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CURRENT EVENTS AND DISCUSSIONS

The Church League for Industrial Democracy.—To establish the principle of co-operation and the spirit of brotherhood in the realm of industry is the general object of this new organization consisting at present of sixteen bishops and about four hundred members of the Protestant church. Its president is the Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan, and its executive secretary is Rev. Richard W. Hogue, D.D., of Philadelphia.

The League's objective and present lines of activity are indicated by the following extracts from its Statement of Principles:

We face a world in revolution. Some regret the fact; some thank God for it. Regret and gratitude are in a sense equally irrelevant; the Church is called to act, and the contemporary situation furnishes her with a challenge and an opportunity unsurpassed since Pentecost.

The purpose of this organization is to unite, for intercession and labor, those within the Episcopal Church who believe that it is an essential part of the Church's function to make justice and love the controlling motives in all social change, and who wish, as Christians, to promote all sound movements looking toward the democratization of industry and the socialization of life.

We affirm our belief that only that social order can properly be called Christian which substitutes fraternal co-operation for mastership in industry and life.

We believe that for us as Christians the proper procedure is not to formulate a social policy and then seek to justify it from our religion, but rather to start with our Lord's revealed will and to deduce from it our social program, with no equivocation or evasion.

In case of teachers and preachers in our own communion whose positions are endangered by reason of their social radicalism we promise to make investigation and if necessary to publish the facts; and to the limit of our ability we intend to give moral and practical support to those who shall clearly be seen to have incurred persecution through advocacy of social change.

Recognizing the earnest endeavor under difficulties of those working in our theological seminaries to train our coming Clergy for useful labors in the new age, we intend to work for such changes in management and curriculum as shall enable theological students to know, preach and practice the Social Gospel.

We pledge ourselves to investigate social and industrial programs as they may arise, to make contact with their leaders and authors and to spread accurate knowledge of them among our Church people.

How to Spend Sunday.—Recent discussion on the problem of keeping Sunday has led the *Independent* to ask its readers for an expression of opinion. A number of representative leaders of various religious groups responded with a variety of interesting suggestions, and these have been presented in the form of a symposium in the issue of January 1, 1921.

There is general agreement that Sunday is at present not what it ought to be; commercialism and worldliness have seriously interfered with the cultural and spiritual possibilities of the day; and that the development of religious life is very closely connected with Sunday. But there is much difference of opinion as to the type of Sunday we should have and the method of getting it. The answers may be divided roughly into three divisions though they overlap.

1. The Sunday of the legalistic religionists. Here is a strong negative emphasis. The whole day should be given to serving God and meditating upon the work of Christ for our salvation. The Sabbath is said by this group to be the foundation of the church and of all that is good in Anglo-Saxon life. Europe is immoral and wicked because it has abandoned Sabbath observance. This group believes in the enactment of severely righteous Sabbath laws.

2. The second group represents what may be described as modified Puritanism. Those in this group believe that narrow laws would make religion offensive to many. Sunday should be not a day of gloom and unnatural repression, but a day of decorum and restraint. Commercialized amusements should be forbidden and all noisy and exuberant recreation should be disallowed. It should be a workless day to the very limit of possibility, a day when the family together quietly seek intellectual and spiritual refreshment. It is the duty of the state to enact the kind of legislation that will make such a Sunday possible.

3. The third group represents a socially constructive point of view. Sunday should not be monopolized by the church by using the police authorities to close up rival attractions. A healthy church does not require such a policy. The day should be saved from pharisaism on the one hand and from commercial exploitation and unwholesome recreation on the other. As far as possible there should be a holiday which men may turn into a holy day if they will. This group would make a careful study of the complex situation that underlies the keeping of the modern Sunday. What is the need for such a day and what has been its history? What intellectual, ethical, spiritual, restful, constructive program can be made for the day in our common life? It is essential to co-operate with the community in providing on Sunday and other

days wholesome and unobjectionable forms of rest through recreation. This means a varied cultural and recreational program indoors and out of doors. Open libraries, art museums, symphony concerts, musical recitals, high-class plays and lectures, forum meetings, and athletic games may well form part of a Sunday program that will meet modern needs. Religious worship will be a vital feature of the Sunday program, but the churches must provide preachers who are better trained, more attractive music, more varied and rewarding forms of church activity, so that the churches may have a far more compelling magnetism than they now possess. This group desires the minimum of legislative regulation necessary to carry out such a program. The test of these laws will be what they provide rather than what they forbid.

