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George Macdonald's Diary of an Old Soul.

An exchange of thoughts upon books amongst us as ministers is one aim of the FRATERNAL. At this time, I offer a few remarks upon quite a modern book, viz., George Macdonald's "Diary of an Old Soul." The choice is not accidental or mechanical, it is simply a long familiarity that enables one to speak. My enthusiasm may not be shared, but it cannot be destroyed, and legitimate criticism will hardly diminish it.

Born with the new year of 1880, this book was issued in a semi-private manner. The Rev. H. H. Dobney, who enjoyed the close friendship of the author, called the attention of the public to it by a letter in the *Christian World*, dated January 26th. He informed readers that it could be purchased of Mr. Hughes, Chelsea. Since that time it has been published in the usual way.

Attempts to classify the book may prove to be somewhat futile. It does not readily fall into line. It is an item apart. Other books that in a measure form up with it are books of verse by Keble, Isaac Williams, F.W. Faber, and Tennyson's *In Memoriam*:—books that are the hearts of men; books that dominate your life, that slip into your pocket, and hide under your pillow, because, like beloved friends, you must ever have them near.

In form the book is tall and slight, printed on one side only of the leaves, and has a verse of seven lines for each day in the year. The dedication, in verse, explains the author's intention in this novel arrangement:—

> Sweet friends, receive my offering. You will find
> Against each worded page a white page set:—
> This is the mirror of such friendly mind
> Reflecting that. In this book we are met.
> Make it, dear hearts, of worth to you indeed:—
> Let your white page be ground, my print be seed,
> Growing to golden ears, that faith and hope shall feed.

Such a conception of a book is noble :—garnered seed, a supply for every friendly sower, a meeting place for souls, an urging to sow, and a harvest in prospect. A truly sublime conception of a book, and in temper and spirit irresistible as an appeal. All of which, after long years, I endorse, except the instruction to make notes within the book. I must confess that upon impulse I followed the advice, but for a few days only; my innate respect for fair pages rebelled against such disfigurement; and even now my few notes, neat though they be, are a great grief to me. Space in the FRATERNAL does not allow of leisurely digression, or upon this theme one would be inclined to ramble. Certainly there is ample room for a treatise upon the ethics of annotation. Pencil scribble is unpardonable vandalism. In the name of all that is precious in literature, respect your text and margins. The safeguard against all such disfacement is a commonplace book. The act of entering therein is twice blessed, it aids the memory, and keeps your margins unspotted. The reverent treatment of books is a religion practised only by the elect.

All our author's books are marked by a distinctive individuality. This book shares his usual characteristics, only here they are intensified. Poetry, like music, deepens the impression of a truth. But in addition more soul is poured into this than in any other of his books. Spiritual penetration goes deeper, union with the Divine becomes closer. The treasures of experience are spread out at our feet. One of the most religious souls of the Victorian era takes us into his confidence. The *Old Soul* calls us to see what God has shown him. Milton speaks of those who reflect and love and wait :—

> Till old experience do attain
> To something like prophetic strain.

Such a strain is heard throughout this poem.

No adequate analysis of the book can be attempted. At the most, only a few lines of thought can be indicated.

The primary and pervasive characteristic of the little work is its *inwardness*. It is a diary, but not of outward events. It it no mirror held up to reflect the folly and splendour of Vanity Fair. It is the interior experience

that is mirrored. It is a soul in converse with God, in soliloquy, in prayer, in confession. And yet it is above all things the diary of the teacher and preacher. His dedication tells us his thoughts are for other minds, his words are seeds for harvests in other lives. Macdonald has more than the teacher's aim of imparting knowledge; he has the preacher's passion for bringing souls unto God. And his inner life is laid bare with this end in view.

Macdonald is supremely a preacher in all his books. "The Annals of a Quiet Neighbourhood," and "My Seaboard Parish," may be called devotional books, and his stories and poems are all religious. But he speaks to two audiences. His books called "Sermons" are the least fitted for the common people. The sermons that occur in his novels, poems, and fairy-tales are his best. His "Unspoken Sermons" appeal to the trained, discriminating, theological mind; his sermons, scattered over the face of his larger works, are plain and popular. When he definitely sets himself to make bread, he chooses flour too fine; when he breaks his oaten cake which is close at hand, he scatters food that nourishes thousands.

