

Volume VIII

JULY

Number 3

Bulletin

THEOLOGICAL SEMINARY

OF THE

REFORMED CHURCH IN THE

UNITED STATES

EVANGELICAL AND REFORMED CHURCH



LANCASTER, PENNSYLVANIA
1937

CONTENTS

<i>Seminary News</i>	203
<i>Choral Music in the Christian Churches.</i> ALMA S. MUELLER	212
<i>Opening the Sealed Book.</i> OSWIN S. FRANTZ	228
<i>The Religious Life of the Common People in the Late Middle Ages.</i> RUSSELL C. EROH	238
<i>The Place of Eschatology in Present Day Preaching.</i> PAUL J. DUNDORE	254
<i>Book Notices</i>	269

Published four times a year, January, April, July, October, by the Theological Seminary of the Reformed Church in the U. S.

President George W. Richards, Managing Editor; Professor Oswin S. Frantz, Business Manager.

Entered at the postoffice in Lancaster, Pa., as second-class matter.

BULLETIN

Theological Seminary of the Reformed Church in the United States

VOLUME VIII

JULY, 1937

NUMBER 3

SEMINARY NEWS

There is always some danger that an institution like ours may become provincial. Students and professors alike come for the most part from a single portion of the earth's surface—and a rather small portion, at that. We represent principally one denomination. We develop a life of our own within the Seminary walls, and there is always a temptation to be content with that life to the exclusion of what lies beyond. However, this temptation was at a minimum thus far in 1937.

To begin with, there came to our community a psychiatrist trained in America and Europe and thoroughly conversant with the best both continents have to offer in his chosen field. This psychiatrist delivered a series of seven most helpful lectures under the auspices of the local ministerium, which was kind enough to invite the students of the Seminary to take advantage of the lecture-course. It was fitting that this should be done, for the man in question was Dr. Kenneth E. Appel of Philadelphia, whose family has been associated with the Reformed Church and its institutions for many years and who now has a brother on the Board of Trustees of the Seminary and a nephew in the student body.

Next there came two men to deliver the Swander and McCauley Lectures. The one—Dr. F. S. B. Gavin, Professor of Ecclesiastical History of General Theological Seminary—is a world authority on the life and thought of the Greek Orthodox Church. The other—Dr. E. G. Homrighausen of our own church—is in close touch with theological developments in Germany and Switzerland. Thus, in the persons of these two men, currents of thought flowed into our Seminary life which originated on the other side of the globe.

The next visitors were Drs. C. E. Schaeffer, W. F. DeLong, and J. R. Stein of our own denomination. They were with us during the afternoon and evening of February 10, which was the date of the annual Missionary Conference. Drs. Schaeffer and DeLong laid before us the present work and probable future of Home Missions in our church. Dr. Stein explained the use of the new statistical blanks.

On February 25 we were visited by Rev. E. M. Conover, Director of the Interdenominational Bureau of Architecture. In two lectures, one of them beautifully illustrated, Mr. Conover brought to us the forms which church architecture has assumed in many lands and ages, including our own.

Next, from an entirely different quarter of the globe and representative of another civilization and another viewpoint, came the Rev. H. S. Kimura—the “Moody of Japan.” Mr. Kimura was in this country primarily to attend the centennial observance of the birth of Dwight L. Moody. We were fortunate to have him as our Lenten preacher on Wednesday, March 3.

The final visitor, exclusive of Commencement Week, was the Rev. Seward Hiltner, Executive Secretary of the Council for the Clinical Training of Theological Students. He explained to faculty and students the details of a plan whereby theological students are given intensive summer training as virtual internes in hospitals, prisons, and the like.

It should be added that earlier in the year the Seminary was favored with the presence of Dr. D. B. Schneder of Japan and Dr. Paul V. Taylor of China—two well-known missionaries of the denomination.

The net result of all of these visits was that we felt ourselves fairly well in touch with the world throughout the year.

* * * * *

The Seminary Choir, under the leadership of Dr. Sykes, continued to occupy a prominent place in the life of the Seminary. Several sacred concerts were given in eastern Pennsylvania, but the chief venture was a trip into the bounds of Pittsburgh Synod during the latter part of March. It will be remembered that this trip was planned for last spring but was cut short by the tremendous spring floods which prevailed throughout a consider-

able part of the state at that time. This year, by a strange twist of fate, the heaviest snow-storm of the winter blocked all roads in this vicinity a day before the trip was to begin. The bus in which the Choir was traveling was held up an hour or so by snow-drifts, but got through finally and carried out the tour without further mishap. On Wednesday evening, March 17, a service was given in the church at Rockwood, Pa., Rev. Harold C. Baer, pastor. The following evening the Choir was in St. John's Church, Johnstown, whose pastors are Dr. J. Harvey Mickley and Rev. George H. Bricker. The Choir continued to Greensburg the next day to sing in First Church, Dr. Lawrence E. Bair, pastor. The kindness of ministers and people in Pittsburgh Synod will long be remembered.

* * * * *

The Lenten season was observed at the Seminary with the usual Wednesday afternoon services in Santee Hall. In addition a Lenten project was entered into, whose beneficiaries were the theological students at Warsaw, Poland. These students live in almost incredible poverty. Some of them are dependent for their food on what we would probably call a bread-line. The information came through the office of Dr. Adolph Keller in Geneva that sixty dollars would enable one student to keep body and soul together for a year. Somewhat more than this sum was raised and forwarded to its destination.

* * * * *

One of the events of the year was the completion of the *Centennial Register*. This monumental piece of work was begun around 1925 in connection with the One Hundredth Anniversary of the Seminary. It has now been brought down to include the class which entered the Seminary in 1932. The work of compilation was done by Dr. William A. Korn and Dr. C. Nevin Heller, and is marked by the thoroughness of research which we would expect of these two men. It is safe to say that it is as nearly accurate as human care and patience can make it. In its final form it lists 37 Directors (for the period 1820-1829), 220 Trustees, 142 Visitors, 37 Faculty-members, and 1313 Students. It is sure to constitute an invaluable reference-work for years to come.

Copies of the Register were sent early in the year to all subscribers to *The Bulletin*. Additional copies can be secured at a cost of \$1.00 for the cloth binding, and \$.50 for the paper binding.

* * * * *

The One Hundred and Twelfth Anniversary of the Seminary was observed May 2-5. The weather was almost ideal, and a large attendance greeted the several events in the anniversary program. The baccalaureate sermon this year was preached by Professor Frantz. His sermon will be found elsewhere in this issue of *The Bulletin*. Monday of Commencement Week was marked by the annual reception at the home of President and Mrs. Richards. This is an event which is looked forward to from year to year, and never fails to live up to expectations. On Tuesday morning the Senior Class was examined before the Board of Visitors. The examination this year was in charge of Dr. Frederick C. Seitz, of Greensburg, Pa. Both examiner and examined acquitted themselves creditably. The anniversary sermon on Tuesday evening was preached by Bishop Francis J. McConnell, famous philosopher, social prophet, and statesman of the Methodist Episcopal Church. His sermon was a thoughtful and stimulating study of the subject of leadership.

Wednesday, Commencement Day proper, was a full day. The first of the public exercises was the annual meeting of the Historical Society. The paper this year was a most interesting treatise on "The Amish of Lancaster County," read by Rev. C. G. Bachman, of New Holland. Throughout a pastorate of almost twenty years Mr. Bachman has been neighbor to these interesting people, and he has studied carefully and sympathetically their past history and present customs. At the meeting of the Alumni Association which followed Dr. J. L. Barnhart, of Baltimore, Md., was elected to the presidency of the Association for the coming year.

It has long been the custom to invite no outside speaker for the Anniversary Exercises, but rather to regard these as belonging peculiarly to the graduating class. Five honor men of the class read essays—Mr. Breisch representing the Department of Systematic Theology, Mr. Keen the Department of Church History, Mr. Gass the Old Testament Department, Mr. Herbert the New Testament Department, and Mr. Shollenberger the Department

of Church Life and Work. Following these essays, Dr. Hendricks as president of the Board of Visitors presented diplomas conferring the degree of Bachelor of Divinity upon all the members of the graduating class: Warren Arthur Breisch, Harry James Colver, Jr., George Pharus Fetterolf, Darwin Xavier Gass, Kenneth James Hafer, George Edward Herbert, Richard Joseph Keen, Clarence Henry Moatz, Samuel Albert Moyer, Frank Alden Reigle, Richard Edmund Shaffer, and Norman William Shollenberger. It was also the Seminary's pleasure to confer the B.D. degree upon Rev. Paul T. Stoudt, of Quakertown, Pa., who had completed the requirements for the degree.

Dr. Richards then announced the winners of prizes for the current year. Mr. Reigle of the graduating class received the Schaff Prize in Church History. The topic upon which the essayists wrote was "Contributions of Walter Rauschenbusch to the Religious Thought and Life of America." Mr. Bethune of next year's Senior Class won the Prize in Sacred Rhetoric, given annually "to that member of the Middle Class who, in the opinion of the three judges, writes the best sermon." The first and second awards of the Jacob Y. Dietz Prize went to Mr. Bartholomew and Mr. Shope respectively, both of whom will be Seniors next year. The current subject for this prize was "Psychology and the Minister's Work with Individuals."

Dr. Barnhart, member of the forty-year class and newly elected president of the Alumni Association, presided at the Alumni Luncheon. The program this year represented a departure from the custom of preceding years in that, in lieu of responses from representatives of each of the anniversary classes, the entire time was given over to one man. The speaker this year was none other than Dr. Richard C. Schiedt, beloved in College and Seminary alike, who celebrated this year the fiftieth anniversary of his graduation from the Seminary. Dr. Schiedt's address was full of rich memories of the church and its institutions over a period of half a century. A fitting response was made for the graduating class by Mr. Hafer. With the singing of "Auld Lang Syne" the Commencement exercises and another Seminary year came to a close.

THEOLOGICAL SEMINARY OF THE

Five of the recent graduates have thus far been located in pastorates. Mr. Breisch is at Keller's, Pa. Mr. Gass has gone to Sabillasville, Md. Mr. Moatz is at Northampton, Pa. Mr. Shaffer has taken up his work at East Berlin, Pa. Mr. Shollenberger, to the best of our information, has been elected pastor of the church at Scottdale, Pa.

It is a pleasure also to report the placement of several additional graduates of previous years. Three of last year's class have been located within the past months. Mr. Boyer is pastor of the Hough Avenue Church, Cleveland, Ohio. Mr. Creager has recently been called to the Marietta-Maytown Charge in Lancaster County, and Mr. Leinbach to the First Church at Landis, N. C.

From the class of 1935, Mr. Brillhart has become pastor of the East Vincent and Pikeland Churches, both in Philadelphia Classis. Mr. Brumbaugh is at Mt. Carmel, Pa. Mr. Mertz is at Fullerton, Pa. Mr. Schmidt is at Saegertown, Pa. Mr. Coldren is pastor's assistant at Salem Church, Allentown, Pa.

* * * * *

If any evidence were needed that Dr. Richards had fully recovered from his recent illness, the following report would serve to establish the fact beyond any doubt. On January 12 and 13 he attended meetings of the Council of Church Boards of Education and of the Association of Schools, Colleges, and Seminaries of the Evangelical and Reformed Church. January 29-30 he sat with the American Committee to prepare the program for the forthcoming conference at Edinburgh, Scotland. During February 23 and 24 he attended the sessions in New York City of the Western Section of the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System. On March 5 he was present at the annual meeting of the Board of Foreign Missions. On March 23 he was in Cleveland, Ohio at the meeting of a committee of the principals of schools and colleges of our denomination, and again on March 30 he was in Cleveland for a meeting of the Executive Committee of the Evangelical and Reformed Church. During the days of April 6-8 he addressed the graduating class of Knox College at Toronto, Canada and delivered two lectures before the Alumni Convocation of that institution. On April 18 he preached the sermon at the 70th anniversary of Trin-

REFORMED CHURCH IN THE UNITED STATES

ity Church, Philadelphia, Pa., and the following Sunday rendered a similar service at the 40th anniversary of Christ Church, Allentown, Pa. May 9 he preached at the 40th anniversary of Grace Church, Allentown, Pa. May 21 found him in St. Louis, Mo., where he addressed the Women's Union of the former Evangelical Synod. On May 23 he preached at the Home-Coming Services, Pillow, Pa. May 30 he journeyed to Plymouth, Wis., to deliver the address on the occasion of the inauguration of Professor-elect Ernest Fledderjohn of the Department of Practical Theology at the Mission House. He also delivered the address on June 5 at the inauguration of Dr. Norman E. McClure as President of Ursinus College. The following day he preached the baccalaureate sermon at Hood College. On June 13 he delivered the sermon in the Lykens Valley Charge on the occasion of the retirement of Rev. C. P. Wehr, D.D. From June 23 to June 30 he attended the quadrennial sessions of the alliance of Reformed Churches Throughout the World Holding the Presbyterian System at Montreal, Canada, and acted as chairman of the Committee on Pronouncements on Public Questions. In addition, he attended regular monthly meetings of the Executive Committee of the Federal Council, and represented the Seminary at the annual meetings of Eastern, Pittsburgh, and Potomac Synods.

Dr. Herman reports that his preaching schedule during the past six months has included Salem Church of Harrisburg, Pa., Millersburg, Pa., Shenandoah, Pa., Steelton, Pa., Trinity Church of Pottstown, Pa., Salem Church of Allentown, Pa., Temple, Pa., St. Paul's Church of Kutztown, Pa., the Seminary Chapel, the Cedar Park Presbyterian Church of Philadelphia, Pa., the First Church of God of Lancaster, Pa., the Church of Our Father of Lancaster, Pa., and St. Thomas Church of Reading, Pa., where he preached on Good Friday and assisted at the Easter services. In addition he was the preacher at the rededication of Baust Memorial Church of Westminster, Md., at the ordination of Licentiate Clarence H. Moatz in Zion Church of Allentown, Pa., and at anniversary services in Hazleton, Pa., Waynesboro, Pa., Hain's Church of Wernersville, Pa., Laureldale, Pa., and Warren, Pa. His list of addresses for these months includes appearances before Wyoming Classis, Virginia Classis, Lehigh Classis, the Ministerial Asso-

ciations of Reading, Pa., and Lancaster, Pa., the Federation of Bible Class Teachers in Germantown, Pa., and civic clubs in Lancaster, Middletown, Pa., Lebanon, Pa., and Carlisle, Pa. He conducted a Round Table Discussion at the convention of the Pennsylvania Federation of Churches in Harrisburg, Pa. At the annual meeting of the American Theological Society he led the discussion on "Religion and Art." He was in attendance at the first joint meeting of the merged Boards of Christian Education of our denomination. In addition, he found time somehow or other to write the material for the April topic for the Churchmen's Brotherhood and prepare his weekly treatment of the Sunday school lesson for *The Messenger*.

