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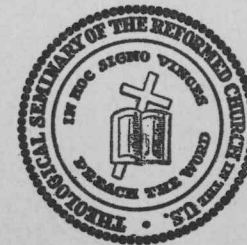
THEOLOGICAL SEMINARY

OF THE

REFORMED CHURCH IN THE

UNITED STATES

EVANGELICAL AND REFORMED CHURCH



LANCASTER, PENNSYLVANIA

1938

CONTENTS

<i>Seminary News</i>	155
<i>Necrology</i>	158
<i>A New Testament Interpreter—Joseph Henry Thayer.</i> JOHN L. BARNHART	163
<i>An Appraisal of Hedonism: The Happiness Philosophy of Life.</i> E. E. KRESGE	165
<i>The Kingdom of God as a Redeemed Society.</i> ROLAND L. RUPP	188
<i>Book Notice</i>	213

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BULLETIN

Theological Seminary of the Reformed Church in the United States

VOLUME IX

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SEMINARY NEWS

The one hundred and fourteenth year of the Seminary opened officially on Tuesday, September 13th, at 3:00 o'clock. Old and new students, professors and their wives, and alumni assembled in the chapel for the opening exercises. Dr. Frantz conducted the devotions, and Dr. Richards spoke brief words of welcome. The opening address was delivered by Dr. Herman on the theme, "The Church." In a stimulating manner he discussed the world situation today, and then proceeded to consider what the Church ought to say and what it ought to do in the face of such a situation. After the service the new students came to Dr. Richards' office to meet the members of the faculty, and we were officially under way.

The incoming class is not so large as some of the recent classes. It includes the following men:

<i>Name</i>	<i>Home Address</i>	<i>College</i>
Arthur Ernest Antal	Vintondale, Pa.	F. and M.
Walter Edgar Cathers, Jr.	North Wales, Pa.	Lebanon Valley and Dickinson
Dean Ross Feather	Imler, Pa.	F. and M.
Warren Lefever Hackman	West Chester, Pa.	F. and M.
Woodrow Wilson Kern	Slatington, Pa.	Dickinson
Lawrence Arthur Leonard	Lexington, N. C.	Catawba
Elmer Grebe Link	Perkiomenville, Pa.	Ursinus, Bluffton, and Muhlenberg
Thomas Franklin Rissinger	Fredericksburg, Pa.	F. and M.
Donald Wilbur Schlicher	Allentown, Pa.	Muhlenberg
William David Schnebly	Hagerstown, Md.	Catawba
Stuart Cramer Snodgrass	Lancaster, Pa.	F. and M.
Albert Clarence Robinson	Butler, Pa.	Ursinus
John Sydney Royer, Jr.	York, Pa.	F. and M.

THEOLOGICAL SEMINARY OF THE

Three of the above-named men, Messrs. Cathers, Hackman, and Kern are members of the Methodist Episcopal Church and student-pastors in that denomination. In addition we welcome as special students Mr. Mathews, pastor of the Methodist Episcopal church in Millersville, Pa., and William John Coulter, pastor of the Methodist Episcopal Church of Bainbridge, Pa.

* * * * *

All of the Juniors have been placed in Field Work positions for the ensuing year. Cathers, Hackman, and Kern will of course take their own pastoral responsibilities as their Field Work. Leonard, Link, Rissinger, and Snodgrass have been assigned to the Community Service Association, where they will work under the direction of a trained case-worker in that agency. Antal will teach a class of young people at St. Luke's Church, Rev. John F. Frantz, pastor. Schlicher will teach an adult class in Grace Church, Eden, Rev. Walter C. Pugh, pastor. Schnebly likewise will teach an adult class in Faith Church, from whose pastorate Rev. Daniel G. Glass has recently retired. Robinson will be a teacher in Salem Church, Rohrerstown, Rev. Burt A. Behrens, pastor. Royer will continue to serve in his home church in York, Pa., Rev. J. Edmund Lippy, pastor.

The foregoing list of names and positions by no means tells the whole story of Field Work in the Seminary. A number of upper-classmen are affiliated with churches in the vicinity in one capacity or another for practical experience and consultation with the pastors of these churches. These contacts with actual Christian work are of immense value, and are so recognized by both students and faculty. The Seminary is greatly indebted to the Community Service Association and to the Evangelical and Reformed churches of Lancaster city and county for their hearty cooperation in this regard.

* * * * *

The July issue of the *Bulletin* reported the placement of a large number of the 1938 graduates of the Seminary. To that report it can now be added that Mr. Fahringer has been installed as pastor of the charge at McConnellstown, Pa. The indications are that other additions can be made in the near future.

REFORMED CHURCH IN THE UNITED STATES

For some time there has been in existence in theological circles an organization with the rather unwieldy yet significant title, "The Council for the Clinical Training of Theological Students." Its purpose is to give theological students a summer's clinical experience (or more) in a hospital or prison. Here under expert ministerial and medical supervision the students spend their time in a careful study of human needs and the ways of ministering to these needs. In years past the Council has given training to students from the great non-denominational seminaries of the country as well as to students of denominational seminaries in our state and elsewhere. Until this past summer no student of our Seminary had taken advantage of this experience. Last spring Mr. Strauch, then a Junior, made application to the Council and was accepted. Inasmuch as he was the first from our school, we have been anxious to get his report upon the summer's work. He was assigned to the Pennsylvania Hospital, Philadelphia, Pa., which is a general hospital with a psychopathic ward. Here in company with five ministerial students from other seminaries he spent the months of June, July, and August. For the first three weeks the students did odd jobs in the wards with the primary purpose of becoming acquainted with the patients there. Out of these contacts each student selected six or seven patients with whom he felt he would like particularly to work for the remainder of the summer. The remaining weeks were devoted to friendly—one might say "pastoral"—relationships with the chosen patients, plus individual conferences with the theological supervisor and two seminars a week for the study of cases. In addition, the Council took special pains to bring the students into touch with leading social agencies in Philadelphia. The students-in-training lived for the three months' period in a social settlement in one of the poorer sections of the city, and took some part in the program of the settlement. Mr. Strauch feels that the summer was well spent, and has constituted a valuable phase of his training for the ministry. Among other things, he says that he will have no hesitancy whatsoever when the time comes for him to make pastoral visits to a hospital.

—N. C. H.

NECROLOGY

In spite of careful efforts to include in this section of the *Bulletin* each October all alumni whose deaths have occurred during the year we find that we have overlooked several. In every case these brethren either entered some other profession than the ministry or else ended their careers in another denomination than our own. This fact is mentioned in at least partial explanation of their omission. We begin, then, this year with several notices which should have appeared earlier, and then proceed to the record for the year just past.

Raymond E. Butz, '90, was born at Allentown, Pa., July 6, 1864. He died at York, Pa., Jan. 22, 1936. Following his graduation from Muhlenberg College and this Seminary, he was licensed by Lehigh Classis and ordained to the Christian ministry by East Susquehanna Classis. He served one pastorate—at Catawissa, Pa., from 1890 to 1895. At this juncture of his life he entered upon preparation for the practice of medicine. From 1898 till the end of his life he followed this profession with usefulness and distinction.

Joseph Perry Ratzell, '99, was born at Earlington, Pa., April 18, 1873. He prepared for the ministry at Franklin and Marshall College, Union Theological Seminary in New York City, and our own Seminary. He was licensed by Tohickon Classis in 1899, and that same year entered the Reformed Church of America. The following year he was ordained into the Congregational ministry, and served several pastorates during succeeding years. In 1909 he entered the teaching profession, and served therein the remainder of his working days. He died April 13, 1936.

Lewis P. Krome, '95, was born at Altodale, Pa., on Nov. 25, 1869. His academic training was received at Franklin and Marshall College. Upon graduation from the Seminary he was licensed and ordained by Mercersburg Classis. From 1895 to 1903 he was pastor of our church at Lisbon, Iowa. In this latter year he affiliated with the Presbyterian Church and served in turn several charges in that denomination. In 1934 he entered the ministry of the United Brethren Church. He died June 19, 1936.

Jacob D. Ranck was a student at our Seminary during the year 1902–1903. He became a local preacher in the Methodist Episcopal Church. His death occurred in January, 1937.

Solomon Adam Alt, '84, was born in Clarion County, Pa., on Dec. 17, 1853. He was graduated from Franklin and Marshall College in 1880, and from the Seminary in 1884. After licensure and ordination at the hands of Kansas Classis he was pastor at Iola and Moran, Kansas, from 1884 to 1889, at Fulton and Athens, Michigan, from 1889 to 1891, and at Cheney and Whitewater, Kansas, from 1891 to 1894. During the year following he was on the staff of Teachers College, St. Joseph, Missouri. From 1895 to 1899 he was pastor at Holton and Circleville, Kansas. In 1899 he entered the Presbyterian Church, and the remainder of his ministry was spent in that denomination. He retired at Topeka, Kansas, where he died on May 25, 1937.

Martin Weidman Schweitzer, '97, died in the Lancaster General Hospital on Oct. 2, 1937. He was born at Denver, Pa., March 15, 1872, the son of Rev. Stephen Schweitzer, '68. In due time he attended Palatinate College, Franklin and Marshall College, and our Seminary. Upon his graduation from the Seminary he was licensed by Lancaster Classis and ordained by West Susquehanna Classis. His first pastorate was at Montgomery, Pa. From 1906 to 1914 he was pastor at Union Bridge, Md. In 1914 he returned to the Muddy Creek Charge which his father had served before him. In this large and historic charge he spent almost a quarter of a century, until incapacitated by illness a few months before his death.

J. Harvey Mickley, '89, was born Feb. 16, 1862, in Washington County, Md. He was graduated successively from Franklin and Marshall Academy, Franklin and Marshall College, and this Seminary. In 1889 he was licensed by Mercersburg Classis, and ordained by Westmoreland Classis and installed in the charge at Scottdale, Pa. Here he remained six years. In 1895 he became the pastor of St. John's Church, Johnstown, Pa., in which he was destined to remain and render a distinguished service for forty-two years. Especially notable was his untiring devotion to the work of the denomination at large. For periods of varying length he was Stated Clerk of Pittsburgh Synod, President of

the Board of Directors of St. Paul's Orphanage and Old Folks' Home, a director of Hood College, a member of the Board of Home Missions, and a member of the Executive Committee of General Synod. His college conferred the degree of Doctor of Divinity upon him in 1915. He was the McCauley lecturer at the Seminary in the year 1925-6. He died at his home on Nov. 24, 1937.

Jonathan V. George, '90, was born in Berks County, Pa., May 23, 1858. He died in Reading, Pa., Jan. 20, 1938. After graduation from the Keystone State Normal School at Kutztown, Pa., and Franklin and Marshall College he held the principalship of the Emaus High School, Pa., for three years. Resuming his studies, he was graduated from the Seminary in 1890, and in that same year licensed by Lehigh Classis and ordained to the ministry by Lancaster Classis. During the preceding year he had supplied at Reamstown, Pa., and in the Allegheny Charge near Reading, Pa. For almost half a century, 1890 to 1937, he was the pastor of the Allegheny Charge. During a part of this time he was also principal of the Reading Collegiate Institute. Ill health forced his retirement from the pastorate in 1937.

Jonathan H. Pannebecker, '74, died March 12, 1938, at the advanced age of almost ninety years. He was born June 28, 1848, at Pennsburg, Pa. He was graduated from Franklin and Marshall College in 1872, from which institution he also received the Doctor of Divinity degree in 1898. Following his graduation from the Seminary and his licensure and ordination by Lancaster Classis, he served the church at Elizabethtown, Pa., from 1874 to 1883. At this time he entered upon a pastorate at Trinity Church, Columbia, Pa., which was to last forty-five years. In 1929 at the age of eighty-one he retired in Columbia.

John Calvin Bolger, '96, was born at Martinsburg, Pa., on June 7, 1871. He prepared for the Seminary at Franklin and Marshall, where he was graduated in 1892. Juniata Classis licensed him and Kansas Classis ordained him to the ministry in 1896. He was pastor at Abilene, Kansas, 1896-98. From 1899 to 1910 he was teacher of music in Massanutten Academy. He subsequently became a Christian Scientist, and was in later life a teacher of music at Altoona, Pa., and Martinsburg, Pa. He died May 11, 1938.

Wilson Shellenberger Hartzell, '97, was born at Chalfont, Pa., Oct. 30, 1862, and died at Atlantic City, N. J., June 9, 1938. He was a graduate at Franklin and Marshall College and this Seminary. In 1897 he was licensed by Tohickon Classis and ordained by East Pennsylvania Classis. During a part of this same year he was a Sunday school missionary at West Easton, Pa. There followed in succession pastorates at Memorial Church, Easton, 1897-1900; Christ Church, Packerton, Pa., 1900-1903; Watson Run Charge, Meadville, Pa., 1903-1906; Export, Pa., 1906-1909; Keedysville, Md., 1909-1912; and Fairfield, Pa., 1912-1914. He entered the Protestant Episcopal Church in 1914 and later took orders in that communion. The remainder of his ministerial service was rendered in the Protestant Episcopal Church.

John Levi Guth was a student at this Seminary during the year 1911-1912. He was born at Codorus, Pa., on April 4, 1887. He attended Muhlenberg College and, after his stay here, Central Theological Seminary. In 1915 he received licensure from Lehigh Classis and ordination from Gettysburg Classis. His first charge was at Codorus, Pa., 1915-1918. From 1919 to 1923 he served as assistant pastor of the Jordan Charge, Orefield, Pa. In 1923 he assumed the pastorate of the same, in which he remained until his death on June 22, 1938.