In his novels, he lives amongst preachers. The nice situation of the man in the pulpit, he manages better than most writers. Some readers, I know, look upon the sermons in the novels as artistic blemishes; but I fail to see the fault even on the artistic ground. Every phase of life is a legitimate study of the literary artist, and when he is a confessed preacher, what more fitting? Surely the novel ought to be identical in breadth with all that may be spoken of in life itself. Macdonald made this claim, and he has abundantly justified its inclusive reach. One reason of the success of his sermonic efforts in his stories is, he preaches down on life and experience; another reason is, they are the outcome of his best moods. Throughout this book, however, the preacher is discoursing to the inner circle of saints. Only those who have vision can follow.

A diary of the interior life cannot advance far without a record of conflict. It is this element in the book that next impresses us. Mr. Dobney objected to the part title: "A Book of Strife"; but it was inevitable. Strife is incident to the experience of the spiritual man in all ages. The man born of the Spirit is twice born; and the spiritual

man must fight down the carnal man. From Paul's Epistle to the Romans down to the experimental psychological books of the hour, all books that deal with the expansion, purification, and triumph of the soul must be books of conflict. Books should mirror men's souls. It is in souls the fierce battles of destiny are fought. Many books show us only fancy chess boards. They hold up no realistic picture of the passionate fray for dear life. They enshrine no emblem of fighting valour. They stir no heart beat, they quicken neither courage nor endeavour. This book has a trumpet voice. It calls men to endure hardness as good soldiers of Jesus Christ.

Like Bunyan in his two great books of conflict, this author finds himself beset by many foes. The world, the devil, and his own carnal passions are leagued against him. At such times he complains :—

> Then is there nothing vile thou mayest not do,
> Buffeted in a tumult of low cares,
> And treacheries of the old man 'gainst the new.

He confesses : "The enemy still hath many things in me." But is cheered by the consciousness of a bitter antipathy, a burning resentment of evil. He is assured triumph lies this way, and he says :—

> But like the impact of a burning coal,
> His presence mere rouses the garrison,
> And all are up in arms, and down on knee,
> Fighting and praying till the foe is gone.

Mental assailants, unbelief and doubt also have to be met. But faith disentangles itself from the adversary. It is thus he recovers his standing : "When the heart is dull," and the "gift of vision is void and null,"

> To rest in faith were worthy victory!

Another insistent element in the book is prayer. I soon learned to call it my *prayer-book*. Not because it provides phrases, but teaches how to pray. Macdonald was a great trainer in the athletics of prayer, a daring climber of the peaks of God, an exemplar and a leader in pressing through all hindrances into the presence of the Eternal. This man was an object lesson in prayer to his generation. His confident teaching in this department of religion must have revived a dying faith, and opened up a new source of power in the cases of thousands.

But like all saints who pray much and love prayer, he had his barren times. The experience of the mystics is uniform. Here is a chime that echoes to the bell of truth. They all speak of their times of *dryness*. At such times he knew what to do. He says :—

My prayer-bird was cold—would not away.

An allusion to the old legend that the child Christ took the clay birds and made them live and fly. So he prays :—

Take, Lord, my prayer in Thy hand and make it pray.

Thus prayer is the remedy for disinclination to pray. And every parson feels where the writer is.

I have only touched the fringe of my notes, but I must not outstep my limit, and therefore close. Only let me say such themes as Divine adaptation ; cleansing by chastisement ; the significence of death ; the soul's restoration ; and psychological suggestions of profound import invite the study of the sympathetic reader.

J. C. FOSTER.

Our Colleges.

