills. Now he is beginning to discover that disease is a parasitical microscopic life living within his body. Whenever he conceives the idea, he can with a combined effort exterminate all the germ diseases. Out of the League of Nations to overcome militarism will grow the notion to call all the nations to battle against one injurious weed, animal or germ growth at one time, and so one by one, or many by many, will go the things that have invaded man's domains, and man will begin to realize why God commanded him to "subdue the earth."

The Program for Spiritual Development

This put into analytical form we have:

- I. Jesus by public proclamation asserts that all jurisdictional authority has been given Him in sacred and secular affairs of man.
- II. Under this authority He commands His disciples to
 1. Disciple all the nations,

2. Baptize all who accept discipleship,
3. Give all baptized believers a missionary, or Christian education.

III. Jesus promises to work with His disciples throughout all time by getting every age ready for the task of the age.

But before this program was given, two other programs were given as a preparation for this work. The first of these was the program of Moses in the Ten Commandments, an outline of which was given in the previous chapter. In this an organized effort was made in one nation, the Jews, to overcome paganism, to develop the true instincts of a divinely led civilization, and to atrophy the old barbarian instincts. There is nothing in this that had to be repealed and Jesus gave the exact truth when He said He "came not to destroy but to fulfill" it. All the heathen and pagan nations must adopt it before they can attain to true Christian civilization, and all the most advanced nations of today have been compelled to incorporate its principles in civil laws before any progress could be made; and an effort is now being made to incorporate it in international law. The program of Moses is the only one that will prepare a nation for the reception of Christianity. The putting away of the cardinal principles of paganism, namely, worshiping idols, making images for worship, and calling the wrath of gods upon enemies; instituting the cardinal principles of divine development, namely, the divine week of six work days and one of worship, and reverence for the ancestors who gave this program; and the atrophying of the barbarian instincts, must be

preached by the missionary to all nations who accept Christianity.

The other preliminary program is the Lord's Prayer. This put into analytical form is:

I. An acknowledgment of a divine Father over a universal brotherhood of man, in which His name is to be held in reverence.

II. A prayer for the kingdom,

1. That it may come,
2. That men may submit to His will in all human affairs, secular and divine.
3. That their physical needs may be supplied and that their souls may be disciplined through habits of forgiveness and trust,

III. An acknowledgment that it is His kingdom over which He will rule and for which He will provide.

Thus the Great Teacher, before He gave his final program, put His disciples to praying it. They were thus preparing hearts within themselves fit to live in the "mansions" which He went to prepare for them. To take their place in the mighty task which He goes on to delineate after the metaphor of mansions, they needed hearts greatly changed from what they were when He came to them.

This is a great lesson for us. Before any man or set of men can undertake and carry out any great program, it must be rehearsed in devout prayer and earnest thought and study. No man has accidentally fallen upon a great program and carried it out to the point where great fame came to him. Moses had to have his failure and flight and forty years of drudgery before he was ready. Lincoln had to gain his first knowledge

of the cruelty of slavery when a boy, and this had to mature through a lifetime, until he could sit up in bed at night and wrestle with the problem. The Lord's Prayer must become a constant message for the nations before the higher things of the kingdom can come. No matter if they do not understand all the thoughts implied, they must pray the program of Christianity before they can attain unto the fullness of the stature of Christ Jesus in this world task.

Now let us study the program as Christ gave it in Matthew 28:18-20.

I. His jurisdictional authority.

The world has hitherto had a very indefinite conception of the meaning of Christ's proclamation upon the assumption of jurisdictional authority over human affairs. At least they have thought it referred only to religious matters. It was this that sent them to creed making. With them the supreme idea was that God was concerned only over their doctrine. According to their idea nothing mattered much but that. Most Christians believed that Jesus had jurisdictional authority over worship and doctrine, but they were not ready to grant Him that authority in other matters. In their business, education, politics and social functions they have not been willing to grant Him that authority. But Jesus has this authority and has asserted it by public proclamation, and to the extent that man has not acknowledged it he has been an outlaw, and his outlawry has led him into all kinds of misery and hardship. But when the time does come when man will acknowledge

jurisdictional authority of Jesus in all his affairs, a great age will come.

The reason for the world's slowness in acknowledging the jurisdictional authority of Jesus is due to the fact that the nature and scope of human redemption has not been understood. Men have thought that Christ's mission was to lead the souls of men to heaven after death and that He had nothing to do with the secular affairs of man. If they had known that it was His mission to destroy a vicious kingdom of instincts, begotten in barbarian and pagan times, within themselves and to build up a kingdom of entirely new and useful instincts that souls might be grown for a kingdom after this life, they would have understood how important it is that His authority be accepted.

II. The Task.

The actual work commanded is an unfolding work in three phases. These are discipling the nations, baptizing those who accept discipleship and giving a Christian education to all who accept discipleship.

1. The World's Evangelization. This is the most stupendous task ever given to men. If we make a survey of the situation as Jesus had to confront it, and as He understood it, we no longer wonder that the suggestion came to Him to attempt to do the work through the powers that were in man and not attempt to destroy them and build a new kingdom. When we see that He succeeded in getting only a small per cent of His own nation, and to the north of Him lay the mighty Greek and Roman and Gothic and Tartar nations; to the East

Arabia, Persia, India, China, Japan and the Island nations, to the South all the Ethiopian millions, and to the West the Indians, we can see with what force the following came to Him: "Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me."

The program for this phase of the work is given in another place as follows: "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." And in another place as follows: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost parts of the earth." This program was successfully carried out in Jerusalem and Judaea and Samaria, and a good beginning was made to carry it to the uttermost parts of the earth within the first century¹ of the work. During the following seventeen centuries one great family of nations was brought into the kingdom so that they were Christian in name at least; namely, the Greeks, Romans, Goths and Tartars. Had the Church been able to organize for this task it never would have taken seventeen centuries; but going at it in an unorganized way and with no clear idea of what was to be done, the work had to mature something along the line of the survival of the fittest. But at the

beginning of the nineteenth century the idea came to a few men to begin the task of reaching the remaining nations of the earth. These men carried on the work at a great sacrifice and under most discouraging circumstances, but they soon gave their vision to the Church and it forthwith organized for the task. This organization was the best that had been seen in the Church since the day that Peter organized it for the doing of charity work among the Greek widows. With the organization that is now growing up not only in each body but between the various bodies, we will be able to accomplish more in this century than was accomplished by the early Church in seventeen centuries, and we can do it far more effectively.

The world posture has become such that we no longer have a choice as to what we will do. All the remaining nations have come into the family of nations and we must now evangelize them or they will overrun our country. The supreme task of our day is the evangelization of the remaining nations of the earth.

2. Baptizing those who accept discipleship. That the Christian Church has accepted the command to baptize all who accept discipleship with so much suspicion that it has felt it dared debate over it and divide about it is wholly due to the fact that it has not understood either the greatness of the task or the nature of the work to be done. Even in the organization of human societies there is always provided some initiatory ceremony. Without it no society could hold together. In such human societies as are organized for evil purposes,

like the "Black Hand Society," the initiation is of the most soul-shocking nature. That the divine power, that "in the beginning was the Word" and that could say "Let there be light and there was light," placed baptism right in the heart of the great world program ought to beget in us more humble submission than we have yet shown and baptism should be taken out of the realm of controversy and placed among the axiomatic truths of human knowledge.

3. Giving the baptized believers a missionary education. It was in this that the Church of the past has failed. By thinking that its work was done when men were led to accept Christ they left the way open for wholesale apostasy and those who held out were left so inefficient that not much could be undertaken. Every apostasy from the days of Joshua to the present has been due to lack of instruction of the people. And herein lies our great task of the immediate future. Our missionaries are talking of making all the remaining nations Christian in this generation, and this they can practically consummate if they go at it with all the strength they have. But the danger of an apostasy immediately thereafter will be infinitely greater than it was when Moses and Joshua warned Israel against it. Unless the Church organizes a system of religious instruction for the children of the newly converted nations, the last half of this century and the beginning of the next will see worse times than Israel experienced in the days of the Judges.

Our present machinery for educating the membership

is (1) the Sermon, (2) the Sunday School, (3) the Missionary Society, (4) the Missionary Convention, or Conference, (5) the School of Methods, and (6) the Christian College.

(1) The Sermon. For a long time the sermon was the only means of educating the membership, but its power was very limited and so the membership was very imperfectly educated. The sermon is to teaching what poetry is to the study of science. The audience is in a worshipful mood and the mind is not in the attitude of a learner. It is ready to drink in consoling truths, not to cooperate with the teacher in searching out facts.

(2) The Sunday School. The Sunday school is an effort at introducing modern educational methods in church work. It has recognized the limit public education has placed upon itself and it has stepped in and has attempted to fill the breach, and right well has it done it. The Sunday school is probably yet in its primitive form and the future will see great developments along this line.

(3) The Missionary Society. The Missionary Society was organized for the purpose of raising money to support the missionary on the field, but it was afterwards discovered that it is a fine opportunity to give its membership a course in current missionary history and the raising of money has become a secondary consideration. But as it is now its power is limited to the small group belonging to it. It should either hold its meetings on a public worship day and take in the whole

congregation, or its work should be transferred to the Sunday school where all could be reached.

(4) The Missionary Convention. The motive in organizing the missionary convention was to do the business of carrying on missions and appointing officers to execute the plans decided upon. But in this we have also discovered that we can use the gathering for giving instruction to the messengers of the churches in administrative tasks and we have begun to send experts along the various lines to the conventions to give this instruction.

(5) The School of Methods. The school of methods is really an institute on missionary studies and teaching methods. It gives those who are responsible for giving any of the instruction to the membership an opportunity to equip themselves with the latest methods.

(6) The Christian College. The Christian college is our only hope of trained leadership in the great task of the Church of today. Without its aid the work cannot be done. We have no other means of securing men and women who can lead us safely through what lies before us.

But we venture to doubt whether the Christian college realizes its own strategic importance. It has far too often followed the lead of the purely secular institutions of learning and has made religious instruction simply an additional department of work. Before the Christian college can do its greatest work it must realize that it holds the highest place in the arrangement of

the Church to give its membership a Christian training in obedience to the great command.

III. The Great Promise.

The Christian world has very imperfectly understood Christ's promise, "And lo, I am with you always, even unto the end of the world." When He was here upon the earth He attached the greatest possible importance to the "day of visitation." When the Jews refused Him He said, "If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Christian people have had an indefinite idea that Jesus here promises to console and encourage the individual Christian throughout time; they have not had a more definite idea about His power to ripen the ages for definite tasks than the Jews had when He came to them. But Jesus meant to close His statement of a world program with a definite promise that He would work with His followers throughout time, getting every age ready for the work of the age; and that when He will have gotten each age into a right posture for a great work, it will be "the time of visitation" for the people then living. In other affairs we talk freely of the time being ripe for certain things, and we often speak of a man being behind his time, ahead of his time,

or abreast of his time. We well understand how the times ripen for tasks. It will be of great advantage to us to know that what we had noticed as an indefinite law of nature is in reality under divine guidance as much as was the coming of Christ to the Jews in the reign of Caesar Augustus.

And if we will examine our time we will see that it has been gotten ready for just such a task as is now before us. Certain things had to come before any age could undertake the things that we must now do. The mention of a few of these will make this clear.

(1) We have had a hundred years of marvelous inventions in which we have almost annihilated time and space. Machines have been devised by which the productive power of the people has been multiplied many fold. In previous times men could not have undertaken the great benevolent and missionary enterprises that we are now developing for the simple reason that that many men and women could not have been spared from production, nor could they have gone to the distant fields of labor with old modes of travel.

(2) We have had a hundred years of education of the masses. Without this no such enterprises could have been undertaken. We can, if we conceive the idea that we should, furnish enough young men and women to undertake almost any enterprise for the uplift of mankind.

(3) We are the richest people the world has ever known. Many of our people have felt that these riches are for their special enjoyment and they are spending

their time inventing means of enjoying them. But this great wealth has in reality come to us against the day, and it will be requisitioned as the day more and more reveals itself. In the recent World War we have had a little foretaste of what it means to be assessed. Many a man gave more to war work than he had ever given in his life to enterprises for the good of mankind. The masses of our people are well to do, but the great bulk of our wealth has fallen into the hands of a few thousand magnates where it can be easily assessed and reached when the day comes.

(4) We are the descendants of the martyrs of Europe. We have a great history behind us which has opened the hearts of all the nations to us. When we speak they listen, because they believe in us. Such a world posture, Abraham four thousand years ago would have rejoiced to see, but he could not except in faith. A long procession of the world's great souls of the past must be looking down upon us with a feeling that a great day has come. If we do not execute great things, a great bank will certainly be thrown up against us and our children will be dashed to the ground.

CHAPTER III

THE FUNCTION OF EDUCATION

THE idea that the masses should be educated is very modern. Not much was thought of doing such a thing before the year 1800 and most of the present equipment for general education is not over a few decades old. Most of the European nations began in earnest since the year 1860, and now it can be said that practically all civilized nations, including the Asiatic nations that have come into the family of nations recently, or are just in the act of coming in, have adopted the policy of educating the masses of their subjects.

But their conception of education is development of the intellectual faculties and skill in arts and industry. They conceive of the development of religion and the religious instincts as things entirely foreign and apart from the development of the intellect. They have no conception of the problem as Paul expresses it in his "flesh" and "spirit" discussion. To them, considered from an educational standpoint, it is yet "the foolishness of preaching." They have never conceived of Christ's statement "apart from me ye can do nothing" as having an application wider than gaining spiritual excellence. They have never conceived the idea that all human development consists in atrophying the old barbarian instincts and developing the Christian Virtues, and that the growth of the intellect and the skill in the

art of living are outgrowths of that process and wholly dependent upon it. The native barbarian has shown great skill in making fabrics and other native articles, but he has been unable to make them serve as means of advancement. He always found himself at the border of a fixed gulf beyond which he could neither go nor see. Many pagan nations have made strenuous attempts at progress by education, but they, too, found themselves utterly unable to make their knowledge serve as a means of advancement.

The present difficulties in our educational methods are due to the nature of the contest we were compelled to make to free ourselves from the tyranny of the medieval age. The Catholic Church was determined to hold her place of authority by force of arms. For five hundred years persecutions which were vicious drives against the liberty of the people were carried on. The wicked and frightful methods used against the Waldenses, Albigenses, Huguenots, Anabaptists and the many other groups of reformers left an indelible impression on their minds. When they finally got to the place where they had the power to act they determined to forever destroy the thing that menaced them and since it was the Church that used the power of the State to torment them, they determined to forever separate Church and State. From this they got the idea that all educational methods must shun religion, from which has grown our purely intellectual educational system.

Thus our present educational status is not one of which our descendants will be proud. A proper analy-

sis will surely not make us proud of it. We are divided into two groups which, when speaking of churches, are called progressives and conservatives; but, which when speaking of school work, are called intellectuals and practical men. The tendency of the progressives is towards materialism, while the tendency of the conservatives is towards dogmatism. There is a wide difference between the viewpoint of their reasoning and consequently there is not much common ground. While this is true in respect to all their reasoning, they have generally chosen to make the theory of evolution the battle ground, and the position taken by either side is not worthy of men who are foundation builders for the civilization of the future.

The materialistic progressive stoutly contends for the proven facts of his doctrine and shows almost a lofty contempt for the dogmatic conservative. But if he would stop to properly analyze his own position, he would see that he himself does not believe in his theory. What he has in mind is the evidences of development in the beginning of things. His investigations are with reference to the lowest forms of organic life and to the remotest geological ages. He does not stop to think that if his theory is true the most vital thing to think about is the production of our offspring. Surely the intellectuals would be the most fit to give us the children for the coming generation. While it is not incumbent on them to try to put a bar against the bringing of children into the world by the lower classes, it certainly is incumbent on them to do their full duty. They

are the fittest to serve the world. But this they are not only not doing but are giving it but little thought. If we were compelled to look to the intellectuals of our great universities for the fathers of the race and to the leading women's colleges for the mothers, we might as well begin to compose the funeral dirge of the last man upon the earth. What they are studying about is getting a fine berth in society life, or in business successes, or in political preferment. In short, the purpose of their education as revealed by their conduct is something wholly within their own life and has nothing to do with posterity.

They also do great violence to their theory in the present psychologies and pedagogies they have given the institutions of learning. These tell us that every child must come practically from the primitive type. That is, every child is dependent on its environment and instruction. This doctrine has even crept into our Sunday school pedagogies and this has been dispensed by our Sunday school experts. It is directly contrary to the statement of Moses that going back to idolatry is an iniquity that will reach unto the third and fourth generation and that a God-fearing faith will reveal mercy to thousands of generations. It is also directly opposed to what we all know to be true in practical life. We know blood will tell. But few devout parents would delight to see their son marry a girl known to have a line of prostitute mothers behind her even though she had been snatched from her home at birth; and if she should show a tendency to weakness in her morals, they

would feel that it was to be expected. We all know that there are racial tendencies in the Caucasian, the Indian, the Chinaman and the Negro which will manifest themselves, no matter how wholesome the environment and teaching has been.

And in practice these intellectuals do great violence to their theory. If the environment of the little robin was able to fix upon its little nervous system an instinct to make a mud daubed nest, surely there is power in our environment to either help or hinder the atrophying of the old heathen instincts and the cultivation of the Christian Virtues. And if so, the modern theatre violates this principle. There could be no drama without the tragedy of the villain, that is, the man yet in the power of the barbarian instincts. The actor shows his power in no way better than in his ability to show forth his villainy. This must be a direct antidote to growth of the better in man. And that this is true is shown by the lives of those who give themselves wholly up to it. So thorough and widespread is the feeling, that an actress is not the highest type of womanhood, that none of our best families would take pleasure in seeing their son marry one of them. They take delight in seeing her perform, but for all other purposes she is but a "show girl." So well is this principle understood that no one would expect to find a great leader in missions or rescue work or any good Christian service come from the class of the theatrical performers. If the influence of the stage were wholesome and helpful, then, according to the law of evolution, it ought to show itself first

in the lives of the actors and actresses and we would expect to see truly great characters come from that influence; but this is just what we do not expect.

Now, the theatre is upheld by the intellectual classes and those whom they most influence. If they should withdraw their support from it, it would disappear, for the dogmatic conservatives would not uphold it. The truth of the matter is, the staunch defenders of higher learning show by their conduct that they do not believe the evolutionary theory for which they conceive themselves set as special champions.

On the other hand, the dogmatic conservative stoutly denies the theory of evolution and flies without shame into the face of all the proved facts of science. The chronology of Moses, if we were to consider it as a record of man from his advent upon the earth, has been utterly and hopelessly disproved by the discovery of ancient records and by geological research. The dogmatic conservative stubbornly shuts his eyes against the great storehouse of facts given by science and says it is not there. He does not seem to be embarrassed by the fact that there is not a university, college, high school or grammar school in the civilized world, including those that he supports, that does not teach the evolutionary theory in the scientific and natural history departments. There is not a text-book published that is not based on the principles of development. Some colleges so far stultify themselves as to require it in the curriculum of the scientific department and then to

deny ministerial recognition to men from the theological department who accept it.

But in practice it is otherwise with him. In his life he shows a remarkable conformity to the principles of development. This is shown in the following:

I. He orders his home life on principles of simple and natural living, and he usually brings forth a large family of vigorous children, from which all the higher walks of life draw for their material. From his simple home have come the men who have moved the world in all its great activities. If this source of life were closed, the world would languish and die.

II. He accepts the program of Christianity and it is in perfect accord with the principles of evolution. An examination of this program will show the profoundest wisdom which is beyond the power of any human intelligence to discover or devise.

1. He goes regularly every seven days to church to listen to a sermon. He sits there beside his wife to hear a discourse concerning the sublimest aspirations of the soul, and this before he begets his children. No science has yet been able to fathom the silent influence on soul growth that this procedure has. In the days of Paul the material philosopher called this the foolishness of preaching, when it was in reality the spirit of God moving on the face of the human soul.

