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THE

LONDON QUARTERLY REVIEW

OCTOBER 1909

THE MODERN CHALLENGE TO FOREIGN MISSIONS[1]

IN recent years the science of Comparative Religion has been attracting an increasing attention. Not only have attempts been made to estimate what modifications in Christian theology this science has a right to demand, but the contention has been advanced that under its influence the motive, the message, and the method of Foreign Missions shall be changed. There can be little doubt that in the present situation this study will prove either a friend or a foe to Christian theology and Foreign Missions. On the one hand it is maintained that Christian theology must abate its pretensions of a special revelation of God in the Hebrew nation and the Christian Church, and of the absolute superiority of Jesus Christ to all other masters of the souls of men; and on the other it is asserted that there is much in the history and doctrine of the Christian Church

[1] This article is due to the impressions made on the writer by the Oxford Congress on the History of Religions; the Hall of Religions in the Orient Exhibition, London; a paper by Prof. Moore read at the International Congregational Council on Comparative Religion and Christian Theology; a pamphlet by the Rev. Mr. Rice, an L. M. S. missionary in Southern India, on the New Theology; and an article in the *Hibbert Journal* on the necessary changes in modern missionary methods.

which has its counterpart in other religions, and may even be derived from these. In the religious-historical method of study, which, it is argued, is the only legitimate method of studying the Christian religion, comparison with other religions is an essential factor, and even, wherever possible, correlation, that is, the derivation of features of the Christian religion from other religions.

This movement is not confined to scholars. There are a few missionaries who have been so affected by the spirit of the age that they desire to emphasize the elements which appear common to the Christian religion and the religions with which in their work they are brought into contact, and to minimize the distinctive features of Christianity. Thus the Christian gospel is to be adapted to the mystical, passive, pantheistic type of Indian piety; the moral contrast between God and man, which the gospel asserts in its teaching about sin, guilt, forgiveness, renewal, is to be concealed behind the metaphysical unity of the divine and the human which Hindu speculation affirms.

In this tendency, theoretical and practical, there is, I am confident, a very serious peril as well as grave problem facing the Christian Church in its belief and work; and this article is an endeavour to meet the demands of the present situation by determining as accurately as possible what inevitable results for Christian theology and Foreign Missions this science of comparative religion involves. It is written in the confident expectation that in the long run Comparative Religion will prove a friend and not a foe, that gain and not loss will be the result of learning all that the study of other religions can teach us regarding man's religious nature and development, and discovering wherein Christianity agrees with, or differs from, other religions.

I

The first general conclusion from this study is that man is by his nature religious. Wherever there is any human

society, there are common beliefs and common rites which may be described as religions. The assertion that used to be made that there were tribes which were altogether atheistic is now quite disproved. The conception of the divine may be very gross, and the worship offered very rude, but even on the lowest stages of barbarism there is some recognition of superhuman powers, and of man's dependence on them, and some effort to avert their wrath or to secure their favour. Religion is regarded, not as a private concern, but as a public interest, and the tribal bond is a religious tie.

The second general conclusion is that man's religious nature is expressed and exercised in similar ways. The differences are due to local and racial conditions, but it is the same manhood that manifests itself in prayer and sacrifice, creed and code. So striking are the resemblances in beliefs and rites in the religions of different tribes or nations, far removed from one another, that it has been assumed that at some time in the distant past there must have been some direct connexion. The Lost Ten Tribes have been discovered by some writers wherever any features of the Jewish ritual have been met with. This assumption is, however, quite gratuitous. The touch of nature that makes the whole world kin is a sufficient explanation of such common features.

The third general conclusion is that not only does religion develop with man's evolution from barbarism to civilization, but that, with subordinate variations, essentially the same stages are passed through in the development. While dogmatism in describing this development in detail is to be carefully avoided, while degradation as well as progress must be recognized as an aspect of human evolution, while, owing to special conditions, one nation may quickly pass through a stage in which another lingers long, yet there is a movement upward from animism through polytheism to a monism, which generally is pantheism, but in the Hebrew nation alone was monotheism.

