

martre, fell to wondering if such excesses of altruism were necessary, or a mere vain overflow of energy. He was terrified by his first close glimpse of the ravages of war; and the efforts of the little band struggling to heal them seemed pitifully ineffectual. No doubt they did good here and there, made a few lives less intolerable; but how the insatiable monster must laugh at them as he spread his red havoc wider!

On reaching home, he forgot everything at sight of a letter from George. He had not had one for two weeks, and this interruption, just as the military mails were growing more regular, had made him anxious. But it was the usual letter: brief, cheerful, inexpressive. Apparently there was no change in George's situation, nor any wish on his part that there should be. He grumbled humorously at the dullness of his work and the monotony of life in the war-zone town; and wondered whether, if this sort of thing went on, there might not soon be some talk of leave. And just at the end of his affectionate and unsatisfactory two pages, Campton lit on a name that roused him.

"I saw a fellow who'd seen Benny Upsher yesterday on his way to the English front. The young lunatic looked very fit. You know he volunteered in the English

army when he found he couldn't get into the French. He's likely to get all the fighting he wants." It was a relief to know that someone had seen Benny Upsher lately. The letter was but four days old, and he was then on his way to the front. Probably he was not yet in the fighting he wanted, and one could, without remorse, call up an unmutilated face and clear blue eyes.

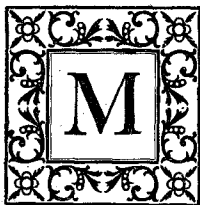
Campton, re-reading the postscript, was struck by a small thing. George had originally written "I saw Benny Upsher yesterday," and had then altered the phrase to: "I saw a fellow who'd seen Benny Upsher." There was nothing out of the way in that: it simply showed that he had written in haste and revised the sentence. But he added: "The young lunatic looked very fit." Well: that too was natural. It was "the fellow" who reported Benny as looking fit; the phrase was rather elliptic, but Campton could hardly have said why it gave him the impression that it was George himself who had seen Upsher. The idea was manifestly absurd, since there was the length of the front between George's staff-town and the fiery pit yawning for his cousin. Campton laid aside the letter with the distinct wish that his son had not called Benny Upsher a young lunatic.

(To be continued.)

Recent Trends in Protestantism

BY CHARLES FOSTER KENT

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ONSIGNOR BICKERSTAFFE-DREW, head of the Allied chaplains in the Great War and also chaplain of the late pope, had been telling fascinating tales of the way in

which, during the strenuous war days, all faiths worshipped together under the same roof and vied with each other in acts of kindly service. With evident ap-

proval, he had told of the Jewish rabbi who, in the absence of a priest, had administered the last sacrament to a Roman Catholic soldier, and how he himself had knelt down in the trenches and prayed with a dying Scotch Presbyterian. The moment seemed opportune, and so, over the tea-cups, I asked him what he thought of the possibility of Christian unity.

With a captivating smile he replied: "I am going to be saucy! I have heard

that once certain sects withdrew from the church. Judging by the way things are going in these sects, the time is not far distant when they will ask to come back into the church. When they do, we shall be very glad to receive them."

The reply was as frank as it was illuminating. Its implications were even more thought-provoking. To picture union between the Church of Rome, which externally at least represents an unbroken front three hundred million strong, and the many hundred varieties of Protestantism requires a vivid imagination. It must also be admitted in these days when we are throwing all sham aside that things have not been going altogether well with "the sects." In the frank facing of the facts lies the hope for the future. At the same time it is clear that any general statements regarding such a many-sided growth as Protestantism must necessarily be subject to many exceptions.

Sooner or later every great religion develops its prophetic and its priestly tendencies. Its founders and spiritual and ethical leaders are prophets; its priests aim, through ritual and worship, to interpret the great truths proclaimed by the prophets in language which the people can readily understand.

In its origin and genius Protestantism represents the prophetic tendencies in Christianity. Its founders were fired by the divine enthusiasm and zeal of the prophets. The very name Protestant suggests the belligerent attitude and the fierce invectives of an Amos or a John the Baptist. A majority of the Protestant denominations during their early history spurned the ritual and symbolism of the priests. Protestantism has found its chief inspiration in the prophetic sections of the Old and the New Testaments. It has held tenaciously to the right of independent thought, and has usually been open to the reception of new truth.