2. He regularly sits with his fellow Christians and sings the aspirations of the soul in hymns set to tunes so their voices are modulated in perfect unison. The mesmerist must make his victim swing into the same

mental motions with him before he can have power over him. The power of singing to produce soul growth is beyond human comprehension. The fact that the material philosopher never sings is really the dangerous element in his nature. If Marius and Sulla had sung spiritual songs they could never have done what they did. So long as the Indian could not sing there was no redemption for him. The Negro slaves sung themselves into the kingdom. Perhaps we can get a glimpse of its power by a contrast. If a congregation would come together just once and sing weird and voluptuous love songs the degeneration would be instant.

3. He prays without ceasing. If we should deny the existence of a God who could hear prayer, still what could be more powerful to develop the soul than to regularly pour out in the innermost consciousness its longings and to mention with bitterness of heart the things that it wants to escape? But if we take into account that there is a God who hears prayer and with whom communication can be established we can see the wonderful possibilities for soul growth. If the material philosopher could have connected prayer with his system he might have laid claim to being a real inventor, but such a thought never could have come to him.

4. At stated times he sits a few minutes in his communion service in which the wonderful sacrifice on Calvary is made a divine pageant. A silent impression is thus made on his soul. For a little while God bids His followers to become little children on their mother's

knee to have silent impressions made which their little minds cannot learn by studying.

5. He accepts the week of six work days and one of soul growth. Without the six work days man can make no progress. No heathen people can be redeemed without it. They must be given a task upon which their whole energy is concentrated, and then they must throw off all and give attention to the kingdom of the soul. They must work the same way that their Maker worked. They must construct material things and then rest that they may make a kingdom of the soul.

Then here we have the situation. The material philosopher has been crying loudly that he has discovered the track of a horse that walked a hundred thousand years ago, and the dogmatic conservative has been shaking his fist in his face and protesting loudly that there never was such a thing as a horse, while right now the children in the front yard are being carried around by one to their great delight. It is a fulfillment of the Scripture in which Jesus said, "But what think ye? A man had two sons; and he came to the first, and said, Son, go work today in the vineyard. And he answered and said, I will not: but afterwards he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Which of the two did the will of the father?" Here are two groups that have spent over a half century in open contest over the evolutionary theory. The one stoutly contended for it but has not made one rational provision to conform the life to it, the other has

as stoutly denied the truth of it but has reasonably well ordered the conduct of his life to conform to it. Surely our children will not refer to this with pride.

The Task

The world is fast passing into another crisis such as it passed into at the beginning of the Christian era. Practically all the remaining nations of the world are now coming into the family of nations. The outcome will depend wholly on what we do for them to prepare a leadership for the coming generation, and that in turn depends on what we do to educate our own people. The immediate task is the preparing of our American children for the task that awaits them. The present idea is that it is the business of the educational institutions of the land to afford the opportunities for an intellectual development and that it is the business of the church to look after the spiritual development. Our conception of a dual task is distorted beyond measure. It is not a dual task, it is one united whole. There is only one way to get out of the thralldom of the barbarian instincts, and that is to crucify them and develop in their stead the Christian Virtues; and intellectual and all other development will follow. Jesus uttered a fundamental truth when He said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." The Christian world has not yet learned to comprehend the true valuation and the comprehensiveness of the statements of divine writers. When Peter said to the Jewish rulers, "For neither is there any other name un-

der heaven, given among men, wherein we must be saved," he showed that he understood how all human development depended on overthrowing the old kingdom of lower passions and creating a higher kingdom of soul growth; and when Christ said, "Apart from me ye can do nothing," He made a scientifically accurate statement to the world.

An educational system which marks out for its mission only intellectual development and disregards the overthrow of the kingdom begotten in the jungle and about the pagan altar as described in the seventh chapter of Romans, and the building of a new kingdom in the soul which has for its foundation the Christian Virtues as described in the eighth chapter of Romans, must fail. No permanent good can come from it. By this test the present public school system must stand condemned, but the blame for this condition must be placed at the door of denominational Christianity. The university is doing all it can do. If in any time during the past century it had attempted to order its educational system on such a basis as we have described above, it would have been lashed back to its place with a fury that would have all but destroyed it. Consequently, a criticism of our present educational system must rest where it belongs, on a perverted Christianity.

The failure of our present university course may be seen by the results of its work. "By their fruits ye shall know them." That some very fine characters come from them is not to be denied, but the test must be made from the rank and file. From these universities and colleges

have come the men who have made our corrupt politics and our crooked high finance. If a steady stream of such men would come from our mission schools, these schools would be condemned, and justly so. The moral atmosphere about the universities is such as to belie the underlying principles of their system of education. A man highly responsible for a great university was asked about the advisability of sending an immature young man there and he advised against it, saying he should wait till he was older and more mature so he could withstand the influences for evil. If this man had understood how God's evolutionary system had exhausted itself when it had reached up to intelligent man and a new evolutionary system was begun in the soul of man based on creating new instincts, and he had been conscious that his system had been based on these principles, he would not have feared to bring the young man in.

The truth of the matter is, the university conceives its mission to be to train the mind to think and to find the facts of the natural world. In short, it conceives its mission to be to bring about intellectual development and that it is in no sense responsible for moral and spiritual development. It still has in mind a dual task, that if it looks after intellectual development the Church may look after moral and spiritual development. The present university is a direct challenge to Paul's statement, "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as

to remove mountains, but have not love, I am nothing." Their contention that they are not responsible for moral and spiritual development is fallacious because their conception of true development is fallacious.

The atmosphere about the university is not such as to beget the spirit of humble service for mankind. Those students who hold themselves in leash develop useful characters, but those who easily yield to the influences go into hazing, which soon runs into the most vicious excesses, and sometimes students are done to death. Most stringent rules have had to be passed to restrain it and sometimes it has taken laws of the State with severe penalties. In the mission schools, this does not occur, nor is it found in well regulated homes where the inducing cause is not present. If the true character of hazing were understood we would be shocked.

None of our schools have understood how to make proper use of environment for best results. The Tobacco Trust with its Bull Durham along every railroad track knew the fundamental principles of the human mind. It knew the silent impression that would come to impressionable youth to see that fierce and strong animal. It knew that this would awaken a passion that would make smokers. "Verily the sons of this world are for their generation wiser than the sons of light." If our educators could have a true conception of what constitutes development, and would make the school grounds and the school walls bill boards with as much foresight as the Tobacco Trust has shown, passions would be aroused which would make moral and spiritual giants of our men

and women. Instead of doing this they have stupidly stood back while the Movie Trust has stepped forward with the most stupid perversion of the most sacred relations of life. No more shocking misfits could have been made if the inmates of the cabarets had suddenly undertaken to administer the sacred affairs of the Church. The marvel is that the people have been so easily deceived. That society has not witnessed an outbreak of robberies and murders long ago is a marvel. The apostle Paul said he was free from the blood of all men for he had not failed to declare the whole counsel of God; but our educators cannot say as much for themselves, for they have sat stupidly still while this horrible rape of Christian civilization has taken place. They have loudly contended for the theory of evolution and yet they have been too stupid to see that here was an institution operating daily that was most shamefully violating all its principles.

The school should act on Paul's suggestion that nature is lying in the pains of travail unable to be delivered of the great things humanity needs because we have not yet produced a race of men good enough to make that possible. The present educational methods are based on the principle that we must break into nature's storehouse of knowledge with almost violent hands to discover her secrets. The entire process must be reversed. We must begin by producing men who will have succeeded in obliterating all traces of the barbarian and pagan instincts by the process of crucifixion, as far as that is possible; and who will have perfected the development of the Christian Virtues to a more nearly fixed state than we

now see; and then we will see nature throwing her doors wide open.

Wisdom crieth aloud in the streets;
 She uttereth her voice in the broad places;
 She crieth in the chief place of concourse;
 At the entrance of the gates,
 In the city, she uttereth her words:
 How long, ye simple ones, will ye love simplicity?
 And scoffers delight them in scoffing?
 And the foolish hate knowledge.

It need not be a struggle to find knowledge. It is held out freely to us if only we produce men and a society fit to have the doors flung open to.

“And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.”

The first step towards a better condition must be to give our children a better literature. Heretofore Greek and Latin has been made the basic literature in all higher courses. And quite recently our educators turned to the fairy tales for primary work. They did not take into account that those literatures were produced by the people who, Paul said, were blinded in their imaginations. They were the people who called him a babbler and whom he accused of thinking themselves wise but having become fools. Our educators did not take into account that all literature carries with it, to some extent, the spirit of the civilization that produced it and only those who are reasonably strong to resist such an influence will with-

stand it. The basic literature of our institutions must be made Christian before we can make great progress. The influence underlying it must come from spirit-led men and women. We must make more of the Hebrew literature than we have in the past. For our entertaining literature we must discard much of modern day fiction and turn to something else. The literature produced by our missionary forces is as entertaining as fiction and has within it the power to completely change the civilizations of the world. And we have scarcely touched the latent power of our Christian forces to produce a wholesome literature.

The builders of school courses must change their viewpoint. A careful examination will show that the present courses look backward. That is, they are given up entirely to searching for the truth found by ancient civilizations except in the experimental work in the scientific departments. While we must not lose what those who have gone before us have given us, we must introduce more of the prophetic into our courses. That is, we must direct the minds of the young towards the things yet to be achieved. We have made such a change in our hymns in religious services. Thirty or forty years ago most of our hymns looked backward to the struggles mankind has gone through or forward to heaven. The hymns now are highly prophetic and direct the minds of the worshippers towards the triumph of missionary enterprises. It will not be difficult for educators to do this in school courses if they once get the vision.

When men who had been through the nightmare of the

World War and who stood in the shadow of the greatest tragedy in human history met to make a world arrangement for the future, they were pushed along as it were by some hidden force to bind the nations together in a way that a world order might be builded that would learn war no more. But when this came to the United States, the one nation to which it brought the greatest opportunity possible in a civilization, there was hesitation. This is not strange when we remember that the men in our highest council were brought up under the old educational system. They flouted Christianity, or at most granted it a small place in world affairs. They were as incapable of penetrating the future as were Annas and Caiaphas when Christ proposed his world order for the redemption of mankind. We may take it for granted in every instance that men who have not the outlook of an evolving kingdom in the human soul never can look forward. They conceive themselves set to defend the past or present, and they may be depended upon to crucify any man who will deign to venture into the future. This whole situation must be changed by a new method of education. We must produce a generation of men who will have the world outlook needed for a new world order.

A restudy of the life of Abraham from this viewpoint will be intensely valuable. He conceived himself as being entrusted with a vision that would bless all mankind. Christ correctly interpreted him when He said that Abraham looked down the lines of time and saw Christ's day and rejoiced. That vision gave him a conception of his own importance which lacked all the ele-

ments of egotism but which has never been surpassed in scope and comprehensiveness. "Whosoever curseth thee I will curse, and whoever blesseth thee I will bless." When old age crept upon him he bequeathed his covenant relationship to his son Isaac with great concern; but, while he was rich as the world counts riches, there is no mention made of transferring these things to him.

Now with such a character to begin a race, is there any wonder that down his line men were produced with vision such as was shown by David, Isaiah, and Paul? Viewed from this standpoint the vision of the ages given to us by the Apocalypse is not strange. That he could trace the line down till there should be a redeemed society when men will have completely vanquished the old demons of instincts begotten in barbarism and about the pagan altar, is not strange, not even unscientific as science was viewed by divine writers. Abraham founded a race that has persisted to the present day. They have been able to endure through world situations that have vanquished all other people. If the present day Jews should again catch the vision of their patriarchal ancestors, they would be the most fit for primacy in world forwardness.

Lastly, we must find a new athletics for our schools. A generation ago the student was allowed to wither in all study and no activity. The present has tried to remedy this by bringing in athletics. But in their hasty search they saw nothing but the ancient Greek Olympic Games and so these were brought to life again. Behind these there was no motive but physical superiority and

this makes them incapable of contributing to the accomplishment of what is marked out for Christian civilization. That this is well taken is shown by the fewness of great world leaders coming from among our great athletes. If this could contribute to producing such characters as the world needs then we should look to the athletic stars for them, but somehow we know instinctively that we need not look there. If our schools can produce an athletics that will fit men to perform such feats as David did when he met Goliath, or such as Livingstone performed in his tens of thousands of miles through the jungles of Africa that the light of the gospel might come to them, great advancement will have been made. The world must yet perform many feats such as Winifred performed when marching through bitter winter to prevent a human sacrifice. When David practiced with his stone and sling on the charging bear and lion, he was getting infinitely more out of it than the greatest college athlete gets out of his feats today. Just how the new athletics are to be designed we will not presume to say, but if the motive is changed, the method will readily adapt itself to the needs.

CHAPTER IV

THE NATURE OF CRIME

DURING the long period that man has been coming out of savagery, barbarism and paganism into our foremost Christian civilization he has discovered most of the harmful acts of man which have been identified by names and branded by human laws. Many of these were discovered in a very primitive state before man knew of God and they were put under ban by sentiment of the people if not by law. It is this fact to which Paul refers when he writes to the Romans: "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." It was during this early period that man learned much of human rights and clearly discovered that man's conduct should be judged by the light of its effect on his fellows.

But man did not discover the true nature of crime. He assumed that every act of man was done by the same process of reasoning as was employed by the best people. The assumption was that dastardly deeds like murder and outrage were perpetrated for the purpose of being mean and therefore they should be dealt with accordingly. This concept of crime has persisted down to our day and is the cause of the failure of justice in so many cases and our utter failure in mastering crime.

Jesus knew the true nature of crime and He was famil-

iar with the very erroneous notion held by man, and He tried to give us the true conception by the way He dealt with it rather than by trying to give us the truth in a scientific formula. It was His way of dealing with crime and their erroneous conceptions of it that brought on the irrepressible conflict between Him and the ruling Jews. He knew that a heathen instinct, practiced in a heathen society, that recognized it, is a vastly different thing from what manifests itself when that instinct is resuscitated after it has been dormant for a long time in a higher society. It was this He had in mind when He gave the story of the wandering demon who, coming back to his old house and finding it swept and garnished, brought with him seven other demons worse than himself. In its worst form it reduces a man to a pitiful creature lower than the animals, as shown by the man living among the tombs. We are sometimes shocked at what we see of crime, but we have never seen anything to compare with what is seen in truly degenerate society such as the Savior met east and west of the Jordan in His day.

In dealing with these unfortunates He held in mind that these men were comparatively not responsible for their conduct. Whatever responsibility they had was in whatever share they had in creating the state of society that reduced them to this estate, or in their yielding too easily to its promptings. There is only one power given among men that can insure a steady upward growth, and that is the revelations of the men who speak for the relations with God. Without this the degeneration is certain and the more we rage at the truth

the more rapidly it takes place. The unfortunate man living among the skeletons of the tombs was so fierce that he was exceedingly dangerous. He was the worst of monsters in human form. But when his life was touched with the power of the life of Jesus he was released from the sevenfold terrible power, and when the people saw him sitting at the feet of Jesus clothed and in his right mind, they could not understand it. It was something new to them. Had they been as humble as little children in their desire to learn they would have perceived at once that something must be wrong with their conception of the state of this man. But their opposition blinded their eyes so they could not see what the Savior had in mind. He showed the same mercy to this man, terribly deformed by a restored primitive instinct, that He showed to other sinners less deformed. The poor woman that was seized by designing men in some resort that they might entrap Jesus excited only sympathy in Him. He knew she was a victim of a wrong condition of society. There were influences around her, possibly in childhood, that, were they exerted on a boy, would have made a robber, or outlaw. But being a girl they reduced her to the instincts that reigned about the altar of Ashtoreth. However, the situation was such that He could not immediately say, "Thy sins are forgiven thee, go forth and sin no more." A sharp contest was on with the men who brought her and this had to be ended first. He therefore said nothing to them for a time to give them opportunity to do some thinking. He simply stooped and wrote upon the ground. When they persisted, He

said, "He that is without sin among you, let him cast the first stone at her." When they had all slunk away for fear he would expose them farther, he said to the woman, "Neither do I condemn thee: go thy way; from henceforth sin no more." This woman had sinned badly. She was a fearful menace to society in her old life, but she was not to blame as much as the organization of society was. If she had remained good, she would have done so by holding herself in leash by main force. The "publicans and sinners" were guilty of many a crime against society, and had it been the business of Jesus to search out these and condemn them He would have been able to give a long story. But this was no part of His thought. He knew what was in them and He knew how it got there and He was anxious to release them from their thralldom. He knew how galling was their slavery and as soon as they put themselves into an attitude where He could reach them, he released them. Poor Mary Magdalene, who had gone to the very depth of a bad life so that the sevenfold worse demons were in her, was gladly released by Him, and when released she gave the rest of her days to a beautiful service. The only persons for whom Christ had only bitter denunciation were those who used their evil spirits to frustrate His mission. To them it was "Woe unto you, hypocrites." It was for this reason that He pronounced His woes unto Bethsaida and Chorazin. The poor prodigal son excited only pity in His heart, but not so the elder brother who had only contempt for those in the grasp of sin.

There is no difference between the criminal and the sin-

ner, for both are reverts; that is, they have restored in them an instinct that is condemned by society. The reason that we make a distinction between them is that the man we call a criminal has restored an instinct that comes from the lower state of barbarism or savagery and has been condemned a long time even before we came to Christianity; while the man we call a sinner has restored an instinct begotten in paganism which is either not now condemned by a civil law, or no attempt is made to enforce it. A highway robber is branded at once as a criminal and is apprehended as soon as it can be done, but a man practicing prostitution is allowed to go on in his debauchery so long as he does not flaunt his indecency too much in our faces. But the one is as much a return of a demon of the dim past as the other, only one was practiced by a cave dweller ancestor while the other was practiced at the altar of Ashtoreth in the grove on a high place about some ancient city.

When we once get a fair grasp of the true nature of crime and sin, we will set forces to work to prevent reversion as much as we attempt to cure those who are under its spell. Our experience in this will not be unlike our experience with bodily disease. There was a time not long ago when nobody thought of germs as the cause of disease. It was something mysterious which could be philosophized about but not explained. During that time our herb doctors searched above the earth and beneath the earth and in the waters below for cures to make sick people well; but since we know that most diseases are caused by germs we are beginning to give our attention

to sanitary work to prevent such infection. Jesus gave much attention to releasing unfortunates, but His real work was to give society an order of living that would prevent such things, and His chief prophet who helped us to see on and on until the work would be complete and all evil influence would be debarred by "a wall great and high" gave us to see that the victory over evil influences that cause reversions would be complete.

So long as we allowed saloons and resorts of ill-fame in our cities, and our men and women of society neglected the work of the Church we were sure to have a vast part of our population in the criminal and sinner class. When we licensed the saloon and the segregated vice district we flew directly into the face of the statement of Moses that if a people go into any form of idolatry they commit an iniquity unto the third and the fourth generation. There are men yet living who will argue that segregated vice is a necessary evil. This is a wretched effort at constructing a justification for a thing that is unjustifiable. If they knew that they were starting a train of reversion that may run unto the third and fourth generation in which safe blowers, crooked politicians and common degenerates would be in evidence, they would shrink from showing a hatred for what God has revealed. Wretched reasoners that they are! All of us have a tremendous price to pay for this wretched logic of men who are as selfish as the men who profited by building the altar of Ashtoreth. We have paid more of our hard earned dollars to deal with the first, second, third and fourth generations of these degenerators than

we have paid for all other things. If one man who hates God is allowed to plant a saloon in our midst then we ought to start a sinking fund of a million dollars to care for the race of degenerates he and his patrons will beget. If a man who "takes silly women captive" is allowed to establish a resort in our town, then we ought to ask the United States government to set aside two million dollars to care for the next four generations that will be scattered throughout the land; for it is mostly the young men who resort thither before they beget their children that will be sure to have a burden of iniquity to bear unto the third and fourth generation.