Since January 1 Dr. Frantz has preached anniversary sermons at Shillington, Pa., and Faith Church of Baltimore, Md. He has preached dedicatory sermons at Tom's Brook, Va. and Farmersville, Pa. His list of other pulpit supplies includes St. Luke's of Lancaster, Pikeland, Pa., Sabillasville, Md., Church of Our Father of Lancaster, St. John's of Shamokin, Pa., Faith Church of Lancaster, St. Thomas of Reading, St. John's of Lansdale, Presbyterian Church of Strasburg, and First Church of Lancaster. As retiring president of Potomac Synod he delivered the sermon at the annual sessions of that body. As mentioned elsewhere, he also preached the baccalaureate sermon at the Seminary Commencement. During this six-month period he delivered addresses before the Lancaster Rotary Club, the Rotary Club of Mt. Joy, Pa., a Parent-Teacher Meeting at one of the Lancaster schools, the Phi Upsilon Kappa ministerial fraternity at Franklin and Marshall College, a Father and Son Banquet in Rohrerstown, Pa., and the annual sessions of Tohickon Classis. He also spoke over WGAL of Lancaster on behalf of flood-sufferers. During this period he taught two leadership-training courses—the one at St. Peter's Church of Lancaster on ten successive Sunday evenings, and the other in the Community Training School of Lancaster. He was signally honored by being chosen to represent his class at the Alumni Banquet of Union Theological Seminary.

From January 1 to the present Dr. Harner gave addresses before the Lancaster College Club, the young people of St. Peter's Church of Lancaster, the young people of St. Paul's Church of

Lancaster, the students of Franklin and Marshall College in one of their chapel services, and a District Sunday School Convention at Edenville, Pa. He preached during this time in Salem Church of Rohrerstown, Pa., First Church of Lancaster, Keller's, Pa., Church of Our Father of Lancaster, the Seminary Chapel, St. John's of Lansdale, Pa., Emanuel of Allentown, Pa., St. Andrew's of Allentown, and Salem Church of Harrisburg, Pa. He attended a meeting at Philadelphia of the Leadership Training Advisory Section of the Pennsylvania State Sabbath School Association. He conducted several workers' conferences at First Church, Lancaster, and the monthly sessions of the Allentown Seminar on Christian Education, held in the home of President Curtis of Cedar Crest College. It was his privilege to prepare the materials for one of the monthly topics for the Churchmen's Brotherhood. He led a panel discussion at an Institute for Camp Directors of Recreation near Harrisburg, Pa., and made a report at the annual Conference of Classical Committees on Christian Education at Camp Mensch Mill. In the community he continued to serve as Dean of the Community Training School and secretary of the Law and Order Society, and was elected to the Board of the Community Service Association. He gave considerable time to preparation for the National Conference on Christian Education at Lakeside, Ohio, and attended this Conference during June 28–July 1.

—N.C.H.

II

CHORAL MUSIC IN THE CHRISTIAN CHURCHES

ALMA S. MUELLER

It was with a feeling of diffidence that I accepted the invitation of our Program Committee to write a paper for the Cliosopie Society. The overcoming of my original trepidation was followed by the problem of selecting a suitable topic. The subject "Music" came to my mind: first, because I am interested in music and, second, because it had not been considered by our Essayists for some time. From primitive races to civilized man, from the uneducated to the cultured and refined, music makes its universal appeal.

However, I could not hope to talk generally on music. I must further limit the scope of my paper. This I did most bravely—little realizing the task I was undertaking when I mailed my choice of topic to Dr. Klein. Without further ado, therefore, may I present for your consideration (and indulgence) "Choral Music in the Christian Churches," confining my topic to the *Western Christian Churches*.

The origin of Christian Church Music is largely Greco-Roman, with two great differences, first, Greco-Roman choral music was rhythmic, suggestive of motion such as the dance, whereas early Christian choral music was unrhythmic. Second, Greco-Roman choral music was accompanied by an instrument, whereas early Christian choral music was unaccompanied unison group singing. Let us now trace choral music of the Western Christian Church from its early crude beginning to the present time.

The early Church had three forms of song—first, the chant or recitative; second, the Psalms; and, third, hymns composed by the Christians. While at first these were sung by the people, such congregational singing was soon eliminated from the chief services in favor of choral music furnished by a choir of subordinate clergy. It is this priestly liturgical chant music, coming in the fourth century, which really marks the beginning of the Christian choral church music. The development of this choral church

music may be divided into three eras: first, that of Plain Song, which runs from the 5th to the 11th centuries; second, that of medieval counterpoint from the 11th to the 16th centuries; and, third, that of mixed solo, chorus and congregational singing, dating from the 16th century to the present time. We will consider each age separately.

Plain Song is the name given to the unison, unaccompanied music originally sung by choirs of clergy. This music had no definite time values since the tones followed the words of the text in an unmeasured, non-rhythmic way. The phrase "Gregorian Chant" is probably familiar to many of you. It took its name from Pope Gregory the Great, who started a movement to make order out of the many Plain Song Chants which had been passed from ear to ear from the church's beginning. Gregory used as the basis for his Plain Song chants eight Greek modes or scales, each an octave in length, but using only what would be the white keys on our modern piano. Each mode not only started on a different tone as, for instance, A to A, the companion mode being D to D, etc., but also had a tonality of its own, dependent upon where the half-steps occurred. No mode was similar to our major or minor scale. The Catholic Dictionary characterizes the eight Gregorian modes in order as grave, mournful, exultant, harmonious, cheering, devout, angelical and sweet.

Inasmuch as the Gregorian Plain Song Chant is used today in the Services of the Mass of the Roman Catholic Church as it was in the 6th century, it might be well to discuss this liturgy with its musical setting. The High Mass, which I will take as a representative example, is sung or chanted throughout. The language of the text, as we all know, is Latin and the Gregorian Plain Song melodies are peculiarly adapted to that language. High Mass includes the Introit, the Kyrie eleison, the Christe eleison, Gloria in excelsis Deo, the Collects, Epistle, Gradual, Alleluia, sometimes a Sequence, the Credo, Offertory, Sanctus and Benedictus, Communion with the Agnus Dei, Post Communion Prayer and Benediction. The music of the service is explained as follows by Dr. Edward Dickinson in his book, *Music in the History of the Western Church*.

"The chant form used throughout the ceremony by priest and choir is Plain Song Gregorian chant. It is always sung in unison,

with or without instrumental accompaniment. It is unmetrical though not unrhythmical; it follows the phrasing, the emphasis and the natural inflections of the voice in reciting the text. . . . The chant form is chosen because it does not make an independent artistic impression, but can be held in strict subordination to the sacred words. . . . The conception which is realized in the Gregorian chant . . . is that of music in subjection to rite and liturgy, its own charms merged, and so far as conscious intention goes, lost in the paramount significance of text and action. . . . There is a solemn unearthly sweetness in these tones which appeals irresistibly to those who have become habituated to them. They have maintained for centuries the inevitable comparison with every other form of melody, religious and secular, and there is reason to believe that they will continue to sustain all possible rivalry until they at last outlive every other form of music now existing. . . . No one can obtain any proper conception of this magnificent Plain Song system from the examples one ordinarily hears in Catholic churches, for only a minute part of it is commonly employed at the present day."¹

Students of the Reformed Theological Seminary have been studying Gregorian music under the direction of Dr. Harry A. Sykes. They have very kindly consented to sing for us this evening so that we will be better able to understand the Gregorian Plain Song. They will sing two stanzas of *Lucis Creator*—an evening hymn composed by Gregory the Great and dating from the 6th century. Also two stanzas of *Veni Creator* dating from the 8th century.

In course of time the chants became more florid, so that it was quite difficult for singers, who were supposed to sing together, to do so. The reason was that the chant music did not have measures with time values attached to the notes. It, therefore, became necessary to evolve a system having measures composed of notes with definite time values. Side by side with the perfection of this system for designating time in music, which took several centuries, came changes in the form of the chants. It was found that in order to accommodate men's voices of different calibre, such as tenor and bass, it was advisable not to continue unison singing

¹ Dickinson, *Music in the History of the Western Church*, pp. 96-100.

(that is, on the same tone). Far better results were attained by permitting individual voices to sing at their own normal pitch. This was called doubling the melody. Later, composers then wrote two, three or four entirely different tunes, which were sung at the same time against each other by tenor, bass and intermediate voices.

This brings us to the Second Era in Choral Church music, that of Medieval Counterpoint—counterpoint meaning the singing of note against note. Strict attention was given to each separate melody as a tune itself and only enough attention was given to the tones sung simultaneously to eliminate disagreeable combinations. Then in order to improve upon ugly sounding combinations it became necessary to alter certain tones of the modes as, for instance, to make a B^b for the interval from F to B^b and, again, an E^b for the interval from B^b to E^b. Thus, through change after change, our modern scales developed.²

It is interesting to note, in passing, that the bass voice originally had the chief melody and the other tunes or counterpoints were written above it. Next the chief melody was given to the tenor and finally to the soprano as it is today.

One other change in musical theory took place in this second age of Medieval Counterpoint; and that was the tuning of the twelve half-tones in the modes so that exactly the same mode can be started from any tone. In the old system A^b by no means sounded the same as G[#] or B^b the same as A[#], etc. This tuning was called Equal Temperament and constituted the final link between the old eight mode system and the new scale system of one major and one minor scale with fifteen keys in each. An instrumental work, expressing faith in the new tempered system, is Johann Sebastian Bach's *Well Tempered Clavichord*, of Preludes and Fugues in all the keys. The scale is not perfectly tuned in each half-step but it is as perfect as we need.

The many-voiced contrapuntal style with two, three, or four tunes sung against each other led to great abuses. Singers began to feel that it was unnecessary to confine themselves to the notes as actually written. Instead they varied and decorated the written notes at will.³ What the result was may best be gathered

² Parry, C. Hubert H. *Evolution of the Art of Music*, p. 43.

³ Dickinson, *Music in History of Western Church*, p. 145.

from the following quotation from a writer of that time. "Their voices roam around the 'chief melody' without regard to any rule; they throw their tones out by luck, just as an unskilful thrower hurls a stone, hitting the mark once in a hundred casts."⁴

This music with the singers' extemporizations grew continually worse until the Council of Trent recommended that "all musical compositions in which anything impure is mingled"⁵ should be excluded. This Edict was passed in the lifetime of the now famous composer Palestrina (1526-1594). He marks the culmination of the Medieval Contrapuntal School. Palestrina was asked by the Pope to write a Mass which would be free of all the objectionable features which had crept into the Church music and which had caused the text to be lost in the florid tones of the music. Palestrina was able to write not only one, but many dignified and beautiful settings of the Mass and lifted Church music out of the concertistic and secular slough into which it had fallen. Palestrina is famous not only for his beautiful and dignified melodies, but also for his ability to combine men's and boys' voices in these melodies.

Before giving an example of this medieval counterpoint, I should like to warn you that you must not be disappointed when you hear it. It is, after all, primarily religious music and for the full effect of its beauty should be heard in connection with a ritualistic religious service.

The choir of Trinity Lutheran Church with Dr. Harry A. Sykes, Director, has volunteered to sing several selections for illustration during the course of this essay. The choir will now sing an example of Medieval Counterpoint—*Oh Come Let Us Worship*, by Palestrina.

Turning to the Third Era in Choral Music in the Western Church, which is that of mixed solo, chorus and congregational singing, I am again indebted to Dr. Dickinson for the following quotation:

"The musical revolution of the 16th and 17th centuries involved the development of an art of solo singing and its supremacy over the chorus, the substitution of the modern major and minor

⁴ Dickinson, *Music in History of Western Church*, p. 146.

⁵ Dickinson, *Music in History of Western Church*, p. 153.

transposing scales for the Gregorian model system and the substitution of harmony for counterpoint, accompanied for a *capella*, or unaccompanied singing, and secular and dramatic for religious music. . . . The modern style was a secular one adopted by, or rather forced upon, the Church from without. The popular demand for melody and solo singing overcame the austere traditions of ecclesiastical song. The personnel of choirs changed—women took the place of boys, prima donnas entered the choir, the chorus declined in favor of the solo and the Church aria vied with the opera aria in bravura. . . . The music in imitating the characteristics of the opera and exerting a somewhat similar effect upon the mind, became animated by an ideal of devotion quite apart from the liturgy. . . . Herein is to be found the effect of the spirit of the Renaissance upon church music. It is not simply that it created new musical forms, new styles of performance, and a more definite expression; the significance of the change lies rather in the fact that it transformed the whole spirit of the devotional music by endowing religious themes with sensuous charm and with a treatment inspired by the arbitrary will of the composer and not by the traditions of the Church."⁶

Under the above outlined conditions the modern Mass has become an elaborate composition with every country and each composer bringing out individual ideas in the music. Abuses became so great that a Service of the Mass was quite like a concert or a performance at a theatre. Finally, in 1904, Pope Pius X issued what is called the *Motu Proprio*, which sets the standard for Roman Catholic Mass Services. There are several provisions of the *Motu Proprio* which are of importance for us this evening—

- (1) Boys shall, in large part and wherever possible, be used in the choirs.
- (2) The Gregorian Chant shall be restored to the highest place of honor in liturgic services.
- (3) The Palestrina style of counterpoint shall be the standard.⁷

These provisions bring out the fact that the Catholic Church is returning to the old styles of music for its services.

⁶ Dickinson, *Music in History of the Western Church*, Selections from pp. 179, 180, 197, 198, 200.

⁷ Catholic Encyclopedia, Article *Music*.

Having traced the music of the Roman Catholic Church to modern times, let us now trace the development of Protestant Church music. This takes us back to the early 16th century; and as an outline, may I say that I would classify the music of the Catholic Church as liturgical and that I have divided the music of the Protestant Churches into two main groups—(1) the Liturgical, including (a) Lutheran and (b) Anglican (or Protestant Episcopal in this country) and (2) the non-Liturgical group, which I will consider as including all other denominations arising from the Puritan and other non-conformist groups. With this outline in mind, let us continue.

May we consider first the music of the German Lutherans which, if you recall, I listed as liturgical. The two outstanding differences between the Roman Catholic music and that of the German Protestants are, first, that the Lutheran music is based on congregational singing as opposed to music performed by a choir of clergy; and, second, that the words of the text are in the vernacular instead of in Latin.

The Germans feeling that worship should be the spontaneous act of the people restored the idea of congregational singing. While choirs were retained, their singing was blended with that of the congregations. Luther retained a large part of the Catholic liturgy and music. I will give the parts of the Lutheran service so that you may compare it in your minds with the parts of the Catholic Mass as I stated them above.