The fourth general conclusion, which, however, might

not command so common an assent among scholars, is that the higher stages of religion may be distinguished as *moral* from the lower as *natural*, and that in these the personality of a religious teacher and leader is often of primary importance. In the lower stages morality is divorced from religion, and the goods the worshippers seek from their gods are *natural*—food, clothing, health, safety. In the higher stages not only are the gods themselves invested with *moral* character, but they are conceived as guardians of the *moral* order. This conception remains often in a very rudimentary form.

This advance is sometimes—if not always—connected with some conspicuous and influential religious personality; as, for instance, Confucius in China, Zoroaster in Persia, Moses in Israel. The moral order in each of the cases mentioned is bound up with the life of a people, and thus these religions are *national*. A further advance is made when the founder of the religion seeks to invest it with a *universal* character, and so to impose upon it a *missionary* obligation. Islam, Buddhism, and Christianity are the three universal missionary religions. If the destiny of mankind is that national distinctions should be superseded by the unity of humanity, then the *national* religions cannot supply the religion of the future. The claim of the three universal missionary religions alone remains to be investigated. At this stage it seems necessary to say a few words about the religion of India, Hinduism. While, on the one hand, in its speculation it has reached pantheism, yet in its practical, popular forms it has not fully emerged from the *natural* into the *moral* stage, and it has not had any commanding religious personality to bring about its thorough reformation, its genuine progress. Whether Christian theology should allow itself to be influenced by Hindu pantheism or not, it is certain that the polytheism of the common religion can put forward no claim to diffusion or permanence. These general conclusions seem to simplify the problem. Christianity need not be compared with any and every religion. We need to concern our-

selves only with these highest stages in the religious evolution of humanity.

II

Certain dubious inferences have been drawn from the science of comparative religion adverse to the claim Christianity makes which must be examined before we enter on the comparison of it with its rivals. It is asserted that no special revelation of God to the Hebrew nation, culminating in Christ, can be recognized, that the absoluteness of the Christian religion must be denied, and that the religion for humanity in the future must be an amalgam of the best and truest in all religions. Each of these inferences must be examined.

The study of the religions of the world does, undoubtedly, forbid the arrogant assumption that was formerly made, that all the religions of mankind are false, and that Christianity alone is true. It is incredible that all this search of man after God has been vain, and that God has not been found by any of these seekers. I learned from my revered teacher Dr. Fairbairn to believe that wherever there is sincere human religion, there is real divine revelation. God is with all who seek Him. Comparative religion has taught us the inadequacy of Kant's analysis of human knowledge. Reason is in man spiritual as well as *pure* (theoretical) and *practical* (moral). Man not only apprehends a categorical imperative beyond phenomena, but also a divine personality. As his practical reason in the lower stages of its development apprehends the categorical imperative imperfectly, so does his spiritual reason the divine personality; but in each case the apprehension is real, if imperfect.

In the realm of religion there is not only human discovery, but also divine disclosure. Troeltsch, one of the most ardent advocates of the religious-historical method, recognizes that 'in the leading personalities of religious history there is a last fact akin, and yet unlike, to moral

judgement and aesthetic taste, a life of the soul, which reveals the independence, the inner unity and the originality of religion,' and which consists of 'the original, actual, repeatedly experienced contact with God.' There is a great deal of religion, even within Christendom, which is traditional and customary, mediated by the religious society, and of this it may not be possible to affirm that it necessarily involves any revelation. But wherever religion is sincere, original, intense, there is this contact of man with God. In this mutual communion it is incredible that God should be passive, and man alone active. God makes Himself known when He is known by man. Comparative Religion, instead of disproving the fact of divine revelation, confirms it. Religion is too universal and permanent a reality in human history to be treated as an illusion, or even as an aspiration that has no certainty of satisfaction. Our theory of knowledge must be enlarged to make room for that knowledge of the divine which is claimed in all religion.