If we discard the words criminal and sinner for revert, we have a term that will include a class all the way from the lowest idiot who delights to walk up and down stairs like a monkey, to the business man who delights to misrepresent his goods to make a sale. If we eliminate from the class of insane all those who have suffered accident to the brain or have become infected with some disease germ, we can classify them all with the criminal class. The only difference between the man who will slip into his neighbor's house at night and with an ax split open the heads of his family, and the insane man who has a hallucination that makes him believe that he must kill every one he meets, is that the one has gone a few degrees farther back than the other in his reversion. Both these men have gone far enough back to become destitute of the power of reasoning. The shrewd politician who grafts millions of honest people's money has the stealing instinct well developed, but the power of reasoning in

other things is unimpaired. He therefore belongs to the class of sane men, but he is a revert. One of the old demons of the dim past has as certainly come to dwell with him as many fierce ones came to dwell in the man who wandered among the tombs. The man who swears whenever things do not go right is not a tenantless house. He is entertaining a guest who could give a familiar description of the ancient Gothic chiefs, for he was there every time the wrath of the gods was called down upon an enemy. Whenever the time comes when we will be able to understand what it was that Jesus was dealing with when He drove out demons, and what it is that is yet with us, we will be able to deal with them intelligently. If the man who stands before us and pours out oath after oath in every phrase of his incomplete sentences knew that we know he is possessed with the ghost of paganism, he would slink away and hide himself until he could drive out this uncouth guest. If the professional gambler knew that we know that the same spirit that ruled in the heart of some ancient child of the forest with his finely carved gambling instrument rules in his life, he would come out among civilized men and be clothed again in his right mind.

We must remember in dealing with criminals and insane men that a resuscitated instinct in a heart once civilized is seven times worse than it was when it ruled the simple child of the forest. The fierce man wandering among the tombs was a far more dangerous and unreasonable man than his prototype wandering among the caves and cliffs of some wild region with his mate and

children. This modern degenerate could not live with a mate, even though he should find one as degenerate as he is, nor could he raise a family. It would be much safer for a Paton to meet a savage from the New Hebrides than for us to meet a man who is on his way to our room with an ax to split open our heads when we sleep.

Before we can efficiently deal with crime and insanity we must know better what we are dealing with. Our present knowledge is as erroneous as was the notion of disease held by the old barber with his lance. Our methods were right as far as they went. We tried by persuasion to induce as many of the children to come to the Sunday school as we could. We told the people that unless their children went to Sunday school they would turn out bad. When society once learns the true nature of crime and insanity and organizes itself to care for the people, it will be able to prevent much of it; and when it shall have progressed sufficiently to put its full force behind the enterprise, it will be able to put up "the wall great and high" that will debar "the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie." If today we could cast into one great rubbish heap all the institutions and organizations that claim to be ministering to human needs but are "lies" and if we could set fire to them the burning would be like a "lake of fire."

CHAPTER V

CRIMINAL JURISPRUDENCE

VERY primitive society found its protection against reverts in the mob; that is, in the mass of the people rising up and destroying the offender. This accomplished some good in three ways; viz., (1) it eliminated from society those most dangerous, (2) it put a proper character to crime, and (3) it created a wholesome fear in the rest of the people. But there was great danger in this method of procedure. Quite often they were mistaken because of misleading evidences and circumstances, and by malice of a leader towards the offender. It was an easy matter for a designing leader who had some grudge against another to use the inflammable mob to accomplish his end. As a consequence when society grew and became more complicated the mob became a menace greater than the acts of criminals. It was at this state that criminal jurisprudence began to come into being. An effort was made to take away from the mob authority that should be given to appointed officials who would conduct the trial according to fixed rules. This has matured and matured until we have our present voluminous and complicated criminal jurisprudence. The mob knew no distinction between what we now call a criminal and what we call insane. Their vengeance was as likely to be wreaked against the insane as

against the criminal; but our modern judicial system exonerates the insane from blame.

But a careful analysis will reveal that our present criminal procedure assumes crime to be the same thing that the ancient mob assumed it to be; viz., that the criminal was capable of going through the same reasoning process as we are, that he meant to be mean to us, and that he should be punished or tortured for it. Our present criminal jurisprudence is based on the same fundamental principles as was the procedure of our heathen ancestors. It takes no account of character except as it is necessary to prove certain acts. It can take no cognizance until a crime is committed and then it must proceed along certain lines, and if there is any variation the criminal is turned loose even though it is manifest that he is guilty. A careful analysis of court decisions would lead us to think that man was made for law and not law for man.

The most serious indictment against our present criminal jurisprudence is the part played by the criminal lawyer. The moment he is retained he is expected to do everything in his power to clear the criminal. He is expected to suppress all damaging evidence he can and to so modify and bend the testimony as to clear his man. This often leads him to resort to methods which defeat the ends of all law. A case in point. A noted criminal lawyer was retained to defend a father and son who were seen to lie in wait to kill a policeman, but the witnesses were too far off to see which one did the shooting. At the trial a separation was asked for and the court granted

it. The prosecution elected to try the father first. At the trial the son testified that he did the shooting and his father was innocent. The father was cleared. The attorney then asked for a change of venue for the son and got it. In the new county the father took the stand and testified that his son lied, that he shot him and the son was innocent. The son was then turned loose. This noted criminal lawyer was in fact a criminal lawyer. This kind of procedure is gone through in an intensive or mild form in every criminal trial where it is possible for the accused to hire an able attorney. So deleterious is the influence of such a trial that no man can go through one or two of them without being ruined. In many instances the indicted man is innocent, but by the time he has gone through one or two such trials he has aroused in him all the latent passions and he becomes a criminal indeed.

Back in the days when the aristocratic class used the law to persecute the bothersome serf, many abuses came into practice. Consequently, when the lower class got to where they could have power they brought in many measures to safeguard their rights, such as the jury system and a prohibition against being tried a second time for the same offense. These safeguards are now largely used to escape punishment for wrong done and sometimes almost overthrow the power of law.

For all these difficulties the system of our law is to blame and not the criminals nor the criminal lawyer nor the court nor the jury. Before we can remedy the matter we will have to change the viewpoint of crime. There

was a time when the ancient mob proceeded against the insane with as much fury as we now proceed against the criminal. But now that is over. We try an insane man not for what he does but for what he is. We do not wait until he murders a whole family. We try him for the soundness of his mind and no criminal lawyer is employed to pervert the evidence. We simply proceed to give him a fair examination and if found insane we confine him. But there is no difference between crime and that class of insanity but the vast difference between the distance the two classes have reverted back to the dim past. The criminal has probably gone only to some way station in paganism while the insane has gone to some senseless cliff dweller.

The great Master Teacher who "knew what was in man" dealt with the character of men and not with what they did except as He referred to their acts, after their persistence in the face of the truth, to show their depravity. The first consideration with Him was the character of the criminal and the next was the possibility of rescuing him from the sad state in which he was found. If he could be rescued, he always went away with "go thy way and sin no more lest a worse thing befall thee." To carry out the spirit of this in our criminal jurisprudence we must adopt our present procedure with the insane, for the criminal. We need not wait until a man breaks into a bank and steals the money or till he forges a note and obtains money under false pretenses. When we find a man who does no part of his share of the world's work, but roves about through the land, generally with a gang,

we should proceed against him as a revert. Our motive should not be to punish him at all. Unless he changes his way of doing he can no more help robbing a safe than the insane can keep himself from splitting open the heads of his family with an ax. This man should be brought before a jury of the best people, composed of social reformers, rescue workers, and so on, and he should be told that he must change his course or society must take charge of him and map out his conduct for him. It will not be necessary for him to kill a policeman before he is taken in charge. He must heed the warning of this jury and settle down to his share of the world's work or be taken under their care.

The question of his liberty must be decided by the good of society. If his character is such that it would be dangerous to let him reproduce his kind, then no matter how repentant he might be, he must not have his liberty again. This would instantly eliminate the present subterfuge often resorted to in criminal trials of claiming insanity. In all cases where a defendant lawyer claims insanity for his client, the court should answer by saying that insanity is a dangerous form of reversion and no person in its power should have the privilege to reproduce his kind and so he must be taken in charge for the rest of his days. There is perhaps nothing in modern life that is as distinctly antichristian as the trial of a criminal who claims "brain storms," "emotional insanity" and "aberrations" as a means of escape.

As soon as our criminal jurisprudence is based on the principles shown by the Master Judge, we will discover

that our guilt is as great as, or greater than, the guilt of the man whom we are trying. Recently a man was tried and convicted to hang for killing a policeman. His only remark was that his whole life was a failure. A study of his career showed that his father was a saloon keeper and his mother led a dissolute life in a room over the bar. No effort was made to give this boy a decent occupation. None could be made. This boy was unfortunate in his pre-natal and post-natal environment. His father and mother flung him down on his way to "the third and fourth generation of them that hate him." A properly organized society would have dealt with the father and mother before he came into the world, and if that had been impossible, then it would have seized this child in infancy and given him a chance to "go forth and sin no more." It was as cruel and unreasonable to hang this man as it would have been to hang an insane man. Society will not go far on its road to dispense justice from this new viewpoint until it will discover its own responsibility and proceed to assert it for every child that comes into the world. We have exaggerated parental responsibility way beyond what it should be. The parent has his responsibility and it is great, but he is not the sole autocrat presiding over the child's destiny. A child is born into a family. The father and mother rejoice over its coming. It is theirs. Every affection is lavished upon it. Their parental instinct of love is greatly exercised. Into this holy of holies we should not presume to trespass. It is their province. But this does not exclude our authority from this child's life entirely. It belongs

almost as much to us as to them. If they rear it correctly and it becomes a Frances E. Willard or a Woodrow Wilson we will be benefited as much as they are. In fact, the parents are lost sight of in such a character. If they rear it incorrectly and it becomes a priestess at the altar of Ashtoreth or a member of a gang of safe blowers, we must be taxed to care for it, and our very homes may be menaced by it if our children should be touched by its life. The time must come when society will say to all parents, "You have some special responsibilities as parents and we command you to discharge them fully, but you must understand that your child belongs also to us and we are going to see that our own is given a proper chance to find its place in the world's work."

When this element enters into our jurisprudence a criminal trial will be vastly different from what it is now. In the proceedings will be two questions to be answered, viz., (1) is this man unsafe to live at liberty or can we redeem him and make him safe? and (2) what record can we get of his antecedents that caused this reversion? A special inspector would at once be sent to the childhood home of the culprit. Possibly the parents would be haled before the tribunal to give an accounting of their stewardship, not with a view of their punishment but with a view to setting the record clearly before the world that future disasters might be avoided. It is scarcely possible to estimate the benefit of such a trial. Instead of being the vulgar legal *mêlée* that such trials often are now, where good people are ashamed to be seen, it would be one where the elders in Israel would be wont to come.

Records would there be made that would make society feel as parents usually feel when a choice daughter has been seduced. The effect on the criminal would be the most salutary. He would have a chance to see himself as others see him. He could see to what distant ancestor he had degenerated. He could see transmigration of souls in a new light. In most cases he would take a new start, rescue himself from the pit into which he had fallen, and beget in his heart a real pity for his parents who sinned ignorantly against him, and seek to rescue them as well as himself, thus losing his life in a larger service.

Under such a procedure, our present law books would all go to the rubbish heap. The lawyer, as we now know him, would disappear from our midst. The question of a man's character would not be determined by precedent of court decisions and there would be no occasion for a change of venue, for his nearest of neighbors could tell this best. But it goes without saying that such a jurisprudence could not be carried out by a community of men full of envy, jealousy, covetousness and malice. The Christian school has yet perhaps a vast task to perform before this can be made possible. However, we are ready to inaugurate it in a modified form today. Let the States expand the Juvenile Court idea so as to have a pre-trial before every criminal trial. Let this be in the hands of the most advanced people of our land who would go into the question of the man's fitness to have his liberty and make a thorough investigation of the antecedents of his life. Their findings would be simply for the benefit

of society. This pre-trial would be sure to have a profound demonstrational effect for the other trial, and in a little time would become the adopted procedure of the real trial. The published records of this pre-trial court during say twenty years would become the most valuable law book on the shelves.

Such a procedure was obviously impossible so long as we legalized the saloon and the "high places" of Ashtoreth. But now the State is taking steps to abolish these and so these tremendously large things are becoming possible under the reign of sobriety and morality. The higher authorities of our army are making a real effort to break up the dens of vice, but this high ideal has not yet permeated the rank and file of army officers and surgeons. They are simply trying to make prostitution safe by eliminating venereal diseases. So long as that is the ruling motive venereal diseases are a blessing rather than a curse. Humanity suffers far more from the degeneration unto the third and fourth generation of those who haunt the environs of the altar of Ashtoreth than it does from venereal disease.

Civil litigation is usually classed as different from criminal litigation because the verdict, if any is reached, has to do with property and not with the liberty of an individual. But all civil litigation, except those cases where it is hard to determine where the rights lie, are due to some manifestation of the forbidden instincts of the barbarian. Avarice, malice, covetousness or false statement enters into all of them. Especially is this true in many damage cases; and especially low in morals has

fallen the damage case against corporations like the railroads. Many of these have fallen so low that they are really only blackmailing or mulcting. We can scarcely imagine anything more immoral than the way many of these have been conducted.

If the State would reform itself in criminal procedure, the reflex action on civil litigation would soon become manifest. Definite laws would follow so as to define liability in damage cases and in most instances this would require an adjustment only, such as is gone through in cases of fire loss, or the killing of stock on railroads. It might be possible that the pre-trial in criminal cases would become the real trial in civil litigation. A civil litigant certainly would stand a better show to get justice before a tribunal of the juvenile court order than he can hope for from the present lawyer. If a plaintiff asking for rights or for damage were cognizant that his own reversion to malice, avarice and coveting were to be brought under review, he would go slow. We do not fear a man who is as low as we are, but we do fear the eye of a good mother and of a group of good men and women.

Our plea here is that we abolish the present court of precedent that has grown up through a thousand years of litigation in the days of the feudal lord and the slave holder and the saloon keeper, and put in its place the law of Christ as expressed in Matthew 20:25-28 and John 15:12-15. Our wretched failure in both criminal and civil litigation but bears out Christ's statement, "Apart from me ye can do nothing." A Quaker community where the mild looking patriarchs sit in judgment is far more

feared than a court with a grim visaged judge pouring out threatenings and slaughter. In short, the time has come when we should leave the old barbarian procedure in our court proceedings as well as in our international diplomacy. President Wilson is the first ruler of nations to ask for that law in international dealings. The word is said and it cannot be taken back. It will go on until the law of Christ will be recognized in international dealings. But how are we going to apply such a law when all our lawyers are trained in the old jurisprudence that came down to us from the pagan age?

CHAPTER VI

PENOLOGY

BEFORE we can deal intelligently with our criminal class we must have a clear understanding of what crime is, as shown in a previous chapter. A man with a resuscitated instinct was looked upon by Christ as a man in the power of a demon from the barbarian and pagan past and more to be pitied than to be condemned, unless it was a case where there was a direct choice of evil to harass good, as in the case of the Pharisees and Sadducees. The true criminal is driven on to his deeds with almost as uncontrollable an impulse as the insane is and is not as much to blame as we feel he is. It was for this reason that Christ showed such a kind spirit to the publicans and sinners.

The reason that the State has made almost a complete failure in dealing with its reverted citizens is that it has approached its task from the viewpoint of our pagan ancestors. It has assumed that those who commit crime go through the same process of reasoning as our good citizens go through when discussing problems of human welfare and should therefore be punished for deliberately harming us, when, as a matter of fact, while wearing clothes like a civilized man, they reason by the same laws of reasoning and are moved by the same impulses as their barbarian or pagan ancestors. The present penal system is based on the principle that society must be avenged

for crimes committed against it, which is diametrically opposed to the viewpoint of Christ who so feelingly said, "Go forth and sin no more," and who could say, "Forgive them, for they know not what they do."

It is, therefore, not strange that the State has failed in its penal work. It has made far more criminals than it has reformed and a careful study would probably show that the few who have come out reformed did so largely by their own efforts in resisting the influences toward a career of crime. The great mass who go behind the penitentiary gates become hardened criminals; and the criminals now preying on civilized society are either those who have served a term in the penitentiary or those who are led by men who have so served. So well is this fact known by officers of the law that when a great crime is committed they at once look over their records to see what former convict it could be and when the offender is caught they usually find they have his record. So well is the principle, that the penitentiary is a school of crime, known by judges that they hesitate to sentence a man for the first time, or to sentence a youth or a woman, unless the offense was very aggravating.

The State in no way advertises its ignorance of the true nature of the task at hand better than in its method of listing and classifying criminals. The Bertillon System of listing and classifying and apprehending criminals is based on the assumption that criminals reason as righteous men reason and that the only way we can know that they are criminals is by their committing crime. The fact is, these reverts cannot help doing what they do as

long as they are reverts. We must either rescue them or count them as incompetent to live in free society, and we can determine this as well by what they are as by what they do. We might as well take the footprints of a pack of wolves so as to determine which one tore our child to pieces as to watch this army of criminals. They will do evil deeds if opportunity affords.

The State further shows its ignorance of the nature of the task of dealing with these men by the way it sentences men to the penitentiary for a term of years. A man in one year's time may be much more vicious and unfit to live in free society than he was when sent, or, on the other hand, he may in a very short time be reformed and yet he must serve many years to expiate the crime he committed. The fixed term takes no account of improvement or degeneracy.

To remedy these defects many improvements have been made in the conduct of penitentiaries and all of them have shown steps toward the better way, but their success must be limited as long as the system is based on the principle that society must be avenged of the crimes committed by men. The great truth can only be found by a restudy of the ministry of Christ to "The lost sheep of the house of Israel." He never went to depraved heathen, as John G. Paton went to the Pacific Islanders, because He knew first things must come first. He knew that a society that has no system of rescuing those who fall through its bottom is very imperfectly equipped to undertake the great task which His great commission contemplated. He therefore drew nigh to the publicans

and sinners and showed great pleasure when they drew nigh to him. The unfortunate woman dragged from a resort in order to test his views of such a life He sent away with "Thy sins are forgiven, go forth and sin no more." He knew that unless He could rescue the men like Zacchæus, who had grown sordid in the mad chase for money, His nation must fail in the end. If they had permitted Him to organize them as a hen gathers her chickens under her wings, and they had gone on with first things first, Peter and Paul's missionary journeys would not only have converted the Roman Empire but they would have saved Judea. But this the nation would not permit, and His great reclamation work was dropped and now we must send missionaries to Palestine.

We should learn a great lesson from this. We may have our missionary work in Japan so well in hand that we can see the day not far off when we may claim that nation as a Christian nation; when our sordid element at home, who have no vision at all, may bring it all to naught by attempting to enforce an unholy social arrangement, and the quarrel growing out of it may as effectually wipe out our civilization as the civilization of Palestine was wiped out two thousand years ago.

It is true Christ did His work by a direct power that we have not understood that brought instant results, but He always contemplated our doing these same things by natural processes which would redeem the world; for He said, "And greater works than these shall ye do; because I go unto the Father." He meant for His followers to consummate the work He began. He was the great archi-

tect drawing the blueprints, we must be the builders. His method of dealing with the "lost sheep of the house of Israel" must be the foundation of all our efforts with the criminal class.

We must therefore turn to the Church as the agency to rescue the tremendously large class of reverts infesting modern society. The State need not be jealous of its authority. What it cannot do it must let those do who can. It has long discovered that, while it can recruit an army and give it the spirit of war, it cannot give it the spiritual vision that will conquer, and so it turned to the Church to give it chaplains and to the Church's auxiliary organizations for servants to go with the soldiers to give them the outlook. The American Army did marvelous things in the World War, not because they were Americans, not because we had a righteous cause, but because our chaplains and Y. M. C. A. workers gave it a spiritual outlook. If now we can make this clear to the State it will gladly avail itself of such services as the Church can render, even to giving the entire work over to it.