The Editor's attention has been drawn to a sentence on p. 114 ("The Perils of the Pulpit"), in which it appeared that an attack was made upon the teaching staff of our colleges. Rev. E. J. Widdows, B.A., B.D., the author of the article in question, writes :—"The limitation of language, consequent upon exacting condensation, can alone account for any such interpretation of my meaning as is inferred. Nothing was further from my thought than any general charge. Nor was the fact that such a policy [as criticised in the article] was anywhere pursued, associated in my mind with any of *our* colleges at all—to be quite candid, I was speaking from my own unfortunate experience of a Church of England college, and it was just this that I adverted to which drove me from it and from the Anglican communion.

"My own experience at Bristol Baptist College permitted me to say what I did without embarrassment." This explanation should make it clear that Mr. Widdows did not intend to make a general charge against our Baptist professors, who surely set us all an example of industry and thoroughness.

Correspondence.

(To the Editor of the FRATERNAL).

Dear Sir,

There is every indication that during recent years the development of our church life in the United Kingdom has been arrested. Every denomination has reason to consider earnestly the causes of slackness in its spirit, and falling off of its membership. During 1907, this falling off has resulted in an actual net loss of numbers to the Baptist denomination, though it should be borne in mind that this loss is wholly due to the tremendous set back the Welsh churches have experienced. Men especially have drifted away from the churches, and there is also felt, at least in some communions, a difficulty in recruiting the Christian ministry.

This is all the more remarkable in that during the period of this slackness, there has been extraordinary activity in the way of efforts toward revival. A class of specialists in conversion has been called into existence, and a certain well marked type of meeting, generally known as a "mission," has been cultivated. These revival specialists, with their apparatus for holding "missions," are, some of them, independent of all denominational organisations; others are the agents of definite religious bodies; and others, again, serve such groups of churches as Free Church Councils. Any church desiring a quickening of its life, can immediately apply for the use of one or other of these experts, and, should a district feel a common need in this respect, the churches within it can combine to secure assistance, which they will all share. We seem, then, to have at hand an apparatus for reviving the churches—an apparatus which is very complete, and conducted by devout and able men.

It is startling to consider that the growth of indifference to religion in modern society, synchronises with the development of the expert missioner and his apparatus for revival; and this fact becomes still more impressive as we note that the moment at which the churches of England became most bitterly conscious of the slackness of their pulse, was the moment succeeding the greatest effort of recent years

to produce revival which should quicken the religious life of our nation. The climax of revivalism was reached a little while ago, when Messrs. Torrey and Alexander evangelised from end to end of the British Isles, and the church life seems to have reached its lowest point in this generation shortly after these gentlemen have left our shores.

No set of individuals in England is more deeply concerned for the well-being of the churches, and more really feels the responsibility attaching to a profession of Christianity, than the ministers of the various denominations. It is then well for us ministers to face clearly the question raised by this startling synchronism between deepening indifference to religion, and the elaboration of revivalism. It is, therefore, important that ministers should look closely at revival methods, and ask seriously if these methods are in any way related to the present indifference. Modern revival methods may be examined from various points of view. First, as regards scriptural basis: has the typical missioner of to-day any proper parallel in the evangelist or apostle of the New Testament? Second, as regards method: is the actual practice of the missioner, and those who employ him, really what it professes to be? What is it determines the coming of one of these experts to any congregation or district? To what extent does organisation take the place of spiritual impulse? Third, as regards effects upon the public mind: what type of person is the revivalist method most likely to influence? Where, for a short time, the concentrated rhetorical efforts of a gifted man are brought to bear upon a community so as to rouse great emotion, what type of person is likely to be drawn towards the church, and what type of person repelled from it? Fourth, as regards actual results: are the results of modern revivalist methods in any way commensurate with the efforts put forth? When one of these missions takes place, the whole normal church life of the neighbourhood is dislocated for months. A certain number is usually added to the church-roll. It is well to get information as to what proportion of these additions stand for any length of time. But still more important is the enquiry as to the general result upon the community. It is common knowledge that, amongst business people and the

ordinary folk whom we desire to reach, the late huge mission to London did harm. This, however, might be an abnormal case. The question is, what in the large is the effect of modern revival methods on the general public? Does it tend to alienate them or to draw them to the churches to produce interest or apathy?

