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bearance; an end in itself, as though the main concern for a family were simply to make a home and to keep it simple. When a boy discovers that his parents find their satisfaction elsewhere than in the home—in the club of the prosperous or in the saloon of the poor—then the boy also will follow the group-instinct as it leads him to the street or the gang; in so far as he sees the home satisfying his parents, it is likely to satisfy him.

2. The second mark of a good home is *Consistency*. The parental discipline of the home is to be chiefly maintained, not by precepts, but by the consistent conduct of the parents themselves. A boy is not easily moved by exhortation, but he is affected with extraordinary ease by contagion. A boy is in many points immature and unobservant, but one trait in him is highly developed—the capacity to detect anything that looks like humbug. If he observe any considerable inconsistency between precept and example, between exhortation and character, all the well-intended efforts of his home are likely to be in vain. Nothing is more contagious than a consistent life. We hear much of the self-propagating nature of disease and sin, but these ills which are contrary to nature are by no means so easily transmitted as is the contagion of goodness. No greater mistake can be made by parents than to fancy that a boy is naturally inclined to go wrong; and no mistake is so likely to make a boy go where he is expected to go. He can be bent, crooked, or kept straight like a growing bough; and the chief reason why goodness does not appear to him more tempting than sin is that goodness is seldom made so interesting, picturesque, or heroic as sin. In the Oriental picture of the shepherd and the sheep in the Fourth Gospel, the shepherd goes before and the sheep hear his voice and follow him. That is the only way to be a shepherd of boys. They are hard cattle to drive, but easy to lead. There is nothing they like better than a consistent, single-minded,

straight-going leader, and when they hear his voice they follow him.

3. Out of the simplicity and consistency of a good home issues its third characteristic. It is that relation between children and their parents whose historical name is *Piety*. The word has not only become involved in religious implications, but also carries with it a suggestion of unreality, formalism, ostentation, or pretence. A pious person is apt to seem to a healthy-minded boy an artificial or sentimental creature. Yet *Piety*, in its Latin usage, was the name for the duty and loyalty of a child to its parents, or of a wife to her husband. Æneas, in Virgil, was called pious because he was a good son of Anchises. *Piety* toward God is, therefore, nothing else than the affection of a son translated into a religious experience. Man, as Jesus taught, is a child of God, and turns to God just as a human child turns to his father with loyalty and love. When the Prodigal Son comes to himself, he says, 'I will arise, and go to my Father.' Religion, that is to say, regards the universe as a home; and duty conceived as loyalty to God becomes *Piety*.

As the course of experience broadens with the years, and the problems and temptations of maturity confront the man who was once a boy, he looks back on these parents and this home with a *piety* which needs little expansion to become a part of his religion, and finds in that retreating reminiscence of his boyhood the most convincing picture which he can frame of the discipline and watchfulness of God. In a most profound and searching sense the prayer of Wordsworth is answered in the experiences of his life:

The Child is father of the Man;
And I could wish my days to be
Bound each to each by natural piety.¹

¹ F. G. Peabody, *The Religious Education of an American Citizen*.

The Grammar of the Greek New Testament.

BY PROFESSOR THE REVEREND GEORGE MILLIGAN, D.D., UNIVERSITY OF GLASGOW.

THE publication in 1822 of Dr. G. R. Winer's *Grammatik des Neutestamentlichen Sprachidioms* marks an epoch in the study of the grammar of the Greek New Testament. 'The object proposed was to check the unbounded arbitrariness with which the language of the New Testament

had so long been handled in Commentaries and exegetical prelections,' and 'to rescue the New Testament writers from the bondage of a perverted philology,' to which for long they had been subject.

The value of Winer's book in these and other directions was quickly recognized, and, at the instance of Messrs. T. & T. Clark, it was translated into English in 1859 by Professor Edward Masson, at one time Professor in the University of Athens. Masson's acquaintance with modern spoken Greek had at least one important result, for it led him, upwards of sixty years ago, to anticipate the conclusion which recent papyrological research has so strikingly confirmed. 'The diction of the New Testament,' so he writes in the *Prolegomena* to the third edition of his translation (in 1861),¹ 'is the plain and unaffected Hellenic of the Apostolic Age, as employed by Greek-speaking Christians when discoursing on religious subjects.' And again, 'The style of the New Testament writers is, even in *linguistic* point of view, peculiarly interesting. Perfectly natural and unaffected, it is free from all tinge of vulgarity on the one hand, and from every trace of studied finery on the other. Apart from the Hebraisms—the number of which has, for the most part, been grossly exaggerated—the New Testament may be considered as exhibiting the only genuine *fac-simile* of the colloquial diction employed by *unso-phisticated* Grecian gentlemen of the first century, who spoke without pedantry—as *ιδῶται*, and not as *σοφισται*' (pp. vii, viii).