Versicles and Responses—the Responses sung by congregation and choir.

The Introit—sung by the choir.

Gloria Patri—sung by the congregation and choir.

The Kyrie—sung by the congregation and choir.

The Collect.

The Gloria in Excelsis—sung by congregation and choir.

The Epistle, which is followed by the Gradual or Hallelujah, or Sentence for the Season, sung by the choir.

The Gospel, followed by the Creed, which may be said or sung.

Congregational hymns and several anthems by the choir are also used. The anthems I will discuss later. The Communion Service includes selections from the above, a musical Preface, the singing

of the Sanctus, Agnus Dei, the Nunc Dimittis and the Collect of Thanksgiving.

Inasmuch as the hymn was the chief contribution of the Lutherans to the Protestant revised liturgical service, it might be well to discuss it in some detail. I mentioned above that hymn-singing was one of the forms of music used by the very early Church. The Lutherans, therefore, with their hymnody, were merely reviving an ancient practice. The German hymns or chorales, as they are called, are simple, sacred tunes, originally sung in unison by the congregation. The chorales are characterized by a plain, vigorous melody and simple, strong harmony, resulting in a stateliness to the tune. Luther, however, was not the founder of German hymn singing. Religious folk-songs or Pre-Reformation hymns had existed for some time and were one of the chief sources for the melodies of the chorales. Another source was the secular folk-song, another, the melodies taken from the Catholic ritual chants, and still another, some of the old Latin and Greek hymns. Luther, I believe, is credited with thirty-six hymns, only five of which are wholly original.⁸ It was perhaps not so much Luther's originality for which we should respect him as his practical wisdom in recognizing and attempting to meet the needs and wants of his people.

Before giving any examples of the German chorales, may I say that as they appear in our hymn books they are changed from the originals in harmony, rhythm and in some cases perhaps even in melody. The present chorales are largely in double metre with one note to a beat giving a grave and stately character. The original chorales had more movement with groups of notes appearing for a single syllable, thus giving a more flexible buoyancy to tune.⁹

Some examples are:

1. *A Mighty Fortress is Our God.*
2. *To God on High Be Thanks and Praise.*
3. *Out of the Depths I Cry to Thee.* (No. 317.)

It is interesting to note, in passing that reformers in all countries not only laid stress on congregational singing, but also that

⁸ Parry, C. Hubert H. *Evolution of the Art of Music.*

⁹ Dickinson, Edward, *Music in History of the Western Church.*

many of them established schools for singing. Calvin is credited with establishing a school in Geneva at the expense of the State in order to teach the young to sing and to qualify for leading the music in the Church.¹⁰ Hus established a school in Bohemia. While Luther did not found a separate singing school, he introduced music into the day schools.¹⁰

The development in hymnody and musical theory soon brought about greater freedom in the form of composition, so that we find composers going beyond the simple hymn-tune and combining it with a new Italian melody to produce new forms. The first of these was the *Chanted Passion*, which is the recitation of the trial and death of Christ, chanted in Plain Song with individual clergymen taking each part. Second, was the *Motet Passion*, composed for choruses (two or more) which answer each other back and forth. Everything is sung by a chorus, even the sayings of single persons.

Third was the Cantata,¹¹ which is based upon a chorale. A Cantata is a vocal composition containing more than one part, with an instrumental accompaniment, arias for solo voices and parts for choruses. Outstanding Cantatas were composed by Johann Sebastian Bach (1685-1750). He wrote 297, varying in length of performance from 20 minutes to more than an hour. Johann Sebastian Bach represents the culmination of German Lutheran Church Composers.¹²

For illustration the Trinity Lutheran Church choir will sing *Oh Rejoice Ye Christians Loudly*—a selection taken from one of the Bach cantatas.

Fourth, we have the Oratorio,¹¹ which is an elaborate Passion with choruses, arias, recitatives, orchestra and organ accompaniment. George Frederick Handel brought oratorios to their full development.

The Fifth Form was the complete *Religious Drama*.¹³ This is

¹⁰ Dickinson, Helen and Clarence, *Excursions in Musical History*.

¹¹ Dickinson, Helen and Clarence, *Excursions in Musical History*; also articles in Groves Dictionary of Music and Musicians, and Encyclopedia Britannica.

¹² Parry, *Evolution of the Art of Music*.

¹³ Dickinson, Helen and Clarence, *Excursion in Musical History*; also articles in Groves Dictionary of Music and Musicians, and Encyclopedia Britannica.

a combination of choruses, chorales, arias and recitatives, all combined in a magnificent creation of which Mendelssohn's *Elijah* and *St. Paul* are examples.

The Sixth and final Church musical form produced by the Germans was the Mass,¹⁴ of which there were three kinds, (a) the vocal Contrapuntal Mass, including the Kyrie, Sanctus, Agnus Dei and Benedictus, an example of which is Bach's *Mass in B Minor*, a magnificent creation, but too difficult for the ordinary chorus to perform; (b) the Instrumental Mass; and (c) *The Symphonic Mass*, the supreme example of which is Beethoven's 2nd Mass with complete orchestral accompaniment.

Before turning to English and American Church music, let us sum¹⁵ up this third era as far as we have gone, for I am sure it must seem confusing since it contains so many changes.

1. The revival of congregational singing.
2. The use of the congregational hymn.
3. The departure from the Gregorian modes by the adoption of the tempered scale with its ease of modulation.
4. Moving the melody from the Bass to the Tenor and finally to the soprano.
5. The employment of lay singers in choirs instead of a choir of clericals.
6. The use of soloists in the Church Service.
7. The introduction of music as a study in the Day Schools.
8. The development of musical composition to such a degree as to be able to produce the Protestant *Passion*, *Motet*, *Cantata*, *Oratorio* and *Mass*.

Let us now turn to Protestant Church Music in England. The music of the Anglican Church is my second example of liturgical Protestant Church music. The language is, of course, English, and the liturgy is contained in the Book of Common Prayer. It is divided into Matins, Evensong, Holy Communion and the occasional services. Most of the liturgy is taken from the Roman Catholic, as was the Lutheran. At Matins the service includes Psalms to be sung, psalm-like hymns called Canticles, the TeDeum, Credo and Offertory. At Holy Communion the service

¹⁴ Encyclopedia Britannica, Article Mass.

¹⁵ Summary taken from Dickinson, Helen and Clarence, *Excursions in Musical History*, p. 138.

includes the Kyrie eleison, the Sanctus, Benedictus and Agnus Dei and the Gloria in Excelsis. There are three ways¹⁶ in which the Church of England performs its service. First, the choral or Cathedral method, which is chanting and musical throughout except in the Lessons. The second method is called the Parochial and is performed without a choir and in the speaking voice. The third is the mixed service in which the prayers, creeds, litany and responses are recited and the rest of the service is musical.

The anthem is England's contribution to choral church music. In an anthem the text should be chosen with reference to the service for the day or season, but the actual choice is left to the individual choir master. This provides for variety in the service and is a pleasing change to the liturgical service. The anthem is a combination of the German Cantata, with solo parts and instrumental accompaniment, and the Motet with two or more choruses. The English Anthem dates from the time of the composer Henry Purcell (1658-1695). The modern anthem is a free form of composition giving wide scope for individual composers. Anthems may be divided into three groups, the "full" anthem, which uses the entire group of singers throughout, the "solo" anthem, providing passages for the solo voice as well as for the chorus, and the "verse" anthem, which usually is written for a quartet of selected voices.¹⁷

England has produced an unlimited number of anthems, some of which are good and some, of course, not so good. There have been many noteworthy English church music composers, who have adapted their compositions to the tastes and desires of the people, with the result that Church music in England is highly honored and respected.

At my request, instead of an *English* anthem, the choir will sing one of Dr. Sykes' own compositions—an Introit for Easter Sunday, *He Is Risen Hallelujah*.

Turning to the non-liturgic groups founded by the Puritans and all other non-conformists, we find that the singing of the Psalms was the chief and, in some cases, the only music used in the church service. Organs and choirs were prohibited, due not

¹⁶ Dickinson, Edward, *Music in History of the Western Church*.

¹⁷ Dickinson, Edward, *Music in History of the Western Church*, p. 348.

to an hostility to music in itself, but simply because the prohibition was a detail in the revolution against any and all form of liturgy in the service. Percy Scholes, in a volume on *The Puritans and Music* includes the Puritans in England and America. He concludes, after exhaustive research, that in England under the Cromwell Puritan regime there was no objection to music as such, but only to the many abuses of the 16th and 17th centuries. Music, as a matter of fact, flourished under the Cromwell rule, it being the age of the composers Byrd, Bull, Cavendish and other noteworthy men. We must not forget that there were many prominent Puritans who were either interested in music or were musicians themselves. John Milton was an organist and Bunyan in *Pilgrim's Progress* makes all the good people sing and dance. Hymn singing revived in England in the early 18th century under Isaac Watts and John Wesley.

With the Puritan musical background in England, it would be wholly unfair to say that the New England Puritans were opposed to music as such. To quote Percy Scholes' fascinating book:

"It can be no pleasure to anyone to see brave men and women maligned as has been the unfortunate lot of the early New England settlers whenever musicians have written about their history or general historians about their music."

Their objection was to the abuses that had crept into church music; and, in order to abolish the abuses, they abolished all church service music except psalm singing.

America has not created any new forms of church music. The services and styles were adopted from the older countries. The Roman Catholic Church is, of course, the same the world over. The Anglican Church gave us the Protestant Episcopal service, which employs in large part choirs of boys and men. The Lutheran service is practically the same as that of Europe. The Churches of the non-liturgical group are many and varied. With this conglomerate setting it is necessary for America to make some attempt to coordinate the music of these various groups.

To quote:

"Music must be kept noble and good. If the children hear Wagner and other great masters in their schools, they will not be satisfied with 'Pull for the Shore, Sailors,' in the Church."

A noticeable upward trend is the type of hymns which are chosen for singing in the churches. The Roman Catholics have published new hymnals with better text and finer music, and congregational singing of these hymns is encouraged.¹⁸ In the Protestant Churches there is a distinct tendency away from the Gospel type hymn such as "Beautiful Isle of Somewhere" or "Throw Out the Lifeline," to a more dignified hymn with better text and a higher type musical setting. The music of the services is improving and becoming less concertistic and theatrical and more dignified and liturgical.

It is axiomatic that the kind of choral church music rendered is dependent in large part upon the choir. There are two general types, the first being the paid choir, which is usually an aggregation of solo voices, sometimes assisted by a volunteer chorus. While it is often difficult for the individual soloist to submerge his voice into a perfectly toned group, there are many advocates of this sort of choir. The second type is the volunteer choir in which the individual donates his services in return for the pleasure and training he receives. In the volunteer choir, the perfect tonal effect of the group is the desired aim.

In either type, the function of the choir is to properly lead the congregation in choral worship. The choir should not be exhibitional or concertistic. It should act, rather, as an aid to congregational singing; though it, of course, must take the lead in certain parts of the service. In the Roman Catholic Church the volunteer type choir is used and is composed largely of boys or boys and girls in accordance with the provisions of the *Motu Proprio*. These children, beginning in the elementary grades of the Parochial schools, are given both a musical training and training in the proper pronunciation of the Latin text.

In the Protestant Churches, aside from the Episcopal, the volunteer choir should be not just one choir, but a series of well-trained groups, such as Junior choir starting at about six years of age, one or more intermediate groups, leading up to the Senior or Adult Choir. Each choir should have a part in certain services of the church, though, of course, the Senior choir assumes most of the responsibility for the regular services.

¹⁸ Aloysius, Sister M., Paper on *Liturgical Music*, written for music conference College of St. Mary-of-the-Wasatch, Salt Lake City, Utah, July, 1935.

Improvements in the class of music used in the church service, as well as the changes in the personnel of the choir, have brought about a need for better trained choir leaders. Here, again, America is making progress, first, in demanding better trained leaders, and, second, in supplying that demand through special schools for the training of church musicians.

Systematized courses in church music are presented in leading Roman Catholic colleges, seminaries and novitiates, where teachers and choir directors are given church music training before they attempt to teach the subject in parochial schools or to choirs. The Roman Catholic Church feels that unpopularity of the Gregorian chant is due to the fact that it is not understood and that it is badly rendered. She is, therefore, attempting to overcome these objections through the proper training of teachers and choir directors.

The Protestant Episcopal Church has choir schools in connection with many of its Cathedrals in the larger cities—a school at the Cathedral of St. John-the-Divine, one at St. Thomas's in New York City, one in Washington at the Cathedral, one or two in Baltimore, and one at St. Peter's in Philadelphia, to mention a few in our vicinity. The Episcopal Church makes use, largely, of volunteer choirs, composed either entirely of boys or of both men and boys.

Other Protestant Churches have Choir Training Schools with seminaries and of these I will mention a few which might be of interest:

1. The College of Church Music of Union Theological Seminary, N. Y. C., of which Dr. Clarence Dickinson is head.
2. The St. Olaf Choir School in Minnesota.
3. The School of Church Music of Northwestern University, and
4. The Westminster Choir School at Princeton, N. J., of which Dr. John Finley Williamson is Director.

There are many other schools in different parts of the country.

These schools have, for the most part, two aims—first, to perfectly train young people to become Directors of Church Music and, second, to offer courses which will be of assistance to adults

presently engaged in directing church choirs. A complete conservatory of music training in the Theory and Practice of Music, as well as specialized church music work, is required of students who are just entering schools for the training of Directors of Church Music. The necessary knowledge to train any age-group choir, to give individuals in the choirs vocal training or to direct religious pageants or dramas, are among the requirements for graduation after a four year course.

It is expected that under the leadership of a well-trained Director of Music the young people of a congregation will develop, not only in a musical way, but also in a spiritual and moral way. The building of character through participation in choral singing is emphasized in these schools. We, as members of the congregations of the churches, should learn to appreciate the value of a well organized group of choirs under a trained leader.

Dr. Williamson, the Director of the Westminster Choir School, in a message to his Seniors of 1936 said:

"You are entering a world that is torn by doubts, fears and misunderstandings. Never before has religion had the opportunity that it has at the present time. You go out as Ministers of Music; your great interest and concern will be the building of character with music as a tool. I pray that you may be able to dissipate some of the clouds of fear and doubt, and I pray that you may help individuals to find that faith and sturdy character that come through creative effort."

The necessary traits for participation in the work of choirs are not given to all of us but we can lend our support by expressing our appreciation of the music they give us and by participating whole-heartedly in those parts of the service which are meant for congregational singing; for choral music in the church means not merely *choir* singing but true choral congregational and choir participation to make the worship service a complete experience,—for

"How many of us ever stop to think
Of music as a wondrous magic link
With God; taking sometimes the place of prayer,
When words have failed us neath the weight of care.