The task of bringing about this change need not involve a change of laws at the beginning, but it can be brought about by such an evolution as brought the Church to the fore in giving the army a conquering faith. The greatest difficulty in the way is the divided Church; but we have made sufficient progress towards affiliation and cooperation to overcome this. Some central organization like the Federal Council of Churches of Christ in America can assume the responsi-

bility. The first step would be to appoint a Commission on Penology with full power to function as an administrative body. This commission should then call to its aid, to man this work, all those church organizations that have made this kind of work a specialty. Among them may be named the Social Service Commissions of the various bodies, the Salvation Army, the Young Men's Christian Association, the Young Women's Christian Association and the Young People's Christian Endeavor Society. It would require some consolidation of these organizations to insure a cooperative program.

The Commission on Penology should then secure a gift from one or more of our millionaire philanthropists, adequate to the needs of the work, possibly \$500,000. A large tract of land should then be bought in some State where the deferred sentence is permitted and where judges could be found who would readily use it. This tract of land should be divided into five separate units. The first unit should be a demonstration work along the many industrial lines to which men can turn for a livelihood, the second should be an institution for skilled labor, the third a common labor farm, the fourth a testing station and the fifth a permanent home for those who should never live in free society. Then, when a man is convicted in the courts for committing a crime, he should be given his choice of going to the penitentiary or to this home, and if he elects to go to this home he should be sent to the fourth unit, where he would be put at hard work as the first step in his new life.

Hard work must be the foundation of redemption, since most lost their hold on life because of idleness.

As soon as he will have reduced himself to a hard-working man, the various organizations mentioned above, each in its own sphere, should take him in charge and let him know that his stay there will depend on his own conduct and not on any pardoning board. If he would cooperate with them in making this an ideal home from a religious, socialistic and material standpoint he would soon be promoted to third, second, first and out. If on the other hand he should show no ability to respond to the efforts of these organizations he would slip back into number five for a life's service. While this institution would have no constitutional right to keep him, he would be made to sign a contract when the sentence was suspended that it would be suspended only so long as he voluntarily submitted, and if he should cease to do this he would be taken to the penitentiary of the State for his term of service.

At present the various church organizations are doing their work under tremendous difficulties and yet are producing gratifying results. Under this new condition their power for good would be multiplied a thousand-fold. It is to be presumed that but few men would resist the influences for good, and the mass would thus be enabled to completely atrophy the resuscitated instincts and take their place in free society. It would most likely result in so inspiring them with the passion to serve that most of them would take service in the institution to reclaim others in the same sense that John

G. Woolley gave the remainder of his life to rescuing others from a depravity from which he escaped just before he was ready to go over into the abyss.

While this organization would have to content itself at first with only those who would be sent there for crimes on suspended sentences, it would soon enlarge its scope of work as it would demonstrate its power. Our vagrancy laws would enable us to arrest and hand over to them, women from resorts, gamblers, and even some of the idle rich. It can be seen that this institution would grow into a mighty institution to which the State would gladly contribute its power and wealth; for it would be manifest that it would be doing a great service to society. While no statistics are available, it is safe to say that the idle rich, the promoters of fake industries, the gamblers, the criminals and the prostitutes constitute more than one-third of our population, who are preying on legitimate industry and greatly molest it while they are doing it.

The experts in charge of this institution could lay down rules for the right of living in free society and begetting offspring. We have already laws that the mentally deficient and the inmates of penal institutions shall not have those rights. For the good of posterity this should be greatly enlarged so as to exclude those who had dropped down through the bottom of civilized society to a perverted barbarism that Christ said was seven times worse than the original. No woman who has spent time in a resort should beget offspring no matter how complete her reform. She should take the

veil and become a servant to humanity. No doubt, if the institution could appeal to the criminal class to forego, for the good of mankind, the privileges of free society, in the same sense that we now appeal to the young man to join the army and jeopardize his life for the good of his people, the great majority would gladly do so. The appeal would open up a new vision to them for service which would be compelling in its power. Mary Magdalene would have responded to any such call for service, and modern criminals are not different. The whole question would depend on the various organizations getting hold of the criminal's life. Those who would not respond to the appeals would find their home in number five for the rest of their days, where the reformed of the other prisons would gladly give services.

This system would give us a new conception of dealing with the derelict class of our citizens. The present jail would disappear from among us, and it should. It is the most perfectly designed piece of machinery to produce resuscitation that man ever invented. Its enforced idleness almost reproduces the environment of the sullen barbarian, and no man, whether innocent or guilty, ever comes out whole after a long jail sentence unless he is a John Bunyan who can concentrate his mind on a vision of human advancement. Those who need to be arrested could be sent to the fourth prison and put to work, and, if they were living a life of idleness before committing the crime, we would not need to take time to try them for the crime. We could hold them on vagrancy, and graduate them with a Certificate

of Merit from number one in, say two years, and send them forth to earn far more than they ever could hope to get from stealing.

The suggestions we have here made are simply an effort to put into practical service what Christ did by divine power, in the same sense that the church now deals with its Ananiases differently than Peter dealt with them. The suggestions are so old that they seem new to most and will startle many Christian people. But they should not be thought unreasonable, for they begin where Christ left off. It is taking His statement, "Apart from me ye can do nothing," at its full value in our effort to deal with our criminals. If the Church will undertake this it will soon divert the attention of the masses of Christians from dogmas and petty differences to a great world task that will reunite God's people. It will also point the way to escape from the spirit of the mob. The present penal system is simply an effort at refining and making respectable the spirit of the ancient mob. When our Anglo-Saxon ancestors wanted to get rid of an undesirable they flew into the pack and dispatched him. When the ancestors of the American Negroes wanted to get rid of an undesirable they stealthily poisoned or assassinated him. Consequently, when a Negro reverts to the old type, he stealthily commits a dastardly crime and then the white element that has reverted flies into the mob and dispatches him with all the fiendishness of the ancient dwellers of the forests of Germany. Thus we have the sad spectacle of paganism attempting to avenge the

wrongs of barbarism, from which Christian civilization must flee. A study of the ways of the mob should open our eyes to its danger. Some twenty-six years ago a Negro was accused of insulting a white woman and a mob formed and lynched him. On the way home from the orgie a large part of the gang stopped at a Negro resort. In that place was stopping one inmate, who had a young life pulsating beneath her heart, who was terribly frightened. While she forgot the fright as the years went by, the young life never forgot it, and when he was eighteen he senselessly outraged a white child and another mob formed and burned him at the stake.

When the Church of Jesus Christ undertakes to rescue those who have reverted to the old type, in the same spirit that Christ touched the man among the tombs, the people will see a new light shining in the darkness. It can then gather all its reform and rescue and uplift work under one management, and all the causes that produce reversion can be put away and mankind can take a new start for better things. It would be reasonable to suppose that when this institution would have gone on for a century or more that public sentiment would be all the authority it would need, and that people needing its healing powers would go there voluntarily, and volunteers from the churches would take service there in the same sense that they now go to the foreign field.

CHAPTER VII

POLITICS AND DEVELOPMENT

WE have frequently heard politics mentioned as being rotten, but in every instance the thought was that the men who are in control of politics are corrupt. It has not occurred to these people that the fault might be in the system itself and that there can be no hope until its character is changed so as to acknowledge the jurisdictional authority of the Great Teacher in its operation. As it is now, no man can make it a life's work and come out unscathed by its baneful influence. Occasionally a man goes into it in or beyond middle life and remains only a short while and comes out reasonably well. Usually he comes into it by the call of a great crisis, and so is able to avoid its natural pitfalls.

The serious fault in it is that it holds a threat over every officeholder. A man who fits himself for responsible office unfits himself for any other work, yet he knows he holds his position with a very slender hold. He well knows that some one coveting his position may take advantage of some opportune event over which he has no control, or which he could not foresee, and take away the only vocation in which he can succeed. Perhaps we can grasp the situation by a comparison along some other line. Suppose a man should fit himself to be a fine surgeon and by so doing would unfit himself for

any other task and another surgeon would come into the community and begin to inordinately praise himself and say all kinds of derogatory things about the incumbent surgeon and finally displace him, would it not arouse in him all the latent passions of hatred and malice, and would not the instinct of self-preservation tempt him to resort to questionable and drastic methods to save himself? Now this is exactly what happens to the politician almost perennially. Consequently, he usually decides upon one of two courses which promise self-preservation; viz., either he decides to get all he can while it is in his power, even though it must be done by grafting, or to build up a "machine" by which he can continue in office. If for any reason he loses out he is heartlessly referred to as a "lame duck" for whom no one cares. If he seeks sympathy from those who were formerly his friends he gets only, "What is that to us? See thou to that." No man can withstand the influences of such a system long without showing a break in his high ideals.

The cause of this is to be found in a distinctly Anglo-Saxon trait of character. In the tribal life of the ancestors of the Anglo-Saxons there was a freedom of action in a social order that was different from that found among any other people of whom we have a record. When the Romans attempted to capture them and to impose upon them the imperial power of their empire they found they were going against a stone wall. They could not be made to submit. The result was a compromise which we call feudalism, which gave a freedom of

action to the headmen of cantonments that almost shored the king of all authority. This system divided the people into upper and lower classes which soon developed serious abuses. When the serfs progressed far enough to discover that they were suffering they overthrew the power of the nobles and out of it grew the modern states of Europe and America. Especially must the United States be mentioned, for it is the most conspicuous of the outgrowths of the reformations that led to modern states. Our nation is made up of religious and political martyrs who fled from Europe rather than stand by the contest till it was won. When the colonies they founded became strong enough they revolted and formed a state of their own modeled after their ideals. A careful study of the constitution of the United States reveals a document that in every clause is trying to put up a bar against the abuses of feudalism. And as it came from the hands of the framers it was a remarkable document for that purpose. But when they gave it into the hands of the people to put into operation they at once reconstructed it without rewriting it so as to allow them to revel in the pastime of the Anglo-Saxon in political contests. It was the intention of the framers of this document to take the election of president entirely out of the realm of politics, but before the third administration they had it as their supreme contest, and in the national and state "bosses" and in the "ward heelers" they had a perfect replica of the system as it was worked in feudal times, only the ballot was substituted for the sword. Consequently there is

the same heartlessness in the game of politics as there was in the contests of the knights of the middle ages. Our system of politics is distinctly antichristian; that is, the virtues as held up by Christianity are impossible in its contests. The fact that a contestant for office must continually parade himself before the people with oft repeated self-praise and must make continual reflections on his opponent, is certain to ruin him. The principle in "in honor preferring one another" and in "love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things" is utterly impossible of realization in the game of American politics.

The solution for these difficulties is not so hard as might at first appear. The whole system can be brought under the principles of Christianity more easily than it might be supposed. In our civil service reform we have already brought nearly nine-tenths of the federal officers under a Christian ethics. In other affairs, such as choosing pastors for our churches, no matter how lucrative the salary may be, we have departed entirely from the mode suggested by our old feudal instinct. A committee of the church chooses a man. They will not for a moment tolerate the candidating of a number of men for the place. If two should be allowed to come on the ground to parade the virtues they themselves suppose

they have and to call attention to the faults each thinks the other has, all spirituality would be driven out of the church. In fact, no church would tolerate it. The first step at reform is to assure a man who fits himself for office a life tenure within certain restrictions of proving fitness, such as usually serves to remove or retain a pastor. This should hold good from the lowest county office to the highest federal office, but on account of the serious responsibility of high offices, like president and speaker of the House of Representatives, the tenure should be a short term of years. In the election of president we should go back to what the fathers desired when they made the plan for electing a president. To obviate the danger of corruption in office where one set would remain in a long time, there should be a system of inspection like the federal and state banks now have, in which every act and every record could be inspected. The salary of every public official should be placed on a par with the income of other men of their class, such as doctors, dentists and railroad operators, so that the office would not be sought for financial reasons. The public must see that all trace of hero worship for public officials is avoided. Our country has made remarkable progress along this line in recent years. A man becomes president and becomes known throughout the world. When he becomes an ex-president he is made to feel that he is a man among us and must take his place with us. We need to extend this reform farther so as to include men seeking and holding office. The governor and senator should be expected to go

in and out among us as our minister does. We respect him and even revere him very highly, but there is no hero worship in it. We love him for the goodness of his life and the sacred work he performs for us. The moment we do this way with the public official we will develop an entirely different type of men managing our public affairs.

We must stop the practice of allowing men to candidate for office. A young man should be expected to go to school and take a course for public official work as a doctor takes a course for service in public health. When he has finished his course he should expect office on merit as a doctor or minister may expect it. The public should do the calling as it now calls a minister, and the mass of the voters should not presume that they can perform this task acting as a whole. A committee of honest men who would have the welfare of the people at heart should point out suitable men. Already we have taken some steps toward such a procedure. In New York City where they have suffered all kinds of abuse from corrupt politics the most responsible taxpayers have appointed a committee of fifty whose duty it is to pass upon the fitness of the candidates and intelligently inform the voters. This has not been tried sufficiently long to test its usefulness, but it is manifest that if it fails it will be because the voters will not know their own interests sufficiently well to carefully heed the report of this committee. In Mississippi a step has been taken in this direction in its bank inspection law. There was such a strong clamor for an elective board

of State bank examiners that it could not be overcome, but the banks well knew that if the examiners were to be chosen with as little circumspection as is used in choosing other officials the banks would be ruined. They therefore compromised by providing that a public examination must be held for all candidates for the office of bank examiner and only those that can produce a certificate from this board can be eligible for the office. This has practically eliminated the elective feature, only a few submit to the test and they hold the office practically as long as they are useful in it. Our fathers, in framing the constitution, saw how impossible it would be to have a safe judicial department if it should be put under the elective system and so they insured a life tenure for them and removed them as far from partisan politics as possible.

Another step in our reform must be to abolish the present idea that a candidate must have an issue. Expressed as it really is, the candidate searches for an issue and he wants it implied that he is the only one that could carry out the work of making the plan work properly. In searching for an issue he is more anxious to find one that will be catchy to the voters than to find one that will be really useful to them. So insincere has this practice become that the voters are but little concerned whether they carry them out or not. They allow themselves to feel that they are a part of the game, and that in his triumph they have also triumphed because they belong to his faction. What we need to do is to properly define issue making and office holding. The

two do not belong to the same class of men. The task of making an issue belongs to the reformer and the duty of the office holder is to faithfully execute mandates which were threshed into form by the reformer and given to him by the electorate. The reformer's logic and the office holder's speeches cannot be expressed by the selfsame man. William Lloyd Garrison and Wendell Phillips were reformers who threshed the doctrine of abolition into shape and the people gave Lincoln a mandate to overthrow slavery. It would have shocked the sense of propriety of the voters if Wendell Phillips had demanded the office of president as a reward for what he did. Let us give the reformer the honor of an architect and the office holder that of a builder. Let not a fake contractor tell us he can be architect and builder all at once.

If we were to enumerate the shameful practices of politicians in almost any State, all would at once recognize them as the most reprehensible and shameful practices of our day. Nothing in ancient and medieval times will make a worse showing in history. Often they have chosen issues that were recognized as an appeal to class or race prejudices, and then when they got into office they made no effort whatever to carry them out. In fact, the voters did not expect them to carry them out.

So long has this practice gone on that we naturally discriminate between partisan politics and non-partisan issues. We say some things must not be made partisan issues and we infer by our actions that some things may be made partisan issues. Our meaning properly defined

is about this: some questions are too important or too sacred to be taken into the arena of partisan politics, while others are not so vital and may be taken into our national game. The former are usually questions of vital importance to our welfare or to our international relations, while the latter are usually questions of opinion in doing things. Nothing is usually accomplished in the truly party issues. Look at all the "great issues" of the elections since the time of Jefferson and see how few of them were settled. Usually the parties exhausted themselves in contending over them and then quietly settled them out of politics. But count over the great things our country did and you find they were wrought out as non-partisan issues.

In times of great stress, such as when General Lee was knocking at the back door of Philadelphia or when Hindenburg was knocking at the back door of Paris and at the Channel Ports, all laid their partisan claymores on the shelf and tried to look as though they never knew how to use one; but when the stress was removed by the surrender of the great armies all rushed to the place where they had laid them to get them again. They had marked well where to go. It did not seem possible that the congress that voted every request for Lincoln could ever perpetrate such follies as the reconstruction, but they did. The congress that voted without a dissenting vote to ask President Wilson to appoint a day of prayer showed no signs of ever again becoming partisan, but it did in one of the most vital international questions that could come before a people. The foreign nations that

so implicitly trusted us should have studied the history of our reconstruction in the sixties before they ventured their all. We were still capable of committing "carpet-bag" follies.

This is a dangerous situation for us. We can never hope to make ourselves properly understood by the other nations who have not developed such a system of politics, who know nothing of the sin which doth so easily beset the Anglo-Saxon. Unless we can enter the League of Nations in a more non-partisan way than this we will become the bull in the china shop for the other nations. Unless we can come in at least as non-partisan as the supreme judges enter the court, we should not enter at all, even though this entail another century of the misery of militarism.

The solution of the problem lies with the church folk. Unless they can now step forward and demand that this distinctly Gothic instinct be crucified that the spirit of Christ may rule in our political affairs, then we are lost. Possibly a beneficent Providence knows our weakness and will so order our affairs as to sorely trouble us until we will be willing to lay away our political claymores and let them lie there till they are rusted into useless things. If that is our only escape, then let the sore troubles come.

At present there is a tendency to ignore the sentiment of a man's neighbors as to his fitness for public service. This is partly the outgrowth of the knowledge that those of one's own household are slow to discover his virtues. Perhaps, when it comes to judging one's ability to do

things, outsiders are better judges than those who grew up with him; but when it comes to knowing his faults and dangerous tendencies the neighbors and close associates are the safest judges. Because this is ignored, we often elect a man to public office who is known to be so unworthy by those close to him that he has no following. So foolish are the public voters in this matter that it is almost discouraging to attempt to point out a man's dangerous characteristics for fear it will serve to give him an overwhelming majority.

Liberty-loving America has not yet learned to measure the price of a republic. An immature and undeveloped people is not fit for the exercise of the ballot, and if it is entrusted to it it will continue in office the most unworthy men because it does not know how to get rid of them. The sight of elective impotence shown in both public office and private enterprise by immature people is pitiful. The State must set itself to the task of educating its citizenship to make it fit for the great task it has undertaken of conducting a wise and useful rule. In doing this it must cease depending entirely on intellectual development. The blame for the many cases of petty larceny and graft and unfaithfulness in public trust among educated persons must be laid at the door of the institutions of learning rather than at the door of the derelict persons. The State must call in the Church to aid in this work. It has as much right to do so as it has to call the Church in to help it manage an army of millions which it called out to restore order in the world. There can be no reform in American politics

until we develop a new generation under an entirely different system of education. The German university is to blame for the moral debacle of the German nation. If we do not reform the American university from its spirit shown in fraternity halls and chairs of materialistic science, we may confidently count on a moral and spiritual debacle here of more disastrous consequences than the one in Germany. Our educators who are so stoutly contending for the truth of the evolutionary theory and are so perfectly blind to its application for humanity's good must be reformed before it is possible for us to train one generation of men and women who can safely administer a true democracy.