The *Prolegomena*, from which these sentences are taken, were naturally dropped in the new translation by Dr. W. F. Moulton, which in 1870 took the place of Masson's work; but it is again significant that, in addition to the large number of new references to classical authorities which Moulton supplies, he also is careful to emphasize the 'striking coincidences' between modern Greek and the language in which the New Testament is written.

The result of these, and other improvements which he introduced, is that Winer-Moulton was for long recognized as the standard authority on the subject with which it dealt. No higher tribute indeed could be paid to its excellences than the frank statement by Bishop Ellicott, the chairman

of the New Testament Revision Committee (1871–81), that this edition of Winer's time-honoured book was 'the true, though remote fountain-head of revision, and more particularly of the revision of the New Testament.' 'It was to Winer,' he continues, in tracing the history of the movement, 'that we were all indebted for that greater accuracy of interpretation of the Greek Testament which was recognized and welcomed by readers of the New Testament at the time I mention, and produced effects which had a considerable share in the gradual bringing about of important movements that almost naturally followed.'²

It was not to be expected, however, that Winer (or Winer-Moulton) could always retain its place as the standard grammar of the Greek New Testament, more especially in view of the new light that was being poured on the study of Greek letters from the inscriptions and from the papyri of Egypt. And the consequence was that a revised (the eighth) edition of the German Winer was projected by Professor P. W. Schmiedel of Zurich. Of this a first part was published in 1894, to be followed by two additional parts in 1897 and 1898, making 272 pages in all, and then further publication was abruptly stopped. It was generally understood that Schmiedel had found the work too much for himself, and had called in the assistance of Edward Schwyzer (formerly known as Schweizer), the author of a valuable monograph on the grammar of the Pergamene inscriptions,³ and the present writer can recall how in 1907 Professor Schmiedel told him that he and his new colleague were at that time engaged in discussing together certain general principles, which might guide them in the future carrying on of their work. Whether sufficient agreement was not reached, or whatever the cause, no fresh part of the Grammar has since appeared, and it remains a torso, whose chief fault perhaps is, as Deissmann has pointed out,⁴ that there is too much Winer and too little Schmiedel in the book.

Meanwhile the abandoned field had been so far occupied by the appearance in 1896 of Professor F. Blass's *Grammatik des Neutestamentlichen Griechisch*, of which an English translation was

¹ *Addresses on the Revised Version of Holy Scriptures* (London: S.P.C.K., 1901), p. 7 ff.

² *Grammatik der Pergamemischen Inschriften* (Berlin, 1898). Schwyzer has also edited the third edition of K. Meisterhans' *Grammatik der Attischen Inschriften* (Berlin, 1900).

³ *The Philology of the Greek Bible* (London, 1908), p. 114.

¹ I have not access to the first edition of 1859, but, according to Dr. Rendel Harris, to whom I owe the reference, the passage there is substantially the same: see THE EXPOSITORY TIMES, xxv. p. 54 f.

issued by Mr. H. St. John Thackeray two years later.¹ The name and reputation of the author, who had already shown his interest in New Testament studies by an edition of the Acts of the Apostles,² were in themselves sufficient to guarantee the outstanding merits of the new Grammar. At the same time there was ground for the criticism that Blass's interest in Greek on its classical and literary side had led to his treating the Greek of the New Testament too much as a thing by itself, or, from another point of view, had prevented his emphasizing so fully as he ought the truly vernacular and popular character of that Greek. That he himself was growingly conscious of this is evidenced by the additional references to the inscriptions and papyri, which are found in the second German edition of the Grammar,³ while this line of illustration forms a distinctive feature of the completely revised and re-edited edition of Blass's work, which was brought out by A. Debrunner in 1913.⁴

It is hardly necessary to point out that the impetus in this line of study, which was to prove so fruitful in the better understanding of the Greek New Testament, was mainly due to two men—Adolf Deissmann in Germany, and James Hope Moulton in this country. Deissmann's interest in the Koine, as this vernacular Greek is generally described, was from the first mainly lexical.⁵ But Moulton's activities had in addition been turned from an early date to the grammatical field. His father, Dr. W. F. Moulton, had long contemplated the crowning of his work on Winer by a new and up-to-date edition of the Grammar. And when he found that this was to be impracticable, so far as he himself was concerned, he handed on the task to his brilliant son.