Music that knows no country, race, nor creed;
But gives to each according to his need."

Anonymous.

Lancaster, Pa.

BIBLIOGRAPHY

1. Parry, C. Hubert H. *Evolution of the Art of Music*. N. Y. and London. D. Appleton & Co. 1912.
2. Scholes, Percy A. *The Puritans and Music in England and New England*. London. Oxford University Press, Humphrey Milford, 1934.
3. *Encyclopedia Britannica*—14th Edition. 1929. Articles on Music, Harmony, Hymns, Cantatas, Bach, Mass, Oratorio, Plain Song, Counterpoint, Liturgies, Luther Chorales.
4. *Grove's Dictionary of Music and Musicians*. Articles on Plain Song, Harmony, Counterpoint, Notation, Modes, Hymns, Luther, Mass.
5. Dickinson, Edward. *The Study of the History of Music*. N. Y. Charles Scribner's Son. 1915.
6. Dickinson, Helen and Clarence. *Excursion in Musical History*. N. Y. Duffield & Co. 1919.
7. Gray, Cecil. *The History of Music*. N. Y. Alfred A. Knopf. 1928.
8. Prospectus of Plan of Westminster Choir School.
9. Programs of Talbot Festival of Westminster Choir School.
10. Westminster Choir School *Bulletin*. 1 copy.
11. Dickinson, Edward. *Music in History of the Western Church*.
12. Aloysius, Sister M. Paper on *Liturgical Music*. Salt Lake City, Utah. Music Conference, July 8-10, 1935. College of St. Mary-of-the-Wasatch.
13. The Catholic Choir Master (Magazine). 5 copies.
14. *Catholic Encyclopedia*. Article on "Music."
15. Catholic Dictionary. "Plain Song," "Music," etc. N. Y. Catholic Publication Society Co. Wm. E. Addis and Thomas Arnold.
16. Protestant Episcopal. Book of Common Prayer.
17. Lutheran Service Book and Hymnal.

OPENING THE SEALED BOOK*

OSWIN S. FRANTZ

“Who is worthy to open the book, and to loose the seals thereof?” Rev. 5: 2.

John wept much. But who can blame him. Before him was a book written within and on the back, a book dealing with the mystery of life, of evil, of the future, but sealed with seven seals, and no one was found worthy to loose the seals and open the book. No wonder he wept.

But his weeping came to an end. For one of the elders came to him and said, “Weep not; behold, the Lion of the tribe of Judah, the root of David has overcome to open the book and the seven seals thereof.”

Now John ceased weeping and watched with amazing interest as the Lamb opened the book and revealed the mysteries hidden therein.

First were opened to him the mysteries of the progress of mankind involving conquest, war, famine, death, the suffering of the righteous, and physical catastrophies. These the breaking of the seven seals revealed to him.

Next he was given an insight into the mystery of evil and its consequences set forth by the blowing of the seven trumpets. This was followed by a glimpse of the doom of the wicked and the unrighteous pictured in the pouring out of the seven bowls. And finally John had visualized to him the overthrow of Satan and his host by the conquering Messiah and the introduction of the new heaven and the new earth with their priceless treasures and privileges for the redeemed of the Lord.

But all this could be seen only because Christ could open the book of life.

The mysteries of life that puzzled John and the Christians of his day are still mysteries and are calling for solutions. And many are they who weep with John because the sealed book has not been opened unto them.

* Baccalaureate sermon delivered in Santee Hall, May 2, 1937.

True, light has come on some problems that were perplexing then and are today explained in a new light. But at the same time the solution of a few problems has simply opened up many others. Such is life. The fuller one's comprehension of it, the vaster its complexities become.

Science has proved itself a solver of mysteries of long standing but at the same time the mother of a brood of new perplexities. Modern inventions have eased life in many ways but have at the same time widened its outreach in many directions and in so doing have brought the individual person into perplexing relationships heretofore unexperienced. Industry has made rapid progress and has developed social and economic problems our forefathers never dreamed of. International relationships have reached a new scale and are today more complicated than ever before. And so this so-called progress of civilization, while it has eased many ancient life situations, has in other respects multiplied the problems and left the seal of the book of life unbroken.

The moral world is in the same situation. The problem of evil is still with us and is still a mystery. Envy and hatred, greed and jealousy, undue pride and Pharisaic contempt are still rearing their heads and darting their poisonous fangs in the midst of our everyday life and thereby provoke perplexing situations calling for solution. And men are in despair for want of a solution to these moral questions.

And what of the future? Whither will the life of today lead? What shall be the end thereof? Is civilization merely moving in cycles? If so, are we headed toward the peak, or the pit? Is there a judgment to be pronounced upon the life of today? If so, what form will it take? Upon whom will it fall? What can and must be done to avert its evil consequences? These and a thousand questions of a similar nature are being mulled in the minds of earnest people today. The life of the future no less than the history of the past and the experiences and observations of today is a book of mystery whose seal awaits to be broken.

Who is to break these seals? Who is to throw light on these dark mysteries? Who is to point mankind to hope and the true way of life? Who, but the Lion of the tribe of Judah and his representatives. In so far as the mysteries of life are to be solved,

we believe that Christianity can and must offer the best solution. If the seal of the mystery of life can be broken, we are confident the Christian religion must have a part in breaking it. The perplexing problems of the moral, social, and political life of today must find their solution in an application of the principles announced and proclaimed by Jesus. The hope of the future and the manner of life conducive to the guarantee of this hope must be based on the ideals and promises of the Christian religion. Unless this is so, our faith is vain and we are of all men the most deluded.

Accordingly now as then, Christ and his interpreters hold the key to the seals of the book of life. And to the extent that we who call ourselves ministers of Christ use these keys and unlock the seals of the mystery of life will we render our allotted service to our own day and generation and at the same time prove ourselves worthy of the office of a minister of the Christ who came that men might have a more intelligent, satisfying, and abundant life.

I. THE MYSTERY OF GOD

The mystery above all mysteries is God. And now as ever man needs help in breaking the seal of this mystery. That is, man is never satisfied without a god, nor is he able to be content without an intelligent understanding about the true God. Human experience has ever revealed a search for God. The savage, surrounded with mysteries of all kinds, finally falls down before some object which he thinks embodies the mystery of all mysteries and calls it God. It may be a fountain, a tree, a star, or, perchance he makes an image of some kind and then clothes it in mystery and calls it God. The Psalmist cries out in anguish, "O, that I knew where I might find Him." Even Philip who was by no means ignorant of God said to Jesus with deep conviction, "Show us the Father and it sufficeth us."

Yes, in all this search for God there was no satisfaction until the God of Jesus, the Father, was revealed. It was Jesus who broke the seal and turned the last page in the book of the revelation of God. After that men could assume a new attitude toward God, one that had uplifting and satisfying effects upon the man blessed with such a faith. Now one could say with confidence and assur-

ance, as did Paul, "I know in whom I have believed and am persuaded that that which I have committed to Him against that day is safe."

For such a conviction and such an assurance men of today are still longing. They want to know a God to whom they can commit their all, in whose presence they find their security, in whose word they find their duty, and in whose benediction they find their peace. And I take it to be the first duty and the supreme privilege of the Christian religion to produce such a faith and effect this desired relationship between men of today and this Father God of the ages. It is the privilege of the Christian religion to break the seal of the book of life and point to the page that deals with the mystery of this Divine-human relationship.

But how?

Well, let us take our cue from Jesus. What strikes the readers of the Gospels is the fact that Jesus never gave a discourse on God in which he tried to define, analyze, or explain the Deity. God was too real to him and to his associates to require argument or proof of His existence. Jesus took for granted that everybody believed in God. What he aimed at was to make this God real to them in their everyday life. And he did this, not by explanations, but by illustrations in picture language and actual living; that is, by parable and living example. As Gilkey puts it, "What Jesus has given us in these ultimate matters is not an explanation at all but an attitude. He has made that attitude convincing and contagious, not by talking about it, but by living it under a supreme test and in a crucial demonstration."

So we who wish to reveal God to men must not hope to do it by argument or adroit discourse, describing a philosophical or theological conception of God, but rather by a manifestation of our own assurance and confidence in God exemplified in all our speech and conduct. For what men need is not so much understanding as an attitude. The man who waits until he has a clear understanding of God before he is willing to assume a definite attitude will have an uncomfortably long wait in store for him. For God must ever be somewhat beyond the comprehension of man. Otherwise he cannot be bigger than man. Now as ever, God must be able to say, "My ways are higher than your ways, and my thoughts than your

thoughts." No human explanation of God can therefore be final or complete. But even so, enough of the character of God has been revealed in the person of Jesus Christ and in the experience of men throughout the centuries to warrant men of today assume a positive attitude toward Him. And to help men assume the right attitude is the task of the Christian minister as he endeavors to break the seal and declare to men the vital facts of the mystery of God.

II. THE MYSTERY OF HUMAN PERSONALITY AND HUMAN RELATIONSHIPS

The second mystery that needs new interpretations is the individual person and his social attitudes. It is the mystery of man. Human life is itself a mystery that needs the key of Christian truth to unlock its seals. The poet has well said,

Life is a mystery deep as ever death can be,
But, O, how dear it is to us, this life we live and see.

And just because it is so dear to us we need to apply the key of Christian truth and open the gate leading to its full enjoyment.

And let us remind ourselves again that the progress of civilization has multiplied and magnified rather than lessened and minimized the perplexities of human life. An able article on the "Crisis of Christianity" in a recent number of *Christendom* calls attention to three important factors in modern society that have contributed in bringing this spiritual crisis upon us. These factors must be taken into consideration when one wishes to deal effectively with the modern problems of personality and human relationships.

The first of these factors is what the writer of the article in question calls "technics." "Christians," he says, "have shown themselves quite unprepared to appreciate technics and the machine, to understand their place in modern life. Christian conscience has not known how to react to this entry of the machine into human life." And it is utterly impossible for the Christian to disregard this factor of technics and say that it is neutral in its influence on Christian life. Technics has ceased to be spiritually neutral. "It has become a spiritual problem, a problem of

the fate of man, of his relationship with God. For it has placed in man's hand a power so terrible that it may annihilate mankind, and when such terrible power comes into man's grasp the fate of humanity itself depends upon his spiritual attitude. Technics may be used in the service of God, but just as truly in the service of the devil. The human spirit thus faces the task of defining its attitude toward the new technical epoch, the task of governing technics for its own purposes." The Christian Gospel must be applied to this new world of technics in which the rising generation is destined to live. This is one of the seals that the Christian religion must help to break.

A second factor in the modern crisis of Christianity is the entry into cultural activity of huge human masses, democratization on an enormous scale. Aristocracy, or the rule of the best, is on the wane; democracy, or the rule of the mass regardless of ability, is becoming more and more dominant.

But with the growth of this mass movement has grown also the tendency to neglect spiritual ideals and concentrate on material gains. "It is easy for the masses to adopt a coarse materialism and a superficial technical civilization, but not a higher, truly spiritual culture. The masses slip easily away from religious philosophy into atheism."

The modern mass movements center accordingly in the quest for material prosperity, economic and political power, and social prestige. This confronts Christianity with the problem of inspiring and Christianizing social movements and the laboring masses. And this problem, arising as it does out of the struggle between aristocracy and democracy, can be solved only on the basis of Christianity, since Christianity is at once aristocratic and democratic; it affirms the nobility of all the children of God while it calls for each one to strive for higher spiritual qualities, for perfection. "It demands that we understand life as service, service as a super personal whole." It offers the key to the solution of the aggravating social problems of today.

The third factor in this modern crisis grows out of the other two. It is that of personality versus society. There is a strong tendency today to lose the individual in the social objectives. Personality is more and more being oppressed by society. Not

the individual, but the social group, the totalitarian state on the one hand or the proletariat on the other, is the chief consideration. The individual is only a cog in the wheel, a tool in the hand of this larger control. He must not meditate. He must not think. He must not become individual in thought or action. He must merely conform. He must merely obey. He must merely keep in step.

His is not to question why;
His is but to do or die.

The Christian religion must break the seal of this personality problem. And it has, we believe, the full support of Jesus in its effort. For Jesus also had a social vision. He spoke of the Kingdom as the goal of human and divine endeavor. But he never lost sight of the individual in all that he attempted to accomplish. In fact he constantly paid high tribute to the worth of the individual. For him every human being was a potential child of God; and he ever sought to help men to come to a full realization of this sonship, even at the cost of material sacrifices if need be. "What shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Jesus made men feel that as individual persons they had rights and privileges before God which no economic, political, or even religious order could deny them.

This emphasis modern Christianity must revive. Men must be made to feel that whatever is destructive of personality is an evil no matter under what banner it may parade, and that the cultivation of personality is to be man's chief object in life.

The Christian religion has this further contribution to offer. It has at its command the only power that will enable men to attain this perfection of life. This power is none other than the spirit of Jesus Christ himself; the power that enabled Paul to say, "I can do all things through him that strengthens me:" that spirit that so transformed Paul that he was obliged to confess, "It is no longer I that live but Christ liveth in me." It is the appropriation of this power and this spirit that makes for perfection of personality. And the Gospel that is to be the power of God unto salvation of present day submerged personality is the Gospel that declares the inexhaustable resources of life and

power in the spirit of Christ. And accordingly the minister who would effectively use the key that unlocks the seal of the mystery of the present day social and economic ideals and forces with their inherent tendencies to minimize personality must hew close to the line marked out by Jesus and must at the same time keep himself infused with the spirit and power of the Master.

III. THE MYSTERY OF THE FUTURE

The third mystery that calls for a Christian interpretation is the future. The Christian religion must give the world of today an outlook for the future. A rising civilization has ever looked upward and forward. Men at their best have ever been men of hope and faith. The Gospel worth preaching has ever had a hopeful note in it. And so the religion that is to serve our day must be able to break the seal of the future and reveal some abiding and eternal treasures to lure an otherwise contented or discouraged generation to greater heights and nobler achievements. Our age needs dreams and visions; otherwise it will perish.

The reader of the New Testament is bound to be impressed with the picture of the glorious outlook the leaders of the primitive Church were constantly portraying. The author of Revelation, as we all know, drew freely upon his imagination in his effort to paint a paradisiacal picture of the not distant future. True, he drew pictures of doom and torment, but he after all crowned his book with a master portrayal of a new heaven and a new earth in which the faithful believers shall have their full and final satisfaction. But even at the time of bitter persecution, which was the lot of his readers at the time, he cheered them on with the clarion call of triumph. The note of victory is sounded all through the book. The author declares in no mistaken terms that the cause of God cannot fail, that evil is bound to come to its doom, that the righteous are destined to triumph. Those who heard and heeded his message knew that they had something to live for, yea, something to die for if need be.

