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for the poor—a relaxed morality and discipline for the former and a severe code for the latter. It sees no equitable common measure in judgment. The sins of the first, euphemized as errors and indiscretions and imprudences, and toned down and explained away, can always be atoned for by a big or bigger subscription; while the lapse of the last, however justified or extenuated by want or heredity or circumstances, are never inadvertencies, but terrible violations of law, human or Divine. And while the pulpit debases the moral coinage by its glaring respect of persons, and the preacher remains indifferent to the sovereign claims of supreme Truth, how can the people escape from their slough of indifference and rise to the dignity of some new and nobler spiritual affirmation? "For all the promises of God in Him [Jesus Christ] are Yea, and in Him Amen, unto the glory of God by us."

Professor Ramsay's "Cities of St. Paul."[1]

By the Rev. W. EDWARD CHADWICK, D.D., B.Sc.

THIS last book of Professor Ramsay's is a further addition to that rapidly accumulating body of proof of how important it is that we should study the work of any great teacher in the light of the fullest available knowledge of the age and circumstances amid which he lived and worked. This is especially true of the writers of Holy Scripture. And the more carefully we pursue this method, the more surely shall we be convinced how essentially these were men of their own time, and how by serving to the full their "own generation" they performed an invaluable service for all time. With no one has this been more the case than with St. Paul. And I would venture to assert that no one can study this volume without coming to the conclusion that it is by rendering the best and most intelligent service to those among whom we live that we shall most permanently promote the cause of righteousness, which is the cause of Christ.

The book is divided into seven parts. The first deals with "Paulinism in the Græco-Roman World"; the next five deal respectively with the conditions of life at the time in the cities of Tarsus, Antioch in Pisidia, Iconium, Derbe, and Lystra; while the last part is entitled "St. Paul in

[1] "The Cities of St. Paul: their Influence on his Life and Thought." By W. M. Ramsay, Knt. London: Hodder and Stoughton. 12s.

the Roman World." For lack of space to do more, I purpose now to confine myself to the contents of the first of these parts. Of the wealth of suggestion which even this offers I can give only a mere indication.

We have all been accustomed to regard St. Paul as a great missionary, a great religious teacher and spiritual leader—as the one to whom the rapid expansion of Christianity into a world-wide religion with a world-wide message was, humanly speaking, mainly due. We have also been taught to regard him as a great organizer of Churches, as a great "ecclesiastical statesman."[1] But here Professor Ramsay sets St. Paul before us as a great Imperial or Roman statesman—as a force and a leader in the world's history. The argument is closely reasoned. St. Paul's knowledge of the actual, internal condition of the Empire could be compared to the knowledge possessed by the Hebrew prophets of Israel and of the surrounding nations. He knew the nature and estimated correctly the strength of the causes of degeneration which were already proceeding within the Empire, and he foresaw that unless these were checked they must bring about, as they eventually did produce, its ruin. He realized that a new foundation was needed on which to build up civilized life, and that only Christianity could furnish this foundation. St. Paul's insight was largely due to the strong and close intermixture in his own nature of Eastern and Hellenic elements, an intermixture in his case so close that it must be likened to that of a chemical compound. Professor Ramsay believes that we have not yet[2] realized how strong the "Hellenic" element in St. Paul was; he attributes this to the inability of scholars to perceive and appreciate it, from their own ignorance of its real nature. Students of St. Paul have known the Old Testament; they have known, also, something of rabbinic literature and theology; but they have not known the Hellenism of St. Paul's day; and because men can only perceive what they have been trained to see, the Hellenism of St. Paul has escaped their notice.

Professor Ramsay deals at some length with St. Paul's "philosophy of history," which he declares was for St. Paul the history of religion; for to him "there is nothing real except God. Things are permanent and firm only as they partake of the Divine. All else is evanescent, mere illusion and error and uncertainty." He then cites the first chapter of Romans to show that St. Paul saw that idolatry, which "obscures the true and good ideas of men as to the nature of God," was the cause of degeneracy, for "in idolatrous worship . . . an invariable accompaniment was immorality; you can never have the one without the other." Also, "any serious error about the nature of God—*i.e.*, any idolatry—must distort our conception of the world and of external nature." Another great lesson we learn from St. Paul is man's right use of the world in which he lives. St. Paul freely acknowledges that he had learned from the world—Jewish and pagan—of his own day; "that he was indebted to it; that he was bound to pay his debt; and that his young Churches should regulate with wisdom their conduct to the pagan world around, and buy to the full all

[1] Dr. Lock's "St. Paul, the Master-Builder."

[2] Though he gratefully acknowledges the work of Canon E. L. Hicks and other scholars.

that was profitable to them from the opportunity that the world afforded. 'Whatsoever is true, or holy, or just, or pure, or courteous, or reputable, all excellence, all merit, include these in the account-books of your life.' From whatever origin they come, they are for you."