These prophetic characteristics are the strength and weakness of Protestantism. The recognition of the right of independent thought and the authority of the living prophet go far to explain the rise of the sects and the many divisions which to-day separate and weaken it. As in ancient Israel and Greece, divisions and the resulting weakness have been the

price paid for intellectual and religious freedom. Major or minor prophets, with a great or a little truth, have made the dismemberment of Protestantism complete.

In this age of co-ordination and co-operation, the fatal effects of these sectarian divisions are becoming ever more glaringly apparent. Confronted by the new and complex problems of rural and village communities, divided Protestantism, with its starved, competing sectarian churches, has thus far signally failed to meet its responsibility. In the foreign-mission fields it has in recent days been compelled to admit its inability to cope with the situation. As a result, plans for united missionary effort are being inaugurated which represent a long stride toward real Christian unity.

In more than forty towns in the staid New England State of Vermont, through the wise policy of denominational leaders, Baptist, Methodist, and Congregational churches have blended their resources. The result is the establishment in each town of one strong local church that elicits the co-operation rather than the criticism of the natural leaders of the community. The pastors are free to divide their work according to their natural ability or training. The religious education and the recreative life of the youth receive due attention. The entire religious and moral atmosphere of the community is being transformed. It is not strange that this movement is spreading like the leaven of early Christianity.

Significant, because it is largely due to the initiative of laymen, is the community church movement. Twenty years ago the name was scarcely known. Now there are between eight and nine hundred well-organized community churches in America. Seven new community churches are being launched each month.

While still crude and germinal, this movement has far-reaching possibilities, for it accords closely with the ideal of the Founder of Christianity, and especially with the needs of our village, suburban, and rural life. Its momentum and nationwide extension are evidence that it is not a mere flash in the pan. Already sectional conferences are bringing together its leaders and unifying the movement.

It promises soon to become one of the most significant trends in Protestantism, and may furnish a satisfactory solution of the rural problem.

Within the Protestant denominations themselves there are also many forces working for Christian unity. The fusion of the four Protestant denominations of Canada and of other denominational bodies in the United States and the utterances at conferences of church leaders reveal this tendency. The work of the Council of Church Boards of Education, which brings into co-operative relation the educational resources of twenty leading Protestant denominations, is a potent constructive force, for it works through the educational institutions which are training the church leaders of the future. The desire for Christian union is increasingly strong in the minds of the youth who must soon assume responsibility. Protestant unity is surely coming. Already the focal question is: What is the practical basis for such a union?

Protestantism still has its strong centrifugal, as well as centripetal, forces. Suddenly, like a volcanic eruption, the Fundamentalist movement has burst forth. It threatens not only to disrupt certain denominations, like the Baptist and the Presbyterian, but to divide the Protestant forces at home and abroad. Its leaders claim practically all the members of the Lutheran and of the lesser denominations and a majority in the Baptist, Presbyterian, and Methodist churches. Their claim regarding the last two denominations may be seriously questioned; but in any case the movement is significant.

It includes in its ranks thousands of earnest Christians who, like our Roman Catholic friends, feel the need of fixed authority in religion and regard with alarm any departure from the doctrines of their forefathers. They are dissatisfied with the fruits of our so-called Christian civilization. It is also fair to assume that, deeper still, they crave a more spiritual and a more satisfying religious life.

To many the ways in which these cravings are expressed seem strange in this twentieth century. Fundamentalism starts with the assumption that all parts

of the Bible are equally and infallibly authoritative, whether it be in the field of science or religion. Genealogical tables, tales of craft and deception, imprecatory psalms, and even Ecclesiastes, with its pessimistic philosophy, are regarded "as verbally inspired of God and inerrant" in their teaching as the Sermon on the Mount. Hence evolution and the conclusions of modern science are rejected, for they do not agree with a literalistic interpretation of the opening chapters of Genesis.

On the basis of this mechanical theory of inspiration the dogmas selected as fundamental seem to follow like a mathematical demonstration. In the opening chapters of Joshua the Hebrews were directed to kill all the people of Jericho—women and children, as well as men—as an offering to Jehovah. In the same way, David and the Israelites hung up the innocent sons of Saul to placate an offended God. Even so the Fundamentalists hold that the blood of our Lord was shed in a substitutionary death to appease an alienated Deity, and that "all that believe on Him are justified on the ground of His shed blood."