What Else Must Be Done to Make This a More Livable World?—Having considered the year of freedom from the three main causes of misery—unemployment, low wages, and drink—Justice Brandeis asks in the *Survey* of January 1, 1921, pages 498–506, what else must be done to make this a more livable world. The *Survey* obtained answers to this question from publishers, teachers, judges, labor investigators, social scientists, poets, authors, religious leaders, artists, philosophers, and other representatives of various phases of American life. These answers cover the following interests:

1. *The checking of reactionary tendencies.*—Apparently we have forgotten what the war has taught about naval rivalries, trade imperialism, and the mental preparation for war. Since reaction is in control today both in politics and in the sphere of public opinion, we cannot do much more than retain the gains achieved. However we must fight reaction in legislation and industry. The relation between employer and employee must be so determined that workers may have an interest in their work. The big purpose of industry should be that of placing more solid economic foundations underneath the homes of the people.

2. *Scientific social research.*—The increase of knowledge of human behavior is one of the prime requirements of our time. With the coming of knowledge is the demand for expert practitioners. The function of philosophy is exceedingly vital. It is even claimed by some that our technique is in advance of our philosophy.

3. *Public interest in health.*—All the conditions necessary for the breeding of disease are present in great masses of huddled and unsanitary homes, and it is a tribute to the watchfulness of parents that so many children from such homes grow into decent manhood and womanhood. Interrelated with the problem of better housing is the matter of regular

work. The re-establishment of the federal employment service on a scientific basis would contribute to the solution of this problem quite as well as the operation of barring or admitting a large number of immigrants.

4. *Emphasis on education.*—There is a firm belief that human nature can be changed—within limits of course—by the instrument of education. Two generations of education in a sane sense of proportion would cure most of the economic ills of society. Some go so far as to hold that a new economic code based on social welfare can be developed in five or ten years by the right use of press, pulpit, educational classes, colleges, and conferences in industrial communities.

5. *A sense of beauty and a sense of humor* are vital factors in the development of a more livable world. It is indeed joyous to be able to appreciate the wonderful and the beautiful, and there is a real demand in human nature for such a satisfaction. It is a narrow program either in city and state development or in education that leaves out the aesthetic and a warped human nature is the result.

6. *We need to discriminate between our ideals and our illusions.*—These ideals should be based on remorseless research. Only on such a quest for facts can we construct the ideals that can release the forces in individuals for their full contribution to society. It is knowledge and not speculation that can make feeling regenerative in action and creative in effect.

The Future of Religion in China.—What is to be the outcome of the conflict of religions in the Chinese Republic? Paul Hutchinson suggests an answer in the *Atlantic Monthly* for January, 1921. The chief religious forces in China are Confucianism, Buddhism, Taoism, Mohammedanism, and Christianity. Buddhism is losing its hold on Chinese life because of the indolence, greed, and immorality of the priests, who retain their position only through playing upon the fears of the people. Taoism as a form of worship is very rapidly disappearing, though the belief in evil spirits which it fosters is bound to persist for generations. Islam, although numerically four times as strong as Christianity, has never touched the real life of China, for it has isolated its followers to a great extent.

The two remaining faiths, Confucianism and Christianity, must form the basis of the religious life of the new China. Of these, Confucianism will rightly continue to furnish the distinctive Chinese attitude toward life and the general moral basis of Chinese thought. This will be supplemented by the distinctive Christian ideals, which will be the natural fulfilment of the teachings of the Chinese Sage. Such elements

of Chinese life as veneration for ancestors will have a due place in the new religion. Moreover the Chinese church of the future will realize her greatest possibilities only under Chinese leadership. When the missionary has completely vindicated his civilization his task will be finished. Then China, under her own leadership, will continue to develop her own type of Christianity as modified by her heritage and her social mind.