The author of the Epistle to the Hebrews likewise had a message of hope. He spoke of the anchor the Christian has behind the veil, an anchor which holds him to the future and the heavenly just as firmly as the anchor holds the ship securely in trouble

waters. He had a faith that enabled him to have assurance of things hoped for and evidence of things not seen. He had vision of the realities beyond and above the range of the five senses and courage to act on their certain reality.

Paul, too, was buoyed up by this same hope. Even in prison in Rome, with death staring him in the face, he could still write to the Philippians that he was forgetting the things that were behind and was pressing on toward the mark of the prize of the high calling of God in Christ Jesus. The land before him was ever a Land of Promise. It abounded with lovely scenes, alluring paths, and golden opportunities. His heart was fixed on the glory that was yet to appear.

And, of course, Jesus moved with majestic step toward the unknown future borne on by an unfaltering trust in God and an unwavering faith in the blessedness of the coming Kingdom, even though dark Gethsemane and cross-crowned Calvary obstructed his pathway. And those who lived closest to him caught his spirit and with him faced the future with a courage and an expectancy that lifted them out of the misery of the times and crowned them with a halo of resplendent glory and of radiant joy.

And something like this the religious leaders of today must make available for the hungry, blase, or even dejected souls of our generation. We may not be able to gaze into the crystal and see in clear outline the future laid out before us. Indeed, we may not be able to answer the million and one questions men and women are asking about the unseen world and the prospect of coming years. But with all our weakness and blindness we can and must, as did Jesus, point with confidence to the verities of life which never have failed in the past and never can fail in the future. We can and must declare certain principles that are eternal and that men can bank on for all time. We can and must create attitudes in the minds and hearts of men that will stand them in good stead whatever their lot may be in days to come. We can and must point men and women to realities above and beyond their physical senses, to values that appeal to the soul, to visions that comfort and illumine the heart. When this is done the seal of the mystery of the future is broken. For whatever the future may bring men with such vision, faith, and hope will be able to meet with satisfaction.

It shall be your good fortune, men of the graduating class, to have a part in breaking these seals in the name of the Lord Jesus Christ. It will be your privilege and your duty to live so close to God that out of the fulness of your own experience you can speak to your people about your God in such fashion that they will find themselves drawn to Him and will want to live in His presence.

It will be your privilege and your duty to live so close to the world about you that you cannot help but sense the needs of the age as well as the dangers due to trends and emphases and so be able to pronounce your judgment upon all tendencies and machinations that threaten the growth and perfection of personality.

It will be your privilege and your duty to root and ground yourself in the abiding realities of all time so that you may in true prophetic fashion say to all who give ear to you "Thus saith the Lord," and "This is the promise of the Lord," and "His word stands firm unto the end."

If you do this there will be many a troubled heart able to cease its weeping because it finds now that through you the seal of the mystery of life has been broken and the light and power of the Lamb are available and sufficient for all who otherwise might dread to venture further in the pathway of life and toward the bounds of the unknown.

THE RELIGIOUS LIFE OF THE COMMON PEOPLE IN THE LATE MIDDLE AGES

RUSSELL C. EROH

It is commonly agreed that almost half of the centuries we have designated as medieval were a preparation for the Renaissance; and it is no less true that they were a preparation for the Protestant Reformation. A revolution such as this one in the sixteenth century does not come suddenly; it comes as a result of long preparation. We may say that Protestantism was a reaction to the religious forces of the past, but may it not also have been a development of them.

If we compare the popular religion of the fourteenth and fifteenth centuries with that of the "barbarians" we see that a great change has come about mainly by the action of the Church itself; and its greatness reflects the power and success of the Christianity of that period.

The feature of the change was that religion had been popularized. "For nearly a thousand years the Church had labored to make the Christian faith a reality to the people of north-west Europe, not a system of belief which a few educated men could grasp while the mass of the people accepted it passively, witnessing the celebration of its mysteries on holy days and paying a kind of dumb respect to its holy places. It was to be a belief understood and accepted by a conscious effort of the will, a series of acts intelligently and willingly performed by each man for himself, an active membership of the visible body of Christ." (Bernard Lord Manning, "The Peoples' Faith in the Time of Wyclif." Referred to hereinafter as B.L.M.)

Most people were unable to read in these thousand years, but the Church of the Later Middle Ages increased its usage of vernacular literature for religious instruction. It is true that the services were in Latin but there were translations and explanations of parts of them, such as are found in the "Lay Folks' Mass Book." The Bible was translated in part into prose and verse, and prayers and devotional poetry were multiplied in the tongue of the people.

It was not only the written word which the church used, but as the centuries passed we find oral, pictorial, and dramatic methods being used. In fact, preaching became more common. The duties of the parish priest were to expound, on certain Sundays of the year, on the creeds, the commandments, the Pater, and the Ave. An attempt was made to get every man to confess at least once a year, not immediately successful but nevertheless bringing results in time. The friars augmented and in some cases supplanted the preaching and teaching of the parish priest, and brought religion in some shape to the people during the thirteenth century and later. These friars had a human appeal which the priest did not always have. Thus the people obtained a rough knowledge of some of the more important doctrines and teachings of their religion.

Popular expressions of religion were not without their effect. The laymen became more active even to the extent of choosing the particular form in which they wished to express their religion, to the annoyance of the church authorities. The mendicant orders were supported entirely by the free-will offerings of the people, and their success at this time shows the active support of popular opinion.

New needs or new fashions in worship were taken up by the people in addition to, and sometimes contrary to, the prescribed services of the church. "The selection of particular rites, particular shrines, particular relics, particular days, shows that men were choosing for themselves." (B.L.M.)

Chaucer, Langland, Gower, and other lesser writers of this period give abundant evidence that laymen made the Christian faith their own to the extent that they applied it to their business and ordinary course of events on their own account. The average man was not interested in the Schoolmen of his day but in trying to find a view of God and the world which could be unified.

I. PREACHING AND CHURCH SERVICES

The Middle Ages had its services, elaborate and simple, in great cathedrals and lowly chapels, with archbishops and parish priest or friar in charge. We would like to see what the ordinary man thought of these services, what his reactions were. Practically

all writers agree with the idea expressed by B. L. Manning, "The layman was a mere spectator watching a ceremony which he could not understand," excepting communion, when he would go forward to take his part in the service.

The language of the Church was Latin except when it particularly wanted the people to know what was said, as in telling of the excommunication of an individual and the reasons for it. The liturgy at this time was regarded as a sort of magic which would benefit the hearers whether they heard it or not, and whether they understood it or not. This, however, was not true in the Later Middle Ages when a serious attempt was made to make the Mass intelligible in France and England. Not all parts of the liturgy were translated, for some parts—as the consecration of the elements—were only for the priest to read. These translations were not made so that the people should know what the priest was saying but that both priest and people should approach God; two devotions going on at the same time. Of course, for illiterate people the "Lay Folks' Mass Book" offered no solution for the difficulty of getting the mass to them; and at this stage in the advancement of learning we would suppose that most people were illiterate—especially among the common people. We should assume that to the common people the Mass still meant little more than repeating "Paters" and "Aves."

In the fourteenth century the Church tried to help the people by introducing more symbolism than at any other time thus hoping to give to the people dramatically what it could not give in print. "Music and silence, color and distance, light and darkness, imagery and gesture, all contributed to the final result." (B.L.M.) Images, frescoes of the Last Judgment and other scenes, legends—all were to help make real the unseen. The Cross was ever before their eyes, the Crucifixion was ever in their thoughts. But we can find no evidence that the details of the elaborate ritual had any definite or clear meaning for the average churchgoer. He could hardly be expected to remember that the stole represented the rope which led our Lord to his death, or that the mitre of the bishop represented the crown of thorns. The church really overshot the mark in symbolism when trying to meet the demands of the common man, for we read that many of the

clergy did not know these details. The holy drama enacted by the church in its liturgy was too exact and scientific for the average man.

The Cathedral that had a sermon every Sunday in the year was the exception rather than the rule. If the Cathedral did not have regular services with its attendant officials and priests, what should we expect of the parish church? In the Fifteenth Century "Novum Registr." we read, "Sermon Sundays are limited to four in Advent, ten from Septuagesima and continuously through Lent to Easter, inclusive, (And Ash Wednesday.)" The records of the College Church of Ottery St. Mary, Devon—"Sermons ad populum are first and third in Advent and Septuag., first, third, and fifth in Lent." Erasmus on Dean Colet at St. Paul's says,— "He resolved to preach every holiday in the cathedral." Manning says, as a result of his studies, "Mass was said every day—for the leisured classes mass was a part of the routine due to the work they were expected to do.

As to the service, "The presiding prelate then sits him down in his 'fair stall or seat of stone' and the rest of the audience follow his example, ranging themselves around the wall in the order of seniority, and overflowing into the centre." (Gerald Robert Owst, "Preaching in Medieval England." P. 149. Hereinafter referred to as Owst.)

Archbishop Thoresby, in "Lay Folks," says that few of the common people knew even their Pater noster, Ave or Creed. In 1466 in the "Ignorantia Sacerdotum" we read: "There be a lawles people entred into thy sanctuarie, that neither keepe in themselves the law of God, ne konne teachen other."

We are offered a glimpse of the difficult task of keeping order and silence amongst the crowds that visited the great churches at sermon-time in the record of a visitation held by Bishop Alnwick, at his cathedral church at Lincoln, in the year 1437.

The sermons were delivered in the convent yard, cathedral, or convent chapel. The pulpit was a "simple, light, panelled platform of wood, mounted on legs, which could be moved with ease, outside as well as inside the sacred building." There were the massive stone or marble pulpits as well. Some of the miniatures that come down to us from this period depict listeners as seated,

though upon what they were seated is not clear. Some heavy wooden benches of not later than the thirteenth century have been found, and interior wall-ledges of stone, even earlier in date, which were probably used by the aged and infirm.

The ordinary folk in the country districts would sit on the ground, or upon rushes in Summer and straw in the Winter to keep off the cold and damp and to help soften the hardness of the ground or pavement. There the ordinary man would squat, as the sermon proceeded, sleeping or listening, or having a chat with his neighbor. Some of those in the back of the church would defy orders and remain standing, propped against a pillar, or walking around with a friend. The more devout and well-mannered, as we see them in pictures, are gazing at the preacher over the heads of the ladies who are seated immediately around the pulpit.

"The holy day," said Myrc, "was ordained to hear God's service and the Mass"; he did not mention preaching. Preaching was a minor duty of the clergy. In the fourteenth century, however, there was a growing desire for sermons. The author of "Dives and the Pauper" went so far as to say that the sermon was more necessary than the Mass or the sacraments. The priests responded to this demand on the part of the people and more preaching was evidenced. Indeed, the congregations were more ready to listen than the priests were to preach. This accounts for the popularity of the friars: they preached because people liked it and were popular because they preached. The extensive series of pews which fill the naves of churches in the second half of the fifteenth century are sufficient for all to sit and are evidence of the growing desire of the people to hear preaching.

The behavior of the people at the preaching services does not give evidence that the people necessarily listened and liked preaching so much for their edification, but to satisfy their own whims and fancies. Whether within the sacred building or out in the public square the crowd will reflect most of the feudal class distinctions and prejudices which seemed to run so deep in medieval flesh and blood; even deeper than differences of nationality. We read that the women of great estate dressed and fixed themselves up to be most beautiful; one in particular not arriving

until near the end of the mass, it took her so long to fix her hair. The trains of the ladies' dresses would stir up the dust, choking the lesser people as she passed, and the dust even settled on the Lord's table. The attention to the preacher was not so good. People would watch the coming in and going out of everyone instead of attending to their prayers. The people used the same excuses for not attending services as we hear today: "I am old or sickly, or the weather is cold, and I am feeble, or I have a large household, or some other occupation to do." Middle class wives would ape the grandeur of their superiors and sometimes the Sunday finery of the servant vied for honor with that of the mistress.

Bishop Brunton makes it clear that then, even as now, men were in the minority, and the churches were attended mainly by the women folk. The sexes were probably separated and seated in rows for good reason, for often lechery and gluttony took place in the church. "Even the heretic, the infidel, and the excommunicate, may enter the church expressly to hear the sermon alone." "It is a remarkable throng that faces him who stands in a medieval pulpit, disturbing, heedless, vicious, perhaps dangerous—who knows? Men can quarrel and strive, as well as drive their bargains in this 'hous of praier.'" (Owst, p. 169).

Some people went to church because it was fashionable and because they wanted to be seen with the higher classes which assembled at church services.

Sunday is a holiday for the people, so they talk, the talk getting so loud at times that they drown out the preacher, who, many times was probably old or weak-voiced so that he could not attract much attention. Many would sleep. Worse than sleeping or talking, the friar or preacher might see some playing chess, or gambling with dice while he was preaching. Village women would bring their needle-work. John Waldeby cries to his hearers: "Oh, how many, listening to the word of God . . . are heavy and even somnulent!—For one hour seems terribly long to them. Yet to dwell for a day and a night at the tavern, in lust and song, and other vain amusements, does them no hurt; for in these days men like a short sermon, or no sermon at all when in church, and long drinking in the ale-house."

So, we have a picture of both sides—wanting, and not wanting to listen to the preacher.

In some instances the congregation took matters into its own hands and told the preacher to hurry because they must go to a banquet at the house of a friend—especially if the sermon was to be on salvation they would tell him that the day was spent, or some such weak excuse. Large Sunday dinners and the revelry which followed were amongst the worst snares for the ruin of devotion. Some would leave the church before the sermon was finished, or even before it was begun.

The people may not be entirely to blame for such attention and such deportment at church services. According to some of the sermons of that period the preacher may have preached for his own glory, or for gain, or may be vicious himself. Even the priests themselves admitted that they were more guilty in most cases than the people to whom they preached, of the evils which they had assailed. (Perhaps they did not try to preach constructively—we shall see when we come to the sermons themselves.) Much laughter was caused by the preacher attacking other clergy because of their immorality. The people liked to hear such things. It was good entertainment—vaudeville.

“The obstacles and counter-attractions that beset the preacher’s path and made it thorny enough, were many. There were the smartly dressed ladies who with bewitching looks led onlookers away to dances. (A note explains: Onlookers at open-air dances.) Not even the twelve apostles themselves, says Bromyard bitterly, would have held the attention of an audience in their presence. There were the shows, miracle plays, the taverns, the witches and magicians, Sunday dinners and Sunday sports, the summer joys of the open air, and many things more, permanently arrayed against them.” “Hark to the devil’s bell calling the worshippers to his evil sanctuary, the merry beat of the drum, the ribald songs of the dancers, the tempting wares and dainties of the world’s great Vanity Fair.” (Owst, p. 71).