This universal revelation does not exclude the special revelation which is claimed for Christianity. While in the physical region regularity and uniformity reign, in the realm of human history there is abundant variety. Races differ, not only in bodily features, but even in mental, moral, and spiritual characteristics. The functions discharged by various peoples differ. The principle of divine selection is discernible in the providence of God over the affairs of men. It is vain to dispute regarding the kind and the degree of the inspiration of great religious personalities. It is imperative to recognize the difference in moral and spiritual value of these personalities to mankind. If it can be shown, as will be attempted in the last section of this essay, that Christ excels all other masters of the souls of man, then it may be maintained that there is a special revelation of God to man in Him. As religion implies revelation, and man's activity reveals God's action, where religion is at its highest, revelation is at its fullest. Nor need we suppose that God is limited by man, that God

must wait the favourable human condition for His fuller divine activities. A Semitic genius for religion does not explain the ethical monotheism of the Hebrew prophets. Religion at its best is conscious most of its dependence upon God. Where there is the clearest vision of God and the closest communion with Him, there we may hold God wills to show Himself most fully and give Himself most freely.

This contention might be admitted by some, and yet it might be objected that the superiority is only a relative and not an absolute one, one only of degree, and not of kind. Granted even that the Christian religion is the best, it is only a good deal better than the others, and it must not be placed in a class by itself. There is nothing that is so marked in the fleeting fashions of the thought of to-day as this endeavour to reduce all qualitative distinctions to quantitative. The difference of mind in the man and the ape is only one of degree, it is argued. But the ape still leaps from branch to branch, cracking his nuts in his teeth. Man has developed in material civilization, mental culture, moral character, religious aspiration. The difference has surely proved itself to be in kind, and not in degree only. If Jesus has given to mankind a conception of God which witnesses its own truth to reason and conscience, and a certainty of the truth of that conception which meets the doubts of the human mind; if He has in His character revealed a human perfection, which men feel it is their highest moral calling to imitate, and yet which, as they strive to imitate, they find to be more and more inimitable; if in His work as Saviour and Lord He evokes man's penitence, conveys God's pardon, inspires with the purpose of holiness, and sustains by the promise of glory and blessedness, in the eternal life of God;—then He is and does for men what no other master has been or done, then the difference between Him and them is so great that it is no longer one of degree, but of kind. But even then some would contend, we must not speak of Christianity as the *absolute* religion. It is only the best that has so far appeared, a better may yet

come to mankind. It may be the best at present conceivable by us, but we must not limit possibility by our minds. In the first place, is not this a rather futile procedure? What we are called to judge is the actual, and not the possible; and what we can use in our judgement is our own mind, and not some other. In our world, for our minds, Christianity is the best religion, and by so far the best that is forced upon our judgement that it differs not only in degree, but even in kind, from other religions. If we can say so much, are we not entitled to call it the *absolute* religion? But I venture to go further than this. The certainty with which Christ affirms that the Son reveals the Father, the confidence with which He offers Himself to men as Saviour and Lord, the security and satisfaction which are experienced by those who put their trust in Him, have nothing relative, tentative, provisional in them. The ultimate reality is not inscrutable mystery, but Father; in Christ's salvation the eternal God is man's refuge, and underneath are the everlasting arms. We affirm the absoluteness of Christianity when we say with the apostle, I know whom I have believed, and am persuaded that He can keep that which I have committed to Him.