How Can the Missionary Prepare the Way for Political Self-Government?—India is facing an era of reconstruction in all phases of her life. As she is being given greater responsibility in her political control, she is seeking it in other activities. How the readjustment should be made in the mission centers is suggested by Professor S. C. Mukerjee of Serampore College, in *Young Men of India*, XXXI (1920), 648-55. He analyzes the task of Christian missions as twofold: teaching the principles of Christianity and building thereon the social fabric of India. This is a task which must touch every activity of Indian life if it is to be completely effective. But the missionary forces must be unified and centralized in leadership and responsibility. At present there are two separate organizations, the Indian church organization and the Mission organization. These must be reorganized so as to make the Indian church the central power around which all missionary efforts revolve. This will give the Indian church organization the same type of responsible self-government as the nation is developing politically. It will remove all fear that Christianity attempts to denationalize India. The missionary will have an even greater opportunity for service, for he will not be considered a foreigner, as is often the case now. Professor Mukerjee would even go so far as to give to this organization many of the powers now exercised by the mission boards in the choice and direction of missionaries for Indian service. His plan is sure to be valuable in the stimulation of thought on this important problem.

A Stone Out of Place.—Kemper Fullerton contributes to the *American Journal of Semitic Languages and Literatures*, XXXVII (October, 1920), 1-50, "The Stone of the Foundation," an unusually keen and thoroughgoing examination of Isaiah 28:16b, 17a. This passage has rarely been controverted as an authentic utterance of Isaiah, largely because it seems to contain his characteristic teaching of the value of faith. But its meaning is not clear, nor is the text certain, and there are problems of etymology and syntax which are only complicated when comparison is made with the versions. Moreover it offers a promise where a threat is to be expected, and in so doing interrupts not only the thought of

the passage but also its poetic and rhetorical form. Interpretations of these verses are almost as numerous as commentators, most of whom agree only in attributing them to Isaiah, and in rejecting any messianic significance. Identification of the "stone" with the Messiah as an object of faith is, however, most probable exegetically, though most improbable critically. Professor Fullerton favors an emendation by Ehrlich which disposes of the Isaianic doctrine of faith in this section, which he concludes to be a late insertion, messianic in character. It represents a type of symbolism found elsewhere in both the Old and the New Testaments, in which the stone stands for dependable personal leadership, and as such is a symbol of the Messiah. Indeed, there is evidence of what may be called a well-developed system of *lithic* theology of which only fragments are preserved in the Bible.

Professor Fullerton is to be congratulated on the thoroughness of his investigation, and the convincingness of his presentation.

The Death of an Eminent American Scholar.—Professor B. B. Warfield of the faculty of Princeton Theological Seminary died on February 17, 1921. Professor Warfield was professor of theology in Princeton Theological Seminary from 1887 until his death. He has for a long time been one of the ablest exponents of Calvinistic theology in this country, and up to the time of his death he was an indefatigable defender of the ideals of theological orthodoxy. With his death the field of theological scholarship suffers a distinct loss.

Why Not Recognize Social Responsibility in Children?—The important question is raised by Professor George A. Coe, in *Religious Education*, February, 1921. The child is a member of the community and takes that membership seriously. Why should not part of his play be given to the construction of his own toys from provided materials? He is invited to take part in world-wide missions, why should he not be given an increasing part in the tasks of human welfare near at home? Can he not participate in the selecting of his school problems, reducing the formal and the coercive to the minimum? Professor Coe says "Yes," and gives some hints as to the method to be employed. In the vital experience of worship, childishness can be eliminated, and developing ethical meanings can be incorporated under wise leadership. Why should there be an extended use of unappreciated formal prayers? Coe gives a suggestive list of the items we need to know from intelligent observation in regard to the religious life of the child. Give the child an opportunity to live and help live by the stimulation of his own real

interests through a graded participation in a well-rounded life. Realistically, he has already entered into the responsibilities of life and does not have to wait to be shot into them from the mouth of an ineffectual pedagogical blunderbuss.