Edwin Tracy Rhodes, '02, was born at Manchester, Md., April 7, 1874. He was graduated from Franklin and Marshall College in 1899 and from this Seminary in 1902. In this same year he was licensed by Lancaster Classis, ordained by West Susquehanna Classis, and installed as pastor of Trinity Church, Lewistown, Pa.—a church which he started as a mission. In 1917 he relinquished this pastorate in order to accept a call from St. Stephen's Church, York, Pa. Here he served until his retirement from the active ministry in 1926. He died June 29, 1938.

Lloyd Ezra Coblenz, '89, was born at Middletown, Md., Nov. 20, 1864. He was graduated from Franklin and Marshall College in 1886, and honored with the Doctor of Divinity degree from the same institution in 1920. During his years in the Seminary, 1886-1889, he taught Latin and Greek at Franklin and Marshall Academy. In 1889 he was licensed by Maryland Classis and ordained by Juniata Classis. His entire active ministry was spent in two churches: Trinity Church, Altoona, Pa., from 1889

to 1893, and St. Paul's Church, Baltimore, Md., from 1893 to 1934. He fulfilled his ministry not only by faithful pastorates but also by untiring service to the church at large. For many years he was stated clerk both of Maryland Classis and of Poto-mac Synod. The Seminary remembers with especial gratitude his membership on the Board of Visitors from 1911 until his death. He died August 9, 1938.

Mabry L. Herbein, '97, died on September 5, 1938. He was born in Berks County, Pa., Oct. 23, 1871. After pre-ministerial training at the Keystone State Normal School, Kutztown, Pa., and other institutions, he entered this Seminary. Upon his graduation in 1897 he was licensed to preach by Lebanon Classis, and ordained to the ministry by Reading Classis. A ministry of forty and more years was devoted to the churches of Spiess, Bern, Shalters, Trinity of Mt. Penn, and Belleman's—all in the vicinity of Reading, Pa.

George Nevin Hartman, '14, died Sept. 10, 1938, in Cincinnati, Ohio. He was born at New Holland, Pa., on May 24, 1889. He was a graduate of both the College and the Seminary in Lancaster. In 1914 he was licensed to preach by Maryland Classis, but he never proceeded to ordination. Instead he became a Y. M. C. A. secretary. In this capacity he served successively in Philadelphia, Pa., Pottsville, Pa., Jersey City, N. J., and Cincinnati, Ohio.

"After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb. And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God for ever and ever. Amen." —N. C. H.

A NEW TESTAMENT INTERPRETER— JOSEPH HENRY THAYER

JOHN L. BARNHART

All students of the Greek New Testament are familiar with the name Joseph Henry Thayer, the name stamped on the back of the best New Testament Lexicon in any language. It was the privilege of the writer of this brief sketch to take a course in New Testament exegesis under Prof. Thayer at Harvard Divinity School in 1893-'94, and to attend a seminar once a month at his home. Such lasting impressions did this great man, as well as great scholar, make upon your humble servant that he is constrained to write a few words about him, and in closing give what this inspiring teacher called "four vest-pocket rules" for interpreting the New Testament.

After having spent more than twenty years of arduous labor in preparing the Lexicon with its thousands of references, after having translated from German into English two New Testament Grammars, Winer's and Buttmann's, and after having been the leading scholar and recording secretary of the American revisers of the New Testament, one might surmise that Dr. Thayer was a dry-as-dust recluse. On the contrary he was one of the most congenial, highly cultured Christian gentlemen to be met anywhere. Above the average in size he was a well-proportioned handsome man with radiant face and prepossessing personality. Our hearts were won by this sincere believer who possessed so much both of the spirit and mind of Christ. "As much as we admired the scholar, it was the man that left an imprint."

He impressed his students with having the necessary qualifications of an interpreter of the New Testament. His consecration to his Saviour brought him into sympathy with the authors of the New Testament and aided him in understanding their messages. He was enthusiastic in his study and teaching of the most precious volume in all the world. He was painstaking and thoroughgoing in all his work. "Research was the very breath of his life." It seemed he knew every single verse in the New Testament and could correct from memory any wrong references made by students. Already in his Latin School days in Boston

he had adopted as his motto, "Labor omnia vincet," and was untiring in his industry to the end. During his sabbatical year (1898-'99 at the age of seventy) he began work at six o'clock and spent eight hours a day continuously for months in getting the American Revised Edition of the New Testament ready for publication.

Dr. Thayer's "four vest-pocket rules" for interpreting the New Testament, and the same of course apply as well to the Old Testament, simple though they seem, are worth passing on from one generation to another.

1. Interpret Lexically. Dig into the meaning of the words. To aid students to do so Dr. Thayer spent many years of hard work on his Lexicon. He was convinced that still more light would be thrown on the language of the New Testament; referring especially to papyri that had been unearthed the last few decades and "which it may reasonably be hoped are but the first fruits of a rich harvest of discovery." This prophecy has come true. How he would have rejoiced in such a work as "The Vocabulary of the Greek Testament illustrated from papyri and other non-literary sources" by Moulton and Milligan, the first section of which was published in 1914. Who will be the worthy lexicographer to make use of the new knowledge of the vernacular common Greek and revise his Lexicon?

2. Interpret Grammatically. Know New Testament Greek Grammar. Study the different constructions and learn the various shades of meaning. Dr. Thayer referred his students to Winer's Grammar. Here again we can imagine how he would have revelled in that monumental work by A. T. Robertson, "A Grammar of the Greek New Testament in the Light of Historical Research," published in 1914.

3. Interpret Contextually. Get the meaning of the passage in its setting. Study it in the light of what goes before and what follows. Wrenched from their connections and put together arbitrarily passages may be made to prove almost anything. We are to deal honestly with the Scriptures and not try to make them mean what they were never intended to mean.

4. Interpret Historically. What was the occasion for the writing of the different books or various parts of the New Testament?

Under what conditions were they written, by whom and to whom, what was the purpose of writing and what were the customs of the times? All such historical data must be taken into consideration before the Bible can be correctly understood.

The world was never more in need than now of the applications of the teachings of the New Testament, but before they can be applied properly they must be rightly interpreted.

Baltimore, Md.

AN APPRAISAL OF HEDONISM: THE HAPPINESS PHILOSOPHY OF LIFE.*

E. E. KRESGE

Twenty-four hundred years ago, Aristippus, a brilliant but heretical pupil of Socrates, defined man as "a pain-avoiding, happiness-seeking animal." A century later, Epicurus said that "it is not life, but the happy life, that has value."

Those blunt statements of the first Hedonists contain an element of truth that may not be ignored by those who are interested in the entangled problems of life. Whatever else man is or may become, he is, at this stage of evolution, "a pain-avoiding, happiness-seeking animal." Nature made us that way. The cells and the glandular secretions of our animal bodies urge us away from pain and its consequences, and in the direction of our happiness. The force or urgency of the happiness-impulse, and its presence in all human beings, has made it a difficult matter to deal with. Too much may be made of one's happiness. To make too much of it—to over-indulge the natural desire for it—may be dangerous. On the other hand, too little may be made of happiness. The ascetic attitude towards life errs in this direction. To make too little of happiness—to suppress the natural desire for it—is as bad as to make too much of it. Epicurus was right when he said, that a life without happiness, a life that ends in "the red" from month to month, and from year to year, is not worth the living. It is true, furthermore, that a social order in which there is a balance of pain and misery over happiness is

* A paper read before the Closophic Society, Lancaster, Pa., and published by request.

not a good one, no matter what form it may take, or by what name we may call it. The "Holy Roman Empire," in which the majority of the people lived in misery, was neither good nor holy. If the world of tomorrow is to be a better world, there must be less pain and misery in it, and more real happiness, than there is in the world today. Every effort to find a satisfactory way of life, whether the effort is made by Religion or by Philosophy, must deal with the happiness-problem. It is too basic a part of human nature to be ignored or suppressed.

In this brief paper I shall attempt two things: *I, A simple statement of the basic principles and objectives of the Hedonistic Philosophy.* No other Philosophy of Life has been as generally mis-understood or mis-represented as Hedonism. The Hedonists are the only group of moral Philosophers who have devoted themselves constructively to the solution of the difficult happiness-problem; and they deserve a more just hearing than they have generally received. *In the II part of my paper, I shall speak of those means to happiness on which the Hedonists have quite generally agreed.* It is of Psychological interest to know why people want to be happy; and it is of practical importance to know what makes people happy.

I. THE BASIC PRINCIPLES AND OBJECTIVES OF THE HEDONISTIC WAY OF LIFE

The term Hedonism comes from the Greek *hedone*, and means happiness. Happiness is the standard by which the Hedonists judge conduct. Acts that bring happiness into human life they call good; while acts that result in pain and misery they call bad or undesirable. This happiness-evaluation of life and conduct had its origin among the Greeks, but has found its way down the centuries, and has profoundly influenced both the thinking and the practice of every age and of every country.

Greek Hedonism—(Egoistic). Democritus, of Abdera, a truly great and good man, may be considered the first Hedonist. He was the first Psychologist to notice that either a pleasant or an unpleasant feeling-tone accompanies every experience. Rational living, according to Democritus, makes an effort to increase the pleasant feeling-tones and to decrease the unpleasant ones. That

means that rational living avoids pain and seeks happiness. The Philosophy of Democritus, however, remained a matter of the cloister. Only a few of the Greek intellectuals understood him. It was Aristippus, of Cyrene, and Epicurus, of Athens, who built this Hedonistic conception of Democritus into an Ethical system, and taught it, in simple language, to the Greek public.

Both Aristippus and Epicurus approached the problem from the Psychological angle of desire. (1) They agreed that the desire for our own individual happiness is the most basic, or the most powerful, of all the drives or urges in our biological make-up. The desire to be happy is, according to their Psychology, more basic than the desire to live. In the case of man's animal ancestors, the impulse for self-preservation is primal. The animal manifests no concern beyond the blind impulse to live. But in the case of man, who has evolved to the level of reflective thinking, the desire to be happy has become more powerful than the desire to live. Why does one want to live anyhow? Man reflects upon his experiences. He judges them in terms of their desirability. That means that man ultimately evaluates his experiences in terms of their happiness-producing character. When life no longer pays dividends in terms of happiness; when an individual's experiences invariably end in "the red," and with no hope of a change, life itself becomes undesirable.

Aristippus and Epicurus explained mankind's faith in immortality consistently with their Hedonistic Psychology. Some of our primitive ancestors, according to Epicurus, experienced happiness here on earth. They found it so satisfactory, so desirable, that they could not think of its having an end. Therefore they hoped, and eventually believed, that their happiness would continue hereafter. Others have felt the biological urge for happiness, but have not found it here on earth. They have therefore hoped for its realization *somewhere, somehow*. The desire for happiness thus became the mother of the belief in immortality. If there were no hope for happiness, no one would want to live forever.

(2) Aristippus and Epicurus agreed, furthermore, that the urge for one's personal happiness is the one all-inclusive motive—

that all other motives get their push or their meaning, from the basic desire to be happy. For example, why do men compete with each other for money, for power, or for fame? As Aristippus and Epicurus see it, it is done for the personal satisfaction that results from these pursuits. In other words, it is the conscious or the unconscious desire for one's personal happiness that prompts all our efforts. The pain or the annoyance that one may endure in the pursuit of an object is for the sake of the satisfaction, *i.e.*, the personal happiness that will ultimately come to him. Whatever we may do for others, whatever sacrifices we may make for any cause, is, when the altruistic camouflage is removed, found to be in the interest of our own personal happiness. All motives then melt back into the one basic, or all-inclusive motive, *viz.*, the desire for one's own happiness.

(3) Greek Hedonism, being a logical development from the above Psychological pre-suppositions, remained from first to last a piece of pure egoism. Nature has set the end or goal of human endeavor. Man always acts with a view to his own ultimate happiness. He cannot do otherwise. Nature made him a "pain-avoiding, happiness-seeking animal." To set any other goal than the one set by nature would be futile. . . . But, you may ask, of what use then is Ethics? Why have a Moral Philosophy? That question would have annoyed Epicurus. Moral control is necessary, imperatively necessary. The purpose of ethical education is to make the quest for our happiness as rational and as safe as it can be made. The powerful and erratic happiness-impulse may readily lead one astray. Morality is a set of secondary impulses, or acquired habits, by which to hold within reasonable bounds the powerful primary impulse for personal happiness. Moral Principles are means discovered by human experience by which the individual may keep from wrecking himself in the quest for his happiness.

While Aristippus and Epicurus agreed in their interpretation of our ultimate motives, the two men, and the schools which they founded, differed radically in their conception of what happiness is and the method by which to obtain it. . . . The Cyrenaic school, founded by Aristippus, flourished during the brief period when the material civilization of Greece was at its height. It was

an age very similar to our own prosperous, pre-depression age. Material prosperity and creature comforts conditioned the moral temper of the times. The Hedonistic lectures delivered in voluptuous Cyrene, in the fourth century, B. C., would have a hearty response in twentieth century New York or Chicago.