Preparatory studies for the work had already been made by the younger Moulton in a series of

¹ *Grammar of New Testament Greek* (London: Macmillan, 1898).

² *Acta apostolorum sive Lucae ad Theophilum liber alter* (Göttingen, 1895).

³ These additions are incorporated, for the most part in two appendixes, in the second English edition, which appeared in 1905, and was reprinted in 1911.

⁴ Friedrich Blass, *Grammatik des Neutestamentlichen Griechisch*. Vierte, völlig neugearbeitete Auflage besorgt, von Albert Debrunner (Göttingen, 1913).

⁵ See, however the important notes on Orthography and Morphology in his *Bible Studies* (Edinburgh, 1901), pp. 18 ff., and the lectures on *The Philology of the Greek Bible*, already cited.

articles contributed to the *Classical Review*,⁶ and the *Expositor*,⁷ in which the value of the new evidence for the study of the Greek of the New Testament was for the first time clearly brought before the English reader. And these were followed by a further series of articles,⁸ which were eventually to form the basis of the now famous *Prolegomena*, first published in 1906.⁹ No detailed description is required of a book which has come to be regarded as indispensable by all serious students of the New Testament in its original Greek, but, as showing the true character of the book, it may be mentioned that while Moulton, like Schmiedel before him, had started simply with the idea of revising Winer with the aid of the materials his father and he himself had collected, he soon found that much more was required than this. Only what was to all intents a new Grammar could meet the real needs of the case, and consequently, though at the time it was a sore trial to the writer's *pietät*, the words 'Based on W. F. Moulton's Edition of G. B. Winer's Grammar,' which had appeared on the title-page of the first Edition, were omitted as misleading in later issues (2nd edition, 1906; 3rd edition, 1908).¹⁰

⁶ *Classical Review*, xv. pp. 31-38 and 434-442 (February and December 1901), and xviii. pp. 106-112 and 151-155 (March and April 1904).

⁷ *Expositor*, vi. iii. pp. 271-282, vii. pp. 104-121, and viii. pp. 423-439.

⁸ *Expositor*, vi. ix. 67, 215, 310, 359, 461; x. 124, 168, 276, 353, 440.

⁹ The full title was *A Grammar of New Testament Greek: Based on W. F. Moulton's edition of G. B. Winer*, by James Hope Moulton. Vol. I., *Prolegomena* (Edinburgh, 1906).

¹⁰ A German translation, undertaken largely at the instance of the late Professor A. Thumb, was published under the title *Einleitung in die Sprache des Neuen Testaments* (Heidelberg, 1911), in which it was found possible to incorporate in their true places in the body of the book the valuable additional Notes which are distributed over the Appendixes of the later English editions. A new English edition on the same lines, and making use further of the writer's latest materials from his own interleaved copies, would be a great boon to the English student.

Mention may also be made here of the compendious *Neutestamentliche Grammatik* (Tübingen, 1911) brought out by Dr. L. Radermacher as the first part of the useful *Handbuch zum Neuen Testament*. The sub-title 'Das Griechisch des Neuen Testaments in Zusammenhang mit der Volkssprache dargestellt' sufficiently indicates the point of view from which it is written. In view, too, of the close relation between the Greek of the Septuagint and the Greek of the New Testament, we may cite R. Helbing's *Grammatik der Septuaginta* (Göttingen, 1907), and H. St. John

Dr. Moulton had intended to complete his work by two additional volumes, one dealing more particularly with Accidence, and the other with Syntax. And the bulk of the materials for the first of these volumes was practically ready for the printer, when he left for a lecturing tour in India in 1914. The tragic and painful circumstances of his death on the return voyage in the summer of 1916 are known to all, and need not be repeated here. All that meanwhile we are concerned with is that for a time fears were widely felt that the completion of the Grammar would no longer be possible. But now, thanks to the devotion and skill of Dr. Moulton's old pupil and friend, Professor W. F. Howard, B.D., of Handsworth Theological College, Birmingham, these fears have been happily dispelled.