CHAPTER VIII

DENOMINATIONALISM AND DEVELOPMENT

DENOMINATIONALISM is the outgrowth of the working of the political instinct of the Anglo-Saxon in the realm of the Church. When Roman Catholicism first came to the Anglo-Saxon it attempted to force itself upon him but its success was very superficial. As soon as the descendants of the German nations, the most forceful of which was the Anglo-Saxon, became strong enough they threw off the yoke of the Roman hierarchy and organized Protestantism instead. But they had not gone far in Protestantism until they found themselves free enough to allow the peculiar Anglo-Saxon instinct of controversy over fine shades of meaning to assert itself and so Protestantism was recast into Denominationalism. What we have done every nation will do unless restrained by a teacher that is better and wiser than themselves. The Jews had lived under a religion of ceremonies and a law of exclusiveness for fourteen centuries and this left its mark upon the character of the nation in the form of a well developed instinct. When Christ came to organize them for a great forward movement, they resisted Him. With a very small per cent of the nation He did organize His program and a great work was done, but the success was far short from what it would have been had not the ruling Jews resisted Him. The nation was rich

enough and well enough educated that, had they allowed Him to organize them as "a hen gathereth her chickens under her wings," they could have trained the Romans, ere the authority came to them, so as to save a thousand years of medieval Catholic folly. So strong was the instinct in the Jews that they even joined the church and then sought to Judaize it, hounding Paul's steps as far as Rome to accomplish their end. When we properly weigh the consequences of this act of theirs we can see that it was the greatest tragedy in human history. The Romans had lived for centuries under Imperial Rome and during that time they had experiences that burned into them instincts that no other nation ever had. If they had had the help which the Jews like Peter and Paul and John could have given them through the period of one generation, ere authority came to them, they could have been saved from themselves but this they did not get, and so they made Roman Catholicism, an institution that no other nation could have made or could have fully comprehended, and they could not have made anything else but this. The work of Christianity is the overcoming of barbarian and pagan instincts, crucifying them Paul says, and the Judaizing Jews prevented Christianity from having a fair chance on the Romans before it was too late.

When they brought Christianity to our ancestors they were not qualified to do the work in such a way as to start them off aright. Had the Roman Christians sent well qualified young men and women into our tribes in Germany with the mission school to

train a leadership for us, ere the authority of the kingdom come to us, our peculiar political instinct might have been crucified and so we might have been saved from hundreds of years of corrupt politics and narrow denominationalism. As it was we have given it full rein, and we have done many things of which our descendants will not be proud. No other people could construct a denomination on the definition of a verb or preposition. Others might create one over a church quarrel or over a practice, but in the field of giving a fine shade of meaning to a word which none of us understand, we hold a place that we need never fear any other will attempt to invade. It is all our own. Fifty years ago when the various denominations began to organize themselves in earnest for the work of foreign missions their program was to denominationalize the heathen and pagan nations to whom we sent missionaries, but some ten years ago we were forced to realize that we were attempting the impossible. The Chinese could no more gain our conception of denominationalism than we could gain the Roman's conception of Catholicism or the Jew's conception of rites and precision in practices. When this fact was rather rudely forced upon us we surrendered unconditionally. In this respect we were much wiser and better than either the Jews or the Romans. The Jews exhausted every resource at their command to Judaize the church and failed to use military force only because they had lost their independence. The Romans did call in the military power and kept it there a thousand years to force

the Teutons to accept it, and quit only when they found the effort utterly useless. But we did not do this. We might have sent our armies to China, but we could never have forced our conception upon them even though we had persisted a thousand years. We sent the white flag of surrender up at the first difficulty and we undenominationalized the Church there and called it The Church of Christ of China. We united forces in college and divided the field so as to avoid rivalry, and the next step of amalgamating the various colonies will be a task that should engage our most profound thought.

But in our home land it has not been so easy. We were here under our own vine and fig tree. There was no power to restrain us from exercising the instinct that gave us so much pleasure. The "sin which doth so easily beset us" has the power to suggest a pleasure and importance not to be found in its true character. This is always true of the suggestions of old instincts. It was this fact that caused Christ to say that "the devil is a liar and the father of lies." It is his enticing power of sin that has instilled such fear in those who want to live right.

The same racial characteristic that was shown in politics shows itself in denominationalism. In some vital things all denominations agree, on others they thoroughly disagree. But if we examine the things upon which there is agreement we find them the most sacred articles of faith. The things upon which there is a hopeless disagreement are matters of opinion on the methods of the work and shades of interpretation of

highly technical words. In other words, they regard some things as too sacred to be taken into the denominational arena while they feel that others can be so used with impunity. The questions of disagreement are in the realm of dogma and tenets while the questions of agreement are in the realm of profound faith. When our missionaries go to the people of other civilizations they find them incapable of making such distinctions. The native peoples are prone to regard all as of equal importance, and it is often a surprise to us when we see how serious they take all of it. The reason for this is that they cannot make distinctions that are very familiar to the Anglo-Saxon mind.

We have made many efforts to overcome the "sin which doth so easily beset us," but so far we have achieved no victory. In every instance it slew us. Martin Luther meant to start a movement of the purest and highest ideals, but scarcely had he died when his followers tied the movement up in hard knots of denominationalism. John Wesley was moved with the highest and purest motive, but before he died his band of followers had his movement fenced off with a stake-and-rider fence so high that many felt themselves fenced out, and within there was such a feeling of alarm that they divided into some twenty-nine small fields. Thomas Campbell and his son Alexander viewed with alarm the denominational narrowness of their day and began with the highest motive to break it down and reunite God's people. They adopted for their program as near an ideal as it was possible for man to make. They deter-

mined to wear no name but names given in holy writ, and to make no test of fellowship but the tests made by the apostles, and in matters of opinion men were to have the fullest of liberty. But scarcely had they died before their followers had divided into two bodies over the use of musical instruments and methods of doing missionary work. This divisive process has gone on until there are six more or less distinct groups, and they will assuredly divide unless some unforeseen influence forces them back.

A movement known as the Federal Council has undertaken to federate the efforts of the more prominent denominations, and a more or less gratifying success has attended their effort, but unless some way is found to identify and crucify the instinct that is the cause of all the trouble, their effort must fail in the end. Even though they should succeed in federating all the larger denominations there would soon be a realignment over some question that they would regard as the most vital, but which would in reality be of the most trivial character. If we look at the various denominations as they now stand we will find every one of them divided into conservatives and progressives between whom there is going on a more or less acrimonious discussion. The conservatives are inclined more or less towards dogmatism while the progressives are inclined more or less towards agnostic materialism. It would be hard to determine which is the most to blame, for, while they differ widely, they are actuated by the same spirit that is behind "the sin which doth so easily beset us." A

vanity of mind, an assumption that the things they have thought out are clothed with divine authority, is behind each; and so long as one flourishes, the other will also. Where there is the spirit of heresy making there will also be the spirit of heresy hunting; and where the spirit of heresy hunting is rampant, the spirit of heresy making will break out in defiance. Not until we produce a generation of men who will ignore heresy making and heresy hunting as the young men ignore a maiden lady who has shown an inordinate desire for a suitor, will this business stop.

And this is coming. The world is fast shaping itself for work which will be so pressing, so compelling in its demands, that men will in hard work cease to heed the call of the passion that is peculiarly Anglo-Saxon. The Young People's Christian Endeavor, The Young Men's Christian Association, the Young Women's Christian Association and the Salvation Army are all forced into a service so stupendous and yet so magnificently beautiful that the future church is certain to be influenced and men will become ashamed to give place to an instinct that is at once mean and groveling in nature. The Babylon of confusion of the present day is certain to find itself toppling over in future generations. The time will certainly come when men will see the sinfulness in our conduct.

But this reform cannot come through any federation of churches or by any agreements of ecumenical councils. It must come by a fundamental change of the hearts of Christian people. It must come by the same

process by which the apostles were fitted for their great work. Jesus went with them into the upper room in Jerusalem for the last time. He had given them many lessons by act and word, but this last meeting, the proceedings of which are recorded in John 13, 14, 15, 16, and 17, covered the ground fully and made them safe to become the starters of the great work of the kingdom. He well knew their hearts. He knew what they would do if let to their own inclinations and He determined to forestall an effort to let come into play the instinct that begot "the sin that doth so easily beset" them. The first step was to bring them into humble subjection, which He did by the washing of their feet as a servant would do it. When this was done He began to reveal to them the knowledge of the great work of the kingdom that would begin after His departure under the leadership of the Spirit. When he mentioned His leaving them, their minds ran off on a tangent of worry and sorrow. They wondered what would become of them, where there would be a place for them. This He answered by saying, "Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." God's great big world of work into which He was about to induct them would be big enough for them so that they would not need to worry for a place after His departure. That

He could not have meant for them to think of heaven is manifest when we remember that He said that He was then going to prepare it. Surely heaven was prepared long before this to make a home for Abraham, Isaac and Jacob. The Great Teacher then drops His metaphor of a house with many mansions and begins to unfold to them the kingdom of work. He tells them "I am the way, and the truth, and the life; no one cometh unto the Father, but by me." After the minds of Thomas, Philip and Jude revealed that they had gone off on a tangent, he says, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." Surely here was a house of many mansions if under the leadership of the Spirit they were to undertake and execute a greater work than He was able to start then. He was God's great draftsman making the blueprints of the great world of work and He was now giving His last word to the builders who would build the hearts of the nations of the earth. If we can let our imagination run far enough to set up the hearts of the dark world of His day beside the hearts as they are described in the closing chapters of the Apocalypse, when all the old barbarian and pagan instincts will be atrophied and the Christian Virtues will reign supreme in them, we can see why He could say to them that greater works would they do. He urges them to lean on Him; if the task sometimes seems too big for human execution they must come to Him. "And whatsoever ye shall ask in my

name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do." He then assures them that the Spirit would come to lead them even more lovingly than he had been able to lead them in person. It is because the Christians since that day have not allowed the leadership of the Spirit that denominationalism has come. Men were self-willed at the making of every one of the denominations.

He then dwells with peculiar emphasis on the necessity of holding their lives in such a relation to His that they could continually draw inspiration from Him. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit." The figure has now changed from a big house with magnificent rooms, describing a world of work, to a grapevine with its nice tender branches bearing nice clusters of grapes, describing the sustaining strength of the individual life. He told them, "Apart from me ye can do nothing." Here is where the world has lost out hitherto in all its stupendous failures in church work, in education, in politics and in state craft and international relations. It has confidently believed that it could do some things apart from Him, and denominationalism, educational failures, corrupt politics, grafting statesmanship and international feuds are the results. To His disciples He said, "If ye abide in me, and my

words abide in you, ask whatsoever ye will, and it shall be done unto you."

He then touches upon their personal relations. He gives them the new commandment, "That ye love one another, even as I have loved you." At the beginning of His ministry He explained to them the spirit of the Law and the Prophets by saying, "Whatsoever ye would that men should do unto you, do ye even so unto them." There they were to use their self-interest as a standard of conduct, but that would not do for a world task such as He was setting them to now and so here He gave them a new commandment in which His life was to become the standard. In proportion as we approximate this standard of service we will eliminate all the vice from the sacred and secular affairs of man. He told them He has chosen them out of the world. He uses the word world to designate the same notion that Paul designates by the term flesh. He called them out of a world ruled by the old instincts begotten in a lower estate into a world ruled by instincts builded upon truth. They are not to look upon Him as a sovereign in the new realm. He does not call them servants, but brethren.

He then tells them more plainly that He is going away and they will be under the guidance of the Spirit. It is expedient that He do this, for the work they are to undertake would be impossible under a personal leadership. They will find it an unfolding kingdom in which great things will come to them. "All things whatsoever the Father hath are mine: therefore said I,

that he taketh of mine, and shall declare it unto you." He warns them that the tragedy of His going will be a severe shock to them, but the joy that will come will take it all away. "A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world." In the next few days was to be the greatest event in the history of the world. The old Jewish civilization was to give birth to a new civilization and the birth throes were not to be easy. This lesson is valuable to all ages. Much of our sorrow comes in crises because we do not know how the old is giving birth to the new.

He then lifted up His eyes to heaven and delivered that consecration prayer recorded in the seventeenth chapter. In this he asks divine benediction on His going and the coming of the new. The divine act of giving Him all jurisdictional authority has already taken place, though He does not publicly proclaim it for some days. In their hearing He defines eternal life as being a knowledge of God as revealed in His life. And then He asks divine benediction on the disciples who so very soon are to stand as pillars in His temple. They must be kept one as He and the Father are one or their work will be impossible. He then lets His mind reach out to the peoples that will come into the kingdom because of their word, and He asks a divine benediction on them that they may be kept one as He and the Father are one that the world may believe that God sent Him into the world.

Had the Roman Christians had mature enough messengers to send into the forests of Germany to our ancestors to tell them of this divine benediction for them long before they themselves knew of this great salvation, our Anglo-Saxon civilization would not have committed all its follies in making denominations over meanings of words, and our colleges would not give semester after semester to discussions of occult questions of nature's processes and of the beginnings of things; and our religious papers would not give acres of space to dogmatic discussions of what our fathers wrote; and all this while the world is in the birth throes of the coming of another civilization.

American Christianity must come back to the Great Teacher and learn fundamentals from Him and set its house in order for the great task before it, or it will be as effectually erased from the world as Jewish Christianity was erased from the world because it would not let its teacher organize it for the task as "a hen gathereth her chickens under her wings." What matters it if we do know what the scholarship of the world knows about moot questions? What if we do know that the great commission says, "Go into all the world?" What if we have found the basic principle upon which union of the divided bodies can be effected? If our lives are not capable of carrying to the nations of the earth a message of as close fellowship with the divine life as is found between the vine and the branch, we will find ourselves taken away, and assuredly men will gather the withered branches and cast them into the fire and they will be burned.

CHAPTER IX

THE TRUE CHARACTER OF THE WAR SPIRIT

THERE has not been a generation since the time that history began to be that has not had occasion to exercise the instinct of war and consequently it is yet one of the original instincts in full force in the social organism. But in spite of this, it is held in distrust by practically all nations. In their philosophizing moods men may attempt to show the beauties of militarism, yet none can be found who crave the honor of beginning specific wars. They always take great precaution to show that the enemy was responsible for its beginning. Whether the outcome is victory or defeat, they desire it to appear that the issue was forced upon them and they could not have acted otherwise. This situation, when properly analyzed, condemns war; for if war were what its devotees claim it to be it would be an honor to be the means of starting it, and the nations would vie with each other in getting properly placed in history.

The truly pagan nations like the Romans and Goths deified the passion and gave it an honored name. Thor, Woden, Mars, etc., did not only hold honored places among them but were worshiped. They recognized the promptings of this spirit as the voice of a God and much was said about appeal to the god of battles. They sought in many ways to honor this spirit. Most of the

permanent inscriptions are war records and practically all statuary was devoted to the accomplishment of its glorification.

But with the Jews it was different. While they felt themselves compelled to carry on war to defend themselves, they never glorified it or even named the passion of war. Their military record was such that, had they desired to glorify it, would have made a most thrilling story. Had David been followed by historians who were animated by the same ideals as those who followed Alexander, the school books would now be classifying him with the three or four great military heroes. But this was not their ambition. They recognized war in its true character and longed for the day when it might be abolished. It was a Hebrew prophet who first gave concrete expression to that longing when he said: "And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

In this we have a remarkable program for abolishing war. As a first step the law of righteousness shall become international law, and when that is done disarmament shall begin by converting engines of war into implements of industry, and lastly, they shall atrophy the war instinct. Any other program must fail. In fact, it is a question whether any other program can be sincere. It is usually nothing more than an outcropping

of the spirit to put the responsibility of specific wars on the other party.

The entire career of the Jews was faithful to this program. Josephus, sometimes called a renegade Jew, was the only example in their entire history of attempting to glorify their military record. Jesus, their great prophet, did not proclaim Himself a non-resistant; but He so taught and so conducted Himself as to show that He knew its true character. When soldiers came to Him to ask what they should do He said they should do violence to no man and be content with their wages. A non-resistant could not have given his assent to their accepting wages for a service that is wholly vicious. On the other hand, His command to do no violence took the militarism out of their vocation and reduced it to a police duty. His word violence had the content of the phrase, military aggression. When on the night of the betrayal He bade His disciples sell their cloaks that they might buy a sword, and, then a little later on rebuked Peter for using his sword on one of a company of soldiers, He was perfectly consistent with the principles He had laid down to the soldiers who asked Him what they should do. His disciples needed swords to defend themselves in the chaos immediately following His crucifixion, but they must not use them against those opposing His program. Nothing is gained by a policy of non-resistance with a robber in my house bent on killing me and my family; but everything is gained by such a policy with a man who is blindly defending an old

system against my new and better way. The first is a man who has reduced himself lower than his cave-dweller ancestor, the other thinks he is sustaining social order.

The last great prophet of the Jews standing on Patmos gave the world a remarkable vision of the work of the Church in the ages until the social institutions based on some of the passions brought from barbarism and paganism will all be abolished and the Christian Virtues will become fixed instincts and there will be a Christ-permeated society. In this vision militarism is properly characterized as the "great red dragon." The Church as it came from the Middle Ages was giving militarism an honored place in the sacred precincts of the altar. The great red dragon stood beside her with the air of a favored guest. But no sooner had the middle ages come to an end than there was a bitter and successful fight to drive him out of these precincts. Our histories call it "the separation of Church and State," but it was in reality a fight to take from the Church the power to make war. Later on in the vision we find this great red dragon chained and then completely destroyed. The evolution of Christian society as depicted in this vision is the sublimest picture in all literature. One by one the monsters in society are overcome until the world is made a paradise such as Adam saw only in divine foresight. His tree of knowledge will then be in full fruitage. The entire history of the Jews is consistent with the idea of abolishing war.

War Instinct Defined

When man lived in the jungle life he had to fight with tooth and nail that he might survive. When the cow was living among the wild animals she dared not atrophy the passion for hooking, but when man gave her a new environment in which the wild animals were all destroyed and abundance of food was provided, by neglect she atrophied the propensity to hook. If she should suddenly be thrust into an environment where she would be greatly menaced she would instantly re-suscitate this instinct and become a vicious animal again. When Christianity came to man it was creating for him a new environment in which he was to find ample protection from a spiritual power that has wrought all the way up from a universe in chaos to a civilized society. He was also to look to it to supply his needs in life. Hence God was doing for him what man did for the cow. The law that reigned in man's work when God turned his physical creation over to him, is yet operating in God's work in the soul.

But there was this difference. When man made the environment for the cow that protected her and supplied her needs, he took personal charge and made the environment at once what it should be. When God began to provide for man a protected environment He made man the master of his own redemption. This necessitated a long period in which there would be a semi-protected environment in which there must needs be a resort to the old defense. If all men could have stepped

out at once as the spiritual pioneers did, there would have been a perfect parallel. But since man was to go through a long period of development, his position was necessarily precarious for a long time. It is at this point that the militarist gets in his strongest argument. He says it is folly to let the war instinct die out. He attempts to show how dangerous it would be for the mass of men to become "mollycoddles" when the world is yet in the reign of the war spirit. They do not want the youth to let the war spirit die out, and so by various subterfuges they keep it alive. In answer to this we would cite them to the conduct of the Hebrews. They used the war spirit to defend themselves but never glorified it. They reduced it to police power. Before a nation can be safe from an outbreak of this ancient instinct it must break down the equestrian statues in our parks and our soldier statues in our courtyards. Our military heroes who wrought wonderfully for our preservation should be properly set before our youth, but the dashing war horse accentuates the very thing that should not be accentuated and leaves unaccentuated the things that should be accentuated. The dashing war horse can never give us the Washington or Grant that civilization needs to win out in this battle.