These questions are asked, not with a desire to hinder good work being done, but with the intention of bringing the matter fairly before our ministers, in order that the questions may be answered; and surely it would be well for those who are in a position to answer them to let their light shine!—Yours, J. T. N.

[We shall be glad to publish such correspondence as the above article arouses. Letters should be as brief as possible and compact, and should be written on one side of the paper only.—ED. *F.*]

(To the Editor of the FRATERNAL.)

Dear Dr. Marshall,

You will be glad to hear that our venerable and beloved leader, Dr. Alex. MacLaren, has responded to our appeal in the interests of brethren not in a position to purchase books. He has most generously placed at the disposal of the committee of the B.M.F.U. £50 worth of books (publisher's price) written by himself—"The Expositions of Holy Scripture," now in course of publication, being included for our choice. I have already expressed the committee's deep gratitude to Dr. MacLaren for his truly noble gift, and also their hope that his example may prove contagious.

May I add that I have received many subscriptions towards the Benevolent Section of the Book Fund. Among the subscribers are the following:—Messrs. R. V. Barrow, J.P.; S. Chick; S. Thompson; C. W. MacAlpine, J.P.; Jos. Butlin; Mr. and Mrs. Cowell. Also, Rev. F. B. Meyer, B.A.; Dr. A. P. Gould; Ald. Sir. Geo. White, M.P.

Trusting that there may be "more to follow."—I am, faithfully yours, JOHN H. FRENCH.

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Forest Gate, London, E.

FRATERNAL READING COURSES.

6.—New Testament Problems.

THE GOSPEL ACCORDING TO ST. PAUL.

It will not be possible to develop this course on the lines originally contemplated. This final paper aims only at some suggestions for study, with frankness and without the qualifications which a fuller treatment might impose.

1. It is a misfortune from which few of us are exempt that we imbibed so much "Pauline theology" before we were able to read Paul, with understanding, for ourselves. We need to forget before we can begin to learn.

2. Our chief concern is with Paul as a true interpreter of Jesus Christ. And the main fact is for us, as it was for him, that in a revolutionising, dominating, absorbing way Christ had laid hold of him. It is in what he tells us, and what his work tells us, of that *experience* that we shall find his gospel for the world. The fact stands before any explanation of it, Paul the Christian Apostle before Paul the theologian.

3. In reading his letters for evidence of the fact we shall be guided by considerations such as these:—

(i.) To understand this great experience we must look at it as it develops and ripens. His letters must be studied in order of time.

(ii.), Isolated and incidental expressions of the faith that possesses him may be found even more illuminating than reasoned argument.

(iii.) His words will be read in their context of personal history and, especially, of the varied controversy which did so much to shape the expression of his thought. Both history and controversy are *media* through which the faith that was in him is more brightly and convincingly revealed; each fresh conflict finds triumphant issue in some glowing reaffirmation of his gospel (*e.g.*, 1 Cor. iii. 21-23; xiii.; 2 Cor. iv.; v. 17-19; Rom. viii.; xi. 33-36; etc.). But both contain elements remote from present experience and ways of thinking. Unless we cultivate an instinct for the essential, the setting may obscure the fact.

(iv.) That such a study may be candid and without prejudice it is vital to remember that what we are in quest of is Paul's thought of the Gospel, or rather, the fact and reality in Paul's experience which he afterwards articulated in thought. We want to get at the truth by which he lived, in the essentials of it, that we may honestly recognise the secret of its compelling power. Whether such truth is authoritative for ourselves is another question, raising quite different issues. What was Christ to him, and why? What is the significance of the fact that, allowance being made for perversion and need of restatement, his interpretation of the Gospel has lived at the heart of vital Christianity until now? These are the questions to be answered before we are in a position to raise the further one of Paul's authority.

4. Now if the enquiry be restricted in the manner suggested, if we are content to leave aside the outlying tracts of Paul's thinking (with the temptation to place the emphasis where our thought most readily meets with his) and look fixedly for the centre, it seems to the present writer that only one conclusion is possible. His gospel centres in the facts that Christ died and rose again. Its need lies in the fact of sin, conceived not in some refined aspect of it, as defect or failure or shadow, but as the alien will, conscious trangression and guilt. That is the dominating factor in the relation between man and God, and it could not be removed unless God had *intervened* to save man by the death and resurrection of His Son. The result of that death is a new relation or status, a new set of transcendent facts, expressed as reconciliation, justification, sanctification, to be appropriated by faith, but *there*, whether appropriated or not. And the final issue of these facts for man is that moral oneness with God which is atonement, salvation, life.