(1) In the first place, Aristippus insisted that happiness consists of, or depends on, *what a man has*. That led naturally to the exaltation of the material. Happiness comes wrapped up in one's material possessions—in money, and in the things that money can procure. Aristippus also valued the intensity of the pleasure rather than its quality or its duration. And that naturally led to the chasing of the sensuous. "Wine, fish, and woman," is the famous motto of Aristippus, which one of his modern disciples changed to "wine, woman, and song." And it is *right here* and *right now*, that we want to be as happy as we can be. "Carpe diem," said Horace. "Gather the rose buds while you may," said Herrick. And "eat, drink, and be merry, for tomorrow you may die," said Ecclesiasticus. And, what a fool one has been, according to this way of life, if he might have been happy today, and put it off to a tomorrow that never came; or to a future world that doesn't exist.

(2) Aristippus then was a *materialist*, a *sensualist*, and a *temporalist*. But he was also a Greek. Moderation is written, with capital letters, over all his lectures. But moderation may be difficult when one seeks his happiness the Cyrenaic way. For many people moderation is impossible when happiness is sought directly in the material and the sensuous. It was impossible for many in the wealthy city of Cyrene. It was (if we may believe Epicurus) impossible for Aristippus himself. The system broke under excesses which it was unable to control. But the Cyrenaic experiment was not entirely in vain. Its failure inspired another happiness-venture in Greece one hundred years later. How to find personal happiness and not wreck oneself in the quest, was the problem which the Cyrenaic school handed over to the Epicurean school.

Epicurus lived a full century after Aristippus. "The owls of Minerva," as Hegel put it, "had taken their flight from Athens." Only Zeno, the Stoic, and Epicurus, the Hedonist, were left of

the noble band of Greek Philosophers. And not only had Philosophy deserted Athens, but its material glory "had gone with the wind." Great poverty had settled upon the once prosperous Greek cities. The sinister shadow of Rome was visible behind the Western hills. A Philosopher-Statesman like Epicurus, could see his nation's "hand-writing on the wall." To find happiness under the changed conditions; or, for that matter, under any conditions that may befall one, became the problem of Epicurus. After a long and honest study of the problem, he arrived at a conception of happiness and a way of obtaining it that differed radically from the views of his predecessors.

(1) Epicurus taught his disciples that *real and abiding happiness consists of what a man is rather than of what he has*. He placed knowledge above material possessions, and virtuous living above sensuous indulgences, as means to happiness. He did not belittle the value of things. He was too sensible to do that. And he was too Greek to deny his followers the right to sensuous enjoyment. No sensation or pleasure that the human organism can yield is tabooed by the Epicurean Philosophy. Epicurus warned against sensuous indulgences, not because they are wrong *per se*, but because they are "impure"; *i.e.*, they carry within themselves the germ of future pain, not infrequently greater future pain than their present pleasantness. The pleasures from mental pursuits and virtuous living are not as intense (in the judgment of Epicurus) as those resulting from "wine and song"; but they are to be preferred, because they are "pure pleasures." They will not return upon us in the future with a load of pain. . . . Furthermore, the pleasures derived in this "nobler" or "purer" way will be *enduring or lasting pleasures*. They will endure as long as memory endures. They will last as long as one's selfhood lasts. On the other hand, the intenser pleasures from the wine-cup or the banquet-table will endure only as long as the stimulus is applied. To get the thrill again, the stimulus must be applied again. And from too constant or too excessive stimulation the response may become painful instead of pleasurable.

(2) But Epicurus, like Aristippus, was a temporalist. The pure or lofty happiness that he was after can be hoped for only in this present life. It is folly to postpone one's happiness to a

future world that may not exist. We know only of this present world in which to live and be happy. But in his temporalism, as in other important matters, Epicurus differed radically from his predecessors. He was opposed to the "eat, drink, and be merry today" attitude. It is foolish to revel in the pleasures of today, or to over-indulge in one's youth, and thereby load down mid-life or old age with pain. A true Epicurean will endeavor to spread his happiness as evenly as possible, over as long a life as he can possibly live. And Epicurus believed that, barring accident, a well-born individual can expect to live 70 or 80 years; and if he lives rationally he can hope to live happily all along the way. Each organ in one's body, if not sinned against, will respond pleasurably to the very end.

(3) Thus far I find little that merits censure in the Epicurean Way of life. We are all interested in our own personal happiness. To deny that, is to express ignorance of our innermost desires. And because we are interested in our own happiness, we can hardly help being interested in the Epicurean Philosophy. But there is, finally, one serious flaw in it. *It is, in the last analysis, a piece of unadulterated egoism*. Each Epicurean will seek his own happiness regardless of the other fellow. And in seeking his happiness, the Epicurean is to be a law unto himself. He disregards all sanctions. He rebels against all restrictions that are placed in his way. He rebels especially against the restrictions which religion and conventional morality place upon him.

Personally, I both dislike and fear egoism. The Egoist, whether we call him an Epicurean, or label him some other way, is a parasite on the existing social order—a parasite extracting his life and his happiness from a social order that is established and maintained by someone else. The purpose of the egoist is to get out of society what he can for himself, without putting back the equivalent of what he gets. Society cannot endure on that principle. As soon as more is withdrawn from a bank than is put back into it, the bank will fail. And as soon as the egoists withdraw more from society than the other citizens succeed in putting into it, society will go bankrupt. The later history of Epicureanism confirms my fear. When it spread into Rome, it speedily degenerated into the uncontrollable materialism and

sensualism of the Cyrenaics. It fell under its own weight; and in its fall it carried the Roman Empire with it.

The Greeks deserve credit for recognizing the happiness-problem; but approaching it from the angle of their egoistic Psychology, they failed in their solution. The rightful share of happiness in the life of the individual and of society is a problem which the ancient world handed over to the modern world.

Modern Hedonism—(Essentially Altruistic). . . . After the down-fall of the Western Roman Empire, the ascetic ways of life displaced Hedonism for more than a thousand years. Post-Apostolic Christianity, as I understand it, undervalued the importance of happiness in human life. The Medieval Church seemed to value the sad countenances and the anemic bodies of the Monks and the Nuns more highly than the bronzed skins and the athletic forms of the Greek Hedonists. But Asceticism could not destroy the deeply rooted desire for happiness. The church was compelled to transfer to a future world the satisfaction of man's desire for happiness. The pains of fasting, the tortures of sack-cloth and ashes, were endured here because of the promise of happiness hereafter. But even the promise of happiness in heaven could not suffice. Man wants to be happy *here and now*. That desire cannot be effaced. To suppress it too long may blow up churches and empires, political and economic orders. We may be facing such a crisis right now.

After a lapse of a thousand years, Hedonism as a Philosophy of Life, made its appearance again. In the nineteenth century the classical champions of the Happiness Way of life were the two great Englishmen, Jeremy Bentham and John Stuart Mill. The disciples of Bentham and Mill are legion. Many of our foremost humanitarians have come from their ranks. These modern Hedonists have accepted certain principles of Greek Hedonism, while they have attempted to correct some of its errors. They have checked up on Greek Hedonism on at least two important points.

(1) The modern Hedonists agree with their Greek predecessors that the desire for one's own personal happiness is the most basic and the most powerful of all human motives. But since the days of John Stuart Mill, the majority of Hedonists have denied

that the desire for one's own happiness is *the only* ultimate motive. They have denied that all men always seek their own happiness. According to Mill, man is born a bundle of impulses, and these impulses are morally neutral. They are neither selfish nor unselfish; and they may be developed or conditioned either way. The more Behavioristic Hedonists since Mill have insisted that the human being is born without any native biases or traits. They tell us that the new born child is merely a bundle of muscular and glandular reflexes that may be conditioned according to an egoistic or an altruistic behavior-pattern. If that is true, then man can be conditioned into an individual who *can make* the other fellow's happiness his personal concern. For those who have accepted this type of Psychology, the passage from egoistic to altruistic Hedonism is both natural and logical.

(2) The modern Hedonists, more particularly those who have been influenced by Bentham, have approached the happiness-problem, not only from the Psychological angle of its desirability, but also from the Biological angle of its utility. Not only is happiness the most desirable of all our experiences, but it is also the most beneficial or useful. That is why modern Hedonism is usually called "Utilitarianism." The Utilitarians frequently (perhaps usually) approach the problem from the negative side. As they see it, there is nothing so harmful to the individual organism as pain and misery; for example, there is nothing so harmful as disease, hunger, cold, and bad shelter. And the same is true of the social organism. Nothing is so harmful to a State or a Nation as wars, rebellions, and depressions. There is therefore nothing that we can do for man, beast, or society, so useful or so beneficial as the removal of the pain-producing things, and to put into their place the things that will produce happiness. From this Utilitarian angle the passage from egoistic to altruistic Hedonism becomes still more natural and logical. What is most beneficial or useful for me and my family is also most beneficial for the other fellow and his family.

The ethical goal or objective of Utilitarianism then is: "The greatest amount of happiness for the greatest number of people." In the inspiring language of Bentham, the objective is "a society in which there shall be a maximum of happiness for a maximum

of people, and a minimum of pain and misery for a minimum of people." Or, "a social order that recognizes every citizen's right to be happy, and denies any citizen the right to make himself happy at the expense of another." . . . I wish I had the power to make the members of Clio feel as I felt when that ethical objective was first impressed upon me. What could be more just than a society in which every individual who does his share of the necessary work, shall have access to the economic and the cultural means to his happiness? What could be more just, or more Christian, than a society that recognizes every worthy citizen's right to be happy, and that makes an effort to prevent any citizen from making himself happy at the expense of others? Towards that majestic goal the altruistic Hedonists have been working with a zeal and a courage that merits our admiration. They have welcomed the light upon the happiness-problem from whatever quarter it may shine. They have made use of every instrument that science or human ingenuity can devise, to remove the things that cause pain, and to put into their place the things that make for happiness.

It may be of interest to note in this connection that Bentham, the father of Utilitarianism, was a thorough-going individualist. He believed that the goal which he himself had set up could be reached within the existing economic framework. He believed that the individualistic, competitive system of industry could be modified so as to meet the demands of general happiness. In his earlier days he trusted entirely to what he called "*enlightened self-interest*." He believed it to be impossible for an enlightened individual to be happy himself in a world of miserable and unhappy people. The enlightened man will therefore work for the happiness of others; for in so doing, he will work for his own happiness. Or, he believed that if a man would become truly enlightened he would see that his own happiness is inseparably linked up with the happiness of the group. He will therefore work for the happiness of the group; for, again, in doing so he will work for his own happiness. . . . Bentham lived to see enlightened self-interest do a great deal of humanitarian work. I myself have seen enlightened self-interest introduce the eight-hour day and the safety-movement into industry. I have seen

enlightened self-interest pull down wretched company-houses and put into their place more decent ones. But in Bentham's time (as at every other time) enlightened self-interest left undone most of the humanitarian work that should have been done. The majority of Bentham's enlightened fellow citizens seemed quite satisfied so long as they themselves had what they wanted, with little or no regard for the happiness of others. It was because of this fact that Bentham, in his later years, resorted to compulsory legislation. He saw that laws must be passed to compel people to do what they ought to do. Bentham was one of the first of the English humanitarians to insist on the need of Unemployment Insurance, Sickness and Accident Insurance, and Old Age Pension. Not only are these legislative measures necessary from the point of view of general happiness; but, as Bentham saw it, they are also good business measures. In this way large sums of money will be kept in constant circulation.

Mill, like Bentham, began his humanitarian work as a rugged individualist. He also appealed to enlightened self-interest. But when enlightened self-interest failed, he appealed to enlightened sympathy, believing that, in many a case, enlightened sympathy would do what enlightened self-interest would not do. And when both enlightened self-interest and enlightened sympathy failed, Mill, like Bentham, resorted to compulsory legislation. But as Mill grew older, and as conditions in England showed little or no improvement, he began to doubt that general happiness is possible in an individualistic, competitive society, where the fruits of the competition accumulate in the hands of the same families and groups, from generation to generation. It is evident (not from Mill's books but) from his correspondence with his friends that he had come to the conclusion (probably against his own will) that a maximum of happiness for a maximum of people, and a minimum of pain and misery for a minimum of people, is possible only in some kind of cooperative society.

The more recent Utilitarians are divided on this point. Some of them side with Bentham. They see much that is good and desirable in the present economic set-up. Like Bentham, they believe that our competitive society can be modified so as to meet

the demands for general happiness. But others, and their number is increasing, doubt that the Utilitarian goal is possible in a society that is dominated by the profit-motive. Rightly or wrongly, they build their hope on a society in which goods will be produced to meet the needs of life, and not to satisfy the desire for profit. They look to a more completely democratized society—not only government of the people and by the people; but also industry of the people and by the people, and thus, perhaps some day, *for the happiness of the people*. But no matter how the Altruistic Hedonists differ as to method, the goal is the same in the case of all: “the greatest amount of happiness for the greatest number of people.”

I have tried thus far to state, in a simple way, the more theoretical side of the Hedonistic Philosophy. I have tried to make clear the Biological and the Psychological material from which their theories are deduced. But Hedonism is more than a theory. It is a Philosophy whose theories are constantly being tested in the Laboratory of Life. As I said before, it is of interest to know *why men want to be happy*; but it is of more importance to know *what things make men happy*. This then brings me to the second part of my paper.