That we are making progress is shown in the conduct of the World War. There was a silent agreement among the nations on the allied side that no general should be allowed to maintain a press agent to exploit his feats. The commanders of the armies were given some liberty, but in most cases they were modest in

using it. Not many officers in any nationality were familiarly known to the mass of the people. It was a fight to maintain civilization and a fight for common mankind and the pomp of war was suppressed. When the war was over they took steps to compel the German allies to do the same thing. Judged from the viewpoint of the ages this will turn out to be the greatest result of the Great War. The men who framed the peace were standing in the shadow of the most appalling disaster that has ever come to man in modern times, and hence they sought earnestly to make its repetition impossible by binding all the nations of the earth together in a league where they could meet and talk over their differences. The league must be the scaffolding on which the men may stand while they work out a new international relationship. It remains for the Church and its inspired peace foundations to work out plans for the building that is to be. That this league had to be made then or await another disaster must become more and more clear to lovers of peace. Our difficulty in getting the plan ratified in America was due partly to our peculiar partisan politics, but largely to the fact that the Great War unleashed the war instinct. During the Civil War when General Lee was knocking at the back door of Philadelphia the war spirit of the North was solidly behind Lincoln; but when the South went to its knees at Appomattox, not to rise for two generations at least, the war spirit at the North had gained such a momentum that nothing could stop it. Lincoln was assassinated and the South was rended with carpet-bag

rule. Had Lincoln escaped it would have rended him, for it was already springing at him when the assassin laid him low. When Hindenburg's army was knocking at the back door of Paris and the channel ports, congress by a unanimous vote asked the president to appoint a day of prayer, which he did, and on the 30th of May, 1918, more Americans prayed than ever prayed before; but when Germany went to her knees at Sedan not to rise again for two generations it was again seen that the war spirit had gained so much momentum that it seemed it must rush blindly on and rend someone.

Our safety for the future depends on our taking into account the war instinct in all our peace plans. The world thoroughly distrusts the old saying that war can be avoided by thorough war preparation. They now know that the war instinct is keyed up to the breaking point by such methods. No nation can long hold the instinct in leash if it prances around in the halo of military glory. In all history there is not on record a case where great military preparation was made and was not used. Even though the rank and file of common people should make themselves believe that they do not mean to go to war, designing and selfish men in authority can produce such a posture that will sweep them off their feet whether they want to or not. Our only safety for the future depends on the Christian people producing such a world posture as to make this thing impossible. God through His foremost men and women is now calling these Christian people to stand out. Enthusiastic leaders called them into the Interchurch to unite their

strength, but they did not take into account the power of the unleashed war spirit and they were rended to pieces. Now they are being called into a more silent peace formation. If they do not heed this still small voice they will be thrown into a cataclysm and present denominational and partisan machinery will be broken to pieces.

The Need of a Reign of Peace

The devotees to militarism would make us believe that a nation that will allow the military instinct to die out becomes so effeminate that it becomes despised in the earth. What they really mean is, a nation that is too indolent and doless to defend itself under any circumstances, will effectually eliminate itself. Not knowing the true character of the military instinct, they are utterly blind to the possibilities that await the time when this instinct is effectually atrophied in the human soul. The German philosophers talked of a "superman," having in mind a greater man than the present man from a military standpoint. They were blind to the fact that Paul's superman, hinted at in the eighth chapter of Romans, cannot come until the present crab-apple-like man atrophies the military instinct, in the train of which other demons have been slinking to keep man down. When we remember what the military spirit has done to foster prostitution and what that has done for man we wonder how he was able to make any progress. From the far off "botch," and "emerods" to our present syphilis and gonorrhoea,

camp followers of every military campaign, humanity has had to make a desperate struggle for advancement. The little wild onion could make no progress as long as it had to retain its weapons to fight the other weeds, but when man began to cultivate the soil and to cut out the other weeds it soon began to show useful qualities. So long as individual man lived under the threat of the jungle he had to keep tooth and nail ready for action; but when the civilized state gave him a protected environment he atrophied the instinct of personal combat. So long as the nations live under a threat from other nations they will not cast their swords into plow shares and their spears into pruning hooks and "learn" war no more. As long as that condition lasts, there is no hope of the coming of the spiritual superman. The present natural world and the present natural man must lie in the pains of travail until such a time as we can crucify the military instinct along with all the other barbarian and pagan instincts.

Some Steps in Our Search for the Higher Social Order

It seems to us the first step towards our goal must be a clearer understanding of our situation. On the one extreme we have the nonresistants and on the other we have the preachers of the glory of militarism. Between them we have the pacifists, the honest preachers of patriotism and the thoughtless mass. A clear statement of the true situation will help us to formulate a definite policy. As long as we do not have this we cannot hope to unite the nations. In times of profound peace the

policy of non-resistance seems beautiful but, when a nation animated with the spirit of plunder, bent on wiping out rival civilizations in the heartless way German philosophers presented it, draws the sword, every human instinct of self-preservation cries out for defense. On the other hand, the preachers of the glory of militarism are the greatest menace a nation has, for it was they whom Jesus had in mind when He said to Peter, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword." We need to eliminate both these classes from our study.

It seems the Church in Galatia was bothered over the relation of the Church to the Law of Moses, and Paul undertook to make this plain and incidentally gave us a clear statement of the place of government in the organization of society. He called the higher spiritual organism a "promise" and the Law of Moses a "school-master." He illustrated his meaning by Abraham's two wives and two sons. One was a free woman and her son was a free child; the other was a slave woman and her son was a slave child. While they were children they were alike under authority, but when they became of age one became the heir of all and the other went into bondage. From this he showed how the Law of Moses kept order in the Jewish domains while the prophets did their work; and when the work was complete the Law of Moses passed out and with it those Jews that rose no higher than it. In his letter to the Romans he assumes that the work of eliminating the Law of Moses has been accomplished and so he remands them

to the various governments under which they live which will keep order in the world while the Church will do its work. In this he is not preaching the "divine rights of kings," as some modern critics have assumed, but he is preaching the divine authority of governments. He says, "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God."

Now looking at it from this viewpoint, we can see that the supreme duty of all good people is to organize the work of teaching all nations and kindreds and tongues and peoples; and the next duty is to organize such a government and maintain it as will keep order in the world while the work is being done. Care must be taken not to fall into the pitfall that the ruling Jews fell into; namely, we must not look upon our political machinery as more than a temporary arrangement. They thought the Law of Moses was eternal and they were ready to fight anyone who would suggest its vanishing away. We have people today who believe their political party and the present governmental order are eternal. As instruments to keep order in the world while the great task is being performed they are well worth fighting for, but beyond that they have no claim on us.

Before the Great War, the Carnegie Peace Foundation showed a haziness in this matter. They bordered strongly on the position of the non-resistant and put out literature that would have laid them liable to arrest if put out during the war. Consequently, when the war

came on there was nothing to do but to subside entirely, taking care not to antagonize the various war propaganda of the government. If they had put out a clear statement of the place of government in human society, they would not have found need of subsidizing, but they might have sought to lead the propaganda of the government. And certainly there is great room for improvement there. Much that was said from press and pulpit was militaristic.

The leaders of Christian Union are doing a fine piece of work in teaching a divided Church that it must take the first step in producing a new world order by coming into a closer fellowship. No matter what the governments do in getting together in a league where they can look to the coming of the "parliament of man," nothing permanent can be done until the Christian people produce a spiritual fellowship. Instead of losing time by berating men, who came into prominence through as corrupt a political system as any nation affords, because they have not adopted the League of Nations, they are placing the responsibility of the present chaotic political conditions directly at the door of bickering denominationalism.

A united Church can in times of peace do a great service in teaching the mass of the people to get a clear understanding of the situation. If spiritual leaders again fall back to disputing meanings of prepositions and verbs they will find themselves swept into one of the most unholy wars of all times. There is a propaganda at work to bring on war between this country

and Japan over a situation that the Japanese are helpless to prevent. They have more people than can live in their domains and they must expand. There is no real opposition to industrious Japanese in this country. If the Japanese had no more government behind them than the African slaves had two hundred years ago there would be no opposition to filling up California as Georgia was with the black slaves. An agency that has a far more occult motive than most people can penetrate is seeking to bring on a war that will humiliate that nation now more easily than it might be done a generation hence. To attempt such a war would open a Pandora box out of which would come a hundred more evil genii than came out when the Kaiser opened his. When the war would be over, no matter who would be victor, we would be locked a hundred times closer into the arms of the Japanese than now. Now is the time for the Church to act, not wait till the military spirit is lashed to fury. A policy that will stand the test in war times and in peace times must be adopted.

The most vulnerable point for attacking militarism is the one suggested by the prophet.

“And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.”

It is one of the strange traits of the human mind that it could be deceived so long. For thousands of years, once in every generation, this instinct stirred the nations up like a hive of bees about to swarm; and they rose up and destroyed everything they had builded. Great civilizations rose up and then were completely destroyed. Great military campaigns were undertaken and behind them came waste, and this was followed by famine and pestilence until whole races and civilizations disappeared. And men were made to believe this was “glorious” and they carved it in marble that it might be imperishable. How was it possible that the nations could be held under the great delusion so long? The one answer is, the good people failed to provide a protected environment and when they were menaced the devotees of militarism were able to play on an uncrucified instinct and they were led into all its horror before they could extricate themselves.

CHAPTER X

CHRISTIANITY IN SOCIETY

NO ancient despot ruled his realm with a firmer hand than Dame Fashion holds over her cringing subjects. If she decrees that the foot shall be bound till it cannot grow, no matter how exerceiating the pains caused thereby, the foot will be bound; if she decrees that the female waist shall be bound into two-thirds its normal size, no matter if this is the most vital region for breathing and for the functions of digestion and procreation, the waist will be bound in; if she decrees that the foot shall be mounted upon a high heel, no matter how unnatural the walk, the foot will be mounted on the high heel; if she decrees that the young man shall acquire habits of smoking and drinking, no matter how much these habits may incapacitate him, they will be acquired. No instinct developed in ancient or modern times is more firmly fixed in human consciousness than the instinct of being in style. It is seen as much in the child of the forest where no civilized man has ever trod as in our foremost civilization of today. None but the hermit and recluse ever deign to go contrary to it. Sometimes a man feels that he cannot go the pace that fashion sets, but he never attempts to defy it till he can form a group who will join him in forming a new fashion. The Catholic Sister could not go in her peculiar dress were it not for the group with

her. The Amish could not go with his looks and eyes, were it not for his large group of associates. No greater punishment can come to any individual than to ostracize him when it is not possible for him to go out of the environs of those who banish him. None but the recluse and the hermit could escape suicide if such an ostracism were to come to them.

But there is no evidence that the instinct of wanting to be in class with his fellows is one of the passions that Paul demands shall be crucified. On the other hand, there is abundant evidence in the Scriptures that this instinct is to be made use of in the accomplishment of the aims of Christianity. The instincts of swearing, gambling and man killing are absolutely bad and cannot be used in any form, and the demand is that they shall be crucified (atrophied). But not so with the instinct of being in class with his fellows. There is every evidence that Christ intended that His kingdom should live and move and have its being in the society of men. It was there that the regeneration should take place. In His Parable of the Leaven He said the woman took it and hid it in three measures of meal until the whole lump was leavened. In His last prayer He said He did not ask that God should take His disciples out of the world, but that He would keep them from the evil one. His term "world" varied in meaning. Here it must have meant society as organized then. It was not His intention that they should separate themselves from the society in which men moved, but He meant for them to plunge into it (not of it but in it) and regenerate it.

He told His disciples that He would send them out like sheep among wolves. It was "the world" that He sought to save for the well-being of His created man, and it was there they should work, even though it necessitated martyrdom.

The Apostle Paul so understood it and so ordered his conduct. To the Romans he wrote of the grafting of a wild olive branch into the root of God's domestic olive. We generally graft the developed branch into the wild root in our fruit orchards, but here Paul suggests that the only way the developed root could be kept alive was to graft a wild twig into it. The Church underwent a severe trial when the Roman social order was substituted for the order of the prophets, but it had to be done to save the work when the ruling Jews went to the lengths they did in resisting their great teacher. In writing to the Corinthians he ventures a prophecy which shows he had a clear conception of the outcome of Christianity. He says "For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death." Society as organized then was looked upon as full of death traps to unwary feet. The powerful instinct of fashion was yet on the side of the "world" and therefore was the primary human enemy. Lying, stealing, man-killing, and prostitution are all vicious instincts but they are secondary in their power for evil to society when it is wrongly organized. The last great enemy to yield will be wrongly organized society. When that yields the battle for human redemption will be over. A young woman who

is brazen enough to defy decent people by coarse conduct, would not for a moment think of coming to some public function in her bare feet. She would regard herself as ruined if she should make such a social break as that. She clearly reveals that she knows who the most powerful potentate is. The last great achievement of the Church will be the taking of this potentate into the kingdom where she may be taught the way of the Lord more perfectly.

In the last chapters of the Apocalypse it also speaks of casting death as the last enemy into the lake of fire and then on to the close we have a most beautiful description of a redeemed society where all "fearful, and unbelieving and abominable and murderers, and fornicators, and all liars" shall be cast out. "And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it. And the gates thereof shall in nowise be shut by day (for there shall be no night there): and they shall bring the glory and the honor of the nations into it: and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie, but only they that are written in the Lamb's book of life."

This is not a fanciful picture of an impossible idealistic state. It would be possible now if we were to permit the best Christian men and women of our day to organize society. If they could give us what is in their hearts, we would have a society from which the liquor traffic and all forms of venal commercialism, prostitution and all forms of lewd suggestions such as dance

halls, cabarets and gambling dens would be banished. They would debar militarism, denominationalism and wrong systems of business; and in their stead they would make good Sunday school provisions and educational facilities for every child. Every man and woman would be conscientiously impressed that it is their bounden duty to find and do their share of the world's work. In such a society there would be almost no temptation to sin. A person would be as unlikely to commit one as he now is to go to some public function in his bare feet.

The reason that our society was so full of corruption ten years ago is that during the past four hundred years the Church has done practically nothing to regenerate it. She has not understood that she had any responsibility in that realm except to keep those who subscribed to the principles of Christianity free from contamination in it. She conceived her mission to be to prepare souls for a spiritual home after this life, where no evil could come. This gave the system of preaching an ultra legalistic character and opened the way for endless disputation which resulted in denominationalism.

But the teaching of Jesus and his apostles revealed no such a conception of the mission of Christianity. Their task was to attack the world and finally bring it into subjection till every knee should bow and every tongue confess before it. The spiritual salvation after this life was to be an outgrowth of this world work just as corn growing is a result of cultivation but wholly independent of it. When the time comes when the

church gets a true understanding of its mission in society, rapid progress will be made towards a redeemed society.

Indirectly the church has made great progress in the work of gaining control of society and regenerating it. As was stated above, denominational Christianity conceived its mission to be to prepare souls for the home beyond this life. But there was a large element within these churches that was outgrowing that narrow shell and the larger task was undertaken in an indirect way. Consequently, without taking time to combat and overthrow denominationalism, they formed organizations not subject to the denominational authorities. These were usually called undenominational, or interdenominational. Among these may be mentioned the Sunday school, the Young Men's Christian Association, the Young Women's Christian Association, the Young People's Society of Christian Endeavor, the Salvation Army and some others. The work of dispensing doctrinal tenets and of formally taking members into the churches was still left to the denominational organizations, and they gave their whole time to constructing a new society for young people to live in. The realm in which these organizations work is something entirely different from the realm in which the churchman works. We do not want to be misunderstood here. We are not condemning the work of the churchman in formally taking men into the churches, nor do we wish to be understood to suggest that the churchmen should abandon their line of work for that which the Young Men's Christian Association is doing.

We wish simply to commend the work that the Young Men's Christian Association and other similar organizations are doing and to suggest that the time might come when the Church itself would become liberal enough to fully undertake the task of building a Christian society, especially for the young, in addition to what it is doing in recruiting members for the churches by evangelistic methods.

It was the power of the Young Men's Christian Association to construct a helpful society that made this organization so much wanted by the army. The results abundantly justify the effort. The society in which our great army in Europe moved and had its being was as different from the society in which the Civil War veterans or the Spanish-American soldiers moved as the present medical college is different from the college of fifty years ago. It reveals what tremendous achievements can be had by the work through one generation.

And if the interdenominational organizations like the Young Men's Christian Association have been able to achieve such far-reaching results in one generation, what cannot the Church accomplish if it takes up in dead earnest the task of purifying and reconstructing society? When she boldly reaches out and takes Dame Fashion by the hand and rescues her from her masters for whom she brings much gain by each year adding a few inches to the width of a woman's hat, or giving a little different slant to the toe of a man's shoe, or shaping a little differently the wind shield of a man's car, so that new things must be purchased each year

whether the old is worn out or not, great good will come to mankind. Her divinations have been commercialized to the extent that humanity is expending more to satisfy her behests than for education and war combined. Even schools of philosophy and science have appealed to her to bolster up their causes. When it could be said that it was out of style in educational circles to talk against certain systems, it was a hazardous thing to undertake to bring forth something else.

When the Church rescues this "maid with the spirit of divination" from the men who have taken her captive for selfish ends, she can render a tremendously important service. In fact, she is already serving in very useful capacities. She is the sole power that makes possible the grammar of our language. Without her there could be no "usage" and people who would be inclined to make "usage" of their own could not be held in line. There could be no reproach for bad grammar. In church circles there has been established a code of conduct that cannot be violated without great loss of standing. If it were not that those who break away from the principles established by Christianity can still find another code with a very numerous troupe of adherents with whom they can associate themselves, there would not be many people with questionable characters. When the Church can escape the baneful influence of denominationalism, she can take back into her fold and under her direction all the independent interdenominational agencies which are now doing a valiant service in creating a wholesome society for young people to

grow up under; and when she does this she can easily make them a hundredfold more effective, and this she can do without slacking up in any of her present great enterprises. It is not unreasonable to suppose that the Church could in this way set a standard for society that would make the world efficiently good.

Of course this cannot be done until the Church has more authority in educational work than she has now. She lost her prestige in the past in this realm because she abused her privilege by enforcing monstrous perversions, as Catholicism did in the middle ages, and as Protestantism did in the past four hundred years by making political contests for mastery. She is justly distrusted, and she must show "fruit worthy of repentance." This she is fast doing, as was shown in our army. Our government fully realized its helplessness in maintaining an effective army with the proper morale without the aid of the Young Men's Christian Association, the Knights of Columbus and the chaplains. It has found it can trust the Church and public sentiment to prevent the abuses of the past. Indications are also numerous that the State is losing its suspicions of the Church in educational matters. While rationalism is open and defiant and scornful in the various departments of the universities, the heads of these universities are despairing of their own ability to save the student body from moral destruction and are calling loudly for help from the Church. And this must come or we are lost. For our universities to flout Christianity will bring a more terrible disaster upon us than it brought upon Ger-

many, since our opportunities are greater. We are the descendants of the martyrs from Europe. The sons of the Puritans and Huguenots and Anabaptists and Quakers and Waldenses builded a bigger house and swept it cleaner and garnished it brighter than the Germans ever did, and if they vacate it by flouting Christianity, seven more violent demons will come into it than ever could find room in William's house. The Church must make itself worthy of taking over the educational institutions of our land, and through them a social order must be created that will make the work of saving the people easy in comparison to the task now. Otherwise, we must count on floundering through the morass of confusion for another thousand years. Of course our discredited and distrusted denominational organized Church cannot do this; but a Church that has made itself worthy of the full confidence of society will find a new avenue through which to make its influence felt in the educational system of our land.

And as the Church makes herself more and more worthy of being the Bride of the Lamb she will find her place in international relationships. In peace conferences she must hold the chairmanship, a thing absolutely unsafe now when each denomination has ambitions for its group rather than for the cause of righteousness. Through her influence a new international environment must be created before we can have international safety. Frightfulness in all its forms from commercial retaliation to the slaughter of innocents must disappear.

Our present knowledge of psychology is largely a vague knowledge of how social instincts manifest themselves. When we begin to study the problem of social advancement from the standpoint of these instincts, we will make progress much more rapidly. A study of past reforms will aid us to understand the fundamentals underlying great social changes. It will enable us to see why the task was so difficult and how it might have been accomplished more easily. In the past, reformers won out like blind Titans lurching themselves against great institutional wrongs. Jesus knew it must be so and in that mind He went to His Gethsemane and Golgotha. It must be so in the future until the masses of men can be made to understand the fundamental laws of human progress, but it seems to us we might be near the period when reforms can be wrought without great upheavals in which men who have grasped larger truth must hurl their bare bodies against the enraged masses.