Under his editorship Part i. of Vol. II., dealing with General Introduction, Sounds and Writing, has already appeared, and Part. ii., occupied with Accidence, is at present passing through the press. A third Part on the important subject of Word Formation, which was left unfinished by Dr. Moulton, will be issued as soon as possible. And then Professor Howard will be free to devote himself to the concluding volume on Syntax, which Dr. Moulton had projected, but of which he had done little more than make a beginning. All who know Professor Howard, and have watched the skill and the patience with which he has thrown himself into his arduous task, are confident that the work could not be in better hands, and that through his devotion and loyalty Dr. Moulton's long-cherished scheme will at length be brought to a successful conclusion.

It is clear, however, that all this will take time. And our gratitude in consequence is all the greater to the distinguished American scholar and divine, Professor A. T. Robertson, of the Southern Baptist Theological Seminary, Louisville, Ken-

Thackeray's *A Grammar of the Old Testament in Greek*, vol. i. (Cambridge, 1909), neither of which has yet advanced beyond Orthography and Accidence. The same applies to E. Mayser's *Grammatik der Griechischen Papyri aus der Ptolemäerzeit* (Leipzig, 1906), which is invaluable to the New Testament student, though it must be kept in view that the references, as the author indicates in his title, are only to the papyri of the Ptolemaic period. For an account of other literature bearing on our subject, which cannot be referred to here, see three articles by Professor H. A. A. Kennedy on 'Recent Research in the Language of the New Testament,' in *THE EXPOSITORY TIMES*, xii. pp. 341 ff., 455 ff., and 557 ff.

tucky, who has already made such important contributions to this particular line of New Testament study. Dr. Robertson's first publication of importance in the grammatical field was *A Short Grammar of the Greek New Testament* (London, 1908; fourth edition, 1916), which at once found wide acceptance, and was translated into Italian, German, Dutch, and French. But useful as this Grammar was to the student, it was only to prove the precursor to what was in every sense of the phrase a *magnum opus*—*A Grammar of the Greek New Testament in the Light of Historical Research* (London, 1914). Appearing as it did, shortly before the outbreak of the war, and, owing to its size and price, appealing directly only to a comparatively small circle of readers, it was hardly to be expected that Dr. Robertson's massive volume would find a ready sale. And no higher tribute to the book's inherent usefulness and worth can be paid than the demand for a second edition, again of 1500 copies, in the following year, while this in its turn has given place to what is described as a third and definitive edition, published only a few months ago. Well may the writer say in his Preface: 'It is pleasant to think that Greek is renewing its grip upon the world' (p. xviii).

It is manifestly impossible in an article such as the present to review in detail the 1500 pages to which in its latest form Dr. Robertson's Grammar has grown; but a brief Synopsis may give an idea of the richness and variety of their contents.

Part I. is perhaps the most interesting to the general reader, for here, after a comprehensive survey of the nature of the new material which is now at the disposal of the New Testament student, Dr. Robertson proceeds to discuss the origin and character of the Koine, in which, as we have already seen, it is now generally agreed that the New Testament for the most part was written. It is interesting, however, to notice that the more literary elements of certain books and passages are not thereby ignored, and also that Dr. Robertson is prepared to concede something, though perhaps not so much as is required in the present writer's opinion, to the Semitic influences by which the New Testament writers were surrounded. Full justice is done to the individual peculiarities of these writers, and in a concluding section the value of the Modern Greek vernacular for the illustration of the Greek of the New Testament is well brought out.

Over 200 pages are then devoted to Accidence, with a wealth of reference and detail which is almost bewildering in its fulness. And these, again, are followed by a long Part III., devoted to the many and varied questions that arise under the head of Syntax. Here the full Table of Contents, which is a feature of the last edition, offers welcome aid to the student in discovering the guidance of which he is in search, especially when it is accompanied by perhaps the noblest series of Indexes which any volume of the kind possesses. The Index of Quotations from the New Testament alone runs to 90 pages of double columns, and there can be comparatively few verses which are not referred to somewhere in the volume. Full Indexes of Quotations from the Inscriptions, the Papyri and Ostraca, and Greek and Latin Literature are also provided. And then, as if all this were not enough, we have elaborate *Addenda* to the second and third editions, which include a number of extremely useful statistical tables on various points of grammar, prepared with extraordinary minuteness and care by the late Mr. H. Scott of Birkenhead, who had previously assisted Dr. Moulton in similar directions.

From what has been said, it will be at once realized that Dr. Robertson's book is far more than a mere Grammar. It is really a *Thesaurus* of all that bears on the language of our Greek Testament, brought together with the most painstaking diligence, and illuminating in countless unexpected ways the interpretation of the sacred books.