If Christianity be so supreme among the religions of the world that we may distinguish it from the others in kind, and not merely in degree, that we may describe it as the absolute religion, then it follows inevitably that we must anticipate that it will be the religion of the future. In that religion the pantheism of India and the deism of Islam will not form a new theistic compound with the monotheism of Jesus, but the Divine Fatherhood will be the light of men's seeing. The moral indifference of Hinduism, the pessimistic monasticism of Buddhism, the eudæmonistic legalism of Mohammedanism, and the conservative moralism of Confucianism, will not be blended in the ideal that will guide the onward steps of mankind with the teaching and example of Jesus. Is it conceivable that the heart-broken and contrite because of sin will find any other balm than the forgiveness which in love unto self-sacrifice Christ

conveys from God to men? When men talk vaguely in generalities about the religion of the future confirming what is best and truest in all the religions of the world, one cannot but wish that they would condescend to particulars. What is it that these religions will contribute in addition to or in correction of Christ's revelation of the reality of God, His realization of the ideal of man, His redemption of men from sin to God? We may confidently expect that men in all lands will find the verification of their truest thoughts, and the satisfaction of their holiest aspirations in Christ, and that thus the religions of the world may prove themselves tutors that lead to Him. We may be sure, too, that there is not a little in the creeds and codes, rituals and polities of Western Christendom that, as alien to its genius and spirit, the East will reject, and that the Eastern mind and soul will discover and develop elements in the truth and grace of Jesus, which have hitherto been an undiscovered treasure. It would be a racial arrogance foreign to the Christian temper for the European peoples to try to impose their religious and moral type on Asia. But Christ is not a vague abstraction, which each race can clothe in its own vesture of thought and life; He is a concrete reality in His truth and grace, and nothing less and nothing else than that must be offered to the world by the Christian Church. There is a definite conception of God, a distinct standard for man, a particular offer of salvation from God to man in Christ, which cannot be changed to suit the prejudices of any race. Indian thought needs correction, and Chinese morality needs expansion and elevation from Christ. The moral indifference of Hinduism does not prove that man does not need the salvation from sin Christ offers. The pessimistic monasticism of Buddhism does not show that man should not seek life, life more abundant, life eternal. The Christian Church must take heed lest a spurious tolerance should lead it to mutilate and depotentiate its gospel, so that it would cease to be the power and wisdom of God unto salvation to all who believe.

III

In the first section of this article the conclusion was reached that there has been an evolution of religion in human history, and that its highest stage is reached in the universal missionary religions. Before comparing Christianity with its rivals in order to show that it alone is fitted for this universality—the task of this section—certain objections to the claims made on behalf of Christianity were discussed in the second section, and the argument was directed to show that Christianity, as the absolute religion, based on the special revelation, will be the religion of mankind. While Buddhism and Islam are both missionary in method, because universal in intention, their character does not correspond with their pretensions. Buddhism assumes that existence itself is evil, and that salvation consists in escape from the consciousness of existence; it is pessimistic. Monasticism is its method of saving men. In its original form it cannot be the religion of a progressive society. All mankind will not be won for this retirement from the world, and renunciation of the desire to live. It is an historical fact that Islam borrowed its theology from a debased Judaism and Christianity; the conception of God is deistic and fatalistic, and cannot be regarded as an advance on the Christian or the Jewish, but must be judged as a degradation. The rules of life Mohammed imposed on his followers bind his community to the customs of Arab society in his own age. Polygamy and slavery are incorporated in his social order. It may seem a moral and religious advance among races which it raises from barbarism, but it has not shown itself fit to be the spiritual guide and guard of an advancing civilized society. Christianity, on the other hand, expects a kingdom of God on earth; it is not pessimistic, but optimistic. If the first generation anticipated the end of the present order in the Second Advent of Jesus, the teaching of Jesus itself presents a wider horizon and a larger prospect; it contains principles of progress. And Christianity has

shown itself progressive in its history, adaptable to new conditions of thought and life. While Christ demands self-denial in the interests of the kingdom of God, yet monasticism was a foreign importation into Christianity, and Luther was a true exponent of the Christian spirit when he insisted on the fulfilment of the earthly calling as one of the conditions of Christian perfection. Christ laid down principles in concrete illustrations, but He did not attempt to regulate the details of the life of the community; and thus His society is not forced to the manners or morals of any land in any age. Polygamy Christianity never tolerated; slavery it did not at once abolish, but its principles tended to its abolition. Its teaching about Divine Fatherhood and human brotherhood raised it at its very beginning above racial peculiarities and national limitations. In its spread it has shown itself capable of manifold development in its changing environments, and it has thus proved universal in its character, as its rivals have not.