Every reformer must overcome at least two more or less fixed instincts; viz., (1) the instinct of wanting to be in style, and (2) the instinct of doing things a certain way, a kind of reflex mental action. When Martin Luther became convinced that the selling of indulgences by Tetzel was wrong, he attempted to stop it by overthrowing the style of the thing within the Catholic Church; but in this he failed because he could not prevail against those high in authority who had drifted so far in the wrong course that their cupidity strongly reenforced a sense of style and habit of doing. He then

shut his eyes and hurled himself against the system and through a most heroic struggle convinced the masses of Germans that he was right, and thus he helped them to break away from their bondage to these instincts.

When William Lloyd Garrison and Wendell Phillips cried out against slavery they found a well fixed style of doing things. In the South they had raised five or six generations under a slaveholding environment and both a style and a habit of doing things were well fixed. In the North they did not have slaves but they had adjusted themselves to live with those who did and so they had a well fixed way of doing things. George Washington and Thomas Jefferson thought to overcome this evil institution by colonizing the slaves in Africa, a process that was designed to evade the instinct of style in the manner and habit of doing; but the institution was too strongly entrenched behind venal commercialism and they failed. When the abolition movement came later it found itself reenforced by sectional feeling and finally in the sixties there came a head-on collision between the two sections and slavery was destroyed.

Forty years ago when the temperance forces attempted to overthrow the iniquitous liquor traffic, they found an institution more firmly entrenched behind a social habit than any other evil institution in modern times. It was assaulted from every conceivable angle. The moral suasion societies, of which the Woman's Christian Temperance Union was the most conspicuous, sprang up and did much good in creating a new style in society. But they, too, discovered that they were

going against an institution that was more reenforced by venal commercialism than any other evil of modern life, and so the task was difficult and all but hopeless. Finally the Prohibition Party sprang up, which attempted a replica of the Abolition Movement; but it failed because no reenforcement came to their succor, such as sectionalism, which came to the rescue of the Abolition Movement and which became so much the dominant power that Lincoln did not dare declare that abolition was contemplated until the war was nearly over. Finally the Anti-Saloon movement stepped in, which did not combat the political instinct of saloon politics but plunged in and became the biggest swimmer in the pool. It began to play the temperance sentiment against the individual office seeker and kept him moving on at a tremendous pace in the same old political whirl until a federal prohibition amendment was put into the national Constitution. Its method could not have won in the abolition fight just as the abolition method could not win out in the prohibition fight.

Our greatest menace today is the fact that many of the men in Congress, especially in the upper house, were elected under the crookedest of crooked political methods before we dreamed that the World War would come in an hour that we least thought of. Many of these men are utterly incapable of seeing the world's advancement in its true perspective. The Christ-led men are the only ones that are capable of easily breaking away from old and harmful instincts and they must become the true reformers. The whole

Christian process is the crucifying of these instincts of the flesh.

It will be very helpful to leaders of progress to know the important part that instinct plays in the work. It is not hard for a designing ruler, or a shrewd politician, or even a yellow journal, to lash a country into war. They can see clearly what they want to do, for the war instinct is within them. No fear of hazard or deadly opposition can daunt the clearness of the vision from within. But it is not so in regard to the next step suggested by the apostles of progress. There are no promptings from within because there is no instinct of this kind. Consequently the suggestion of taking a next step begets a shudder of the mind like the thought of stepping off into an abyss. The natural mind has no power of crucifying these old instincts and where they reign the man lives in the present and past. He can under no circumstances be induced to voluntarily step out with the leader of progress. He may be backed into it as the balky horse sometimes is, or he may be run over but he can never be induced to fall in and march on.

It was for this reason that Christ could not get the ruling Jews to take the next step with Him. An indescribable fear came over them at the thought of His suggestion. When Stephen in his debate with them suggested that the old things would pass away they gnashed on him with their teeth. The apostles saw the situation clearly and repeatedly said that apart from the Spirit of God man could do nothing. Without the

Spirit of God in the human heart to open the way to progress, to give a vision of the next step, in the same way that the old instincts give a vision of the past, there can be no progress. There is no name given under heaven whereby we can be saved except the name of Christ.

If we study the great reformations of the Christian Era in the light of this knowledge we can get a new understanding of them. Luther met in the Church of his day a set of men who were yet in the power of the old instincts and had not the spirit of God, therefore it was impossible for them to take the next step with him. It is this situation that we must meet in connection with the adoption of the League of Nations. Those who are violently opposing it are not men who have shown that their lives are dominated by the Spirit of God, and it is barely possible that many who are advocating it see in it no more than a political problem.

When the Christian people are once far enough along to suggest the step that is implied in all foreign missions, viz., the federation of the world, they may look for a most violent opposition from those who are not led by the Spirit of God. The old instincts that put the ruling Jews into such a ridiculous position that Christ could say, "But I know you, that ye have not the love of God in yourselves. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive," will do the same for men in their power today.

The Kingdom of God as seen by Christ and His

apostles is a growing, developing, spiritual organism in human society which shall become so all powerful that it will sweep all else aside. The man who has a true conception of it lives in the future. "For they that say such things make it manifest that they are seeking a country of their own." Their faces are set to the future and all their martyrdom comes from the fact that they must deal with men whose faces are set to the past. When seen in this light, our Adam, who first set his face to the future, becomes the world's mightiest hero, and all the host mentioned in Hebrews 11 becomes a heritage to mankind far above what we have thought.

But not every suggestion of a new step is genuine. Often men whose faces are set to the past utter what purports to be new thoughts but which are as ancient as the philosophy of the wise men of the Hindoos and Persians. The heretic is a man who pretends to have his face set to the future but in reality has his back to it.

In the past when society was so crude that it could not help in the great task before it, men had to plunge in and make the supreme sacrifice as Jesus did on Calvary; and in the future we must achieve a victory in every case where evils must be overcome. If we cannot find a sufficient force to cooperate, who are well enough developed to see the cause, we must again win by the supreme sacrifice. There is no better gauge of the progress men have made than their ability to cooperate in great causes of human uplift. Judged by this standard the Church is far ahead of what it was fifty years

ago, or even ten years ago. The great age predicted by the world's great seers will be nothing more nor less than a time when the masses of men will have developed sufficiently to cooperate fully in all great causes, especially in the work of child training. If we can let our imagination run ahead to a time when the nations will be able to master their instincts, and when they will be able to set the style to be good with as much authority as they now decree that a woman shall not come to a fashionable function in her bare feet, and when the passion of all peoples will be to raise their children correctly, we can easily see a millennium in which men will live happily when there will be enough wealth to grant all the privileges they need and when all will be taught to take their common share in the tasks of the world's work. Our long and persistent resistance to the principles of Christianity in our living affairs has been the cause of all our misery and woe, and it is all that stands between us and the millennium.

CHAPTER XI

THE WORLD TASK OF THE CHRISTIAN

CHRISTIANITY'S great opportunity has come; and with it, its supreme crisis. The World War has brought all the nations of the earth into one family. They must find a basis upon which they can live together, or they must destroy one another. The world can no longer be one-fourth barbarian, one-fourth pagan, one-fourth Mohammedan and one-fourth Christian. It must now either become all one thing or another, or nothing. The foreign missionary has long prayed that he might gain the attention of the non-Christian world; and behold, it is now standing at his front steps demanding a statement of his faith or it will destroy him. Little did we think in those calm July days of 1914, when the kaiser was threatening to go to war because of an assassination in a province of Austria, that the nations of the world would be so shifted about as to bring Christianity her greatest opportunity and her greatest crisis. But such it has turned out to be.

Of course the Christian man will plunge into the task with all his might without waiting to get an understanding of all its bearings and its difficulties, as has always been the case when great things were undertaken. Men got an idea and began action, and then when the stupendousness of it began to reveal itself to them they were too far in to turn back and they went

on to a successful finish. If Thomas Jefferson had fully realized how far-reaching was his statement, "We hold these truths to be self-evident that all men are created equal," he might have shrunk from writing it. But he wrote it and committed his country to it and they remained faithful to it even though it entailed the mightiest civil war in history.

This new world task that came to us as the World War came to a close is so tremendous in its consequences and so comprehensive in its scope that no human planning can avail us in our undertaking. The Christian world must modestly seek divine leadership in this hour of its greatest opportunity. But to seek that leadership presupposes a meekness and an understanding of self, and it is, therefore, proper that we seek to understand the conditions under which we must perform the task, and that we should know our own limitations.

Our situation is not greatly unlike the situation in which the apostles had to do their work. They had to face the mighty Roman Empire, which was greater in proportion to Jewry than the whole world is in proportion to the Christian world of today. They were hindered by two elements in their own nation which were like millstones about their necks. The first of these was sectarian Jewry which was bent on forcing on Rome the identical thing that Jewry was. The second was a cold, calculating philosophy which felt itself sufficient in itself, and was uncharitable to any thought which differed from it. When a few Christian men began their work of foreign missions a century ago, they had a clear vision

of the needs of the unbelieving world, but when the churches as a body began to take up the work, they were bent on forcing on the unbelieving world our denominational ideas. They did not understand how Christianity is a system above and independent of the peculiar racial instincts of the nations of the earth. It was this difficulty that Christ and His apostles met. They could not make the people understand that Christianity is a kingdom above the kingdom of human instincts and that men "must be born again" to get into it. It was the same way with the denominational church folk of our day. They could not understand why they could not carry our denominational contests into China and achieve a victory which no longer seemed possible here. However, when the Chinamen began to come into the church in numbers, these men full of the instincts of the Anglo-Saxon were rudely awakened to the fact that they were undertaking an impossibility, unless they should go at it with the sword through a long period. They said, therefore, it cannot be done and should not be done. The second element, the cold, calculating philosophers of our day, have not yet met their Waterloo; but they will meet it, or they will make China's path to the goal of a redeemed society many centuries longer. The fight between the materialism of our universities and the sectarianism of our churches is a fight wholly without the church. Both are right in their charges against the other and both are wrong in their claim of having that which the world needs. If one or both should succeed in carrying their cause into China, either through the

Chinaman who comes here to be educated or through the schoolmaster who goes there to educate the Chinese youth, great harm will be done to the cause of the world's redemption.

Before we attempt to give the world Christianity we must throw off the armor of our Anglo-Saxon contests and speculations. We have never been commissioned to put the nations into that kind of habiliments. Peter and John and Paul threw off this armor in spite of the efforts of their fellow-Jews to prevent them. To the Jews who said to Peter, "Thou wentest in to men uncircumcised," he said, "Who was I, that I could withstand God?" To the philosophers who said to Paul that he was preaching a doctrine that could not withstand the test of reason he said, "For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God. For it is written,

I will destroy the wisdom of the wise,

And the discernment of the discerning will I bring to nought.

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe.

The missionary of today must divest himself of his peculiar instincts that are harmful to him, and he must break away from those who insist on loading him down with either the narrow sectarianism or the pedantic learning of rationalism which demands a voice in the work.

In short, we must give the new nations the truths of the gospel divested of all human elements.

The missionary has another task that is probably harder for him to perform than to divest himself of his own peculiar instincts. He must prevent the Chinaman from bringing into the work his peculiar instincts begotten in three thousand years of ancestor worship. If the apostles, Peter and Paul, had not been beset by the Judaizing Jews on the one hand and the unbelieving philosophers on the other, they might have prevented the Romans from bringing into the kingdom their peculiar instincts begotten in centuries of the doings of Imperial Rome. But their strength gave out ere this was accomplished and Rome brought in its whole load of instincts and the Roman Catholicism of the Middle Ages was the result. Paul was reluctantly convinced that this would be the result and so warned the church at Ephesus. "And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore, I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God. Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which is purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." This mistake must not be repeated again at a period when it may cause the world

troubles of which we cannot dream now. Both the narrow denominationalist, who is contending stoutly for some tenet which is immaterial, and the unbelieving rationalist, who seems to be oblivious to the fact that every nation that ever heeded his words came to a wretched end, must keep their hands off of the missionary while he attempts the difficult task of inducting China into the kingdom without bringing with her her great load of instincts which may menace the Church more than the Roman Catholicism of the Middle Ages menaced it.

The task must be undertaken in a more efficient way than it was possible for Paul to do his work in Rome. In his case it was necessary for him to spend his life in getting consent of the full-grown Romans to give Christianity a hearing. His converts were men of affairs, men who were old enough to be more or less fixed in their instincts. It is very probable that if the Jews had allowed their Great Teacher to organize the whole nation as "a hen gathereth her chickens under her wings" the work of getting consent by converting the men of influence would have been merely a preliminary work, and Paul might have been free to establish a few hundred schools in the empire, to teach the children and thus prepare a safe leadership before the responsibility of the Church came to them. The conditions the missionary met in heathen lands was such that his work of getting consent was more preliminary. That has long ago been obtained, and now it is a fixed condition. He is therefore free to establish schools throughout all heathen and pagan lands; and this he must do quickly, for the great World War brought

democracy to all lands and is bringing all nations rapidly into authority. A leadership safe with the message of the gospel must be developed in the next twenty years. If ever the Church needed to sing, "Speed away, Speed away" it needs to sing it now. For what the liberty-loving people did in raising Red Cross and Young Men's Christian Association funds during the progress of the World War, they must do many fold more now that they are facing the whole world. It is hard to find language to state it strongly enough. We must now give these nations Christianity in its purity, or they will overwhelm us. We must either go out and organize the work for teaching the children of the nations, or they will come and run over us and it will fall to our lot to preach to them while we are lying flat on our backs under their feet. This was the fate of the Romans when our ancestors, the Goths, came down upon them. Had the Romans sent the teacher to them a century earlier, the Goths would not have come; but the teachers were not sent and the Goths came and history gives us the story of the "Barbarian Invasions."

The Christian people of America have had some very valuable experience in doing a missionary work for a people where they could have the children. When the Civil War left four millions of former slaves free, the churches took up the task immediately. In the beginning some of the denominations may have desired to gain advantage, but this was soon abandoned as impractical for the same reason that it was abandoned in foreign lands, and the Missionary Schools became reasonably free from

all sectarian efforts. The work of making them practical for the purpose of aiding the Negro to find his place in the economical life of the South was not so easy. The courses of instruction were often so much tinctured with the pedantry of higher education that someone facetiously remarked that they began where Harvard left off.

But early in the work the Missionary Schools found their proper place and really became the best type of educational institutions in the land, and after which the educational methods throughout the country were modeled. While the schools were generally manned by men and women from the North, it is not correct to say that they are northern schools. There were always good Christian people from the South who stood behind these schools and made their work possible. Those schools that were not fortunate enough to find some good Christian Southern person as a moral and financial supporter generally died soon. It can therefore be said that the real civilization that is now coming to the surface in the greatness of the New South was always in favor of these schools and encouraged them. The element of the South that made the work difficult was the lawless people who were responsible for the mob and the political debacles.

These schools were content with doing their work with the children. They felt that they were civilization builders and that they could well afford to wait until one new generation would grow up. If they had been compelled to spend the time of one generation on the old people to get consent to work on the children, their work would have been greatly hindered. But this was not necessary.

They could have the little children in as great an abundance as they could care for. It was especially fortunate that they could have the girls as well as the boys. The Negro race is the first people in the history of the world whose girls had an equal, or better chance, right from the start. This is certain to manifest itself in the immediate centuries to come in good characteristics of the race.

The way that American Christianity handled the problem of the freedman, just after a very bitter war of four years over the question of freedom, will be one of the brightest pages in our history. Especially worthy of mention is the fact that this work was joined in by men who took a prominent part in the struggle in which more frightfulness was practiced on both sides than we now care to mention. Generals Lee and Longstreet, Bishops Haygood and Galloway, and many others, gave their influence and counsel to aid men and women, but mostly women, from the North who dedicated themselves to the work. During the past fifty years billions of dollars have been spent as a freewill offering. They understood in the most literal sense what Lincoln referred to in his Gettysburg speech when he said, "It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom and that government of the people, by the people, and for the people shall not

perish from the earth." Had not the Church taken this work in hand in the unselfish way it did, America would have been left in a more wretched state than Mexico in the long reign of Diaz. It gave to the Negro a trained leadership and to the South an educational method that has made the New South possible. The work the Church did in the fifty years following immediately after the close of the Civil War fitted America for the crisis that came in the World War.

What the Church did then, it must do now for all the nations of the earth. The first step was to administer to the physical needs of the nations. Our own food commission conserved in every way so as to feed the millions who emerged from the war-stricken countries. None of us can yet comprehend the extent of our task in this till all are again able to live from their own production and their wounds are bound up. It is certain that God is using this ministry to open the way to these nations for the larger service for their children, just as He uses the skill of the medical missionary to get the ears of the nations. When we will have fed and bound up the wounds of the millions of unfortunate peoples, they will give us their children without a word of gainsaying. Ex-President Wilson did not mention the name of Russia often, but it was always in the kindest terms. He said he was not forgetting Russia. And Russia will not forget that. It will gladly admit, sometime, the young men and women from our Christian schools to teach their children how to serve God in freedom.

What methods we have learned, therefore, in laboring

with our own freedmen, and what we have learned in giving to war enterprises during the four years of the tragedy, we must now use to greatly increase our missionary efforts. The Church in America must unite its efforts and multiply its contributions by hundreds and send out an army of hundreds of thousands of Christian teachers. They must prepare the whole world for the new freedom that has come to it.

The State, of course, cannot engage in missionary efforts directly, but she can turn in and help the Church just as the Church turned in and helped her when she was forced to go forth to war. The Church could not go to war, but she could help the State to have a clean army. The State of course cannot go to the mission field, but she can see that her financial system is so arranged as to make it safe and expedient to send millions of dollars to foreign countries each year. Our State must be adjusted for such an enterprise. If the present foreign missionary efforts had been undertaken in 1840, it would have broken their banking system, and they could not have spared so many of their best young people. To send hundreds of thousands of our best young men and women to foreign countries and to take other hundreds of thousands to properly care for the home training will be a severe strain on our home economies. But with the liquor traffic banished as it is now, and the segregated districts of vice abolished, millions of dollars will be put back into legitimate channels and hundreds of thousands of inefficients will be put to service.

We must organize for this task at once. The mistake

made when the Jews failed on the Romans and when the Romans failed on the Goths must not be repeated again by us. Never before did a nation have such a call to service from the nations who needed the service. The man from Macedonia calling, "Come over and help us," is now calling from Turkey, Russia, Poland, Rumania, Germany, France, Persia, Siberia, and from all the other countries where our missionaries have been for scores of years. We need not waste time in evangelizing the old people. We can have the children in as large numbers as we can take them. We will have ample time to train a generation for leadership in freedom, as Christianity counts freedom. Some of these States will ask for men to come and organize their State school systems, and it would be a calamity the effects of which would remain a long time if those messengers should be other than the missionary teachers, such as went to China to help her to organize her new order of things. The fate of Germany with her "kultur" would overtake the newer peoples much sooner, if an attempt were made to give them a materialistic system of education. The world's fate now hangs on our ability to grasp the full meaning of Christ's aphorism, "Apart from me ye can do nothing."

The new world posture is a tremendous opportunity for the Church at home as well as abroad. In the past the missionary going out among a new people that had reduced a false system to the *ad absurdum* in bitter experience has always been able to do what he could not do at home. When the Puritan and Huguenot came to America they could try out experiments that were entirely

impossible in England and France. Our American missionaries going to the Negroes and to Japan, China and India are laying foundation stones for the new civilization down deep in divine truth that could not have been thought of where the political and denominational contests of the Anglo-Saxons were going on.