A literalistic interpretation of many references in the New Testament to the second coming of the Lord leads them to believe in his "personal, premillennial, and imminent return."

Unfortunately the Fundamentalists fail to perceive the ghastly implications of their primary assumption that every word of Scripture is verbally inspired by God. At once a long list of discarded institutions—slavery, polygamy, the divine right of conquest, and the obligation to slay those holding heretical beliefs—are restored to the seat of authority. The Fundamentalists seem to forget, too, that the Master declared that He came to complete the law and the prophets, thus quietly assuming the incompleteness of the older Scriptures. Repeatedly He questions the authority of even the most sacred sections of the ancient law: "They said unto you . . . but I say unto you." The failure to appreciate the divine principle of growth—"First the blade, then the ear, and then the full corn in the ear"—would seem to be the fatal error that lies at the root of Fundamentalism.

Its leaders also assume the right to single out certain dogmas regarding which devout Christians have long differed and about which even the biblical testimony varies, and declare them to be the fundamentals to which every Christian must subscribe. Thus they assert, in the terms of seventeenth-century theology, that "Jesus Christ was born of the Virgin Mary, and is true God and true man," all human beings are born with a sinful nature, just and unjust shall experience a bodily resurrection, and "the lost shall suffer everlasting, conscious punishment."

What is the explanation of this strange trend in the twentieth century? Every period of world upheaval has witnessed a resurgence of a belief in the physical second coming of the Lord, and the present outburst is proportionate to the greatness of the cataclysm; but this explanation does not alone suffice. Thousands have been swept into the Fundamentalist ranks whose primary interest is not in Jesus' physical reappearance. The phenomenon calls for deeper diagnosis.

Fundamentalism apparently cherishes a grievance especially against the higher critics, the scientists, and the higher institutions of learning. Is there any real cause for this feeling, and if so, can the complex, by frank and searching analysis, be resolved?

In the larger perspective we are just beginning to appreciate the great constructive values of the critical study which has been given to the Bible during the past fifty years; but, unfortunately, the negative results of this study were first heralded to the rank and file of the church in ways that were often offensive. The critical study of the Bible is almost purely intellectual, and therefore cold rather than spiritually inspired. When to this chilling process is added the din and conflict inevitably incidental to a period of transition, it is not strange that the majority, who could not appreciate the divine meaning of the process as a whole, felt that the authority of the Scriptures was being undermined and that their religious teachers were giving them a stone instead of a loaf.

It is profitable for Fundamentalist and Evangelical alike to recognize that we

have all been passing through a strenuous period of readjustment. Together we can rejoice that it is over and that an era of reconstruction has begun. Already a new spirit is stirring in the hearts of religious teachers, as they turn to subjects, if not more important at least spiritually more inspiring. The real problem now is to satisfy the deep spiritual craving that has inspired the present movement.

Too, it must be recognized that during the pre-war period a material, mechanistic interpretation of the universe, that left no place for God and spiritual forces, gained currency in certain departments of science and to a limited extent in our universities and colleges. Science has learned much since 1914. This materialistic philosophy has largely disappeared; and yet, if the protagonists of Fundamentalism had made it, and not evolution and biology, and science in general, the object of their attack, they would have met with almost universal approval inside and outside the universities.

The future of Fundamentalism is problematical. Fortunately its leaders have not formed a new sect. Also the genius of Protestantism is liberty of thought. Certainly the Evangelicals will not relieve the tense situation by calling the Fundamentalists reactionaries born three centuries too late. Nor will the Fundamentalists help the cause in which they are so deeply interested by calling their evangelical friends radicals and rationalists. The spirit of intolerance, which so easily passes over into active persecution, is as disastrous as it is unchristian. A very different spirit is expressed in a recent letter from a prominent Fundamentalist leader:

"I have no sympathy at being at personal outs with men whose theology I cannot accept. I expect if I were your neighbor, I should love you personally, and scrap with you constantly theologically, and so I sign myself, in all sincerity,
Fraternally yours."

