

THE CONTINENT

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“On Them as on Us”

No race or nation, no church or party within a church, has any monopoly of the gift of the Holy Spirit. God has no favorites. His grace is poured out upon all men with the impartial fullness and generosity of the sunshine and the showers. It was hard for the Jews to see and believe this. One of the ideas most deeply imbedded in their national consciousness was that they were the favorites of God; to them, all pagans were completely outside the pale of his grace.

It is true that their own Scriptures contradicted this bigotry and blindness on almost every page. Their great prophets thundered against it. “I will pour out my Spirit upon all flesh,” was the teaching and promise of the Old Testament. Yet the Jewish mind, narrowed and hardened into the most rigid religious exclusiveness by the time Jesus came, found exact expression in the Pharisee’s prayer: “God, I thank thee that I am not as other men are.”

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On this point a battle early broke out in the Christian church. The first Christians, being Jews, supposed that the gospel was for them only, that the gentiles had no part in it. Beginning on this basis, the church had no thought of receiving gentiles into it on the day of Pentecost. Not until the gospel got away from the ecclesiastics in Jerusalem and out among the gentiles did light begin to break upon the question.

Philip at Gaza baptized the Ethiopian treasurer, the first recorded gentile convert. Then Peter was commanded to go to Cornelius. With abhorrence he refused the idea of eating unclean things and associating with gentiles, but when he preached to Cornelius and his household he was astonished to see that the Holy Spirit was poured out on these pagans. When word of the affair reached Jerusalem the dreadful news scandalized the theologians at that seat of orthodoxy and authority.

Peter went up to justify his procedure. In the council he gave a graphic account of the affair and declared that “as I began to speak the Holy Ghost fell on them, as on us at the beginning,” adding: “Forasmuch, then, as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ, what was I, that I could withstand God?” “On them as on us”—these words mark a critical hour, an epochal turning point, in the history of the gospel. Here the gospel crossed its Rubicon and boldly passed beyond the borders of Judaism out into the gentile world.

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The Judaizers, who were the conservatives among the first Christians, struggled desperately to fasten the swaddling ceremonies of Judaism upon Christianity so firmly that it could never get loose. The liberals, on the other hand, under the masterful leadership of Paul resisted this restriction and broke the bondage. Had the conservatives succeeded in their policy, Christianity could have survived only as a Jewish sect.

But the liberals triumphed. They saved Christianity as a world religion. When the Holy Spirit fell on gentiles as on Jews the impartial outpouring of the Spirit and universal shower of grace quickly blotted out the line of division. It abolished a Jewish monopoly and opened the whole world on equal terms to the kingdom of God.

Closely does this history fit into our own time and conditions. Christians are divided into churches and parties. And the divisions are as radical and sometimes quite as bitter as those of the first Christians in Jerusalem. Shall we, too, not learn the blessing of the impartial outpouring of the Spirit upon all believers? As between Greek Orthodox, Roman Catholic and Protestant, will any of these main divisions of the church catholic deny to the others the gift of the same Spirit? Among Protestant denominations have we not yet conquered the low standard of Christian culture and understanding which permitted any one church to think that it alone had this gift?

Yet it survives. Do we not find remnants of such narrowness and intolerance among partisans, even within the same denominational communion, perhaps more exclusive and bitter than that among the denominations themselves? Such greater bitterness is in accordance with a psychological law. The closer friends are, the more intense enemies they make when they become estranged.

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To come to the point. There are now among us conservatives and liberals or, as some would say, “fundamentalists” and “modernists” (though most of us repudiate either of these party names), even as there were in the first church in Jerusalem. It is not uncommon for leaders among the first party to declare publicly in both speech and print that the two parties hold to “two religions,” and that these cannot work within the same church organization. It has even been declared that “the worst thing we can say about these two parties is that they can continue to live together.” What test shall we apply to this division? How shall we meet the demand of one party that the other leave the Presbyterian Church or be excised? Shall we not abide by the test of Peter—the impartial gift of the Holy Spirit? Is it not evident, on the most superficial knowledge of the two groups and on the most cursory examination of the Minutes of the General Assembly, that “God gave them the like gift as he did unto us”? Who, then, are we that we should withstand God?

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For either of these two parties to say that it alone has the gift of the Holy Spirit is simply a symptom of blindness of bigotry. Tested by all available means, whether by benevolent gifts or by accessions to churches or by the education, consecration, spirituality and evangelical fervency of its ministers and members, the one party has as good evidence of possessing the gift of the Holy Spirit and the blessing of God as the other. Any other claim is a recrudescence of the old Pharisaic spirit of the Jews. It is not true either that there are now two religions in the Presbyterian Church or that holders of the two views cannot continue to live and work together. Such a declaration is itself great heresy and untruth. The overwhelming majority of our ministers and members do not believe in any such divisive spirit.