The Missionary Ideal in Terms of Social Psychology.—Following certain suggestions in Hocking's *Human Nature and Its Re-making*, Dr. J. H. Oldham, in *The International Review of Missions*, January, 1921, declares that all the instincts, sublimated under the aegis of the Christian ideal, converge in "the passion for souls." Ambition for Christianity is not a striving after precedence, wealth, office, public power. It seeks to remedy the faults of low-lying ambition, and the quest of ambition turns out in the end to be indistinguishable from service. It is the passion for the spread of the new community of giving or adding to the being of another. In this sense it is a passion for souls. It lays hold of the ideal world in such masterly fashion that it weaves its quality and principle into the fabric of human history. Saving one's soul as far as psychology can deal with the matter is the achieving of this passionate ambition to confer spiritual benefits upon another. Of course this is presumptuous, but has not Christianity ever been such? It is a presumption in the following terms: "Yet not I, but whatever I have found visibly divine in the world, worketh in me."

The Mother's Confessional.—A fruitful suggestion for religious training is given by Henry S. Curtis in the *International Journal of Ethics*, February, 1921. Psycho-analysis is simply the method of confession to the doctor. This new psychology has put the confessional on a new basis. Mr. Curtis gives instances of the troubles and fears of childhood, many of them groundless, but they are none the less harmful on that account. The mother is the safe confessor of childhood and she should aim to fill this position as perfectly as possible. The time for the mother to establish this confessional is the fifteen- or twenty-minute period before the child goes to sleep. The events of the day and the plans of the morrow can be talked over that the child may have a peaceful sleep and greet the new day with an untroubled conscience. If she is to be a real mother-confessor she must cultivate from the earliest years the practice of intimacy and show an interest in all the little events in the daily lives of children. If she does not show interest or is too much horrified, she will not be told. To maintain an attitude of constructive criticism the mother must always be in perfect sympathy with the child. This may solve many of the problems of delinquency and much of the unhappiness of childhood.

A Humanistic God.—"The Humanism" which is "an effort to put man in his rightful place in the world" has struggled on for centuries, and more recently finds its spirit expressed in the term Democracy—political, industrial, social, and religious. This is the observation made by L. L. Leh in his article, "The Influence of Humanism on Theism" (*Reformed Church Review*, XXIV, Oct., 1920). Though "the God of our Fathers" may have certain emotional value, he is in reality not a "lovely figure" to modern men but stands for many of those characteristics which they hate and which oppose Democracy. "As a living force he has passed away. People have lost interest in him. He is out of harmony with their new outlook on life."

The war evoked a "new religious fervor." Despite "an absence of pious phrasing to a delightful degree God could be felt," not a mean, petty God concerned with trifles, but one who "was interested in big things—in freedom and justice and man's struggle for a larger life and a better world."

For a long time the widely felt need has been for "a God as wide as life, large in spirit, powerful without being arbitrary, close to man and with a purpose for man which could move man to enthusiasm who would be worth while for modern man." Truly there is a reaction at present, not, however, to "the God of the Fathers," but away from God altogether, and this because "the new idea lacks the proper organization, leaders, and institutional backing that would make it effective among the masses at a time like this."

"The modern man wants a *God that he can believe in*," "a God who is doing things." This characteristic will exclude the ornamental superlatives of the traditional God. Instead, the modern, humanistic God must console and inspire men, fight with them against evil, take an active interest in the life-struggle everywhere, and so far from condemning men must be their friend.

The Heterodoxy of Esther.—Jacob Hoschander discusses "The Book of Esther in the Light of History" in the *Jewish Quarterly Review*, (XI [Jan., 1921], 307-44). Names like Mordecai and Esther show the influence of the civilization of Babylonia rather than of its religion, which the exiles strenuously opposed; they were more favorable to the Persian religion which was more like their own. The heterodoxy of Mordecai's attitude on intermarriage, on which the whole book hinges, accounts for the exclusion of the religious element.