The friars were particularly skilful in telling stories and were accused of neglecting Divine Service to spend their time hunting for anecdotes with which to ordain their sermons. Wycliff denounced such severely and said that preaching on the Word of

God was the only pure preaching. Many such stories were useful: parables from daily life, legends more than useful. (Perhaps preachers today would do well to notice this.) At the worst, the preacher afforded one bright spot in the sad, hard life of his hearers.

People could remember the jokes but not the solid matter of the sermons. It was not unusual to have the preacher point out somebody in the congregation and make him the butt for his remarks, embarrassing him to the amusement of his hearers. From the people would come rude interruptions, even from the ladies, who would retaliate when not pleased. We read of one case where the preacher was asked to produce scriptural evidence for his statement, much to his confusion.

If the people were stung by the words of the preacher, they would go away angry and defend their position by false coloring and excuses, and deprave the priest and the word of truth. So it came to the point where preachers were afraid to speak the truth and would be content with flattering the people and excusing their vices and wrongs. When party feeling ran unusually high there would be applause, shouts, and handclappings. On one occasion in London, the crowd would have burned the church to the ground had it not been for the intervention of two well-known and respected friars. On the other hand, the excitement caused by a sermon might cause the people to make a public bonfire and there burn their favorite ornaments and vanities when the sermon had moved them. “Tables, cards, dice, false hair, rouge pots, and other tribulations, even to chess-boards” had been known to enter the flames. Or again, the reaction to the sermon might only last while the iron was hot, for after the first impulses to do good died down the people would return to their old tricks.

Naturally, we hear of the worst instances, the most exciting, the spectacular, just as news comes to us today. There is little doubt that there was quiet, unobtrusive, sincere work done in many a parish where the people were really of a good nature religiously and where the preaching accomplished sound and real changes gradually in the lives of the people. We read that people were moved to tears, and confessed their sins and asked the preacher to pray for them. Bromyard says that a sinful man is

like an "ass" that is eating, which when it hears a pipe or a trumpet lifts its head, but as soon as the piping or trumpeting ceases, puts its head down and eats again.—"itt cometh in at the one ere, and goyth oute at the other."

"From conversation to sleep or to amusement, from eager attention to scorn and laughter, and from laughter to tears, we have seen the sermon audiences in the church pass almost the full cycle of human emotions while the priest was busy with his theme." (Owst, p. 188).

II. EVERYDAY LIVING

The social life of this period was profoundly affected by the numerous penitential prescriptions, which regulated such matters as "food and drink, marriage, sexual relations, charity, the treatment of children, the emancipation of bondmen, and the sacredness of oaths." In fact, if a man would heed all of the demands and teachings of the church at this time he would have been church-centred; there would have been no need for the state or any other authority. The influence of church was so great upon civil matters that crimes were regarded as sins and that "secular penal law had a religious, as well as a punitive purpose. Crimes defiled the soul of the committor." (T. P. Oakley: "Cooperation of Medieval Penance and Secular Law"—The Speculum, Vol. VII—p. 515). The Irish verb *to commit a crime* means *to defile*. Welsh laws denounced penance. In the laws of Alfred the Great half of the composition was remitted if a man confessed to a priest. Franklin laws were very similar.

Even in this day there was that in religion which appealed to the sensuous nature of man. The nervous excitements shown in the "dancing mania" which made its appearance on the Rhine, and in the Netherlands in 1374, and afterwards appeared in Strassburg in 1418, (The sick here were carried to the Chapel of St. Vitus, at Zabern and Ritestein, to be healed; hence the name St. Vitus's dance) and which in the second half of the fourteenth century was revived in Italy, particularly in Apulia, in the form of "Tarantism," were among the results of these appeals of divine service to the sensuous. (Gieseler's "Church History"—Vol. III—P. 156 FF.).

The religious duties of the people were restricted solely to obedience to the church: as we have said, even the moral law derived its binding power from the command of the church. "Readiness to conform to the known and unknown faith and will of the Church passed current for piety. Accordingly all independent religious culture could only appear to the hierarchy as fraught with danger, and thus very little was done to promote religious zeal and instruction. The greater number of parochial clergy could not even preach at all: the preaching clergy, chiefly mendicants, usually entertained their hearers with pitiful fables for the glorifying of their sacred relics and places, or they made a show of useless scholastic learning, as may be seen in the still extant sermons of Meffreth, a priest at Meissen from 1443-1476; of Leonard of Utine, a Dominican at Bologna, 1470, and even in the sermons of Gabriel Biel, which are otherwise distinguished for their practical turn." (Gieseler, Vol. III—p. 389). Of course Thomas à Kempis, and the circle of which he was a member exerted much in the opposite direction but they were the exception rather than the rule. Seeing such conditions, we can easily understand why the morality and daily conduct of the ordinary man may not have been of the best.

The religious life of the people may well have been due to the ignorance, negligence, and inconstancy of the priests of this period. It is true that here and there one may find records of real preaching from some bishop or priest, but a detailed study shows lack of preparation and a lack of study after being in the priesthood. Surely the sheep could not be expected to be any better in life than their shepherds . . . perhaps many were better. This is no place to set forth the actual conditions as shown in "Summa Predicantium" of Dr. John Bromyard where he speaks of the "brutal lust and excesses, the swarm of illegitimate offspring, the fleecing of the poor, the flattering of the rich, the bribes, oaths, insatiable pride and greediness of these incestuous monsters." And we find one quotation: ". . . prelates lead more folk to the devil by the corruption of their foul behavior and example than ever to God by preaching or holiness of Life."

We do find near the time of the Reformation that a proper life was being advocated. All that the unpopular word "Puritan-

ism" has ever stood for was being preached. "The long face, the plain diet, the plainer attire, the abstention from sports and amusements in company, the contempt for the arts, the rigid Sabbatarianism, the silence at meals, the long household prayers, the stern disciplining of wife and children, the fear of hell, the heavy mood of 'wanhope,' are typical of the messages of the faithful friar." (Owst, p. 94). But whether these were practiced by people is another question, just as the fact that a preacher preaches today does not say that what he preaches is the practice of the people. We suppose that human nature is always about the same, and that we should expect at least a similar proportion of men practicing then as today.

There was a great fear in the hearts of men of the edicts and punishments of the church, at least by those who took their religion seriously. "The hierarchy was as rapid in its punishments as it was prodigal in the distribution of its favors (Indulgences). The Inquisition, whose powers had been directed, since the time of John XXII. as much against witchcraft as against heresy, remained as terrible and hated as before. In comparison with its horrible penalties, the ban and the interdict, the ecclesiastical penalties of the hierarchy, especially now that they were employed for trifling causes, sank lower and lower in the estimation of the laity. The most solemn excommunications were those which the Pope was accustomed to pronounce on Maundy Thursday." (Gieseler, Vol. III—p. 168).

That which is Social and that which is Religion is bound quite closely when one comes to speaking about the Everyday Life of men. The building of cathedrals and churches may be considered as belonging to both realms; we introduce it here.

Victor Hugo in "The Hunchback of Notre Dame" 3:1 in speaking of the building of cathedrals says, "... every generation deposits its stratum upon the structure, every individual brings his stone." During the eleventh century and after, one finds notable examples of such cooperative activity. It is the same spirit of cooperation that we find in the pilgrimages, in the cult of relics and saints, in group heresies, in the Truce and Peace of God Movement, and in the monastic revivals.

Raoul Glaber, ca. 1030 wrote: "All Christian people were vying with one another in establishing new churches; . . . Everywhere the faithful were changing over the churches of their bishops, the monasteries of their saints, or their small village chapels."

The Church really exploited the religious enthusiasm of the people in promoting cart-hauling pilgrimages and processions. The ordinary people would take the place of beasts of burden in hauling the huge stones; even to hauling them on sledges across river bottoms where there were no bridges. There are many similar stories showing the ends to which the common people would go for Religion. The parishioners were the slaves for the masons, priests, and architects. (ALL classes of people helped in the building however.)

In Northern France and in the Low Countries inducements were offered: burial privileges, remission of sins, and other devices similar to those used in the Crusades and Indulgences.

"... there is the possibility that the pious chronicler withheld facts that minimize the power of Religion" so the people may have worked because of clerical manipulation and not spontaneously. (L. C. Mackinney: "Pre-Gothic Architecture"—Speculum, Vol. II—P. 11.)

This same assistance of the rural populace in building cathedrals must have been given with as much zest and ardor, if not more, when it came to repairing or building their own parish churches.

Such activities served to level class barriers and to fuse men into broader Christian brotherhood.

The medieval Christian was a man whose religious thoughts were centered on one event—the Passion of Christ was his daily meditation. It was no idle gesture that he crossed himself a score of times each day. The Shadow of the Cross lay over the whole Medieval World. In the fourteenth century this old experience was valid and unchallenged, but in the fifteenth century new interests broke in and disturbed his contemplations.

Much superstition was prevalent, and by superstition we mean the use of the word as in that day—that was "superstition" which led the people's minds away or detracted from the church doctrines; those superstitions (our sense of the word) which helped the Church and exalted the Church's teachings, no matter how

groundless, was justifiable. Stories about the value of the sacraments, saints, holy days and places, were recommended no matter how foolish or degrading. The Church allowed this reckless use of the imagination only in regard to a recognized list of people and places. Proof of "miracles" satisfied the Church then which would not satisfy today; the fact is that the Church restrained stories in some cases but when income was involved it did not restrain. The Church did give many warnings and used precautions. Most such practices were due to misconceptions about Christian rites, and to pagan customs and beliefs which lingered. The superstitions were rooted out of the Church when it could not adapt them to its own uses—*e.g.*, if instead of a certain practice, no matter how questionable, being done in worship of pagan deities it was done in the name of the Trinity it was accepted by the Church. The "devil" was used to explain all evil practices and he was supposed to be second only to God in power and knowledge. Thus the Church recognized questionable practices, giving them a source and authority. Holy names, the cross, etc., were charms against evil. The Church still capitalized superstition, though it was a step forward in that it recognized the domination of evil by good.

There is evidence that not a few people in the fourteenth century felt that the reverence paid to images was contrary to the First Commandment. (Dives and Pauper—1.45.2) Pains were taken by churchmen to show that only heathen images were meant in the command—stating that confusion was due to the ignorance of the laity who could not understand the argument in favor of images.

To quote Manning: "In the face of all the complaints it is impossible to avoid the conclusion that too little moral and religious teaching was given the laity, but when and where it was given it was practical."

The form and method of Langland's poem help to prove that the Englishman of the fourteenth century knew something of Christian morality. The freedom of use of vices and virtues shows that the people were familiar with them. This system of vices and virtues was rather intricate and more suited to academic discussions than to the knowledge of the common man for it was hard to learn and to reason out.

There were few parts of life on which the Church did not have something definite and practical to say. It was very careful in its supervision of all that concerned marriage and divorce and the nurture of children. There was much sex irregularity. There was little attention given to upbringing and education of children; education here applying particularly to religious knowledge. The celibate priests and nuns recommended chastisement knowing little or nothing about child life.

There was much misuse of oaths. Solemn swearing was allowable and given high value, but it was not hard for men to swear rashly.

There seems to have been much personal vanity: pride in lineage, physical gifts, bodily strength and beauty. There was much pride shown in clothes, love of titles, elaborate tombstones, and a display of worldly goods. Particularly do we find the vanity of women being attacked in the sermons of the day.

Dancing was considered wicked, minstrels were under suspicion, jousts were a vain expense. "Only those miracle plays which were connected with the Nativity, the Resurrection, and similar subjects, could be approved, because only such could strengthen faith." (B.L.M.) Kissing was hardly tolerated.

In spite of much plain and some beautiful teaching the common view of virtue was mechanical. A certain amount of merit would have to be amassed in order to escape hell and win heaven.

The Church explicitly stated its position in regard to the observance of Sunday and holy days—but the practice was far from being in keeping with the demands of the Church. Often the people would entertain the poor preacher at dinner, especially the better class—a knight or squire. Many times the preacher became drunk because of the great hospitality. Bromyard says that the layman would repeat the sermon to the children and other members of the household who could not go, when he would return from church. Also, that on Sunday there was observed a strict day of rest . . . "there must be no sporting, but errands of mercy and piety, till the bell rings for Evensong." Another picture is given us: "The godless and careless neglected Divine service; hope of worldly gain tempted some to carry on their ordinary pursuits; others sinned in frivolous games, or, more grossly, in

drunkenness and lechery. Sunday, said Pauper, has now become a feast of the fiend." (B.L.M.) Here again, we have two sides of the story.

In the case of Fitzralph of Armagh, we have examples of his sermons from 1335-1344: "... concerning these who tithe falsely, against whom we have published statutes, and concerning userers and those who accept interest . . . ; further against those who impede the judges of the Church courts from investigating any vice that ought to be amended . . . , against all of whom a Constitution has been issued to the effect that they should be excommunicated ipso facto; further against those who hinder women from freely making their wills, or Irishmen." Again, in an excerpt from one of his sermons: "We ought to go about and attend to those people who are afflicted with the disease of avarice."

Bishop Thomas Brunton of Rochester, ca. 1382, preaches against: "The immorality, injustice and oppression of the nobles . . . the falsity of the middle-class merchants." And again: "For what adulterer has put away his concubine, and now adheres to his legitimate spouse? What userer has restored what he unjustly took? What unjust 'maintainer' or false juror restrains himself from his crimes? What user of false measures, by means of which he deceives his neighbors and poor strangers, is now breaking or burning them up? . . . Nay rather of all these cursed uprisers whose peril I have so often exposed in my own sermons, who is smitten with remorse, who makes a true confession, or in any way makes satisfaction for his wrong-doing?"

People would use religious gatherings for special trading. Fairs and markets were many and successful on Sundays and festivals. So many people were busy at market that sometimes there was nobody to go to church. Perhaps these facts are somewhat exaggerated by the clergy because anything irreligious was immoral to them (and we have only their records to go by); but some fact is undoubtedly back of the condemnations. This lack of reverence on Sabbath and holy days was partly due to the fact that some of the clergy hunted, or travelled, or joined in the merriment on such occasions. They even allowed travelling merchants with their concubines to have a stall in the churchyard, and the priests shared in the grossest immorality.

From many sources, the attendance at services was not so good, depending whether or not something more interesting was going on the day of the service: if a duel or tournament "scarcely do a hundred men of the populace follow him (the bishop)." At processions all was not peace. "Clubs, drawn swords, blows and even bloodshed had not been unknown at such times within the sanctuary itself." (Owst, p. 217.) This would naturally keep people away for fear that they might not leave the service as whole as they entered it. Bromyard points out that in procession for everyone that prayed, there were many who chattered idly and offensively, laughed, scorned, and cursed.