“On them as on us.” Let this be our test and proof that we are all one. We are close together in our historic faith, brotherly fellowship and great common work. The tie that binds us is infinitely more powerful than any party test or partisan cry in our day and communion.

THERE are some who would think it Hamlet with Hamlet left out to visit the home of Mahatma Gandhi when he himself was away from it. And certainly any one who cares enough to want to see his home would be glad to see and talk with him. But from another point of view such a visit is not undesirable. There is general agreement that Mr. Gandhi has a strongly magnetic personality. One of his adherents said that in his presence things never looked quite the same as in his absence, but he could not determine when they most resembled their real nature. A visitor, therefore, might see more of the life of Mr. Gandhi in his absence than in his presence. One such visitor, at least, much as he would like to have met and talked with this widely idolized hero of India, doubts very much if he would have seen more of him if he had been at home during the visit to his home city.

The city of Ahmedabad is in the Gujerati section, an overnight railroad journey north from Bombay. The Sabarmati river flows through the city and the actual home of Mr. Gandhi is about four miles from the main crossing of the river in the city. But in the city itself is the press from which his paper, *Young India*, is issued both in English and in the vernacular. On the edge of the city is the college which he has founded, the Gujerat Vidhya Pith, not for mere general education but for the development of men with his ideals and aspirations. His nephew, talking freely about his program, remarked with deep feeling that there was no trouble about getting money for the work he wanted to do, but there was always trouble to find men who would stand by the work with right spirit. Not finding such men in sufficient numbers, Mr. Gandhi is developing the college for the making of them. There is a considerable local pride in the presence of the Gandhi home. In the audiences which filled the largest public hall for the hearing of the Joseph Cook lectures on Christianity more "Gandhi caps" were to be noted than in any other part of India. These are white caps somewhat like the working cap of an American sailor, made of the "khaddar" cloth whose weaving is part of the program of Mr. Gandhi, and at first its use marked the wearer as an advocate of his policies. It no longer means so much, and some of the people of Ahmedabad declared it was worn partly because it is much cheaper than any other form of headgear available.

Ashram Demonstrates His Principles

Some years ago Gandhi established what is called Ashram on the outskirts of Ahmedabad to develop a settlement in which his methods of Indian life could be demonstrated. It occupies ninety acres of land, part of which is devoted to the growing of cotton and part of which is used for buildings and for housing the industrial enterprises which have been found useful. The home itself is a most humble one-story dwelling of purely Indian type. It has a beautiful outlook on the river, across which, but mercifully screened by woodland, rise the smoke stacks of cotton mills which seem to Gandhi so objectionable for India's life.

All the accepted evidences of the intimacy of Indian home life are evident as one approaches the inclosed yard. There is a large porch or covered veranda facing the river and constituting one of the chief rooms of the house. One end of this is screened off from the rest by a short wall and around a small recess in this added room is Mr. Gandhi's study or work room. There is a plain desk with plain utensils, corresponding honestly with his own earnest plea for humble living and poverty in this time of India's need. An inclosed book case contains a mere remnant of his many books, most of which have been placed in a large general library available for the local public.

The Bible Is Conspicuous in His Study

In the reserved group of volumes are several sacred books, and, by what is doubtless a mere coincidence, the Christian visitor observed that the copy of the English Bible occupied almost exactly the center of the case. A number of new books were lying around, either sent for review by publishers or as gifts to himself or purchased for his own use. Everything about the house, both in its equipment and in the clothing of its inmates, expressed complete harmony with the purposes and program of its chief occupant. Mrs. Gandhi, gracious and quiet, somewhat limited in her English but courteous in every

In the Home City of Mahatma Gandhi

By CLELAND B. McAFEE

word and action, was robed in the accepted garment of the India patriotic woman and seemed a typical Indian housemother. The young son, serious-faced and earnest like his father, and in his absence carrying the publishing responsibility of the papers,

wore the clothing which his father urges on the people, the cloth probably having been woven on the premises by himself or others of the family.

On one side of the house was the prayer place, an open, uncovered plot in three sections, each perhaps ten by twenty-five feet in size, its sand floor marked by many prints of bare feet. Here every day at 4 in the morning and at 7 in the evening, summer and winter, the residents of the entire settlement gather to pray and perform other religious functions, including singing, Mr. Gandhi himself being the most scrupulous in the group during his presence in the home. It is a typical Indian home, as little Europeanized as living conditions of the present day will permit. One could easily pass it for a year each day without having any reason to guess that here dwells the best known and best loved man in India.