In all that has been so far said we have not yet got at the root of the matter. In no other religion is the person of the founder so essential and influential as in Christianity. Buddha claimed to be the teacher of the way of salvation, but not himself the Saviour. Mohammed declared himself to be the prophet of Allah, but not the Son knowing and revealing the Father. Christ stands alone, not only in the claims He makes for Himself, for that might have been but 'vaulting ambition, which o'erleaps itself,' but in the verification of these claims in human experience. The religious consciousness of divine sonship is a certainty which has so inspired the confidence of men that they in Him know God as the Father. It is not that Jesus only talked about God as Father, but He so lived as Son, that the truth was embodied in a tale which can enter all doors. The Man of Sorrows, acquainted with grief, did not, like Buddha, declare existence itself evil, or, like Mohammed, merely bow to an omnipotent will, but He knew a Father's love in a universal beneficence that sent

sunshine and shower on all, and an individual interest that numbered even the hairs of the head. He made the Fatherhood of God real in human history by His trust, love, and obedience as Son. Humanity did not in Him raise itself to such certainty of God as Father or such confidence as Son; but surely divinity itself stooped in Him to man in order to raise man to God. His moral character corresponded with His religious consciousness. Many a mystic, absorbed in God, has shown a poor manhood. But Jesus is supreme in morals and in piety. Of the grievous imperfections of the character of Mohammed it is not necessary to speak, these are writ large on his life-story. If he was not an impostor, he was not above cunning and craft in his ways, not above self-seeking in his aims. Taking him at his best, he cannot sustain comparison with Jesus. Gautama, the Buddha, is a far nobler, more heroic, and self-sacrificing personality than Mohammed; and yet there are limitations in his intentions, and imperfections in his methods, that show him immeasurably inferior to Jesus. If he gave up home and rank to became a homeless beggar, he did not love to the uttermost of self-sacrifice in death. What most of all distinguishes Jesus from these other masters is His mediatorial function, His sacrificial salvation. Neither of these teachers offered himself to men as Saviour, or has proved himself able, as Christ has, to save to the uttermost all who come unto God through Him. Buddhism has deified its founder, contrary to his intention, and appeals to him to help. But is there any Buddhist experience that can compare with Paul's being crucified and risen with Christ? Is Mohammed the intimate companion, the availing comforter, the mighty deliverer to the pious Moslem as Christ is to the Christian? These questions carry their own answer. Jesus has brought God to man in His life, death, and resurrection, and brings man to God in penitence, faith, love, hope through His grace, as no other master has done. Hence His name is above every other name, for in that name alone is salvation.

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THE PROBLEM OF THE UNEMPLOYED[1]

London Unemployed Fund, 1904-5. Report of Central Executive Committee. (P. S. King & Son. 1*s*. net.)

Methods for dealing with the Unemployed in Foreign Countries. (Report to the Board of Trade in 1904.) By D. F. SCHLOSS. (Wyman & Son. 1*s*. net.)

Unemployment: a Problem of Industry. By W. H. BEVERIDGE. (Longmans, Green, & Co. 7*s*. 6*d*. net.)

THE spectacle of the Unemployed is no new phenomenon; it has dogged the steps of every advancing civilization, at least from the days of the Roman Empire to our own. As the machinery of society becomes complex, and its parts interdependent, it is easily thrown out of gear by forces that in simpler conditions do not make themselves felt. When each family produces its own food and clothing, or works to supply the fundamental needs of the people immediately round it, supply and demand are naturally kept in touch with each other. When, on the other hand, production is largely of things that can be done without, and for distant markets of which the actual producers know little or nothing—when many stages and many transferences are introduced between (say) the rearing of sheep in Australia and the making of garments in Europe—a speculative element comes in which yields abundant possibilities of maladjustment of supply to demand. The effective demand for goods—that is to say, the demand which is backed by the offer to pay for them—is very often, in a complex

[1] This article was written before the appearance of the Majority and Minority Reports of the Royal Commission on the Poor Law, references to which cannot now conveniently be added. It is believed that the principles here enunciated find ample support and illustration from those reports.

society, a fluctuating quantity; and every ebb of demand causes unemployment somewhere.