In the preceding pages we have frequently spoken of acknowledging the jurisdictional authority of Jesus in the secular affairs of men. This may yet be impossible with us, but it will not be impossible with the newer nations to whom we will come to bind up their wounds after what they have endured in the great world upheaval. They will not only allow the missionary teacher to lay the foundation of the future educational system, but they will gladly permit him to guide them into all the ways of modern living. The missionary teacher can plan the humanitarian measures to care for the factory workers. The newer peoples have already shown their temper by the way they have hung on every word Ex-President Wilson has uttered. The most beautiful thing in a hundred years has been the child-like faith they have shown in listening to his words. Without this, there could have been no fortunate outcome to the war, no matter where the victory might have been.

This should give a new idea to our missionaries. If they can gain such a confidence of the people in Siberia, Russia, Turkey, Persia and the new countries in Central Europe, our missionary societies can open up Christian industrial schools where the children from all classes can, with their own hands, build up the institutions under the

direction of Christian men and women; and results will be realized that our profoundest faith now cannot visualize, and that will be impossible among ourselves for a long time.

In our army that went abroad were possibly five hundred thousand men who had heard the programs of The Layman's Missionary Movement, The Flying Squadron, The Men and Millions Movement, The Woman's Christian Temperance Union Crusades, and many others. They had experiences that will enable them to dream dreams when once in the activities of life. From them we should be able to draw men to send among the wounded nations. It would seem that the time has come when we can undertake a real unselfish work among the nations. The prophet saw a time when the nations would be enabled to pool all their good qualities for building a great social order. "And the nations shall walk amidst the light thereof: and the kings of the earth shall bring their glory into it."

The world cannot hope for its greatest good until such a time when the teachers of the children of the nations will be willing to submerge all their own racial and national idiosyncrasies and to give a free invitation to all the nations of the earth to bring their good qualities in to provide material out of which the temple of society may be built. Many of the timbers essential to the construction of such a temple are now submerged in the morass of racial prejudices. The man who has no vision of the kingdom of God does not dream that the "Dago," "Sheeney," "Greaser," "Chink," "Bullet

Head," "Nigger," etc., have some of the most valuable timber to build the foundation of such a temple. If it is yet impossible of realization, that all nations may thus pool their great qualities, then we must wait; but, like Abraham, we may look forward in faith to see the day and rejoice.

CHAPTER XII

REFORM AND SOCIAL SERVICE

REFORM may be defined as creating a better social order and Social Service may be defined as serving men in their social relationship. The two are therefore very closely related, for Reform is calculated to lessen the necessity of Social Service and Social Service reveals the necessity of Reform; and a full knowledge of the underlying principles of social order will greatly aid in both. In the past centuries many great reforms have been wrought by groups of men, led by a man with a great vision, throwing themselves against social wrongs by main force and destroying them. Perhaps if they had known the fundamental laws underlying the wrongs they might have done it more easily, and we may even assume the wrongs might not have grown up at all if the men at the beginning of their development had understood better.

Practically all great social wrongs had their beginning in the conception of a man who thought he was doing something valuable for his fellows. A few illustrations will make this clear. Take, for example, the dissipation about pagan altars out of which have grown all forms of dissipation and uncleanness. Some ancestor in the dim prehistoric past thought he was discovering new and valuable means of enjoyment and gratification and he thought he was doing a kind service to his fel-

lows. When this dissipation began to show itself exhausting and enervating he invented means like dancing to stimulate the jaded passions. This had gone on until even those to whom the gospel had not been revealed began to see its evils, and Christian society saw at once its deadening effect and set itself to the task of overthrowing it. The first task of the early Church was to overthrow the abominable evils which had been practiced so long about the heathen altar that they were matured into fixed instincts and the fight is not yet won. In these two thousand years these evils have been beaten down so they no longer hold an honored place among us, but they are yet in the hearts of the people ready to break out at every opportunity. If Christian workers knew the fundamental principles underlying the atrophying of resuscitated instincts they would look more to the social order than they now do and more could be accomplished on the next generation.

Another illustration taken from the political realm will show the laws more clearly. When Constantine declared the Roman Empire a Christian empire he did not think that he was at the same time shearing his empire of the imperial power which it had wielded for one thousand years. The old power was gone and the higher Christian Virtues which can bind an empire of devout people together for a great task had not yet matured. The Roman Empire was therefore helpless before the oncoming barbarians. The world was fast sinking into the quicksand of anarchy and decay. There was only one power that could bind men together and give them

strength to resist and that was the Church. In the face of this, military power was called into the Church. If you and I had been there we would have aided in consummating it. It was all that was left. But this compromise between higher ideals and expediency after ten centuries showed itself to be a great evil that had to be overthrown. However, the task proved to be a herculean one, for in those ten centuries the habits of living under this social order had grown into well formed instincts which could not be overthrown easily. When Martin Luther hurled himself against the social order of militarism in the Church he found in such men as Tetzels the instincts of that social order so well fixed that it required an upheaval of society to overthrow them. The contest raged for four hundred years and it cannot be said that the day is fully won yet. Perhaps if those leaders who loved the Church had known the danger they would have given up their compromise as soon as the first victory over the barbarians was won, but they did not know and so it had to go to the great Reformation.

A study of the reformations of our day will yield equally beneficial information. When the naked savages were brought from Africa three hundred years ago nothing else could have been done but to put them in bondage. Either they had to forego bringing them or they had to put them in bondage. No free social order was possible with them. It was easy therefore for the best of Christians to justify slavery since laborers were greatly needed. As slavery went on, vested

institutions began to grow up alongside this institution until by the middle of the nineteenth century slavery and its by-products as institutions touched every activity of American life. However, by that time it had become so festured with evils that it would have been easy to overthrow it by simply appealing to the conscience of the people, North and South, if in those three hundred years the actions required to maintain it had not grown into well fixed instincts. The slavery instinct was so well fixed in the life of the South that they were willing to make any kind of a sacrifice to maintain it. We must remember that it is not hard for any of us to mistake the voice of well fixed instincts for the voice of conscience. Often in our thoughtful moods we see clearly that a thing is unwise, if not wrong, but when we go to order our conduct with the reasoning we readily listen to the voice of our old master who speaks in the same tone of voice as conscience. In fact, we may yet find that conscience is only the voice of the instincts which the individual considers the highest in the kingdom of the soul, pleading the cause for which they stand. We have long known that conscience needs educating but we have not known just why, for we regarded the voice of conscience as having authority almost or quite equal with God, and we could not clearly see why it should be educated. And yet we knew that a man misled in his beliefs was also misled by his conscience. The Hindoo woman threw her child to the crocodiles because she allowed her religion to overthrow her mother instinct. The peculiar leadings of conscience are

in nothing more clearly shown than in the actions of the devotees to denominational Christianity. A proposition in one communion will elicit unanimous applause, while in another it will meet with unanimous bitter opposition. Thus it is plain that while the conscience in each case approves or condemns as the case may be, it does so because of the dogma or truth each holds. If the Christian Virtues should be well developed so as to be the supreme rulers in the kingdom of the soul their voice would be correct and so conscience would be correct.

If we take this view of conscience we get a new meaning for the great expression found in Proverbs, Isaiah, Jeremiah, and the close of the Apocalypse. The ideal conditions described by them clearly presuppose a reconstruction of the human heart. If we hold this in mind when we read Proverbs we get a new knowledge of the insight of God's dealing with the human heart.

The fear of Jehovah is the beginning of wisdom;
And the knowledge of the Holy One is understanding.

The wonderfully optimistic expressions of Isaiah are brought into the realm of possibilities when we read his message with this in mind. Note the following:

And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in

all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.

Or note the following from Jeremiah:

And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them to the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more.

Or the following from the Apocalypse:

And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it.

Now if the suggestion that conscience is the voice of the instincts regarded as supreme in the soul kingdom is well taken, then we have the underlying principles of a new psychology and a new pedagogy that will have a tremendous influence on the nations when they get far enough along to use them properly. We have already seen these principles used even though those who used them did not understand them. The Catholic mother has felt that if she has her child till ten years old she can feel safe ever afterwards. If any blame is to be attached to her it must be because she errs in what she instils, not in the way she does it. If this principle is once used to instil the fundamental principles of Christianity as faithfully as she uses it to instil Catholic usage, humanity will go forward by leaps and bounds.

Christ indicated this thought when He said, "Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven." He well knew that unless the fundamentals of Christianity are fixed into the instincts of the child the kingdom of heaven cannot come in its fullness.

If we accept the principle above we have found a new principle of reform. Too often we are accustomed to despise and condemn men who are unreasonable to deal with. Two classes especially try our patience, namely, the fanatically dogmatic, and the reckless heretic. The former throws himself violently against anything that is new and the latter makes it almost a pastime to bring out something new, no matter how grotesque. We may yet find that both are victims of a wrong childhood. The fanatically dogmatic is one in whom errors were too well fixed into instincts in childhood, or youth, and the reckless heretic is one in whom none were fixed sufficiently to give him a conscience in the matter. His selfish desires to bring himself into the limelight are unregulated by any voice within.

A social order that would be capable of properly applying these principles to the law of righteousness given by Christ would be able to do wonders. It could look after every child as conscientiously as the truant officer now sees that every parent sends his child to school. Our higher learning is just now passing through a period of doubt with regard to the fundamentals of Christianity and so is utterly incapable of applying these principles. The multitude of doubts raised by the

theory that the early chapters of Genesis are myths cannot redeem us.

The future student of psychology will not go far until he will discover that he has two kinds of instincts to deal with. The one is the class that has come down to us by heredity from our barbarian and pagan ancestors and the other is that class which the parent and the teacher instil. The former is by far the most dangerous and the most difficult to overcome. Between my home and town are many families trying to raise chickens and these chickens find most of their food on the street. It would be safe to say that the fast passing automobiles kill seventy-five per cent of these chickens. They do not seem to have any fear of them. A few days ago a chicken hawk swooped down upon them and got one. Every chicken for many rods scampered in the greatest fright for shelter. Perhaps not one-half of one per cent of those chickens are killed by the hawk, but they fear it with a perfect frenzy. The fear instinct for hawks is well fixed by heredity but there is almost no automobile fear yet. The instincts from heredity are so well fixed in us that we have a real battle in overcoming them while the recently acquired errors are not so hard to overcome, though they may be far more destructive in character. The sinking of one Titanic caused a world shudder, for it aroused the race-old fear of disaster, but the destruction of about fifty millions of people with modern engines of war, while it appalled us, did not frighten us.

Now from the knowledge of the true character of re-

form we should learn three lessons for our tasks of the future; viz., (1) we should now know better how to attack the remaining entrenched evils and how to carry on a more intelligent reform than our forebears did; (2) we should know better how to deal with the wreckage of existing evils and how to carry on a more intelligent Social Service, and (3) we should know more of the laws of the growth of great evils into institutions entrenched in instincts and so avoid giving to posterity that which will be to them sore evils.

(1) Reforms of the Future. We have yet many great evils to overthrow. Among them may be named Militarism, Denominationalism, Venal Commercialism and Imperialism. It can be said that we have well begun on the first two and we have said many things against the last two. But we doubt whether the men foremost in the task know what a struggle lies before them. Militarism has shown itself to be a coarse evil that cannot be confined in decency, it has shown itself a burden which the people can no longer bear, and it has shown itself the breeder of famine and pestilence; but our people do not yet know how loud the voice of its instincts begotten through countless centuries speaks, they do not yet know how irresistible are its commands. Let someone strike on all the chords of its lyre and men will run for their guns like the naked savage runs for his battle ax when the tom toms sound. Those of our people who would bring about Christian Union do not know with what force the instincts begotten in the long denominational struggle speak. We all speak the same

things on fundamentals, but when we reckon with our instincts begotten in usage we are driven apart like sheep without a shepherd. Our higher reason gives us mighty sermons on the high ideals of Christianity, but our well developed instincts from Catholic usage, Episcopalian usage, Presbyterian usage, Methodist usage, Baptist usage, Disciple usage and the hundreds of other usages, shriek their commands at us and we hear their voices without hesitation. John Wesley thought he could unite God's people by finding a soulful worship; Alexander Campbell thought he could unite it by finding a simple harmony of belief; and others of our day think they can find it by finding a common task, but God's people are not yet united. All that these men have done were great steps toward that goal, but the work will not be consummated until someone will find a means of crucifying the instincts begotten in usage. Perhaps a beneficent Providence will find the instrument to accomplish this in its proper time. All reformers of the future should remember that all past reform weapons are rusted and worthless.

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of

Truth;

Lo, before us gleam her campfires! we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate
winter sea,

Nor attempt the Future's portal with the Past's blood-rusted key.

(2) We should find a better Social Service. In the days of the reign of the saloon our social workers could

do nothing but follow along the track of this modern Gambrinus to pick up what he cast into the gutter. But now that we have him chained to a stake where he can do no more than occasionally break the stake, we can begin to think of the situation of the victim. We can begin to consider that he too has instincts developed so fully that he must serve them. Kind succor alone will not rescue him. He is in a state where no power but the power of the gospel can emancipate him. If our suggested penal system were in a proved working order, such victim should be placed there where the environment would be capable of destroying his abnormal instincts and planting in their stead the Christian Virtues which would make him a new creature. The Church must take all Social Service into its regular forms of activity as much as it now has its worship. If it could take over the entire penal system as suggested in a former chapter, its Social Service would be the advance agent for its penal work.

(3) We Should do More to Guard Against the Development of Future Evils. We can now see how innocent were our church fathers who took Militarism into the Church in the hour of dire necessity, and how it grew into a monstrous evil; we can see how our forefathers took naked savages into bondage, when they knew no other way, and how it grew into a grievous evil; now can we not see how we may do just such innocent things and let them develop into grievous evils? There are many of these in our day, but we can mention only a few.

a) Our Labor Problems. Soon after the Civil War great industrial plants employing thousands of men sprang up. The laboring men soon saw that, unless they organized, it would be possible for them to be reduced to peonage by a system of blacklisting, and so they organized the labor unions. But this soon gave them more power than they were morally developed to use and so they began to dictate terms of labor. The captains of great concerns soon saw that this would lead to anarchy that would ruin business and so they began to form combines. But this soon gave them more power than they were morally developed to use and so they began to dictate terms of barter. Let this go on through say three centuries when no one can labor unless he belongs to the union and when no one can do business unless he belongs to the trust, so that such customs may be matured into well fixed instincts, and we may have a more ruthless master than Militarism in the Church or bondage in our labor system. Can we not turn to Christianity and find a basis for justice ere such a thing be consummated? Are we not sufficiently developed to begin to forestall the development of great monsters in our social organism?

b) Our Problem of the Divine Week. As our great industrial plants began to grow into great institutions we found some of them required operation seven days in the week. Our grasping nature soon led us into putting most industries into that class and so we now have millions of our people working every day of the week. This has brought about a situation where we produce

more than we need except in the most strenuous times. Consequently many men are out of employment. Thus two of our classes are ruined, one because they have no Sunday and are becoming spiritual idiots, and the other because they have no six days of work and are reduced to the criminal class. I wonder if our people have thought ahead to see what it will be if we should go on in this way for the next three hundred years, until the Sunday worship instinct is lost out of the lives of millions of our people, and new and dangerous instincts are developed in its stead? Unless we want to leave a worse legacy for our descendants than our progenitors left us we must begin to recast things. We would suggest the following steps:

First, we should shut down every industry that needs not be run on Sunday. A careful survey would bring into that class all but a very few. Next we should regard the right to work as inalienable as the right to life and liberty. The cause of human uplift championed by the Church can call out many thousands for such service. This will leave room for others. Among the rest, who cannot be so called out, the work should be divided. If all of them cannot be put to work in any other way the day should be reduced to five hours a day and everybody should be put to school five hours to become more proficient for labor so as to put in the ten hours. But the time would probably never come that it would need to be reduced below seven or six for unless present plans are interrupted hundreds of thousands will be called into uplift work. The present movement

on the part of the labor unions to reduce the day to eight or seven hours is accomplishing very little. In some industries it is tending to degeneracy. A higher moral and spiritual authority than the present labor leaders must dictate the terms of amelioration of labor's burdens. Lastly, the Church should demand the right for every man, at least a part of his time, to sit in the worship and to partake of the Communion. It is true it will have to first beget a social order that will make this the fashion before men will think it a boon. But we have made our nation a republic in which everyone has a voice. And we will be sure to have to settle some highly moral and spiritual difficulties in the future. How are we going to do so if a large part of our population has become spiritual idiots and another large part criminals? It is high time for our Christian leaders to be giving careful forethought for posterity.

c) The Race Problem. The world is entering upon a new era in its history which has more disturbing elements in it than the age when the Jews had to open the door to the Gentiles. No matter what our attitude may be, we must now see clearly that there are only three possible courses open since all the races of the earth have come into the family of nations; viz., (1) one race must exterminate the others and make itself master, or (2) the races of the earth must amalgamate, or (3) they must find a basis of trafficking together and being helpful to one another and yet maintaining race integrity. The first is no longer possible among nations influenced by Christianity. Those who madly attempt it

always find themselves so impotent that they accomplish nothing. The second is utterly repugnant to refined Christian people. The only ones that lend themselves to it are those who have so far reverted as to have restored the harem instinct of their remote ancestors and seek wives so inferior as to be entirely pliable in their hands and fit into their conception of things better. That class of men, though excellent mates of their own race could easily be found, will choose none but an inferior. This ought to eliminate all thought of the five races amalgamating. However, all should see clearly that our only possible escape from it is Christian education. This leaves us then only the third to choose from and we must set about at once to find a Christian basis by which the Caucasian, Jew, Chinese, Japanese, Hindoo, Indian and Negro can live neighbors, traffic together and lend helping hands to one another, and yet maintain their race integrity.

The greatest danger confronting us now is that we will beget instincts by our race usages that will make the solution of our problem difficult if not impossible. We are not writing our segregation laws from the dictates of the future's highest good but from dictations of the blind prejudice of those who know nothing of the ideals held up by the world's greatest Teacher. If some of our "Jim Crow" laws are maintained long enough to beget instincts in all races concerned, we will find, or our posterity will find, that nothing but a new "Lutheran Reformation" can save us for great things that will unfold themselves in the future.

It is high time that we should realize that no men who flout Christianity can have foresight enough to plan anything for posterity. They were the class of men that defeated Christ in His great program, they are the ones that have all but defeated every forward step of mankind. It is this stupid class that writes into every reform the blot the poet saw:

For Humanity sweeps onward: where today the martyr stands,
On tomorrow crouches Judas with the silver in his hands;
Far in front the cross stands ready and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes in History's golden urn.

The Church must not, dare not, longer let that class mark out a course for it. They are wholly in the power of the instincts of the past and they cannot see into the future. They are the blind trying to lead the blind and they will surely fall into the ditch and we will go after them.

Those Christian people who have the vision of Christ are as much the "light of the world" today as they were when Jesus sat on that Galilean mountain. And they do not need to wait for civil laws to give them a chance. They have the chance, or they can make it as they have always done.

By the light of burning heretics Christ's bleeding feet I track,
Toiling up new Calvaries ever with the cross that turns not back,
And these mounts of anguish number how each generation learned
One new word of that grand *Credo* which in prophet hearts hath
burned
Since the first man stood God-conquered with his face to heaven
upturned.

They have the promise that "they shall inherit the earth" and they can take possession any day they can show enough development to throw away the denominational instincts, and the other worldly instincts, and become pure enough in heart to take possession of the great estate left them by the last will and testament of the Master Teacher. The great inheritance has been withheld from them hitherto because they could not have made fit use of it. A Christian union made by a set of men thoroughly in the power of the instincts begotten in denominational controversy would do the world no good. The truly Christian men and women can form "A League of Nations" any day without a treaty to solemnize it. It is pitiful to see what our politicians have done with their league. They are still capable of calling for Barabbas in the moment of the world's solemn choice, and the fault lies with the Christian people who let them do the choosing for them.