II. A SUMMARY OF THE MEANS TO HAPPINESS

I will discuss a few of the more important things that all Hedonists have agreed on as essential to real and abiding happiness; a few things which experience, and sober reflection upon experience, have proven to be indispensable to the living of a truly happy life. . . . (1) All the Hedonists, from Epicurus to the present day, have insisted on *good physical and mental health as an indispensable requisite for happiness*. The first of the famous “happiness-propositions” of Epicurus is the scrupulous care of the physical body. A sick body, says Epicurus, cannot respond pleasurably to any kind of stimulation. “Neither food nor drink, nor the company of friends, is pleasant when one is sick.” Epicurus is right. Whether we think of life ultimately in terms of happiness, as the Hedonists do; or in terms of creative living, as I myself prefer to do, physical and mental health are indispensable. A sickly man may be pious; he may be kind

and sympathetic; he may keep all the “don’ts” of conventional Morality. But he cannot be as happy as he could be if he had good health. And, what is of more importance to society, if not to the man himself, he cannot live the creative life that he could live if he were a healthy man. . . . The Altruistic Hedonists have been even more interested in good health than their egoistic predecessors. The Altruists have insisted, not only on the individual’s duty to his health, but also on society’s duty to the health of its members. The Utilitarians have been pioneers in the socialized health-movements during the last fifty years.

In probably no other section of our complex modern life is there more reason for both rejoicing and lamentation than in this matter of health and its effects on happiness and efficiency. On the one hand, very commendable progress has been made in the crusade for better health. Plague and pestilence, which formerly decimated the human race with grim regularity, have been wiped out. Contagious and infectious diseases have been greatly reduced. The death-rate of children has been appreciably lowered. According to Dr. Sherman, of Columbia University, the average child born today has a seven-year greater life-expectancy than the average child born in the days of the epidemics. I myself consider the fight against bacteria, and the discovery of anesthetics and their successful use in surgery, the greatest achievements, from the point of view of general happiness, in the history of mankind.

But the crusade for better health is far from a finished job. Dr. Alexis Carrel, in “Man the Unknown,” tells us that while the contagious and infectious diseases have been encouragingly reduced, the degenerative diseases, *i.e.*, the nervous disorders, insanity, heart affections—in short, the diseases that are due to the worries, the strains and the toxins, of our modern way of living, are alarmingly on the increase. While the average span of life-expectancy has been increased by seven years or more, the percentage of people who live to be 70 or 80 years old has remained about the same. The average child born today may have a greater life-expectancy than the average child born fifty or one hundred years ago. But the individual who reaches the age of 45 has no greater expectancy than the average 45 year old indi-

vidual in the past. While there are fewer young children dying per 1000 of the population, there are more middle aged people dying than formerly. What we have gained at one end of the life-span, we are losing at the other end. We are still a nation of sick people. The recent National Health Survey states that on any average Winter day there are 6,000,000 sick people in the United States. Much of this illness, the Survey adds, could and should be prevented.

While encouraging progress has been made in both the cure and the prevention of disease, there is still one phase of prevention that has been sadly neglected. Society has thus far failed to deal effectively with the hereditary factors, or the pre-natal factors, that enter into the health-problem. We have made profitable use of our knowledge of Biology to improve plants and animals; but we have failed to make use of this knowledge to improve human beings. At a recent meeting of the American Medical Association, Dr. Will Mayo said that our next great adventure must be to stop the flow of bad protoplasm which has been passing incalculable afflictions from generation to generation. Dr. Mayo is right. Inheritable mental and physical defects keep adding their toll of misery to our otherwise overburdened human race, from year to year and from generation to generation, and we have done nothing to stop it. While bad genes are incapacitating thousands of children, other pre-natal factors imposed by bad social and economic conditions, are handicapping hundreds of thousands. Pre-natal mal-nutrition, and a number of pre-natal toxins which affect the blood of the pregnant mother, stunt multitudes of innocent children before they ever see the light of day. It is bad enough to be the cause of one's own poor health; but it is vastly more of a tragedy to have it forced upon one by bad birth.

Altruistic Hedonism has, for many years, been interested in a Eugenic program that would reduce this hereditary affliction to a minimum, and that might keep it at a minimum. The Hedonists have urged the enacting of a law requiring a medical examination of all candidates for a license to marry. In this way unfitness for parenthood could be discovered. In cases where there is no trace of genetic defection, but where there are other

conditions that might make conception and birth a risk for both mother and child, reliable birth-control information should be furnished. And where there is evidence of genetic defection, there should be sterilization. There are many individuals who have a right to get married, who have a right to sex-love, but who should have no children. A simple and humane programme of this sort would, in a few generations, greatly relieve the situation.

And of all the agencies that curse the present generation and also the unborn generations, the worst is Syphilis; and our modesty has thus far kept us from even mentioning it in public. The syphilitic virus curses not only the guilty parent, but affects, at least temporarily, the chemical activity of the genes, and thus lays its dooming hands upon the innocent children, sometimes unto the second and third generations. Very much of the feeble-mindedness, the spinal troubles, the nervous disorders, the insanity, and the congenital blindness, that have scourged the civilized races, is caused by the syphilitic spiro-chete, which bores its way into the most hidden recesses of the body's tissues. . . . The number of affected individuals (if we may believe the authorities) is appalling. Dr. Stokes, of the University of Pennsylvania, estimates that the Wasserman test would reveal the presence of the syphilitic infection in 10 percent of the population of the United States. Many of these victims of the arch-enemy are entirely innocent. Dr. Parran, of the Federal Department of Health, says that there are at least a million married couples in the United States who are suffering from active syphilis. Vast armies of innocent children are thus doomed before they are born; and a sickly sentimentalism has kept us from doing anything about it.

Sweden, where human values count, has recently shown the rest of the world what can be done if the problem is approached courageously and with scientific knowledge. Swedish Health Authorities have resorted to a programme of education that "blinks" at nothing. Newspapers and Magazines publish articles in the plainest language. Hotels, Restaurants, and Railroad Stations post placards that tell the tragic story. Teachers talk about it in the classroom, and Preachers preach about it from

the pulpit. This programme of Education is followed up by scientific treatment that is made available to all. And there is punishment for those who refuse the treatment and keep on spreading the disease. In two decades Sweden reduced the percentage of syphilitics to the lowest point among the civilized races.

And there is another dark chapter in the crusade for the health which general happiness demands. In the last address which I heard the late Jane Addams give, she spoke in glowing terms of Chicago's great Medical Institutions, of the city's splendid corps of Doctors and Dentists, and of its fine Gymnasiums, Playgrounds, and Recreational Centers. But, she said: "One third of all the people in Chicago lack the financial means to avail themselves of the medical, the surgical, and the dental care which their health and their happiness demand." And she added, that not more than one child out of every eight has access to the City's Gymnasiums, Playgrounds, and recreational facilities. The 400 Doctors, who recently made a survey of this problem, report that what is true of Chicago is true of every other large community in the United States. What a tragedy! Excellent Institutions for the care of our health, but one third of the people without the financial means to avail themselves of them! We may not be insensible to such a situation. The people's health is an indispensable means to their happiness.

(2) *Material things as a means to happiness*: . . . All Hedonists, both the egoists and the altruists, have recognized the need of a certain amount of material goods as a means to happiness. The Hedonists, like other sensible people, know that too much may be made of material possessions and of creature comforts. Our own age, I am convinced, lays too much stress on the material side of life. Jesus stated a profound truth when he said that "man cannot live by bread alone." But it is also true that man cannot live without bread. Life itself, to say nothing of happiness, is impossible without a certain amount of material things.

One of the worst enemies of human happiness is fear; and among the many kinds of fear that make havoc of human life and happiness, one of the worst is the fear of economic insecurity.

ity. This is especially true in a society like ours, where individual must compete with individual, and class with class, for the material necessities of life. The loss of one's job, or the foreclosure of one's income, may, in an individualistic society, be a more serious tragedy than the loss of one's limbs. With some income at his disposal, a man can live without his eyes or his hands; but without income he cannot live, though he may possess all his limbs. An honest and self-respecting man fears the journey "across the hills to the poor house," or down the dismal alley to the relief-station, more than he fears his last journey to the cemetery.

The Altruistic Hedonists have worked constructively towards the banishment of this particular fear from human lives. They have labored for a social order in which there shall be economic security for all those who help do society's necessary work. But we are still far from that much-to-be-desired goal. An appalling number of good and honest people in every community of our thing-centered, competitive society are compelled to spend their lives in the chilling shadows of insecurity. An accident, a season of illness, or a period of unemployment, will immediately reduce multitudes of worthy people to a state of actual want. . . . In passing judgment on the Constitutionality of the Old Age Pension Act, the Supreme Court of the United States stated that "three out of every four persons in the United States, 65 years or over, are dependent in whole or in part on someone else." That is a severe indictment of our economic order. To say that the fault, in the majority of cases, is their own, is very unjust. The fact is that the income of the majority of these people has been so small that the laying up of a fund of security against the future has been an impossibility. According to the Report of the Federal Department of Agriculture for 1935, there were 20,000,000 families, or 60 percent of all the families in the United States, whose incomes averaged \$1100 for that year. The Federal Housing Commission, in asking support for its low-cost housing programme, informs us that during the last six years, 6,000,000 families averaged only \$600; while 2,000,000 families, aggregating 8,000,000 or 9,000,000 individuals, had no income at all other than the pittance of degrading relief. The Home

Owner's Loan Corporation estimates a period of 20 years for the refunding of a \$3000 mortgage which it places on a \$3500 house. Real happiness is seriously handicapped wherever twenty years are required to pay for a cheap roof over the family's head.

These low incomes, together with high rents, have crowded the poor into living-quarters that still further react upon their happiness, their efficiency, and even their character. Thirty percent of the families in the United States live in multiple dwellings, where there is not enough physical space for wholesome family life; while 10 percent of them live in one or two rooms, or in shacks in which some of us would not house our pedigreed dogs. At this moment, 250,000 families in the United States are living in Trailers, abandoned box-cars, and in holes in culm banks with canvass bags for windows and doors.

If we believe in the people's right to be happy, we cannot complacently tolerate economic and social conditions like these. Altruistic Hedonism has done its bit to remove these potent causes of unhappiness. Some Hedonists, as I stated before, feel with Bentham that the reformation of the present economic order through education and legislation, is all that we can hope for; while others feel with Mill that the solution of the problem will necessitate a change of the system. . . . Personally I do not profess to know which party is right. What I *do know* is that general happiness demands a much more equitable distribution of the joint earnings of Society than we have yet had. And I fear that the desire to be happy, which exists in every normal human being, will make trouble in the future (perhaps serious trouble) if a more just distribution of the material and the cultural necessities of life is not achieved.

(3) *Friendship—Friends as a means to happiness.* . . . All Hedonists, Ancient and Modern, Egoistic and Altruistic, have listed friendship among the important means to happiness. Epicurus listed good health first, virtuous living second, and friendship third, among the indispensable means to happiness. He was probably right. The man without a friend would be a more wretched creature than the man without a country. Epicurus also spoke of the rareness of true friendship. "Count yourself lucky," he said, "if you will find one true friend; one friend who

is the same in adversity as in prosperity, the same in your absence as in your presence." He was probably right in that also.

But what is this rare thing which we call friendship? Who is a friend? Libraries of valuable and fascinating books have been written on the subject, from Cicero down to Hugh Black and Dale Carnegie. But with all the help that is available from books and from experience, one hesitates to attempt a definition of friendship. We know much about it, but, as in the case of life and love, we cannot adequately define or describe it. Some nameless genius, "known only to God" like the unknown soldier, defined a friend as "a guy who knows all about you, and sticks to you anyhow." That rough statement sums up one phase of friendship as well as anything that I have found in the masterpieces on the subject. Though all the rest of the world forsakes us, a friend will "stick to us." Though he knows all about our frailties and shortcomings, he likes us anyhow, and remains true. The value of such an abiding attachment, in a society of constant disillusionments and double-crossings, cannot be overestimated. One can continue to live if there is only one person who remains true while all others forsake him. A man may hang on for a while if it is only his dog who looks him in the eye and sticks to him.

And what is it that causes this peculiar attachment between people? A common cause has been known to do it temporarily. Circumstances may do it for a while. Calamity may make kings and paupers share their bread and their bunk for the time being. But it is only on moral character that the friendship can be built that will weather all the storms of life. It is only the mutual appreciation of one another's personality, or the understanding of one another's personal dignity and worth, that can make people stick together to the end, even to a bitter end, and to share with each other, all along the way, all that they have and all that they are.

Such an attachment may exist between a man and a man. Greek Literature furnishes a classical example of such a friendship in the case of Damon and Phintias. Phintias was married. He had a wife and a child. Damon was a bachelor, with no family connections. When the Tyrant, Dionysius, of Syracuse,

condemned Phintias to die, Damon offered himself as a substitute for his friend: "Damon for his Phintias will die." Happy is the Phintias who has his Damon. This attachment, which shares everything and withholds nothing, may exist between a woman and a woman. History has furnished nothing more beautiful than the friendship of Ruth, the Moabitess, and Naomi, the Hebrew. When the two women came to what ordinarily means the parting of the ways, Ruth said to Naomi: "Whither thou wilt go, I will go; thy people shall be my people, and thy God shall be my God." Blessed is the Naomi who has her Ruth. And this abiding attachment may exist between a man and a woman. And when it does exist between a man and a woman—between a husband and a wife; when the friendship which rests on a mutual respect for each other's personality becomes deepened and mellowed by sex-love, the most ennobling and the most enduring relationship is formed that can exist between human beings. It will weather every storm. It will share all there is to share, until the curtain drops upon the last Act in life's little Drama. This is one reason, I suppose, for the general opinion that married people can be happier—not better, but happier—than single people. . . . The Hedonists are right again. Friendship is an essential means to happiness in this world of constant disappointments and disillusionments.