(5). Of course, this is only to state the problem for our thinking. Paul was convinced of a stupendous fact; he was bound to philosophise about it, to find place for it in a complete doctrine of man, nature, and God. And, if we accept it, so are we. But we must make our philosophy wide enough to receive the fact; recognise its transcendence, not naturalize it in order to find room for it. Paul had firm grip of the truth of what we call Divine

immanence, and might freely be quoted for its loftiest expression; but it is not there that he finds his gospel. One is not sure that he ever succeeds in saying clearly why Christ must die for our sins. Perhaps he cannot; but this is to him the fact of facts, to be reckoned with by any interpretation of Christ which can claim his sanction or account for the power with which his gospel has wrought in the world, and still works.

Suggestive guidance for study, on the lines indicated, will be found in two books of Professor Du Bose, "The Gospel in the Gospels," and "The Gospel according to St. Paul."

S. W. GREEN.

8.—The History of Christian Doctrine.

In our last batch of notes we examined two opposite heretical tendencies, developed during the second half of the first century, represented by the Ebionites and Cerinthus on the one hand, and the Docetics and Gnostics on the other. The former was a leaning towards Judaism, the latter towards paganism and speculations arising out of it. During the second century two other opposite heretical tendencies appear, the one *an exaggerated supernaturalism*, and the other *a critico-sceptical rationalism*. These are represented by Montanism and Monarchianism.

(1). Montanism originated with Montanus, about 156 A.D. He claimed to be the Paraclete, *e.g.*, the representative and mouthpiece of the Holy Ghost on earth. Montanus said, "The man is as a lyre, and I sweep over him as a plectrum; the man sleeps, I wake." The Father had been revealed to the Jews, the Son had been made manifest in the Incarnation, and now the last stage had come—the age of the Holy Spirit. Christ's immediate return was expected, and the church was urged to make preparation for it by renouncing the world, and patiently awaiting the second advent. In discipline, Montanism was a re-action against worldliness within the church, and was akin to later movements, such as Novatianism, Donatism, the spirituality of the Franciscans, Anabaptism, Puritanism, Quakerism, Quietism, and Second Adventism. Montanism

aimed at making the dividing line between the church and the world more distinct, sought to introduce a higher standard of morals for the regulation of Christian conduct, recognised only one code of morals for clergy and laity, and contended that grace was communicated, not through the official clergy, but through spiritually-minded men. The characteristic features of Montanism, according to Schaff, are these:—(1) It sought a forced continuance of the miraculous gifts of the early church; (2) It recognised the universal priesthood of all true believers; (3) It embraced Millenarianism, *e.g*, belief in Christ's speedy return; (4) It was fanatic in its severe asceticism and church discipline. The movement spread rapidly, and found many adherents in Asia Minor, Thrace, Rome, Gaul, and Africa. It appealed especially to people of an emotional temperament. In Africa it achieved its greatest success by winning to its side the fiery and gifted Tertullian. The bishops and clergy were inclined to see in this ecstatic form of prophecy, not a Divine inspiration, but demoniacal possession. The Apologists, Miltiades, Claudius, Apollinaris, Appollonius, Serapion of Antioch, and Clement of Alexandria wrote against it; and Sater, bishop of Rome, denounced it.