Earlier Indian Customs Observed

The work of the settlement which has been formed around it is keenly interesting. It is almost equally modest, though there is one large two-story building originally intended as a kind of hostel but now used principally for the care of the weaving and spinning students and workers. Every effort is made to keep the work true to the ideal of home weaving, all mechanical devices being carefully eschewed. In the offices the earlier India custom of sitting on the floor with a small portable desk for writing is followed. The furnishing of the quarters for the workers is the Indian type, severely simple, with nothing superfluous. In a theological seminary of the Christian church the rooms were notably bare, but the instructor said that any student in India could carry all the furnishing his study required in one hand. Certainly all the furnishing of any of these quarters could have been loaded on its own simple bedstead and lifted out by one pair of strong arms.

Everything was clean and there was much more air in circulation than can be noted in most village houses, but there was nothing in evidence which is not perfectly possible for any village in the land. There are spinning sheds with native looms for weaving. There is a considerable stock of material on hand, much of which puts to shame by its firmness and fiber the cheap and nasty things which are so much in evidence in Indian shops. A wood-working shop is kept busy turning out the portable spinning wheels which Mr. Gandhi is trying to make popular with his fellows. Prices are kept low enough to accent Mr. Gandhi's main contention—not that household weavers are to make their chief living at the loom but that it is to occupy their spare time which would otherwise yield them nothing at all.

Students Show Interest in Christianity

The visit to the college had several interesting elements. Many of the students and faculty had been attending the Joseph Cook lectures in the city and the proposal that the lecturer visit the college was made first by one of themselves. It was suggested that the visit occur in connection with the morning religious exercise at 11 o'clock and that an address be made afterwards. The one condition imposed was that the visitor should be willing to adopt the custom of the service by removing his shoes. Since the exercises were held in the open air under some beautiful trees, through whose leaves the sharp rays of the sun fell on the group, the result was that the speaker retained his large white hat and stood in his stocking feet. Every one sat on the rugs spread out under the trees and the religious service consisted of a long responsive song led by the head of the musical department of the college, himself seated on a low stool-platform and thrumming an instrument which merely marked the rhythm of the song, followed by two solos by the same leader, with the further accompaniment of the two hand drums which accented the rhythm still further and somewhat resembled the tympani in their effect. It was all in Gujerati and Hindi. It came out later that one solo warned youth against folly and regret in old age, and the other was to the praise of Krishna and contained some matter which the informant preferred not to translate because it was "merely

mythical." Another listener said it was hardly what some hearers might call religious. But the attitude and aspect of the entire group of students and faculty was reverent, whatever the words were. A brief address was cordially received and its points sustained by a few words from the principal.

Instruction is in English and the vernacular, and thus far there is little or no science included in the curriculum, all the stress being laid on cultural subjects. Mr. Gandhi's sharp opposition to machinery extends to much of the work of modern science, but it is expected that ultimately certain phases of scientific work will be added to the program. One large room was occupied by spinning wheels, and each student is expected to do some daily spinning, though it is optional whether it is done at the college or at home. In the study of one professor attention was called to a very compact portable wheel on which his own spinning is done each day and which he carries with him in traveling. It is such a wheel that Mr. Gandhi himself uses, never omitting his daily stint of yarn. Even during his recent fast of twenty-one days he did not once omit this bit of work.

The press was not included in the visit but it must be a busy place in view of the large amount of material that is turned out. Mr. Gandhi regrets the necessity for so much use of English, but it is just now the language most widely understood in India. He and others hope to see Hindi displace it or at least parallel it, but observers differ as to the actual likelihood of this result. As it is, the proceedings of the National Indian Congress, a vast voluntary mass meeting whose main purpose is national independence of Great Britain and all things English, have to be conducted principally in English. Some leaders see in this one more evidence of the failure of British rule, because after so many years the only working unity of Indians has to be in a language not their own. It has proved possible to address large and varied audiences, widely scattered over India, in the English language with every evidence of quite accurate understanding.