(4) *Devotion to a worthwhile Task as a means to happiness.* . . . The Greek Hedonists went directly after happiness. Their own personal happiness was the controlling motive of all their endeavors. The modern Hedonists have sensed a danger in this attitude. To think too much about happiness, and to go directly after it, may be dangerous for the individual himself and for society at large. The modern Hedonists value happiness as much as their predecessors did. They agree, as I stated before, that Psychologically happiness is the most desirable thing known to human experience; and that Biologically it is the most useful. But one may, at times, be more sure of his happiness if he forgets about it, and devotes himself to some other noble or worthwhile task. . . . Professor Sidgwick, of Cambridge University, and Professor Drake, of Vassar, have been especially insistent on this indirect way of seeking happiness. When Professor Sidg-

wick was in the United States in 1912, I had the good fortune to take a brief course in his particular brand of Hedonism. He said to us one day: "I want to go from Cambridge to London. London is my objective. But the best way to get there is to follow a round-about road. And so it frequently is with this matter of seeking happiness. It is happiness that we are after. But the round-about way, *i.e.*, seeking happiness in and through other worthwhile pursuits, is frequently the best way to find it."

In this particular respect modern Hedonism resembles the Ethics of Aristotle, even the Socratic-Platonic Ethics, more than that of Aristippus and Epicurus. Aristotle valued happiness very highly. But he said: "Let EUDAIMONIA, which means human well-being, be your goal! Work for the physical, mental, and social well-being of the people, and your own happiness, as well as that of others, will follow as a consequence. Plato said pursue the True, the Beautiful, and the Good, and happiness will crown your efforts. Above all be *Just*, said Plato, and both you and your neighbor will be happy. . . . Hedonists like Sidgwick and Drake believe that this indirect method of working for happiness is frequently the best way. A man may, for example, choose physical science as his life-work. He may become so absorbed in his efforts to understand and to master the secret laws of nature as to become oblivious to his own happiness and to that of the world around him. But in this temporary self-forgetfulness, he may find his own greatest happiness, and at the same time contribute most effectively to general happiness. Others may achieve the same end for themselves and for their fellow men through their devotion to Religion, or to Art, or to some other truly worthwhile piece of work. . . . But we may not forget that Moralists like Sidgwick and Drake, are still Hedonists. Happiness is their ultimate objective. The happiest possible world, a world with a minimum of pain and misery for ourselves and for others, is the Hedonistic destination. And no matter how far afield the detours of their life-work may lead them, the ultimate destination—a happier world here and now—is never lost sight of.

(5) *The need of a Philosophy, or a Religion, or Something that will give one the mastery over self and the world.*—All the

important means to happiness that have been mentioned so far may fail us. Our health may break, banks may close, friends may prove false, and we may be disappointed in the task to which we have dedicated ourselves. What then? What else is there to depend upon? All the Hedonists, from Epicurus to Durant Drake, have insisted on the need of a Philosophy of Life that will hold when all else fails.

An absolutely indispensable means to happiness, according to the wise Epicurus, is the possession of an outlook, or a spirit, that cannot be disturbed by the everchanging circumstances of life. The quintessence of Epicurean happiness is REPOSE—REPOSE spelled with capital letters. Wretched is the man whose life is ruffled and whose happiness is marred by every ill-wind that blows. Epicurus himself, though broken in body, though misunderstood and maligned by his Stoic contemporaries, faced the unknown future with a fortitude that no circumstance could disturb. He had peace of mind though his life-boat was on the rocks. . . . Zeno, the Stoic, did not differ from Epicurus on this point. The Stoic too is after happiness, whether he admits it or not; and tranquility of spirit is *the means* to it. In fact, Repose is a more essential part of Stoic Philosophy than of Epicureanism. No matter what happens, the Stoic remains calm. In spite of its cold indifference to the joys and the sorrows of life, I admire the Stoic spirit for its ability to take every unfortunate circumstance with a determined grin. . . . Socrates also valued happiness very highly; and he agreed with Epicurus and Zeno that only he can be truly happy who refuses to be shaken up by the unpleasant experiences of life. With a calmness as majestic as that of Epicurus and Zeno, Socrates faced false accusations, unjust imprisonment, and even the hemlock at the hands of those whom he had loved and served.

These Greek sages spoke from knowledge and experience. To be happy one needs a Philosophy that will enable him "to hold the rudder true" when the sea is rough—A Welt Anschauung that will enable him to look upon the wreckage about him with a spirit that calmly refuses to surrender to the enemies of his happiness. . . . How to find that Philosophy may have to be left to each individual. Socrates found his peace of mind in a The-

istic world-view. He believed in a personal God, and in an all-wise and an all-good Providence. Under the Providence of God, no lasting harm would come to the good man, though he might be accused falsely a thousand times. Socrates also believed in personal immortality. The good man will continue to live his good life in another world. In a world "where they will not put a man to death for asking questions," the good man may continue his search for the True, the Beautiful, and the Good. In this Theistic faith, Socrates drank the hemlock with a fortitude that has never been excelled. . . . Zeno, the Stoic, was a Pantheist. His courage, as unshakable as that of Socrates, was grounded in his faith in the impersonal Goodness and Righteousness of the Universe. Whatever happens is the expression of the inscrutable will of the Great Cosmic Intelligence; and all will be well in the end. Why then be anxious about the morrow? We cannot change the course of the Cosmic stream; but we may rest assured that it flows in the right direction. Therefore swim with the current. Calmly accept things as they are. Therein lies wisdom and happiness. Thus spake Zeno. . . . Epicurus, on the other hand, found his REPOSE in a strictly materialistic Philosophy. For Epicurus there is no Cosmic Intelligence, no over-ruling Providence, and no Cosmic purpose or goal. The great, impersonal universe has no interest in either our happiness or our misery. Why then let our peace be disturbed? "Why fear death, like the Slave? Or why rejoice over it, like Socrates? By the time death lays hold of us we are already insensible to its grasp; and beyond that there is only the Great Oblivion, where one's Repose is not disturbed even by bad dreams."

Socrates, Zeno, and Epicurus then were equally insistent on the need of a philosophy that will give one the mastery over his own inner self and over the outer circumstances that so easily disturb us. Experience has proven to me that they are right. To be happy we need such a Philosophy. Experience has convinced me furthermore that the Christian way of faith in an all-mighty and an all-wise God, who is also a loving Father, is better (at least for the average person) than the more cold intellectualism of the Greek sages.

(6) And, once more, all of the means to happiness which the Hedonists have recommended may fail; even the anchor cast out

by our Philosophy may drag on the sands. Does anything else remain on which to stand and face Reality? I know of only one thing more: *It is the knowledge of our personal integrity; the testimony from within ourselves that we have done the right as we have understood the right.* . . . Socrates again illustrates what I have in mind. When asked whether he was not ashamed to be accused of all these evils and to be cast into prison, he answered: "If I were guilty, if I had done any wrong, I would be ashamed. But I did no wrong. I obeyed the will of God. My conscience is clear. Whether I live or die, matters not." St. Paul expressed the same thought when he said to young Timothy: "Study to show thyself approved unto God, a workman that needeth not be ashamed." Happy is the man, who, at the end of his little career, can say: "I have done my best. In playing the game of life, I have willfully wronged no one. I have been a man. If there is anything more to face 'when I have crossed the Bar,' behold, my hands are clean." Bank accounts, Golf-trophies and Bridge-prizes, cannot give one the supreme satisfaction—the true happiness—that comes from the knowledge of one's personal integrity.

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THE KINGDOM OF GOD AS A REDEEMED SOCIETY

ROLAND L. RUPP

The doctrines of the Kingdom of God and the cross of Calvary are inseparable, centuries of the history of the Christian Church notwithstanding. Calvary reveals the culmination of the divine strategy by means of which the Kingdom of God is being realized in the world. Without Calvary and its dynamic, the Kingdom would ever remain but the dream of the enthusiast. Neither one of these doctrines is accepted or understood except by the man of faith to whom Jesus is the clear revelation of God.

"Jesus' teaching is concerned with God and the Kingdom of God," says Dr. James MacKinnon in his book, *THE HISTORIC JESUS*. The Kingdom is indeed the central concept of his Gospel. No other term does he use so frequently. To no other idea does he devote so much effort at explanation. There is no

page of the Gospels which the idea of the Kingdom does not invade or dominate. Nearly all his parables are given in order to clarify the nature of the Kingdom of God or the manner of its coming upon the earth.

The words of the Gospel of Mark, setting forth the beginning of the ministry of Jesus in Galilee, are very significant. "Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel." In the first proclamation of the Gospel he enunciated his message of the Kingdom. From the very first moment it was evident that he had no other concern in his public ministry except that of the Kingdom of God. His purpose was to proclaim the Gospel of the Kingdom and its coming, and to reveal by word and life its broadest and deepest meanings. This was central and fundamental, everything else incidental. Whatever he said, whatever he did, was intended to promote his ministry of devotion to God's Kingdom. Many centuries of the history of the Church completely overlooked this fact. To us it stands forth as the most lucid and arresting fact in the New Testament.

Naturally, the first question one asks concerning the Kingdom of God is, What is it? What did Jesus mean by it? This raises one of the most controversial problems of modern Christian scholarship. All conclusions reached are constantly being debated by the Christian world. And it is well that it be so. Nothing else is quite as basic as this question. Jesus never defined the Kingdom, never defined it because it cannot be defined. One can define God's Kingdom just as little as one can define God. The Kingdom is too broad, too deep, too fluid and dynamic a concept to be defined. It overflows our human vocabulary, our capacity for imagery or symbolism. But Jesus constantly spoke about the Kingdom as he faced up to it, as he beheld and contemplated it, as he lived within it and devoted his life to it. He pictured it. He presented it as he saw its various phases from day to day. One can't write of the whole world in one article, nor see the entire face of the earth at one glance. Neither could Jesus, masterful as he was, portray the Kingdom in a single parable or tell its meaning in a sentence. The Kingdom is vaster

than the world, deeper than history, wider than time—why be perplexed or confounded because Jesus seems to have spoken concerning it in conflicting parables or inexplicable paradoxes? The Kingdom is so vast, so many-sided, so challenging, so commanding, so transcendent, that the growing mind and soul, the open-minded seeker after truth who throws himself completely into his quest, will never be the same person for many days in succession, but is constantly being lifted beyond himself and, therefore, speaks always out of a deepening insight and an expanding vision.

The resourcefulness of Jesus as a teacher is forcefully thrust upon us as we face the necessity of understanding his conception of the Kingdom of God. Every Jew was familiar with the term "the Kingdom of God." It had come down through the generations. Jesus continued to use the hallowed term. It carried with it a halo of splendor and holiness, of hope and faith tested in the fires of generations of individual and national tragedy. It was a rich and expressive term. It glowed with religious and patriotic significance. It gave Jesus, from the beginning, a tremendous hold upon his hearers. However he did not accept any of its major conventional meanings, and he was compelled to give the term a new content, a new load of reality, but as a gospel vehicle it served him admirably. Gradually through the days and weeks he unfolded to his disciples his own insight. In the meantime, as eternally, the term meant exactly what it implied—the rule of God the Father in the human heart and in the relationships of mankind.

II. HOW AND WHEN WILL IT COME?

In our study of the Kingdom, the questions, When will it come? and, How will it come? are just as important as, What is it? And the answers to these questions are just as difficult. In the Gospel narrative we find no record that the disciples ever asked Jesus "What is the Kingdom?" nor, "How will it come?" but they constantly asked, "When will it come?" And to this question Jesus, according to the Gospels, gave the categorical answer: "No man knoweth the day nor the hour." The entire problem of the meaning of the Kingdom as taught by Jesus would

be greatly simplified if the eschatologists would frankly admit that Jesus ever gave this point blank answer to this point blank question.

When we examine the teachings of Jesus as they bear upon these questions, we are fascinated by the rôle of Jesus. At times he is the prosaic teacher, then he becomes the preacher of an attractive gospel, then again he rises to the heights of the prophet who will know or tolerate nothing but the will of God in human thought and life.

At times he speaks of the Kingdom of God as a gift: "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world." At other times he conceives of the Kingdom in terms of a goal, an assignment, an achievement, which calls for faith and heroic devotion, for humility, for sacrifice, and unceasing endeavor: "Seek ye first his kingdom and his righteousness; and all these things shall be added unto you. . . . For I say unto you, that unless your righteousness shall exceed that of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" . . . "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" . . . "Unless ye become as little children ye cannot enter the kingdom of heaven."