In these circumstances anything that suggests depreciatory criticism may well seem out of place and ungrateful. At the same time we cannot help wishing that, to make his book of a more workable size, Dr. Robertson had avoided a good many unnecessary repetitions, and had also reduced the number of his references to other authorities. That many such references are indispensable in a work of the kind goes, of

course, without saying. But care should be taken not to multiply these, where they are not likely to be of real service to the student, and may even distract his attention from the main issues reached. There is also a want of uniformity in the manner of reference, more particularly to the papyrus citations, which may easily prove troublesome to the ordinary reader, and a few of these citations require correction. On the whole, however, the marvellous accuracy of citation throughout the book is one of its outstanding features. Nor is it out of place to congratulate the publishers and printers alike on the excellence of the paper and the clearness of the type.

To conclude, then, a very imperfect survey of a very remarkable book, Dr. Robertson has good reason to be proud of his achievement. He has projected and carried through an epoch-making Grammar on the most approved lines of modern historical research. He has suggested new and fruitful lines of investigation on many debatable points. He has provided advanced students in theological schools, teachers, and scholarly pastors, all of whom he had in view when he wrote, with an invaluable aid in their efforts to acquaint themselves more thoroughly with their Greek New Testament. And while insisting on the necessity of interpreting the earthly forms and moulds in which its several books have been transmitted to us, according to the strict rules of language and grammar, he has never lost sight of the 'treasure,' which constitutes the crowning glory of these books. As he himself writes in bringing his work to a close: 'Grammar is nothing unless it reveals the thought and emotion hidden in language. It is just because Jesus is greater than Socrates and Plato and all the Greek thinkers and poets that we care so much what Luke and Paul and John have to tell about Him. . . . No toil is too great if by means of it men are enabled to understand more exactly the mind of Christ' (pp. 1207 f.).

Henry Scott.

BY THE REVEREND W. F. HOWARD, M.A., B.D., TUTOR IN NEW TESTAMENT LANGUAGE
AND LITERATURE, HANDSWORTH COLLEGE, BIRMINGHAM.

THE prominence given to this name in the third edition of Dr. Robertson's *Grammar of the Greek New Testament*, recalls the tribute which the late Dr. J. H. Moulton paid to him in the second edition of his *Prolegomena*: 'My special thanks are due to Mr. H. Scott, of Oxton, Birkenhead, who went over the index of texts and two or three complicated numerical computations in the body of the book, and sent me unsolicited some corrections and additions, for which the reader will add his gratitude to mine.'

How largely Professors Moulton and Robertson were indebted to this modest student for his minute care in checking figures and compiling statistics may be gathered from the tables which Dr. Robertson furnishes as an appendix to his third edition, duplicates of which had previously been sent to Dr. Moulton for use in his Grammar.

It was the privilege of the writer to know this remarkable man for some time by correspondence, and during the last year of his life in warm personal friendship. A short account of him may prove interesting to the readers of THE EXPOSITORY TIMES.

Henry Scott was born not far from Wolverhampton in 1843. When seven years old he came to live at Oxton, then a village near to Birkenhead, and went to a private school of which the Rev. Dr. Wall was master. He showed in his boyhood a great aptitude for Greek, but entered upon a business career and finally became the managing director of a well-known shipping firm in Liverpool. So great was his love of the Greek Testament that he regularly rose at five every morning, and put in some hours' study before business. The same zeal secured some time every evening for further work in the same field. Although he had other interests, such as gardening and chess, he described himself as *homo unius libri*. The Greek Bible and especially the New Testament claimed nearly all his leisure hours. Beginning with Buttman and with Moulton's Winer he worked his way through every verse of the New Testament and noted every grammatical peculiarity. As far back as the year 1885 he began and carried through