Herein lies the solution of what is undoubtedly the gravest problem confronting Protestantism to-day. It is for representatives of the different Protestant movements to know each other person-

ally, to understand each other's point of view, and to appreciate the reasons for the convictions which each holds so strongly. It is said that in war men never shoot when they are near enough to see the whites of each other's eyes. It is sincerely to be hoped that at the coming Fundamentalist World Conference the stress will not be placed on differences, but that full opportunity will be given for frank discussion between representative Fundamentalists and Evangelicals of the vital beliefs and aims and tasks which they all share together as the followers of a common Lord and Master.

Both must face squarely three facts. First, that the Author of their faith placed the entire stress not on declarations but on demonstrations, on life and deeds, not on creeds. Second, that the youth of to-day must live in the twentieth century and that their faith and their development should be the first concern of the church. Scolding and prodding will not compel the twentieth century to go back into the shell of the eighteenth, even could that shell be restored. Third, Protestantism, as the great prophetic movement of Christianity, is to-day confronted by stupendous tasks and responsibilities which can only be met with united front and in the spirit of Him who found his life by losing it. His many-sided teachings contain the fundamentals on which all his followers can safely and securely take their stand, content to differ regarding the debatable questions of intellectual belief.

Protestantism is undergoing a silent but fundamental transformation in its church life. This change is revealed, not in the majority of the churches, but, like the first rich tints that here and there foretell the coming of autumn, it is discernible in those under riper, more progressive leadership.

The constantly dwindling Sunday morning and evening audiences, the conspicuous absence of youth, and the silent protest of many who faithfully attend, indicate unmistakably that in a majority of the Protestant churches, where everything else is made secondary to the sermon, all is not well. Doctor Francis E. Clark, in a significant article in the October, 1922, *Yale Review* on "The Menace

of the Sermon," has courageously diagnosed this twentieth-century peril in Protestantism. He points out that too often the pastor is called to a church not because of his ability as a practical spiritual leader but because of his reputation as a preacher; that the tragedy of many a pastor's life is the obligation and his own inability to produce each year fifty or a hundred memorable sermons; and that this sermonolatry develops sermon-tasters rather than active, efficient Christians.

This emphasis on the sermon is another of Protestantism's prophetic inheritances. In the days of John Knox or the Wesleys or George Fox or Alexander Campbell, the people were conscious of listening to the voice of a prophet. Through the contemporary prophet God spoke again, as he did through an Isaiah or a John the Baptist. Our early American forefathers lived largely in the atmosphere of the Old Testament, and the men of God who preached to them frankly assumed the manner and rôle of the old Hebrew prophets. From time to time in later years men like Beecher and Phillips Brooks, with a conspicuous prophetic gift, have inspired with divine truth and love intently listening thousands.

This high appreciation of the living prophet is one of the glories of Protestantism; but when the church expects every preacher to be a prophet forty or fifty Sundays in the year, it is building on a false assumption and is in danger of a tragic awakening. To many churches that awakening is now coming, and the problem of readjustment to facts is insistent.

Moreover, it is well to remember that Paul, in his burning letter to the Corinthian Christians, urges each to serve the beloved community according to his special ability. Not for a moment does he assume that prophecy or preaching is the only gift essential to the spiritual life of the church. May it not be that this assumption has misled Protestantism? It may be the devoted mother or the enthusiastic settlement worker or the invalid saint or the faithful physician or youth with glowing vision or old men dreaming dreams, who have a message that will set cold hearts aflame and send young and old alike out into paths of joy-

ous service. The modern community church is seeking ways in which these messages may find normal and effective expression.

Protestantism is also awakening to the need of a differentiated ministry. It is no new discovery. In the little Christian community that Paul established at Corinth there were prophets, apostles, teachers, and healers. The vanguard of the army of trained religious teachers or directors of religious education, as they are called, has already entered the service. Directors of the social and recreational life of the church are in training. In certain individual churches gifted leaders of the musical activities in the church and community have demonstrated how indispensable are their services.

With this working staff, the pastor is able to become a shepherd of souls and to organize and direct the spiritual life and work of the church as a whole. When practical Christian unity makes it possible for each local church to become a community church and to minister alike to ignorant and learned, rich and poor, saints and sinners, the prophetic function of Protestantism will begin to be fully realized.