The disciples were indeed possessed by a curiosity as to the time of the coming of the Kingdom. Repeatedly they asked Jesus concerning the matter. But these disciples were no different from other people. In many periods of the history of the Christian Church, this seems to have been for multitudes the supreme question. Jesus usually answered the question by indirection, that is, by a parable or a reference to a life-situation. No one answer to the question was possible. There were too many conditioning factors. But two points stand out clearly in every answer which Jesus gave, in every observation he made concerning the manner or the time of the Kingdom's coming: First, the Kingdom comes as and when God wills it to come. Of that he was confident. There could be no doubt about it. It was God's Kingdom, and God was Sovereign and Holy Will—in His own good time He would usher in the Kingdom. This was

God's business, God's work. He could be depended upon. Jesus was enthusiastic on this point, sublime in his perfect confidence, magnificent and heroic in his own self-surrender in regard to the coming of the Kingdom to which he gave himself so unstintingly. Here we catch a real glimpse of the religious faith of Jesus, the faith which swept him along, and which was nevertheless always reasonable, always perfectly his own.

The second fact which is also obvious to every student of the Gospels is the manner in which Jesus constantly saw the Kingdom as a present or a coming reality. In a sense, the Kingdom of God is already present: "The kingdom of God cometh not with observation: neither shall men say, Lo, here! or, There! for lo, the kingdom of God is within you." If the Kingdom is a gift of the Father for those among His children who are willing and worthy to receive it, then surely the Kingdom is already in the midst of men, awaiting their decisions of surrender and acceptance. Then also, Jesus himself was given to a ministry of obedience to the Father, a ministry of perfect love to God's children, a great part of which consisted in the healing of human minds and bodies and hearts. This itself was a sign of the presence of God in their midst, and he said to them: "If I, by the Spirit of God, cast out demons, then is the kingdom of God come upon you." In our attempt to understand the meaning of the Kingdom in the teachings of Jesus, this point is of extraordinary importance.

But the Kingdom is also coming, and must come, not in one particular manner only but in many and variable ways. It comes gradually through the years and centuries, through human faith and experience, through love and sacrifice. It comes gradually, slowly, organically, as a mustard seed which is cast into the earth and grows into a large herb until the birds of the air can find lodging in its branches. It comes and lifts the level of human living as leaven raises and increases the dough into which it is placed. The Kingdom begins in the minds and hearts of men as a seed, which is the word of God, sprouts, and grows—"first the blade, then the ear, then the full grain in the ear." This specific element of gradualness is usually minimized in the exact proportion to which an interpreter emphasizes eschatology as a key to the understanding of Jesus.

Again, the Kingdom emerges in human life frequently somewhat mysteriously and secretly, without man seeming to turn a hand in its behalf, coming even while he is asleep and unconscious to its meaning and significance for him, in ways men do not understand, through forces which they do not care to recognize, in times when multitudes of us are forgetting that Kingdom-building forces are active or that the Divine love can express itself and realize its purpose through agencies other than those which we support or bless, just as when "a man casts seed into the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how." Men may fail God and the Kingdom, men may be blind and deaf and dumb in the presence of the Eternal and the redemptive, but the Divine Love marches on.

Or again, the Kingdom comes suddenly to individuals, to communities, to multitudes as they make decisions for God and humanity—decisions which are unselfish and heroic and just, made because at times men, under the spell of a great emotion or ideal, see the challenge of great occasions and go forth to meet it with a sublime concern for the will of God. Sometimes the discovery of great religious privilege greets men and transforms their day into a glorious dawn of spiritual adventure; sometimes truth, which had resisted understanding for long seasons of trial and suffering, suddenly steals into a mind or heart, and then man faces the Kingdom with enthusiasm, as a multitude which is hungry for food and human fellowship turns toward a banquet-hall. Yes, the Kingdom comes sometimes as suddenly and unexpectedly as a thief in the night, not to slay or rob but to give, to save, to shed light abroad upon life which can be made ineffable by love and truth. Every sacrifice made in love, every service rendered in faith, every martyrdom suffered for the cause of truth, advances the Kingdom of God to the exact degree to which the effort was holy.

Finally, the Kingdom comes when the Israels and Judahs of the earth which have lost faith, perish; when the Jerusalems which have enthroned violence in place of love, are destroyed; when the kingdoms of this world, which have placed men or the state in the places which would be given to the sovereign God of all the earth and to His Kingdom, are superseded by the

Providence of history. The Kingdom comes when crises stalk the earth, when the unrepentant nations and peoples of the world reap their inevitable toll, when God's judgment hangs heavily over a spiritually stupid generation which thought it could ignore and defy the laws of the universe with impunity, when God by the sheer spiritual force of truth and grace and love breaks down the barriers erected to divine progress by the cruel hands of men who love darkness rather than light. The Kingdom advances sometimes a thousand years in a day when men have been thrown into complete despair as to their own wisdom and might by the turn of world events and acknowledge in fear and desperation that they had put themselves in place of God, and with terrible consequences. It is this truth which Jesus had in mind toward the close of his ministry when he spoke to his disciples concerning the almost inevitable coming destruction of Jerusalem: "When these things begin to come to pass, then look up, for your redemption draweth nigh." As certainly as there is a law of gravitation or evolution, so certainly is there a law of history which reveals the will of Providence and says: "Civilizations must perish in order that civilization may abide," and "religions must die in order that religion may live." Such is the Providence of history to whose sovereignty Jesus pointed eloquently and the philosophy of which he expressed graphically when, in the last week of his life, he spoke those passages which are generally referred to as those dealing with "his return," or with "the end of the world," or with his prediction as to the coming destruction of Jerusalem.

This is, of course, not a complete answer to the question, Was Jesus an apocalyptic? And this question is of the greatest importance to a proper treatment of our subject. What we have just presented constitutes a solid, irremovable and unmistakable strata in the teachings of Jesus. That Jesus believed the Kingdom to be already present in a very real sense, that it would also come gradually and mysteriously and sometimes quickly, that it would come through crises in the lives of individuals and nations and civilizations, there can be absolutely no doubt. He can not possibly have believed, in the light of this material, that the Kingdom would come in a moment of time, or be established

supernaturally in a day, or that men would have nothing to do with its realization, or that it would be accomplished entirely apart from human cooperation and in spite of human unbelief. This unshakeable body of material, which remains unquestionably his, makes this unconditioned affirmation imperative.

III. JESUS AND APOCALYPTICISM

But there is another body of material, not nearly as voluminous, which is also held to have come from his lips, and which scholarship is unable to rule out as unauthentic. However, before we consider this material more closely, let us look at the popular conceptions which prevailed in the minds of Jesus' fellow-countrymen, and largely by his own generation, concerning the Messianic problem. Here immediately two facts loom of overwhelming significance, two facts which many scholars believe to be inseparable as they bear upon the mind and ministry of Jesus. The first of these facts is that Rome was the ruler of the Jewish people, against their will and in spite of their constant protest. The Roman problem was their supreme problem—of this they were stoutly convinced. This problem was very directly related to that of the Messiahship. At this time there was a small group among the Jewish people, called the Roman party, who were ready to submit to Rome, who wanted Roman civilization to consume Jewish culture, and the Roman empire to swallow up the Jewish nation. But against this group was arrayed the great preponderance of Jewish people, who were all hoping and praying and waiting for the coming of the Messiah who, they believed, would again restore the kingdom to Israel. The first group of this large patriotic element may be called the military party. They looked to their ancient God for a successor to David, one who would be raised up by Jehovah to lead the armies of Israel against Rome, who would be strong enough to throw off the yoke of the oppressor and by national might and military power set up the kingdom of Israel, who would in the course of time conquer the world and make Israel the Kingdom of God. Such was the ideology of the partisans of the Son of David. Then there was also the school of the Son of Man, who gave expression to a more recent hope. They believed that real vic-

tory would come to Israel only by miraculous intervention from heaven, when a host of angelic or heavenly forces, with or without the cooperation of Israel's armies, would bring fearful vengeance upon Rome and upon all of Israel's enemies, and thus the supernatural Kingdom of God would be established. While those who held to the concept of the Messiah as the Son of David believed that Israel would conquer the world by military force and establish international justice and righteousness through a super-national power, the followers of the Son of Man looked for the end of the present world order with the coming of the Messiah when nature would be miraculously transformed, the earth become a new paradise and the Golden Age dawn—an age of universal and everlasting peace and justice and brotherhood, when even the lion would lie down with the lamb—all this God would accomplish directly, with little or no cooperation on the part of men. In both cases it would be the Messiah, the Son of David or the Son of Man, who would be the servant of God in the realization of the new order.

What did Jesus think of these popular conceptions? There is no scholar anywhere who connects Jesus with the Roman party, nor with the Son of David school, though there must have been many in his own time, and some even among his own followers, who wanted him to espouse the cause of the latter. Dr. Albert Schweitzer was the formidable leader of a large group of modern scholars who came to the conclusion that Jesus accepted, almost in its entirety, the apocalypticism of his time. Wrede supported him strongly. Bousset quickly and ably took the other side.

A contemporary scholar and outstanding interpreter of Jesus, Prof. Walter E. Bundy, says: "On turning to the first three Gospels, we find that eschatology is absolutely characteristic of the form of Jesus' faith in the kingdom of God and its coming . . . If Jesus did not express his faith in eschatological form, if these passages are not genuine, then we cannot be sure that any words in the Gospels go back to him. Eschatology, that fantastic view of the future so foreign to our way of thinking, is thoroughly characteristic of the Jesus of history, and it is important in our approach to an adequate understanding of him." But Bundy takes special pains to differentiate between the form

and the content of Jesus' teaching. He takes to task the extremists on both sides. Because of the obvious emphasis in the Gospels on the ethical teachings of Jesus, he finally declares that Jesus was not an apocalypticist.

Dr. Ernest Findlay Scott, possibly our greatest living New Testament scholar, is also convinced that Jesus shared the eschatology of his day, at least in the sense that it is God who brings in the Kingdom, not himself, nor men; that evil was triumphant in the present world and that if the Kingdom was to be established the present order would have to be destroyed; that God would have to interpose directly, but that the Kingdom would come shortly; that Jesus was not really concerned with the national problem of his people, because the present order would not last very long and then all these problems would naturally be solved. But Dr. Scott also carefully notes the points where Jesus departed from the popular conception: While apocalypticism is almost entirely concerned with the outward condition of the coming Kingdom, Jesus was just as completely absorbed with its inner nature, its spiritual character, its emphasis upon the new relationships with God which the coming Kingdom demands from men. His ethics, Dr. Scott avers, were not an interim ethics in the sense that they were a temporary makeshift; they constitute an absolute and universal rule of life, totally impractical in the present order, but men should accept them now for they are the qualifications for admission into the Kingdom, and that coming order will soon establish them anyhow.

One more representative point of view must be included in this portrayal if we are to see the whole problem clearly. It is set forth in rare fashion in an indispensable book by Walter Denny, "THE CAREER AND SIGNIFICANCE OF JESUS." Dr. Denny boldly takes exception to the claim that Jesus was an apocalypticist, and contends that Jesus definitely and clearly rejected both popular conceptions of the Messiah and his Kingdom in his temptation experience, and again and again later on. Dr. Denny's contribution had been anticipated by John Hutton in *THE PROPOSAL OF JESUS* and by Prof. Simkovitch in *TOWARD THE UNDERSTANDING OF JESUS*. But Denny presents the case more clearly, more systematically, more comprehensively. Denny believes that

Jesus presented to his nation and people, as a solution for their individual and national problems, especially for the Jewish-Roman problem, his gospel of the Kingdom of God. He argues that Jesus had conceived his religious message so carefully, so fundamentally, that in it he had discovered the eternal and universal solution for the problems of life. It was this message, this solution which Jesus offered to his people, and through them to the world, for their salvation. Dr. Denny takes pains to point out that Jesus saw the Kingdom as already present in the world, prepared by God, and now awaiting acceptance by his people; that it would come and grow "slowly, invisibly, irresistibly, until at last it should embrace the whole earth." Of course, his people did not accept his solution. Finally they crucified him because he offered it and challenged them to accept it and live by it. All in all, this presentation by Denny is very attractive to the modern mind, though it must be admitted that his treatment of the apocalyptic passages is not altogether satisfactory.

Here then we have presented quite a complete delineation of this difficult problem by three scholars of repute. On details they differ, but on essentials they agree rather remarkably. All three admit that Jesus spoke in eschatological terms to his generation, but feel that the content of his message was not that of the prevailing eschatology of apocalypticism. Just how far the miraculous and supernatural entered into his thought, these men are not able to tell us, because the New Testament record is very unclear on the matter. But that his message was conceived and delivered in a sublime faith in God and filled with an ethical and prophetic content such as the world had never seen before, upon this they agree unanimously. And this is the heart of all that matters. The spiritual and ethical element in his message is to the purely eschatological element, based on body of material, as twenty or thirty to one. And why should Jesus not talk in eschatological terms? The Hebrews, unlike the Greeks, always saw the decisive hand of God in history. Dr. H. C. Dodd, in *THE KINGDOM OF GOD AND HISTORY*, says that the Hebrews viewed history "as the field of reality" and God "as the living God whose mighty acts make history." "Eschatology," continues Dr. Dodd, "is an attempt to give a satisfying

account of the way of God in terms of the time process, assumed to be real, and the proper field of the divine action. . . . The purpose manifest in history is the purpose of a transcendent God, who though he is revealed in history is by no means confined within space and time. . . . History is the sphere in which character counts and moral issues are involved. It is, therefore, the proper sphere for the revelation of God who is personal and cares for righteousness." Thus the Hebrews constantly affirmed that God brought Abram out of the land of the Chaldees and Israel out of Egypt, that God gave them the law upon Sinai, led them into the Promised land and established them there as a nation. Not that they believed that any particular event was a complete revelation of the purpose of God, but it was one event in a process leading up to a culmination, the coming day of God, the establishment of the Kingdom of God.