Gandhi Adherents Differ as to His Policies

There would be no general agreement among observers regarding the present course of Mr. Gandhi's influence in India. He is undoubtedly the most influential man among the strong nationalists, but his policies, specially of noncooperation, seem to vary in popularity. Most readers know that he lays down "four pillars of swaraj," or national freedom—non-violence, unity among the religious groups, removal of untouchability and manufacture of hand-spun and hand-woven "khaddar" that will displace all foreign cloth. Some adherents balk at nonviolence, some refuse to encourage true religious unity as the Hindu-Moslem outbreaks sadly prove, some consider untouchability too deeply rooted in Hindu life to be removed before freedom comes and many misunderstand his purpose in the daily weaving demand, counting it hardly comparable with the other great proposals of his plan. But Mr. Gandhi means it very seriously. He sees the need for occupation in the homes for leisure hours which run into months in this land of dry seasons, occupation which will keep the family life united and will help to raise the economic level of the villages. He sees in this scheme also a beginning of the movement for national independence of western civilization. Factory-made things are to him one phase of human tragedy. He wants India to abandon the machinery it has and to refuse the admission or manufacture of any more. Railroads have cursed the country by spreading disease, unsettling local markets, increasing the unrest of communities, increasing city populations, speeding up the life without giving it any adequate return of peace or happiness, and he would wish them all torn up if it were possible. In short, he believes, Indian civilization today is finer than western civilization and every addition to Indian life from the west is real subtraction from it.

"A Strong India Will Be Free"

One of the professors in his college said that the day of hatred was gone for such men as himself, a disciple of Mr. Gandhi. "There is no use in saying that the British are here to exploit us. They are merely acting toward us as all strong men act toward weak men. Such men have to be controlled and it is the judgment of strong men that finally settles the method of that control. Like all strong men, the British will respect strength when they meet it. If India wants to be independent, let it grow strong—not in arms and warfare, but in spirit and character. India needs building up from within, not to make it like Britain but to make it truly itself. Then it will be free." The phrases would not suit all lovers of India

but the general contention seems worth considering. A new and stronger India is slowly being formed. Men will differ as to how much non-Indian elements are helping the movement, but all will agree that India must be itself rather than a faint copy of some other nation or nations. Whether this is accomplished in Mr. Gandhi's way or not, it is sure to come, and when it comes Mahatma Gandhi will be the central hero or its accomplishment in the minds of many Indians.

It Can Be Done

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the relations between white and black came in. Last of all came the politician also. When the cart is well on the top of the hill it is his wont to get on and ride.

And though thousands of Christians said it couldn't be done, the eighteenth amendment is a fact accomplished by forty-six states out of forty-eight, and that ratchet wheel has clicked, and there will be no reversing of the machinery. We did not do it at all by changing human nature. We only succeeded in bringing about a happy combination of hitherto separated forces, and lo, we had a new fruit!

We can see these things in retrospect, but how hard to see them in prospect! In God's name, let us learn that war is not inevitable. We do not have to revolutionize human nature to stop this ghastly business. It will come about when we get a proper combination of motives and forces already in existence. Better acquaintance through the growing nearness of all nations to each other, a quickening sense of human brotherhood, the intolerable burdens of armament taxations, the growing study of war's horrible economic waste, the deepening and broadening outcry of the Christian churches, the attitude of labor—all of these will force the politician, be he never so recalcitrant, sooner or later to join the alignment. A codification of the international law; the constitution of a world court, operating on the basis of such codified law, gaining authority and prestige in its fearless application; and, along with this, the definite and solemn agreement among the nations that, with a new supreme court in the world, war will no longer be recognized as a rival supreme court, and that nations which go into that court (that bad old court) are outlaw nations—along this track must it come. And I believe that our Christian President, who has moved with typical American Yankee caution, is working his way out to some such issue as this.

He will work his way out if the Christian church and the Christian college develop an American sentiment which in turn will lead the sentiment of the world toward the great ideals of Jesus. In a recent letter to me Hon. Newton D. Baker said: "The church and the college are the starting place, the fresh political enthusiasm of women a sure reliance, and the generosity and courage of youth the final basis upon which this great movement will grow and ultimately prevail."

God's Hand Can Save

By FRANK N. RIALE

I WAS SITTING in his study with Dr. David J. Burrell, for more than thirty years pastor of Marble Collegiate church, New York city. "Whose picture is that on the mantle beside yours, doctor?" I asked. It was a picture of a colonel in full dress uniform.

"Oh, let me tell you about that," the good doctor replied. "There is connected with it one of the most remarkable experiences in all my years."

"Several years ago they asked me to go back to Andover Academy to celebrate the fiftieth year after my graduation there. I preached the baccalaureate sermon. The next evening there was a large banquet at which more than 1,000 were present. They insisted that I be toastmaster. Next to me there was a vacant seat. Rather late there came in an army officer dressed in full uniform, who was graciously seated at my side.

"In a few moments he turned to me and said, 'Pardon me, sir, but I came in late, and am ashamed to say I don't know who the toastmaster of the evening is.'

"'Burrell.'

"'Do you mean David James Burrell?' the colonel asked, seemingly in great amazement.

"'That's who I am.'

"The officer faced me as though he had found his long lost father. 'Why my dear doctor, you are my real godfather.'

As Dr. Burrell tells the story, as soon as the banquet was

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