The stress that is being laid on the teaching ministry of the church marks another unmistakable trend in progressive Protestantism. It is in accord with the method of the Founder of Christianity, for he was not primarily a preacher but a teacher. The so-called "Sermon on the Mount" is not in the form of a sermon but is in reality an informal talk on the hillside. In the light of the vivid record we can in imagination see the great Teacher seated on one of the black basaltic rocks that are scattered so profusely on the hillsides to the north and northwest of Capernaum, while his followers sit close about him. Christianity from the first was a teaching religion. In the Corinthian church teachers were regarded as important as the prophets or apostles. Throughout Protestantism the vicious theory that youth must first be allowed to go wrong in order later to experience a catastrophic conversion is fast being abandoned. At last the words of the ancient Jewish sage are being fully accepted:

"Train up a child in the way he should go;
And when he is old he will not depart from it."

Underlying the religious-education movement that is rapidly transforming the life and the architecture of many Protestant churches are the accepted principles of modern psychology and education. The rediscovered Bible, interpreted into the terms of modern life, is its chief text-book. This movement is fast putting the youth and the leaders of Protestantism into intelligent touch with the vital principles revealed in the past experience of the race and with the active forces in our present civilization. In this direct way it is equipping them for the work of moral and religious reconstruction that must be done by the prophetic forces in Christendom.

Another trend in Protestantism is not yet strongly marked, but there are indications that the tide is strongly setting in. A typical illustration—one of many—may be cited. In one of our American cities the gifted and devoted rector suddenly died. A young curate—modest, likable, and with excellent organizing ability—was asked to take the helm until a successor could be secured. He did so on condition that all the members of the church share the responsibilities with him. From the first a new life and atmosphere pervaded the staid old church. Old and young found their special task and joy in doing it; and enlarged budgets to meet the needs of the rapidly growing membership and the extended community work were taken care of as by magic.

Soon the people discovered that none of the candidates appealed to them. The leaders recognized that the real reason was that no one wished to restore the old type of church. The young curate (whom every one called by his first name) was asked to become their rector. To-day this church, made up of active, working Christians, is fast becoming the most potent religious force in one of the larger of our American cities.

The explanation of this rebirth of a church is simple. Psychologists tell us that we are interested in that to which we are able personally to contribute and in nothing else. The Master Teacher knew well this simple but vastly important principle. He saved the men and women

who pressed about him, first by believing in them and then by giving them a task which each could perform. The very essence of the Christianity of Jesus is individual loyalty to the fraternal community expressed in service. Protestantism is gradually grasping this ideal of universal enlistment, and as a result new life is coming back to many dying churches.

The principle of distributed responsibility applies to the religious services as well. Men never lose their boyish love of "doing something." If the preacher and a highly paid chorus assume all responsibility for the service, the men, as a rule, seek more active occupation elsewhere, and the country club becomes a strong rival of the church.

It is a frequent subject of wonderment that when Quakers, with their complete absence of ritual, change their church affiliations, they usually join the Episcopal Church. The same bond binds these two faiths very closely together: their democracy in worship, their stout insistence that the individual worshipper shall have a large part in the service.

Finally, Protestantism, to do its unique work in the world and to satisfy the needs of men, must give them a more vivid sense of the presence of God. Has it here something to learn from the priest? Most of the world's prophets have been men of the out-of-doors. They have lived so close to God that they needed no ritual nor symbolism. To-day the majority of men live in great congested centres, out of touch with nature. There is need, therefore, that the church supply that lack, even though it be through imperfect symbolism. With true insight the mediæval church met this need. It built the naves of its great cathedrals so that they represented the branching trees. As the light of the sun came through the richly colored windows it suggested the green of springtime, the gorgeous tints of autumn, and the resplendent glory of the sunset. The rich tones of the great organ recalled the still richer melodies of nature. Here the dwellers in hovels and palaces forgot their unnatural and distracting daily life and felt themselves in the pres-

ence of God. Familiar prayer, solemn chant, and words of prophet and psalmist aided in realizing that presence.

Sermonolatry and the old reaction against all forms of religious symbolism have given Protestantism many an architectural monstrosity that is a barrier rather than an aid to true worship. And yet a hopeful trend is even here discernible. To imitate the mediæval cathedrals would be false to its traditions. Progressive Protestantism is building, in keeping with the ideals of its prophetic Founder, church homes fitted to the needs of the fraternal community. Here children in the church-school find a fitting habitat. Here the various communal activities centre. Here the voices of the prophets can be heard. Here, amidst symbolism that suggests the presence of the God of beauty and of love, men may learn the joy of worship. In this new type of "meeting-house" all classes in the community may meet with their common Father for communion and co-operative service.