It was in a mental climate and out of a philosophy of religion such as this that Jesus spoke. Naturally he would speak frequently in terms of eschatology. And why not? *God is in history, active in its events, far beyond anything which the modern mind dares to believe, as cause, as guide, as judge, as eternal and universal sovereign. One of the reasons for the stupid complacency of this generation and for the terrible somnolence of the Protestant Church in this era is our almost utter blindness to the apocalyptic forces which now hold the Church and the world in their grasp.*

IV. JESUS AND REDEMPTION

At the beginning of this paper I stated that Jesus never defined the Kingdom. But he came very close to doing so when he gave to his disciples the Lord's prayer, with its petitions: "Thy kingdom come. Thy will be done in earth, as it is in heaven." No definition was necessary after that. This is better than any definition could possibly be. Here words express their full and clear meaning. Here language rises magnificently to the purpose for which it was created. The Kingdom is complete obedience to the will of God. It comes when and as men succeed in finding clear knowledge of the will of the Father and do it with perfect gladness. Here Jesus declares the secret of his own life. Noth-

ing else is as central in the life of Jesus as his attitude toward the will of God. The will of the Father was his supreme concern. *For us his sinlessness consists in this, that nowhere in his life, or in the Gospels, do we find any evidence of conscious disobedience to the known will of God.* Therefore Jesus could well speak of the Kingdom of God as being present in the world. *But it was just this invincible passion for the Divine will which made Calvary inevitable.*

Just when Jesus completely dedicated his life to the will of God, no one can say. It may have happened while in his Father's carpenter shop, or while he was with John at the Jordan, or at the very beginning of his temptation experience before he entered upon his ministry. Very possibly it came about while he was the carpenter at Nazareth. In the wilderness experience we are already permitted to see him as one wholly dedicated to the Divine will. There he faces the necessities of his ministry. What his objectives are, we can only conjecture. But in determining upon ways and means, he enables his followers to note his own inviolate standards—absolute conformity with the will of the Father, no other and no less. He is God's son—this is already his mature consciousness. It must have been this consciousness which drove him upon his spiritual adventure, and in this adventure his Father's will must always lead, and govern, and strengthen and protect him. In the light of this conviction he mapped the course of his ministry. He must have known then already that this course would not lead him into many a halcyon day. To reject the ways of the world, even the ways of the religious world of his time, and depend upon the spiritual forces of God, without any compromise, for success in his ministry, must have brought to him in anticipation a vision of its ultimate consequences. *He knew his scriptures as few did, and he knew full well what usually happened to the prophets.*

From the very beginning Jesus can have had only one purpose, that of the Kingdom of God. For from the outset he crowded into the Gospel of the Kingdom his entire religious message. He was not a systematic teacher. His message, according to the Gospel narratives upon which we are dependent for our knowledge, unfolded gradually. The lines of his ministry were laid

however on the first day, never to be changed in any serious detail. He began the day with the preaching of his Gospel. He closed the day with the healing of the sick. And the morning of the second day found him away from the town, the crowds and his few disciples, in prayer. He had fled from it all for the fellowship and reassurance of his Heavenly Father. And when they finally found him, he astounded them with his brusque statement: Let us get away from here. "Let us go to the next town, so that I may preach there also, for therefore came I forth."

What is the Gospel of the Kingdom? Briefly it is this: *God is the Father of the human family. His love is for all men, regardless of their character or station. He cares for all. He knows human needs and makes abundant provision for them. God has a Kingdom which he is anxious to establish upon the earth. It would mean a new age for men, a new order of justice and brotherhood, in which holy love would prevail. Men can enter that Kingdom by sincere repentance and receiving forgiveness, by accepting for themselves without condition the will of the Father and living the life of love. Thus men become the spiritual sons of God and citizens of his eternal Kingdom. God is the perfect Father. His will for men is life in His Kingdom. This is what the Father wants to accomplish for his family. The Father is worthy of man's complete trust, He should be trusted utterly. He has given men the full potentiality which enables them to accomplish all that God desires of them. If men will repent, and come to the Father in sincere faith, trust Him and accept His will, then God will bring all these things to accomplishment.* Upon this simple Gospel Jesus elaborated as time went on. He filled in the gaps. He spoke the parables. He revealed the love and power of the Father in his miracles of healing. He delivered to his followers the Sermon on the Mount, which is still the greatest statement on human conduct and ethical living in all literature. But all his teachings and the full events in his life are nothing more than his revelation of the meaning of the Kingdom and his challenge to the world to accept it in faith and consecrate itself utterly to the will of the Father.

This program aroused opposition almost from the beginning. Dr. Scott says that, contrary to popular beliefs, there were no

idyllic days in the ministry of Jesus. Fairly early in his Galilean ministry he sent out his twelve disciples. Then already he sent them out to face opposition, and promised them nothing but persecution and hardship. Scribes from Jerusalem seemed to dog his footsteps constantly. His native Nazareth rejected him and drove him out. His own mother and brethren misunderstood him and thought that he had lost his mental equilibrium.

His consciousness of the Messiahship brings us face to face with one of the most difficult problems of New Testament scholarship. When did Jesus think of himself as the Messiah for the first time? Surely not, as is usually supposed, at the very beginning of his ministry. Some interpreters doubt that Jesus ever entertained that consciousness. Others, and these constitute the solid core of contemporary scholarship, believe that this consciousness came upon him slowly and gradually as he faced up squarely to the necessities of his ministry and discovered the ever-widening implications of his work and of his own thought about himself. Of this we are quite certain: that his consciousness of complete consecration and utter conformity with the Divine will, of unique sonship, and of the Messianic function, came to be inseparably bound up together in his life. Dr. Harnack expresses unusual insight when he says: "It is obvious that our Lord's consciousness of sonship must have preceded in time his consciousness of Messiahship, must indeed have formed the stepping stone to it. . . . In his soul the consciousness of what he was came first, and only when this had attained to the height of consciousness of sonship could the tremendous leap be taken to the consciousness of Messiahship." It must have been his unmistakable experience of his relation to God, his conscious and chosen relationship, and his gradual realization that his objectives and his task were those which belonged to the Messiah, which finally persuaded him that he was himself fulfilling the very highest expectations and functions which any representative of his people had ever assigned to the Messiah.

There are those who maintain that Jesus at first believed himself to be a Messianic forerunner, possibly the prophet who was heralded to be the Messiah's predecessor, who was to prepare the way, and that this was in his mind when he told his disciples as

he sent them out: "Ye shall not have gone through the cities of Israel, till the Son of Man be come." But no scholar will stake his reputation upon such an interpretation. It is very likely that these words were an apocalyptic statement of encouragement to his disciples as he sent them out upon a difficult mission.

Dr. Scott, it seems to me, gives us most dependable guidance as we seek light upon this problem of the Messianic consciousness of Jesus. He begins with Luke's statement that at the very height of the Galilean ministry certain friendly Pharisees came to Jesus and warned him: "Get thee out, and go hence: for Herod would fain kill thee. And he said unto them, Go and say to that fox, Behold I cast out demons and perform cures today and tomorrow, and the third day I am perfected. Nevertheless I must go on my way today and tomorrow and the day following: for it cannot be that a prophet perish out of Jerusalem." This warning, Dr. Scott believes, was instrumental in persuading Jesus to close his Galilean ministry immediately. He can find no other reason for the sudden termination of that ministry, save that Jesus and his cause met with immediate danger which threatened to halt and destroy him, just as John's ministry had been brought to a sudden and tragic end at the Jordan a short time before. Without giving any explanation, at least without any reason stated in the Gospel narrative, Jesus abruptly took his disciples out of the jurisdiction of Herod by the nearest route and went into seclusion in the regions of Tyre and Sidon. Back of this sudden flight, Dr. Scott insists, was no personal fear or desire for personal safety, but the fact that slowly through the weeks and months Jesus had begun to think of himself in terms of Messiahship and Messianic tasks. For some time now this consciousness had been a terrible weight upon his soul. God had laid that responsibility upon him, and Jesus had been wrestling with that problem, even as earlier he had wrestled with the task of finding ways and means for his public ministry. Now all at once he and his cause were seriously endangered, and he was not prepared for it. He was compelled to seek seclusion, an opportunity to think things through, leisure to lay his Messianic plans. To stay in Galilee was impossible under the sudden turn of events. It could only have meant imprisonment, and then death

when the public notice was not upon him or upon his cause. He would have been willing to die at any moment if his death would have given any promise of advancing his cause, of ushering in the Messianic Kingdom. But he was not willing at this time to throw his life away and permit his work, upon which he had staked so much, to die with him. No, this "fox" Herod must be beaten, out-witted, out-thought. Consequently he fled from his jurisdiction, avoiding arrest possibly by hours, in order that he might find himself, with certainty, and lay his plans for the future with the utmost care.

Sometime later we find Jesus pursuing his Messianic thought by asking the disciples, "Who do men say that I am?" and "Who do you say that I am?" Peter answered, no doubt, for the group and confessed him as the Messiah. Very soon thereafter Jesus turned his face toward Jerusalem, where a prophet "must needs die." Up to this time Jesus had never proclaimed himself as the Messiah, not even admitted the Messianic consciousness. When the demon-possessed, whom he had healed, hailed him as the Christ or the Son of God, he forbade them to speak. After John had been in prison for some time, he had sent a deputation to Jesus with the question, "Art thou the one that should come?" not suggesting doubt in John's mind, as is usually supposed, but faith in Jesus, that daring suggestion that he was thinking of Jesus in terms of Messiahship. That question from him, who had baptized him at the Jordan, must have turned the mind of Jesus inward upon himself and been a tremendous factor in the Messianic awakening. But Jesus maintained utter silence for some time about those terrible and awesome thoughts within, when silence was intensely painful. Even after the confession of Peter, when he knew that the disciples knew his thoughts and confirmed them, he was silent. He did not want to expose himself and his cause prematurely, as such a statement would surely have done. The people had a mistaken conception of the Messiahship. They would not accept his view. Therefore Jesus was determined to reveal himself step by step to his own disciples, never to the public. Messiahship was not an ambition, it was a task, assigned by God. Jesus shrank from it as long as he was not utterly certain. It was a terrible responsibility—for the Messiah

is God's servant, entrusted with the task of bringing in the Kingdom.

It is most important that we bear in mind that Jesus had rejected the greater portion of the popular conceptions of the Kingdom and the Messiah. As he traveled toward Jerusalem it became more and more evident that the portrait of the Suffering Servant of the Second Isaiah was ever in his mind. That extraordinary concept of a late prophet must have had a more decisive influence upon him than the popular Messianic clamor.

He never stated explicitly why he was taking the disciples to Jerusalem. But certain factors are clear: He wanted to get to Jerusalem in time for the Passover. He was now certain of his Messianic calling, and that journey had something to do with his Messianic function. As Messiah he would be called upon to suffer. He was fully aware of the opposition he had already aroused. New and powerful dangers would rise all about him in Jerusalem. In all human probability this visit to Jerusalem would mark the end of his life. But he went to Jerusalem and, while there, conducted himself in full submission to the will of God. He believed that God was guiding him, and marking out for him his path and task. All this is obvious in the light of the Gospel record.

He traveled toward Jerusalem leisurely, healing and teaching on the way. When he arrived at Jericho, preparations had already been made for his triumphal entry into the city. This is significant. It must have been done to attract public notice. And it was done in a manner which was symbolic of the Messiahship. Thus without public declaration he called the attention of the multitude to the Messianic act. This must have been planned with a two-fold purpose in mind: to bring himself fully before the public, and make it impossible for the authorities to arrest him secretly and just as secretly destroy him. Then followed the cleansing of the temple, which was the immediate cause of his arrest. This event surely had not been planned beforehand, but the situation in the temple provoked him, and he threw down the challenge to the priests in charge, for they were responsible for all that transpired there. This brought the opposition to a head and out into the open, which no doubt was what he wanted to

accomplish. At the same time it was another public suggestion of his Messianic task and authority. Conflict was now inevitable, and he wanted it fought to a conclusion in the clear light of day. Hence at night he left the city and found shelter and security among friends at Bethany. In the morning he returned to his high task in the city and especially at the temple.

The Last Supper with his disciples also bears the clear marks of special significance. Many scholars, including Dr. Scott, believe that John is correct and that Jesus was not crucified on Passover day, but on the day before, and that he, believing his arrest to take place very shortly, ate the Passover meal a day ahead of the usual time so that he would not miss this function with his disciples. The atmosphere, the pathos and poignancy of the occasion, all suggest that the entire event was transfigured by the ominous doom which lay ahead. Undoubtedly Albert Schweitzer is correct when he associates this event with the Messiahship and the coming Kingdom. It must have been an occasion of personal dedication to the Kingdom, supremely of himself, and incidentally of his disciples also. Only in this light does it become clear what he meant when he said at the supper: "I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come."