The favorite virtue of the Medieval Ages was almsgiving. The poor were thought to represent Christ. It really amounted to a theological dogma and not a humanitarian sentiment. The poor were God incarnated. Thus were inequalities in society accepted. But the people were not to be deceived forever; they soon began to discriminate. When beggars were no longer regarded as saints their miseries could be perceived.

Such are the snapshots of life in the Late Middle Ages where religion, organized and formal, unconscious and informal, came into contact with, or was expressed in, the lives of the common people. What we really have, when we picture the religious element in the ordinary man's life of this time, is a picture of our own times. Change the physical surroundings so that they are of the twentieth century and you have good church-members and bad, pious and hilarious men, vain and simple women, dedicated and "Elmer Gantry-like" clergy. There was much good done, and nothing was too bad to do—and what more can we say for the influence of religion on the life of the ordinary man today?

THE PLACE OF ESCHATOLOGY IN PRESENT DAY PREACHING

PAUL J. DUNDORE

The subject of eschatology relates itself to the doctrine of the last things, judgment, the end of the world, the state of the dead, hell, heaven and kindred subjects. The two outstanding questions eschatology presents are (1) what is the future of the individual after his brief span of years is over? (2) what is the ultimate destiny of the human race?¹ These questions present themselves to religion for an answer. Religion by its very nature has the element of mystery and is always eschatological.

A study of the lower religions among the Egyptians, Teutons, Greeks, Celts, and Romans as well as among the higher religions as the Hindu, Parsi, Mohammedan, Hebrew and later Jewish religions reveals the fact that the subject of eschatology found a place in all these religions. All religions are concerned about the future of the individual, or the destiny of the human race or both. Christianity is in need of a Christian eschatology not because other religions have an eschatology but because the soul of man is "incurably religious" and as such craves for an understanding of the doctrine pertaining to the last things.

In all religions there is a common philosophy, dealing with three well founded and deeply rooted propositions.²

- (1) The presence of calamities in the world beyond the power of human control.
- (2) Deliverance from the same by some intervention from on high.
- (3) A cherished hope for the return of the Golden Age of the past, a heaven, a paradise. Here you have the elements of eschatology present in all religions.

Even social groups outside of the Church have their eschatology though they have no respect for the traditional eschatology.

¹ A Theology for the Social Gospel. Walter Rauschenbusch, p. 208.

² What is Christianity? George Cross, p. 9.

They have their Utopia, the hope of a perfected human society. Communism provides a confident faith for the future, looking for a world catastrophe by means of revolutionary forces within the historical process. Seeing the place of eschatology in religions and contemporary movements, the study of eschatology may not be as antiquated as many think it is.

But the subject of eschatology has been under a cloud in recent years. There has been a dissatisfaction with traditional eschatology which savors too much after Jewish apocalypticism. I think this contention is well founded. Among the more liberal theologians the subject of eschatology has been placed in the discard. Primitive Christianity stressed the subject of eschatology and placed it in the center of their religious life and thought. To-day it is on the circumference and with some Christians it lies outside the circumference. To many the subject leads to an unprofitable speculation. It is a mystery and they do not care to deal with anything that does not lend itself to articulate expression. The old fable of the fish that leaped from the frying-pan into the fire, because the pan was hot, is a mild simile for the estate of the man who gives up his belief in eschatology and accepts its alternative, one world at a time as said by Thoreau, because eschatology has elements of mystery.

Permit me to quote from the book "Social Salvation" by John C. Bennett:³ "Eschatology is a word which suggests to most Americans a series of incredible ideas concerning the future if it suggests anything at all. Except in connection with the eschatological teachings of Jesus it has passed out of speech of most liberal theologians. But eschatology as such we cannot do without, because it is nothing more than a coherent view of the future which gives meaning to the present moment in which we stand. Our eschatology is our ultimate hope or perhaps our ultimate fear. Liberal theologians have had a social eschatology whether they have called it so or not. They have believed in continuous human progress in the world. They have had faith that it is possible to build an ideal social order as the cumulative result of the efforts of men in every generation. Today that faith has been widely discredited among those who have lived by it.

³ Social Salvation. John C. Bennett, p. 141.

As a result most of us are left stranded without any eschatology and we are beginning to use the word again to designate the thing which is missing in our thought."

Personally I have two growing convictions relative to the failure of stressing eschatology in our present day preaching. In the first place we have become obsessed with the preaching of the so-called Social Gospel and have emphasized it to the neglect of eschatology. We have not stressed the former too much but the latter too little. We pride ourselves in the fact that the future is hidden and mysterious because it helps us to concentrate our minds upon the life that now is. Many of our social reformers, among whom are numbered the most self-sacrificing men and women whom we know, say "now is the appointed time for work and for play, for study and for service, for experience and for insight, for repentance and for consecration, for justice, for judgment and for mercy. What to-morrow may bring forth no one can foretell. Let us work then, with our might, while the day lasts. There is much that is noble in this mood. It accords well with the active, energetic spirit of the age. . . . They wish a salvation for to-day, and believe it is their part to be saviours."⁴

I am in perfect accord with William Adams Brown when he raises the question whether such an attitude can permanently satisfy. It is well to have the Kingdom of God come in our lifetime, here and now. We work for the realization of the Kingdom but its consummation is not at hand. Generations have passed away and we most likely will pass on without our hopes being realized. Shall the joy of its consummation or its ever coming process be limited to such who happen to live at the time of the consummation? Or shall those who have labored earnestly and zealously in the past share in the joys of its consummation as well? Again, is it not a fact that the thought of anticipated joys adds impetus to our effort to speed its consummation? It spurs us to action. Without the blessed hope of sharing in the joys of the ever coming Kingdom our ethical program of activity would be robbed of much of its spiritual content. Our future hope gives meaning to our present endeavor. The preaching of a Gospel without a vision of the future is preaching a frag-

⁴ The Christian Hope. William Adams Brown, p. 4.

mentary Gospel. There are some who mock eternity and stress the things of time and others make light of the things of time and emphasize eternity. There is need of a well balanced Gospel. While we are men of the road we must realize that we have here no continuing city.

My second conviction relative to the failure of stressing eschatology in our present day preaching is because many have failed to rework the subject of eschatology. Many do not wish to preach the older eschatology and have failed to work out a new eschatology along the modern line of approach. An easy way to argue against eschatology is to speak about an obsolete and antiquated conception of eschatology and then rail at so absurd a faith. Persons who hold the subject in derision very often resort to such an argument. But here there is danger of throwing away a diamond by the rejection of a setting that no longer appeals to present day thought. The better plan is to rework the setting and retain the diamond.

The rather sharp distinction at present between the social and eschatological group is nothing new. These two movements root themselves in the past. Ethical prophecy held sway up to the time of the exile. The prophets like Amos, Micha, Hosea, and Isaiah exhorted people to righteousness and denounced evils, personal and national, and national prosperity was based on obedience to the law and the will of God. At the time of the exile when national hope faded away the prophet Ezekiel gives way to apocalyptic prophecy, which was in the ascendancy after the exile. To-day we are more familiar with the ethical than with the apocalyptic prophecy. Under abnormal conditions when the Jews were under the tyrannical rule of Babylonian, Assyrian, Persian, Greek, and Roman conquerors prophecy was shifted from earth to heaven. Human help proved inefficient. They needed superhuman help and they looked up to the King of Kings, the Ancient of Days for deliverance.

We find these teachings running parallel in the New Testament. We have the ethical teachings of Jesus in the Sermon on the Mount, the parables and the Gospel of John. Here we have presented our duty to God, to our fellowmen, and the nature of the kingdom of Heaven. At the end of the four Gospels and in cer-

tain portions of the epistles and especially in the Apocalypse we have discourses concerning the end of the world, the everlasting life of the just, the condemnation of the wicked, and the coming of the Son of Man or the Parousia. Some interpret these apocalyptic passages in absolute literalness; others give them a spiritual interpretation; some consider them as mere interpolations; others say Jesus was mistaken and suffered an illusion. We may be inclined to believe that there is an intermingling of Jewish elements in the reported apocalyptic teachings of Jesus, that in their entirety they may not be the verbatim and absolutely authentic record of the teachings of Jesus. The teachings may have been tinged and colored by the thoughts of the evangelists who were Jews before they were Christians. Yet after every effort has been put forth to discard the apocalyptic teachings of Jesus they remain, nevertheless, and we cannot eliminate these teachings by a mere wave of the hand and say they must be stricken out of the Gospels because they are alien and spurious additions to it.⁵ Again we are more familiar with the ethical than with the apocalyptic teachings of Jesus.

One might trace through the Christian era these two parallel movements, the social and eschatological. Eschatology at times has been in the ascendancy and again it was superseded by the ethical interpretation of Christianity. To-day we have the two schools. Eschatology finds expression in Barthianism and has a strong exponent in Albert Schweitzer. Its extreme apocalyptic form is expounded by the pre-millenarians. The exponents of the ethical interpretation may be in the ascendancy in this particular era of Christianity and here we also have our extreme wing in the Humanists.

Eschatology as we find it in the teachings of Jesus is the product of apocalyptic prophecy and not of ethical prophecy. The outstanding authority on eschatology, R. H. Charles,⁶ informs us "that the eschatology of the prophets dealt only with the destiny of Israel, as a nation, and the destinies of the Gentile nations but it had no message of light or comfort for the individual beyond the grave. For all men ultimately, whether of Israel or of the

⁵ The Social Message of the book of Revelation. Calkin, p. 30.

⁶ Eschatology, Hebrew, Jewish and Christian. R. H. Charles, p. 178.

Gentiles, Sheol, the unblessed abode of shades, was the final and everlasting habitation." Thus the beliefs in a blessed future life, the Christian expectation of a new heaven and a new earth, thoughts of the millennium, heaven, spring not from prophecy but from the apocalyptic. Though we may not subscribe to the teachings of apocalypticism as propounded by the later Jewish prophets, and by the contemporaries of Jesus, we should not be unmindful of the contribution of the apocalyptic to Christian eschatology.

It is apparent that there is an open conflict between the two schools of religious thought, the ethical and the eschatological. Those who are the devout followers of the pre-exilic prophets and of the Sermon on the Mount are for the social Gospel; those who have been trained in apocalyptic ideas are against it. By this we do not understand that there is no social teaching in the eschatological conception of Christianity and *vice versa*. The pre-millennialists have a social scheme of salvation but their end is accomplished when humanity is defeated for then salvation is nigh.

The question that confronts us is this, is it not possible to find a common denominator between these two schools of thought, some union whereby the two schools of thought may have some degree of harmony instead of continuing in open conflict? Can we afford to stress the thought of the one school to the neglect of the other and at the same time preach a full and energizing Evangel? Is it possible to find in the teachings of Jesus a basis of union for these two conflicting schools of thought? Though Jesus spoke in the apocalyptic language current in His day He was not an apocalypticist. His language was that which prevailed in current apocalypticism but the thoughts He conveyed were alien to the apocalyptic ideas prevailing in His day. The kingdom of God was yet to be realized in its completeness but Jesus also saw it at hand. It was a present day possession for all such who shared in the Kingdom life. He did not pretend to know the day nor the hour when the Kingdom shall be consummated. He refused to be crowned as King of the new national kingdom the Jews hoped to be restored at the coming of the Messiah. His teachings run counter to the apocalyptic hopes prevalent in His

day. He gave rise to a Christian eschatology which supplanted the Jewish apocalypticism. Jesus proclaimed a Kingdom which was to permeate, by its life, every sphere of human activity. In the unfolding of the Kingdom life, and in its ever-coming power both ethics and eschatology have a rightful place. The one should not exclude the other. "The ethical message of Jesus would be incomplete without this vision and solemn announcement of the ultimate overthrow of evil and the triumph of righteousness."⁷ In His teachings, bearing on the Kingdom, the ethical and eschatological ideas join hands. Jesus was born in the midst of an apocalyptic environment but He was not the product of it. To Him the Kingdom of God was both present and future and whoever has that conception of the kingdom of God rises above Jewish apocalypticism. Jesus did not try to divorce the two thoughts from each other. "He certainly never contemplated the modern monstrosity of a secular morality divorced from all hope of the Hereafter. In any case, he knew nothing of a *shall be* of the future, the vision of which was dissociated in His mind from an *ought to be* of the present. In other words, His ethical always kept pace with His eschatological teachings."⁸

The bond of union between the ethical and eschatological teachings of Jesus is very evident in the parable of the Judgment. The Judge, Jesus Christ, is not represented as a King with the sceptre of power in His hand, who is about to mete out judgment. Jesus represents Himself as a Shepherd who Himself loved the sheep He is about to judge. The Shepherd-Judge is the Son of Man, and humanity stands represented in Him. William J. Dawson points out succinctly how judgment itself is based on the ethical relationships men have manifested towards one another, how they fed the hungry, gave drink to the thirsty.⁹ By ministering unto their fellowmen they ministered unto Him, the Shepherd-Judge. The framework of the old apocalyptic picture of the judgment was discarded and we have a new eschatology bearing on the idea of judgment. In this parable the ethical and eschatological elements again joint hands.

⁷ The Social Message of the book of Revelation. Calkin, p. 39.

⁸ The Eschatology of Jesus. Lewis A. Muirhead, p. 108.

⁹ The Life of Christ. William J. Dawson, p. 297.

But not only do we find a blending between the ethical and the eschatological teachings of Jesus but often the one influences our conception of the other. Most likely the Day of Judgment, when righteousness shall prevail over wickedness, helped to formulate the social conception of the perfecting of the Kingdom. On the other hand the present day social conception that punishment should be remedial rather than disciplinary, the goal of which shall be the salvation and restoration of the offender, militates against the maintenance of the old doctrines of hell and eternal punishment. The two schools influence each other in their thought and you cannot divorce the one from the other.

There is much in our so-called Christian eschatology which is not Christian. If our theological vocabulary were minus the borrowed expressions which prevailed in Jewish apocalypticism and if our minds were rid of much of the Jewish coloring we would have a Christian eschatology which would commend itself to every sane and clear-thinking Christian. I find myself in perfect accord with Rauschenbusch when he says, "Perhaps no other section of theology is so much in need of a thorough rejuvenation." A paper, limited in length as this paper is, perhaps should not even attempt to interpret certain doctrines bearing on eschatology. At best it must be done in mere outline.