There is in this first part of the book much food for thought for the would-be social reformer, and especially for those who are inclined to discount the influence of religion upon the welfare both of the individual and the State. There is also much which those who are inclined to set great store upon ritual and ceremonial may learn to their advantage; for when we speak of the influence of religion for good we must assume that this religion is lofty, spiritual, and living. The following judgments of Professor Ramsay seem specially worthy of attention: (1) "Wherever you find a religion that grows purer and loftier, you find the prophet, the thinker, the teacher, who is in sympathy with the Divine, and he tells you he is speaking the message of God, not his own message. . . . Is it not the fact of human history that man, standing alone, degenerates; and that he progresses only where there is in him so much sympathy with and devotion to the Divine life as to keep the social body pure and sweet and healthy?" (2) "It is characteristic of all degeneration in religion that the devotees of each cult guard it jealously as a private possession, which they must keep to themselves, lest others should share in its possession and diminish the advantages of its present possessors." (3) "In a society where the standard of thought and moral judgment is rising amid part of the community, any old religious idea or rite which persists among the unprogressive and uneducated masses tends to lose the higher possibilities which once were latent in it, to be hardened into a lifeless superstition, and to become a magic ritual or formula." Such judgments as these, which are generally of the nature of conclusions drawn from a wide knowledge of history and a careful study of comparative religion, are plentifully scattered throughout the first portion of the book.

Another very suggestive idea is the connexion between St. Paul's teaching and education. Professor Ramsay's argument is briefly as follows: "A firm grasp of the law of growth is the determining and characteristic fact in the thought of St. Paul. . . . Where Pauline ideas have been strongly operative, there freedom in thought and life has been most conspicuous." Now, "Hellenism evolved a national and public education," and the vitality of the Hellenic cities "depended on their careful attention to public education." "Did St. Paul aim at making an educated, or was he satisfied with an uneducated, Church?" St. Paul's ideal was freedom. "Freedom is the growth of education; it does not really exist for the uneducated man. . . . True Christianity demands an educated people." In contrast to such a religion as Mohammedanism, "it is the religion of educated minds." Thus Christianity in the Empire became the religion of the educated middle classes. At that time the Empire suffered from a twofold danger—first, from the supreme power being based on the soldiery; second, from the enormous preponderance of an uneducated populace. Had the teaching of St. Paul been accepted by the State, "the ignorant proletariate would have been automatically diminished, as the Church increased and absorbed into itself the ignorant by educating them."

The foregoing are merely samples of the suggestive ideas we meet with in this fascinating book. I had hoped to have said at least something about the last chapter, "St. Paul in the Roman World," and especially about the lucid treatment it contains of that difficult passage in 2 Thess. ii. 7 *et seq.*, but I must forbear. In what I have written I have had only one object in view—to send my readers to the book itself. One thing I can promise them, if they will study it—that they will gain fresh and valuable light, not only upon the conditions amid which St. Paul lived and worked—upon the influences constantly acting upon his rich and varied personality—but they will gain a deeper insight into the meaning of many a familiar passage in his writings.

Literary Notes.

DR. WASHINGTON GLADDEN, a leading American Congregationalist, has just published a new work entitled "The Church and Modern Life." In this book Dr. Gladden meets the question whether the Christian Church is an effete institution. He points out frankly some of its short-comings and failures, and shows what it must do to be saved, and to save society. He deals specifically with the Church in the United States, and by Church he means "all who call themselves Christians and are organized into religious societies, united in promoting the teachings and principles of the Christian religion." He holds that religion is a fact as all-pervasive in the social realm as gravitation is in the physical realm; that the life of religion is nurtured in social worship and service, and its fruit is gathered in the transformation of society; but that the Church has so neglected its true business that a new Reformation is needed, and a new leadership, which must be found in the young men and women of this generation. There is always a demand in this country for Dr. Gladden's books.

Last month I referred to, among others, the writings of Horatio W. Dresser. He has written a number of books, all of which have the mark of a devout mind in them. They express the thoughts of an earnest student, and the gentleness of a simple soul, while the influence of Emerson is writ large on many a page. Mr. Dresser is now seeing through the press a new volume entitled "The Philosophy of the Spirit." It is a study of the presence of God from the point of view of an interpretation of the higher nature of man. The Divine presence is regarded in the light of human responsiveness, the effect on man's conduct, the powers involved, and the faculties at work. Definite meaning is given to the term Spirit, regarded as God in action. Unlike speculative studies of the subject, this book is concerned with verifiable human experience; it aims to examine religious experience with sympathetic appreciation.

It is of more than ordinary interest to note that the great scheme of the "Victoria County Histories" is progressing rapidly, and, I believe, success-