(2). Monarchianism appeared at the end of the second century. "Monarchia" was the term used for the doctrine that asserted the sole rule of the first person of the Trinity. It was akin to the Unitarianism of our own day. There were two schools—Modalist and Adoptionist. Neither believed the Fatherhood had eternally existed, nor that Christ had eternally existed in the nature of God. (1) The Modalist School asserted that the Holy Trinity were different modes or activities, or προσωπα. The Son is the Father made manifest. Tertullian called this "Patriparsianism." Sabellius taught that these προσωπα were successive, not simultaneous. They did not exist in the Godhead simultaneously, but were successive manifestations. (2) The Adoptionist form of Monarchianism, while agreeing with the Modalist as far as it went, asserted that Jesus was "the adopted Son of God." Jesus was human until the spirit called Christ descended upon Him at His baptism. (3) According to Paul of Samosata, in God there is but one προσωπον. The Logos is impersonal

who dwelt in the prophets and in Christ in an unusual degree. At baptism Jesus received the Holy Ghost, and became still more Divine after resurrection. Paul was the first to use the unscriptural word "homoousios" to explain the Godhead. His doctrines, and his use of "homoousios," were condemned by several synods.

The Apostolic Fathers. The doctrines commonly accepted by the church of the first and second centuries, may be gathered from the literature of the period. With the exception of "The Didache," a work recently discovered, and translated into English by Farrar, Schaff, and others, these early works are contained in the first volume of the Ante-Nicene Christian Library (English translation), including "The First Epistle of Clement to the Corinthians," probably a genuine work of Clement of Rome, written about 97 A.D.; "The Second Epistle of Clement" (authorship doubtful); "The Epistle of Polycarp to the Philippians"; and "The Martyrdom of Polycarp," containing a succinct account of Polycarp's martyrdom; "The Epistle of Barnabas," probably not the work of Paul's fellow-traveller; the fifteen Ignatian Epistles, seven of which are supposed to be genuine and eight spurious; the anonymous Epistle to Diognetus; and the most popular of all in the early centuries, occupying a position similar to the "Pilgrim's Progress" in our own day, "The Pastor of Hermas." Irenaeus, Clement of Alexandria, and Origen regarded it as a work divinely inspired. Eusebius mentions that it was read publicly in the churches, and Irenaeus quotes it as scripture in his work against heresies. Tertullian rejects it with scorn, on account of its Anti-Montanistic tone. The authorship is doubtful, but all are agreed that it was written at an early date. The doctrinal position of the literature of the Apostolic Fathers may be summed up in the Roman baptismal creed of the period, "I believe in God, the Father Almighty, and in Jesus Christ His Son, the only begotten, who was born of the Holy Ghost and the Virgin Mary, who was crucified under Pontius Pilate and buried, on the third day rose again, ascended into the heavens, sitteth at the right hand of the Father whence he cometh to judge the living and the dead, and in the Holy Ghost and the resurrection of the flesh."

T. W. CHANCE.

The Relation of Islam to Christianity and Judaism.

PRIZE ESSAY IN READING COURSE ON COMPARATIVE RELIGION.

(1). Judaism, Christianity, and Islam are *the only Monotheistic religions* in the world. Each stands for the unity of God. Each claims to have orginated in a revelation of God to men, a revelation realised by means of vision or spiritual intuition, and propagated by means of worship and preaching.

(2). They stand to each other as *branches from the same root*, being all of *Abrahamic origin*. The Jews claim to have Abraham to their father. The Christians know that Christ is the direct and lineal descendant of Judah, the great-grandson of Abraham, and the Mohammedans that they are of the tribe of Ishmael. Islam to this day realises in spirit the prediction concerning Ishmael: "He will be a wild man; his hand will be against every man, and every man's hand against him." Said an old Indian Mohammedan to a Christian missionary: "As an Englishman, I respect you because you rule us; but as a Christian preacher, I spit upon you. If ourpeople had the power, the sword would be your lot."

(3). The founder of each religion was frequently finding his soul and his God *in the midst of mountainous and desert solitudes*. In the desert Moses saw the flaming bush and heard the call of God, whilst Mount Sinai was the scene of long vigils and intimate communions with the Holy One. In a desert Jesus Christ met and conquered the tempter, whilst

> "Cold mountains and the midnight air
> Witnessed the fervour of His prayer."

And yearly, during the month of Ramadan, it was Mahomet's practice to go into solitude and silence. It was in a cave near Mecca, during such a sojourn, that he heard the "still small voice" and found out (as he tells) the truth—the truth of the unity and greatness of God.