a MS. Grammar of the Greek Testament in several large volumes. Long before Dr. Moulton showed in his *Prolegomena* the need for a new Grammar based upon the later researches in comparative philology, Mr. Scott had worked his way through Brugmann and Delbrück's *Grundriss der vergleichenden Grammatik der indogermanischen Sprachen*, applying the results to the problems of word-formation, accidence, and syntax in the Greek Testament. Although not a university man, and not a Greek scholar in the technical sense of the word, nothing seemed to escape his interest if it had any bearing upon his favourite study. While his son, Mr. Cyril Scott, the well-known composer, was living in Germany for his musical training, Mr. Scott visited that country and bought such books as Thumb's *Hellenismus*, then only just published and scarcely known to most British students. It is pretty safe to venture the statement that nowhere else in this country would it be possible to go into the study of an unprofessional layman and find such a library as his. *Kühner-Blass* and *Kühner-Gerth* were there, *Hatzidakis' Neugriechische Grammatik*, *Hirt's Handbuch der griechischen Laut- und Formenlehre*, and many more. Nor were the less purely linguistic sides of N.T. study ignored. He was evidently in close touch with the best literature on the Synoptic Problem, and Von Soden's four large volumes on the text of the N.T. were conspicuous on his shelves. The remarkable thing is not so much that a Liverpool business man found time to study such books, as that he applied himself to the bearing of all that he read upon the grammar of the Greek Testament. Every line on every page of Moulton, Radermacher, Thackeray, Blass, Robertson, to name no others, was carefully read and tested, and he probably had a minute index of every technical book he read. How highly Dr. Robertson valued his assistance is indicated in a letter which says: 'Nobody has helped me as much as you. I am continually amazed at the wealth of your knowledge of the Greek N.T.' This is no slight praise from the author of the monumental Grammar. Yet so modest and reticent was this learned student that even his own vicar

had no suspicion of his parishioner's interest in Greek until he visited him during that illness which ended fatally on June 20, 1919. A devout and loyal member of the Church of England, he found spiritual support in her services, but turned with continual eagerness to the written word. It was a deep disappointment to him that Professor

Moulton delayed the completion of his *Grammar*. He mourned his loss with deep regret, and left all his own MS. notes on N.T. Greek to the editor of Moulton's *Grammar* to assist in its completion. Mr. Henry Scott should ever be an inspiration to the unprofessional student of the Greek Bible.

Entre Nous.

THE CHRISTIAN MINISTRY.

Self-consciousness.

1. To be conscious of ourselves, to know how we stand in relation to other selves and to the outer world is of the utmost value to us. Indeed, 'coming to self-consciousness' is the technical expression used by certain philosophers to mean the highest point to which human thought can attain. Yet the very expression 'self-consciousness' is sometimes used to indicate a quite unwholesome state of mind. A person who in a drawing-room is said to be self-conscious is one who thinks too much about himself and about what other people think of him. It is self-consciousness carried to excess and amounts to a disease. The introduction of consciousness into certain of our ordinary acts is often accompanied by a loss of power to do them as well as usual. Running down a long flight of steps is an easy matter if we think nothing about it, but if on the way we begin to consider what we are doing, we suddenly find ourselves in difficulties, and are quite apt to stumble. We often say that we cannot do certain things when there are a great many people looking on. The things are easy enough in themselves, and when we are by ourselves we do them without thinking much about them. But when we are aware that we are being watched we begin to think about how we are doing our work, and confusion follows.¹

¶ A distinguished French psychologist, Gustave Le Bon, adopts as the motto of a book called *The Psychology of Education* the words, 'Education consists in causing the conscious to pass into the unconscious.'

2. In enumerating the elements of the preacher's power, Phillips Brooks puts 'next to the funda-

¹J. Adams, *The Student's Guide*, 10.

mental necessity of character' the freedom from self-consciousness. 'My mind,' he says, 'goes back to a young man whom I knew in the ministry, who did an amount of work at which men wondered, and who, dying early, left a power behind him whose influence will go on long after his name is forgotten; and the great feature of his character was his forgetfulness of self. He had not two questions to ask about every piece of work he did,—first, "How shall I do it most effectively for others?" and second, "How shall I do it most creditably to myself?" Only the first question ever seemed to come to him; and when a task was done so that it should most perfectly accomplish its designed result, he left it and went on to some new task. There is wonderful clearness and economy of force in such simplicity. No man ever yet thought whether he was preaching well without weakening his sermon. I think there are few higher or more delightful moments in a preacher's life than that which comes sometimes when, standing before a congregation and haunted by questionings about the merit of your preaching, which you hate but cannot drive away, at last, suddenly or gradually, you find yourself taken into the power of your truth, absorbed in one sole desire to send it into the men whom you are preaching to; and then every sail is set, and your sermon goes bravely out to sea, leaving yourself high and dry upon the beach, where it has been holding your sermon stranded. The second question disappears out of your work just in proportion as the first question grows intense. No man is perfectly strong until the second question has disappeared entirely. Devotion is like the candle which, as Vasari tells us, Michael Angelo used to carry stuck on his forehead in a pasteboard cap and which kept his own shadow from being