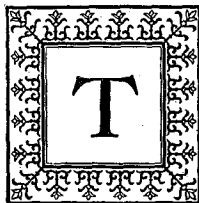
"The sects" undoubtedly have their serious problems. They are still a dissonant babel of voices and have found as yet no common basis for united action; but they are seeking it. In the language of yesterday, many of them need the experience of a sound conversion that will lead them to forget their bickering, their man-made creeds, their petty rivalries, their pathetic trust in mere organization, and inspire them to try the bold experiment of finding their life by losing it in the service of mankind. Too often they have followed wrong impulses or clung too tenaciously to institutions long outgrown; but they are usually ready to learn from their mistakes. They are still responsive to the voice of the real prophet and, therefore, ever open to new truth. They are, as a rule, in close touch with the world's thought and life. They are eager to satisfy men's deepest religious needs. There are unmistakable indications that they are passing through a great transitional period out of which will emerge a more unified, a more spiritual, and a more truly prophetic Protestantism.

Luck

BY JAMES BOYD

Author of "Elms and Fair Oaks," "The Sound of a Voice," etc.

ILLUSTRATIONS BY L. F. WILFORD



THE old, smoke-blackened fence along the freight-yard made a good shelter from the daybreak autumn wind. Cowan sat in its lee, tying a string around the waist of his rusty overcoat while he waited for the tin can of soup to get hot over the swaying fire of chips. His bold, restless face puckered as his stiff fingers fumbled at the knot; his mouth, small and precise, tightened in methodical preoccupation. A film of vapor rose from the soup in harried spirals. He curled his red hands around the can, raised his daring eyes, and drank.

Setting it down, he drew a knuckled wrist across his mouth and rolled a cigarette with gloomy accuracy. Autumn, shrivelled and foreboding, bore on him heavily. All the world, from the distant, blue, cold hills to the clutter of drab houses by the tracks, looked pinched and sterile. He shrunk within himself before the lifeless morning chill and knew that he was growing pinched and sterile, too. Pretty soon he would be no good; it would be too late. He was getting on, almost done for. He'd had many jobs and never one he liked; always he kept moving on, a hobo, looking for something that beckoned and vanished like that shifting engine's nodding steam plume. But if the right thing came, he'd know and never quit it.

Making up the fire, he stretched out his oily sea-boots and smoked. The warmth on his soles gave him more heart.

The old jobs had all been good in a way. They had all been chancy, nothing soft. He thought of them; of the night-shift in the foundry when they had stood naked, gilded with sweat, as the blinding, red-hot flux crawled from the bottom of

the cone. Then there had been the powder-mill; trundling the black dust in a push-cart, like a sleeping baby ogre, treading lightly in rubber shoes for fear of waking it. He thought of the time when he was out of Gloucester before the mast; fog-bound dories bobbing off the banks, listening in the ghost silence for the swish of a liner's tall, gray bow. He looked at his boots; they were the same ones he wore, the last race to market, when the skipper cracked on canvas till she lay down under galloping seas and groaned.

All had been chancy, there was that good about them. But it had been blind chance, chance where a good man might get knocked off as quick as a bad; quicker, it sometimes seemed. However careful a man was in the powder-mill, any minute some dub might clink a spark from metal and blow him to blazes. On the banks the ablest seaman was just as likely to be cut down by the big ships. He wanted risk; nothing was fun without it, but he wanted risk of his own making, not some one else's. He was willing to play the game for big stakes, but he didn't want to play stud poker, he wanted to play chess.

If only life would be like chess he'd have no kick; like chess for a million dollars a side. He fished in the breast of his overcoat and drew out a pigskin wallet, varnished with age. Unfolded, it was a small chess-board with painted ivory slips for men. He spread a scrap of crumpled newspaper on his knee. "Black to checkmate with the castle in seven moves," he murmured, reading aloud. He placed the men on the board according to the newspaper diagram and studied them.

The thump and crash of shunted cars and the high squeak of flanges came over the fence on the gusty wind. To Cowan, hunched over the board, these sounds