Angelology no longer has a message for us as it did in ancient days. Angels took the place of the many gods people worshipped before they accepted monotheism. They were the intermediaries between man and God. Jesus taught the universal priesthood of believers and men henceforth have a direct access to God. The idea of angels gradually dropped out of the picture. The Greek for angel means messenger, and we are the angels, the messengers of God. Men often were the angels of old. The cook who baked the cake and provided a cruse of water for the prophet Elijah was rightly called "An angel of the Lord."¹⁰ These ministering angels are still with us.

The doctrines of the resurrection and immortality are closely related. The Jewish doctrine of the resurrection would permit the dead to share in the hoped for blessings in the Day of Jehovah. Jesus sided with the Pharisees and firmly believed that the dead

¹⁰ A Salutary Discovery. Hubert L. Simpson.

in the faith would rise again and share in the joys of the Kingdom when consummated. Jesus taught His disciples to expect that He would "suffer many things . . . and be killed . . . and rise again in three days." He also gave us the assurance that His resurrection was a sure pledge of our resurrection. St. Paul speaks of Him as the first fruits of them that are asleep. "God both raised the Lord, and will raise up us through His power." We preach the resurrection of the body but not in the sense of a physical resurrection. St. Paul refutes this kind of a resurrection. Our body is not that which shall be, but God giveth us a body even as it pleased Him. Biologists and physiologists agree with the position of St. Paul. As a river flowing in its course for a thousand years maintains its identity though the substance changes even so the spiritual body shall maintain its identity amidst change. That which retains our identity is the eternal life that makes its beginning here and now.

Immortality arises from the doctrine of the resurrection. In recent years there has been a weakening faith in personal immortality. Some have substituted a social immortality, and center their attention solely on this present life, righting wrongs, and are not concerned about the future. Others have substituted the immortality of influence which teaches that while self-consciousness ceases with the death of the body, there continues an immortality of influence in the lives of those who come after us. Again others have substituted the immortality of value which looks upon every human life in its ideal aspect as an object of divine thought, a part of the divine experience, a necessary element in the totality of values which constitutes divine blessedness, and in this fact immortality consists.¹¹

At present there is an awakening interest in personal immortality fostered by the exponents of spiritualism, conditional immortality, and universalism. Universalism, once rejected by both Catholic and Protestant, has been revived in certain Protestant circles. It conforms with the teaching of Jesus bearing on the intrinsic worth of personality and sets no limit to the power of divine love towards the soul who spurned His love. The doctrine of universal salvation propounded by universalism might

¹¹ The Christian Hope. William Adams Brown, p. 142.

win our approval were it not for the fact that it decreases the urgency of immediate repentance and plays into the hands of the procrastinating sinner.

We desire personal immortality not so much for the good we have done but rather because it affords us an opportunity to become better. The after life will give us an opportunity to continue the work we began here. The very incompleteness of life leads us to believe that there will be an opportunity after death to attain more and more unto life's completeness. The idea of the unbroken life kindles within us the fond hope that the gifts we possess will still be with us in the future world and lend themselves to further development. "The joy of finding our gifts developed to a point now beyond our imagination, of being able to use them perfectly, and of consecrating them all, far better than we can do here, to the service of God, may well be a most real part of our eternal happiness."¹²

The preaching of the doctrines of the resurrection and immortality gives souls the sense of security, calls for the best that is in life, makes life worth while, and gives a real purpose to life. "Immortality is a hypothesis, if you will, but so is gravitation, and around them both considerations weighty and assuring gather in support. The reasonableness of the universe is pledged to the immortality of man; the beneficence of God is unthinkable without it; the verdict of spiritual seers confirms it; and when it is put to the verifying test of life it builds the loftiest character."¹³

The idea of judgment and the millennium should have a place in present day preaching. In regard to judgment there is need of emphasis in our preaching. The social teachings of Jesus do much to engender self-respect and to promote the sum total of human happiness. They are utilitarian in the sense that they afford a practicable scheme of general happiness. But utilitarianism as such, as proven by history, seldom makes a deep and lasting impression on human conduct. Conduct is not advanced in human society when social duties are based on utilitarian motives alone. Christ was aware of this truth and instead of relying wholly on a utilitarian motive for conduct he found the satis-

¹² The Valley and Beyond. Anthony C. Deane, p. 115.

¹³ The Assurance of Immortality. Harry Emerson Fosdick, p. 140.

fyng motive in the nature of God. God presides over the world He has created and He demands proper conduct from His creatures. Thus there grew up in the mind of Jesus the thought of a constant and final judgment which affords a strong motive for human conduct. I am being judged daily and in that, "one far-off, divine event to which the whole creation moves" there shall be a final judgment. It may be when the soul severs its relation from the body at the time we call death. Christ is the judge in the sense that His life is the standard of judgment. If we are condemned it is because our own lives condemn us. Thus we pass judgment on ourselves.

Furthermore I believe we should stress the idea of the millennial hope in our preaching. In so doing we can well eliminate the duration of one thousand years which is a mere guess and immaterial. We are not concerned about times and seasons. But the ideal of the social life where the spirit of Christ shall permeate this network of complex human relationships is an ideal we do not wish to let go. We do not wish to stress the salvation of the individual to the neglect of the salvation of our economic life. We do not wish to preach the doctrine of pre-millenarianism and some of us would not qualify as post-millenarians. Post-millenarians hold that the world will be converted to Christianity before Christ's second advent in catastrophic form; pre-millenarianism holds that Christ must come before the world can be converted. To some of us the truth of A-Millennial, making the millennium a symbol of completeness, is more satisfactory. We are working toward a complete victory over sin and Christ's reign shall come to be complete in God's own way. The idea of the millennium remains with us. We look forward to a state when peace, goodwill shall prevail, wrongs will be redressed, justice be enthroned within the hearts of men, and the freedom of all peoples shall be honored and protected.

Shall our present day eschatology include the ideas of satan and hell? Most assuredly. Prior to the exile there was no knowledge of a personal devil. Had you asked Abraham, Moses, Amos, Hosea, and Isaiah whether there was anything like a personal devil they would have answered in the negative. The doctrine of demonology took rise during or following the exile and the

devil was supposed to be at the head of the kingdom of evil which was co-eternal with the kingdom of God. Jesus never subscribed to this doctrine of equality. He said, "I have overcome the world." In preaching about the devil we should again study the Scriptures and see what is taught concerning the devil and not gain our information from Milton's *Paradise Lost* or from the Mephistopheles of *Faust* where the devil is pictured with hoofs, horns, and tail. Many Christians have received their information of the devil from Milton, *Faust* and *Dante* rather than from the Bible and any one who takes issue with these people is apt to be branded as unorthodox.

The devil is ourselves. In the sense that we are personal, the devil is personal. By wilful choice people reject the good and choose the evil. These wicked persons are the personal embodiment of sin and the preacher should preach in no uncertain way that these devils should be cast out.

Hell likewise is in need of emphasis. The fires of hell have been dying out. As stated before the acceptance of punishment as being remedial and restorative in so far as the criminal is concerned has helped to mitigate the doctrine of eternal punishment. But it may be that the pendulum has swung too far in favor of the criminal and removed the sense of fear. The absence of fear helps to increase crime. We feel that some kind of punishment should be meted out to the criminal not for the sake of revenge but as an act of mercy towards society now living. Experience proves that punishment is a deterrent of crime. I am aware that many claim that fear is no high motive for the prevention of wrong-doing. You cannot scare people into goodness. Such assertions often are made without giving thought to the whole-some part fear plays in our every-day life. Normal fear is an emotion that proves wholesome to and is a friend of religion. "Fear makes the chemist dispense a prescription with care and accuracy. Fear makes the explorer light his fire and leave his revolver loaded when he settles down for the night. Fear causes the nurse to wash her hands and take precaution against infection. . . . Again and again, we should have done wrong, but the fear of consequences made us do right. We would do ill but fear is present with us."¹⁴ Let us not minimize the place of fear in

¹⁴ *Psychology and Life*. Leslie Weatherhead, p. 216.

our religious life. To omit preaching on the subject of hell because it awakens the sense of fear is no convincing argument.

But here again we receive our information largely from Milton and Dante. Hell is not a lake of brimstone and fire; it is not a place but rather a state of character. Hell is not confined to the hereafter. It is here and now and may have its continuance in the hereafter. There are hundreds of thousands of people in various activities of life who are experiencing the agonies of hell. There are men and women in the cells of our jails and penitentiaries who beat their heads against stone walls, and suffer from the pangs of an offended conscience. They are in a veritable hell whose torments need no reenforcement of fire and brimstone. Hell in this world and in all worlds is the natural consequence of our own conduct, the natural fruit of our own choices. We dig the pit, forge the chains, and kindle the fires. Not to preach deliverance from such a hell is to lend our efforts to moral derelicts who are bent on air-conditioning hell.

Heaven continues to have a place in our preaching. If thoughts of heaven fail to advance knowledge they will nourish our piety and comfort those who are in bereavement. Heaven affords a place for continued service and as such is not only the hope of personal salvation but of the Christianization of society as well. We want a heaven where there is a possibility of growth. We think of God as a growing God, the universe as ever progressing, the Kingdom as ever coming, and after death our souls will continue the evolutionary process for ever and ever.

Heaven has its beginning here and life will be an unbroken life for the believer in Christ. The change occasioned by what we call death is but opening the door from one room to another in the Father's House. We call it heaven. There is but a thin veil separating us from those which we "have loved long since, and lost awhile."

At the time of the death of Will Rogers there was published a letter he wrote to his friend Charles Russel, a Montana cowboy. Will Rogers had promised to write a preface to Russel's book "Trails Plowed Under" but the Montana cowboy painter died before Rogers got around to it. Therefore Will Rogers addressed the letter to heaven where he knew his friend would be. He wrote in his semi-humorous and yet semi-serious manner.

"There ain't much news here to tell you. You know the Big Boss sent a hand over and got you quick, Charlie. But I guess he needed a good man, pretty bad. I hear they been workin' short-handed over there much all the time. I guess it is hard for him to get hold of good men.

"They're jest scarce everywhere. I bet you hadn't been up there three days until you cut your old pencil and was drawing something about some old punchers.

"I bet you Mark Twain and Bill Nye and Whitcomb Riley and a whole bunch of those old joshers was jest waiting for you to pop in with all the latest ones.

"What kind of a bird is Washington and Jefferson? I bet they are regular fellows when you meet them, ain't they? Most big men are. I would like to see the bunch that is gathered around you the first time you tell the one about putting the limberger cheese in the old nester's wiskers.

"Don't tell that Charlie until you get Lincoln around you. He would love that one. I bet you and him kinda throw together when you get well acquainted.

"When I get to thinking about all of them top fellows up there, if I could jest hold a horse-wrangling job with them, I wouldn't mind following that wagon myself.

"You'll run onto my old dad up there Charlie, for he was a real cowhand. And I bet he is running a wagon. And you will drop into some well-kept ranchhouse over under some cool shady trees and you will be asked to have dinner and it will be the best one that you ever had in your life.

"Well, when you are thanking the women folks you jest tell the sweet looking old lady that you knew her boy on an outfit you usta rep for and tell the daughters that you knew their brother and if you see a cute little rascal running around there, kiss him for me.

"Well, I can't write any more Charlie, the darn paper is all wet. It must be raining in this bunk-house.

"Of Course, we are just hanging on here as long as we can. I don't know why we hate to go, we know it's better there.

"Maybe it's because we haven't done anything that will live after we're gone." Your friend, Will.

There is much common-sense theology in this letter of Will Rogers. Like the parables of Jesus we are not concerned about the details of the letter but rather by its central thought of friendship and service in heaven. Let us preach a heaven of organic relations of duty and friendship and not a heaven characterized by unsocial individualism where each one is to play his harp even without the organization of an orchestra.

But I must cease. The doctrines of eschatology have been treated in mere outline and the presentation proves quite unsatisfactory to the writer. This outline form was needful for the sake of brevity. Suffice it to say that the subject of eschatology has to be reworked and put into form in order that we can preach it to this day and generation. Our fundamentalist friends preach it continuously and we stand idly by trying to make ourselves believe that people are uninterested in the subject. Let us not delude ourselves in regard to this matter. The preacher of today should rework this subject of eschatology and aim to augment the ethical program of Christianity with this eschatological hope. In conclusion let me quote from Raymond Calkins's book, "The Social Message of the Book of Revelation."¹⁵

"The ethics of Jesus will not suffice. We must share in His vision of the final overthrow of Satan and the coming of the Son of Man. Without such a hope, days will come when the powers of darkness will be overwhelming, the forces of evil so irresistible and impregnable that we will cease to believe in their ultimate destruction. Our hearts will grow weary, our arms will grow weak, our courage will become faint. If in such an hour we can fall back upon and be sustained by this inspiration which has fired the hearts of the apostles and martyrs, we will chant in the very face of evil that threatens to destroy us:"

"But lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of glory passes on his way;
Alleluia!"

¹⁵ The Social Message of the Book of Revelation. Raymond Calkins, p. 41.

BOOK NOTICES

Trends of Christian Thinking. By Charles S. Macfarland. Fleming H. Revell Company. 1937. \$1.50.

All readers of *The Messenger* are familiar with Dr. Macfarland's valuable reviews of current religious literature. Here are a year's reviews bound in a single volume! Thirty-six books in all are commented upon, most of them either first or second choices of the Religious Book Club. They are grouped conveniently under such chapter-headings as "In Theology and Philosophy," "The Social Gospel Survives," "The Crisis of Church and State," etc. This volume gathers up and preserves in permanent form Dr. Macfarland's wise and searching evaluation of the passing religious scene.

Heritage of Beauty. By Daniel Johnson Fleming. Friendship Press. 1937. \$1.50.

There seems to be no end to the resourcefulness of missionary educators. This beautiful volume portrays in picture and in print Christian churches around the globe, showing in each case the modification wrought by the native culture. On one page is a church in Egypt, and on the next a church in distant Alaska. There is an African cathedral which looks for all the world like a tremendous haystack. There is a vista of massive pillars flanking a chapel in Ceylon, and the designs are not Greek but drawn from the art of the island itself. Most interesting of all in some respects is a Chinese painting of the Nativity, in which not only the baby Jesus but Mary and Joseph as well have almond-shaped eyes and straight black hair. It is not hard to imagine uses for this book.

The Young Moslem Looks at Life. By Murray T. Titus. Friendship Press. 1937. Cloth, \$1.00. Paper, \$.60.

What is This Moslem World? By Charles R. Watson. Friendship Press. 1937. Cloth, \$1.00. Paper, \$.60.

Throughout America groups interested in missions will be studying the Moslem world this coming year. These two books

are designed to facilitate such study. The former is for young people primarily; the latter for adults. Both give every evidence of being authoritative. Both are interestingly written. Both are up to the standard set by missionary education texts in previous years—which is saying a great deal!

—N.C.H.