All through this last fateful and tragic week Jesus seems to have taken special pains to keep himself in public view, not to give his enemies a chance to take him secretly. The Messiah must go to his end in the open and with the world knowing what is happening. Just as he had anticipated, he was arrested almost immediately after his supper with the disciples in the upper room, when those whom he had placed on post to keep watch had gone to sleep, and he himself was engaged in prayer, prayer for certainty, clear vision, confidence that he was following unerringly the guiding will of the Father. He knew full well that he was surrounded by his enemies, that danger was lurking everywhere, that betrayal was about to take place. But he knew also how to meet the situation without being overcome. He had done so, time and again, previously—by personal and direct prayer with God, into whose hands and will he had completely placed himself and his cause. Now once more he was seeking

certainty, complete assurance—and he received the Father's answer. When he arose he was ready, for his own convictions had been completely confirmed.

He was brought before the council of the elders of the nation to be identified and charged with blasphemy. In the Jewish court which tried Jesus, the accusers were also judge and jury. Of course they found him guilty. The penalty, according to their law, was death by stoning. But the Jewish council could not impose the penalty of death, only the Roman governor could pass this sentence. Therefore at dawn, before the city was astir, and his friends knew what was happening, Jesus was brought before Pilate for the confirmation of the death sentence. But behold, now the charge was treason, for his accusers feared that the Roman governor would laugh at the charge of blasphemy. Even with this charge against him, it required all the skill which his adversaries could command, including an ostensibly hired mob, to induce Pilate to pass sentence of death. Finally he consented against his own better judgment, for he was afraid that the mob would give him trouble if he did not treat them to a holiday. So Jesus was crucified—crucified because he had devoted himself utterly to a heavenly Kingdom which could not be conformed to the kingdoms of this world—crucified because he had dedicated his life completely to the will of God, without exception or compromise—and this was the end to which it brought him.

But this was not the end of Jesus, nor of the Kingdom which he proclaimed and in defense of which he died. For 1900 years there have been multitudes who saw in Calvary the culmination of a process of Divine revelation—the revelation of the heart of God, of the meaning of history, and of the destiny of mankind. In Calvary the devoted believer has found a revelation which is totally unique in human history, unique because it is complete, final, supreme. It leaves nothing untold, nothing else yet to come, nothing else yet to be learned. After Calvary nothing—but fulfilment, universalization, incarnation on the part of the rest of humanity.

What is the lesson of Calvary? Ever since it happened, men have been seeking to find and give the answer. It has challenged all the faculties of the human heart, all the acumen of the human

mind, all the heroism of adventure which men have poured into the efforts of spiritual discovery and exploration. But there stands Calvary. It cannot be surmounted. It cannot even be explained—men can only testify concerning its power. It cannot be exhausted—men can only marvel at its glory. It cannot be repeated—men can only approach it from afar. For men, it is too sublime, too holy, too divine. Yet man, responding to the leadership of God, made it possible. Therein lies its meaning, its power, its imperishable glory. From it God speaks to men, and reveals His heart and mind. From it man, made perfect by the indwelling God, makes known to humanity the reality of sin and lifts the race to the pinnacle from whence all men can see the Kingdom of God, in which the will of the Father is supreme and the way of Jesus eternally and universally confirmed.

Every historical answer given by the Church as to the meaning of Calvary is indispensable to its understanding. Only by the rungs of that ladder can men climb to an appreciation which satisfies the redeemed mind and heart. No matter what we may see individually in the cross, this surely must be at the center of our insight and experience: (1) It is a revelation of the nature of sin, its heinousness, its universality, its power. Sin, if not conquered, crucifies the Son of God and attempts to destroy the one who would save humanity by his own sinless life. (2) It is the revelation of the capacity of man to enter into the life and purpose of God, to know His will and His heart, and to live completely for the Divine purpose and love if one permits God to have His way with one's life. (3) It reveals the grace of God, the infinite redeeming love of the Father Who will thus suffer himself by giving up His own perfect Son in order that His family may be redeemed. If this does not save men, then nothing else can. If this does not humble men, make them penitent, overwhelm them with the divine grace, then they are without God or hope in the world.

This is the story of the revelation of the Kingdom of God and of the means which God is using to realize it in the world. Without Jesus, the Kingdom must await a Messiah for its invasion of human relationships. Without Calvary, Jesus would be only a great ethical teacher, possibly would already have been lost on

the pages of history. With Calvary came also the resurrection and Pentecost, assuring us that the Kingdom is not only present in the world, but that it will also come, and in time with great power and glory. Jesus, the Messiah, died in order that the Kingdom might have eternal validity and power, power sufficient to capture human hearts and wills completely for God. With his own precious blood he defended it. With a life perfectly devoted to God and redemption, he fortified it. His Gospel is the revelation of the Kingdom. He is its power for the invasion of human life. He is its spirit, its life, its love, its Lord. To enter it one must enter into the experience of Jesus, and follow him in complete dedication to the Father's will. For this reason he summoned his disciples into the service of the Kingdom with these unforgettable, inescapable words: "He that seeketh his life shall lose it, and he that loseth his life for my sake and the gospel's shall save it. . . . If any man would come after me, let him take up his cross and follow me." Yes, the Kingdom is the fellowship of redemptive love, pursuing its objective even to Calvary. Citizenship in the Kingdom is won through "the fellowship of his sufferings and the power of the resurrection." And without this fellowship of redemptive love and complete obedience to the will of the Father, there is no Kingdom nor any genuine Christian fellowship.

Let us not continue to misread the mind of God and the heart of reality. In this day we know that Hegel, Comte and Herbert Spencer were substantially incorrect when the postulated inevitable and irresistible natural and spiritual evolution; that the liberal and humanistic contention that sin is unreal and man naturally and inherently good, must be cast aside; that the modern tendency of theology, until very recently, to ignore history in its quest for faith and an adequate world-view, must always end in futility. Naturalism is, at its best, a barren religion. Godless humanism is eternally doomed to frustration, even at the moment it goes into battle with the greatest heroism. God is not only immanent, He is also transcendent; He is not only a struggling God, He is also a waiting and judging God.

No, the follower of Jesus is not able to make a monistic approach to the problems of the universe. We can not relate our

selves to God as sons with an atomistic philosophy of life. Only when we approach God and face the universe and seek an understanding of life by the way of Christian personalism, will life have meaning, history make sense, and faith be possible.

This, then, is the first emphasis which we must make in these closing paragraphs: Jesus is the final, ultimate revelation of God; Jesus on Calvary is the culmination of a revealing process which makes Christianity the final and sovereign religion of the world; here we also find the revelation of the meaning of history, of its center and its goal; absolute love, redemptive love is the final principle of the universe; as men miss these absolutes they miss the meaning of life, the more closely they approximate unto them the more richly and fully they enter into life and its divine meaning. *Jesus is the man of destiny on the world's horizon today, and Christianity regards him as both subject and object in eternal and universal religion.*

Our second emphasis is upon the fact that, in many respects, *we live in New Testament times again.* The world which Jesus and Paul faced, the world which Luther saw, were far more real than the world in which the average liberal or the average member of the Church lives his life today. Once more we find ourselves "wrestling not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Demons have taken possession again of the souls of millions. "Demonic forces," as Paul Tillich and Reinhold Niebuhr call them—militarism, nationalism, materialism, secularism—sweep the earth. Calvaries have been erected upon a thousand hilltops. Men have dethroned God and have taken His place themselves. Eschatological thinking has again come into fashion—no other terms are graphic enough to describe the world situation. Apocalypse is awaiting the faith of men, and apocalyptic forces are even now shaking the universe. The nations, religion and the Church, and civilization are standing at the judgment bar of God, awaiting the Divine sentence. Only the grace of God has saved us for this hour and maintained civilization for the last generation.

Sin is the most inescapable fact before the world today, the one outstanding characteristic of our time. Our sense of it is over-

whelming. The World War was sin, and was caused by sin. The economic depression was sin, and was caused by sin. The present world situation is the result of sin, from center to circumference. Faith in the war system is sin. Faith in the sanctity or sufficiency of any prevailing economic or social order, is sin. Enmity between nation and nation, people and people, neighbor and neighbor, is sin. A lack of any constructive or redemptive sympathy for the poor, the exploited, and oppressed, is sin. Our conventional complacency is sin. The absence of a consuming zeal for the Kingdom of God and of a Christian social passion, is sin. Our disregard for Jesus, the manner in which we ignore his Gospel of the Kingdom, our fear of the way of his love in our daily relationships, these are sin. *Most individuals, most nations, still proceed as though Calvary had never happened*—this is sin in all its recklessness.

No wonder that our whole structure of existence is shaking, that the lightning of the Judge of all the earth is flashing, and that doom impends. We stand before God without defence. We can only throw ourselves upon the grace of God, and cry with Amos: "O Lord Jehovah, forgive, I beseech thee"—but there we must stop, for we can't continue and say, "How shall Jacob stand, for he is small?" for we know well that Jacob sins, not because he is small, but because he is powerful, proud, selfish.

Thirdly, it is obvious now, as it was in the day of Jesus, *that the Kingdom is an entirely different order from that which now prevails.* For the coming of that new order we must look to God in faith and love, and if we want it to come we must give ourselves for its coming. This present order will not be transformed with ease. *The Kingdoms of this world will yield to God's Kingdom only if the followers of the Galilean will die with him in order that the will and love of God may triumph.* No man can stand before this present world, look into its heart, and fail to see that a period of intense suffering is ahead of us—suffering undertaken so that men may have life and have it more abundantly, but mostly, suffering thrust upon helpless and ruthlessly coerced men. Let us who love Jesus and believe in his Kingdom, dedicate ourselves to redemptive love and vicarious suffering, in order that the suffering which is thrust upon men may be alleviated and the world saved from utter insanity and collapse.

Lastly, this writer has no suggestion for his fellow-ministers and the Church he loves but these: We must enter upon a period of intense soul-searching and intellectual exploration. We must rediscover and re-experience our Gospel of God, of His Kingdom, of the incarnation and the atonement. We must present God with an opportunity to lead us into a revolutionary spiritual experience. Also, let us, in utter humility and with complete personal self-renunciation, give ourselves for the immediate future, not to councils for social action primarily, but to small cells of Kingdom-living—Kingdom-cells dedicated to the discovering of God's will for ourselves in this day and to lives of redemptive love as we face the problems of this shaken world, Kingdom-cells in which each one will help the other to find and to do the will of God, and Calvary-cells in which the love of God as revealed by Jesus is the sovereign law and the supreme dynamic. Yes, let us submit ourselves to the life of these Kingdom- and Calvary-cells with a Pauline and Franciscan discipline! In such cells, epitomes of the Kingdom, life might be translated into such spiritual adventures that the Church and society would be provided with a spirit and a strategy for social transformation such as the world has not seen since the days that Jesus walked upon the earth and gave himself upon Calvary. *If we want the Kingdom, if we want to save the world, our religion must become a transforming power, we must take Jesus altogether seriously and accept him as the Lord of all of life.*

Christianity is infinitely more than a sermon and Jesus than a preacher. Christianity is an act of God in time, the supreme act of God in the history of the world. The coming Kingdom is God realizing and incarnating Himself in the hearts of men. Calvary is the guarantee that Jesus will succeed. Faith acclaims Jesus, not as the triumphant Son of God in some far-flung future, but as the Eternal Victor now.

This paper is a personal confession of sin, a sincere affirmation of faith in Jesus Christ as Lord and Savior, and a prayer and appeal for complete and irrevocable consecration.

"Love so amazing, so divine,
Demands my soul, my life, my all."

Allentown, Pa.

BOOK NOTICE

Studies in the Book of Daniel, Second Series, by Robert Dick Wilson, Ph.D., D.D., LL.D. Copyright date, 1938, Fleming H. Revell Company, New York. 286 pages.

This is a posthumous publication; the author died in 1930. The author's plan was to write three books on Daniel. The first in the series appeared in 1917. The present book is a collection of articles which had previously been published in the *Princeton Theological Review*; two of these articles were published prior to 1917. The articles were collected and prepared for publication in book form by two of Dr. Wilson's one-time students.

The present volume consists of studies that were intended by Dr. Wilson for the third volume of the series planned by him. In these studies Dr. Wilson discusses "Daniel's relation to the canon of the Old Testament as determining the date of the book in connection with this the silence of Ecclesiasticus with reference to Daniel, the alleged absence of an observable influence of Daniel upon post-captivity literature, and the whole matter of apocalyptic literature, especially in its relation to predictive prophecy."

The method of presentation is orderly and commendable, though the book, especially in parts, is not easy to read, due to the not infrequent statistical method of presentation of facts.

The aim of the author is to defend the synagogal-ecclesiastical tradition. He thoroughly believes in "scientific Biblical criticism," but speaks of the method of many "so-called higher critics" as "illogical, irrational, and unscientific." In another connection he speaks of a certain eminent scholar's work as "flashes of phosphorescent punk and nothingness," as lacking "the first principles of science, logic, and evidential value," or as "subjective lucubrations." On the other side, an eminent scholar speaks of Dr. Wilson's method as "a most perverse critical method."

There are excellent scholars on both sides of this question, but those who interpret the facts and the evidence as supporting the synagogal-ecclesiastical tradition, are, so far as I am informed, far fewer than those on the other side. Of course the important matter in a case of this kind is not to count the votes, but properly to weigh the evidence.

It is to be regretted that Dr. Wilson was not able to complete his work on Daniel, particularly the philological side of the problem, inasmuch as he apparently felt shortly before his death that he could satisfactorily answer those who differed from him. In what he has published on Daniel in this "intricatissima controversio" he has won for himself a permanent place in the history of the attempts to solve the problem. —I. H. DeL.

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