(4). *Jerusalem* has deep historic interests for all three forms of faith. To Judaism it was, in a very special sense, "the city of God, the holy place of the tabernacles of the Most High." It was "beautiful for situation, the joy of the whole earth, the city of the great King."

For Christianity, Jerusalem has a peculiar and tragic interest. It was here that Christ's most aggressive work was done; here that He nobly dared, and still more nobly suffered, the death of deaths, becoming not only the founder but the Protomartyr also of the Christian faith.

But Islam also claims Jerusalem. It stands in the affection of the Moslem next to Mecca itself. To make the pilgrimage to Jerusalem confers the same high privilege and distinction (the Hadji) as the pilgrimage to Mecca. The temple area,—which to the Jews was sacred as the place where God manifested His glory, and where all the sacred rites of the Day of Atonement had been celebrated for 1500 years; and to the Christian was hallowed by the presence and proclamation of Jesus, who here announced to the assembled thousands: "I am the light of the world,"—is to-day the close preserve of Islam and one of its most sacred spots. The Christian church upon it, built by the Emperor Justinian in the sixth century, was turned into the Mosque el Aksa. Even Bethlehem, city of David which was the birth place of Christ, hears five times a day the Muezzin, calling faithful Moslems to prayer.

(5). Judaism, Christianity, and Islam are all three nurtured and maintained on what they believe to be an *inspired Book of God.* The Jew has the Old Testament, the Christian the New, and the Moslem the Koran. The Koran is largely influenced by both Old and New Testaments, its quotations, however, being invariably taken from apocryphal sources.

(6). There is a striking similarity also in the great *fundamental doctrines of religion.* Each faith is founded on a belief in the one true and only living God. The first commandment declares "Thou shalt have no other Gods beside Me." The Lord's Prayer implies a God who is Lord of the entire universe, heaven and earth. "There is no God but God" is the first Mohamedan article of faith.

(7). All three religions have been *subjected to corruption and deterioration* from the purity and splendour of their original forms. Judaism degenerated into Pharisaism and ritualism, and Christianity into the grosser representations of the period of monastic asceticism, and of the Greek and Roman ecclesiasticisms; whilst Islam fell from its first high estate into the hard, cruel, and immoral fanaticism

that dates from the historic return of Mahomet from Medina to Mecca, at the head of ten thousand warrior-followers, prepared to put all unbelievers to the sword.

(8). From Judaism, Mahomet got his great doctrine of *the character of God*. It is said that he never saw or read the scriptures for himself, but he heard about them, and from what he heard formed his conception of God. This was confined to His unity, His omnipresence, His care for the small portion of the human race to whom He has revealed Himself, and to belief in Him as the Judge of all men. But he had no idea of God's justice as taught in the scriptures, of His fatherhood and love as revealed in Christ. He had an idea of the Trinity, which consisted, not of Father, Son, and Holy Ghost, but of Father, Mother, and Son.

(9). Christianity influenced his ideas, both of *holiness and faith*, not by way of attraction, but of repulsion—for it was the corrupt Christianity of the sixth and seventh centuries that he alone knew. Its ideal of holiness was that of the anchorite, the hermit, the monk, and the nun. Filth, cruelty to children, and self-torture were its chief elements. Its type of virtue and supreme goodness was that prince of anchorites, St. Simeon Stylites, who lived for thirty years on the top of his pillar 60 feet high near to Antioch. From this ideal Mohamet shrank. He had a better thought of God than to believe such holiness could please Him. He made it a statute: "There shall be no monasticism in Islam."

The ideal of faith known to Mahomet was also a gross perversion from that of both Jewish and Christian scriptures. When we read in either of faith, we understand it to be a thing of the heart, belief and trust in a Father and a Saviour. But the councils and fathers made of faith a purely intellectual thing. They required assent to dogmas, on pain of condemnation and of eternal torment. Mahomet called not for a faith that deluded the intellect and stultified the soul, but a faith that gripped and held and swayed the entire man. A world that to-day contains two hundred millions of Mohammedans shows how successful was his appeal.

A. C. G. RENDELL.