Moreover, in a society like ours, where land and capital are held in private hands, people not possessed of these means of production cannot (broadly speaking) set themselves to work, either to supply their own needs or other people's. They must find some one in possession of land or capital (or both), who requires their services, in order that these means of production may be utilized. In times of 'bad trade,' when the demand for most kinds of goods has fallen off, such persons are not easy to find. Consequently, we have the melancholy spectacle of men and women able and willing to work, but denied the opportunity; and this the enlightened conscience condemns as wrong. The demand is urgent that society should in some way make up to these sufferers the opportunity to earn the means of living which society, by its very complexity, has unintentionally denied them. The difficulty is to find any way to do this which does not intensify the evil it is designed to cure.

Students of the practical side of the question will find much indispensable information in the two reports quoted at the head of this article. The first is an ably-prepared record of the work of the Central Committee which administered the Unemployed Fund in London during the winter of 1904–5, and illustrates many of the chief difficulties of the problem, with hopeful suggestions, prompted by actual experience, as to how these difficulties may be, in some measure, successfully grappled with. The second gives a fairly exhaustive *résumé* of the methods of dealing with the problem which are adopted in Germany, Austria, Switzerland, France, Belgium and Holland.

Mr. Beveridge's study of the problem is one of the most careful and valuable works on the subject known to us. His book is one that no student who is interested in the larger problems of social reform can afford to ignore.

I. The root *causes* of this many-sided problem may

be described as Personal or Economic, according as they reside chiefly in the person who fails to get employment or in his environment.

(i) *Personal.* Some people, unfortunately, seem to be 'born tired,' and show constitutional incapacity, or unwillingness, for steady and continued effort. A few deliberately refuse to work, and prey upon society as parasites: swindlers, thieves, and the ordinary 'tramps.' Many seriously injure their productive power and value by unsteadiness—being addicted to drink, or gambling, or various forms of 'sport.' The apportionment of blame for this want of will or capacity is no easy task. In some cases the individual deserves it all; in others it is mainly the result of bad conditions of birth and up-bringing, over which he has little control. Those who from infancy have had no home-training but the slum, no playground but the gutter; those whose physical health and energy and hopefulness have been undermined by long and fruitless search for work; those whose whole existence is moulded after the casual nature of their employment; these and others cannot be held as solely to blame for their lack of will or capacity.

The incapacity is in great part the direct result of social neglect. Children with little or no home training—who are sent out to work for hire at a very early age—who are given only the rudiments of general education, which they soon forget, and have no technical training whatever—these inevitably come to swell the great army of low-class and casual labour that chiefly feels the pinch of 'hard times.'

(ii) The *economic* causes of unemployment act by checking or diminishing the demand for labour. We confine attention here to such as are not merely seasonal, but act for long periods. Among these we must place (*a*) any diminution of wealth, and (*b*) the obscure forces that lead, through the expansion and contraction of credit, to recurrent times of trade depression.

(*a*) Why does the diminution of wealth, as by a bad

harvest or a costly war, lessen the demand for labour? The answer is that, in a society like ours, based on private property and free enterprise, the demand for labour is provided by *the spending power of the people*. Mere want, without spending power, does not constitute an 'effective' demand; otherwise men would not go shirtless while spinners and weavers are idle. But whatever makes people better off increases their spending power, and, therefore, potentially at least,[1] increases the demand for labour. Conversely, whatever makes people worse off lessens their spending power, and diminishes the demand for labour. This is, broadly speaking, the immediate effect, if any class or section of the community is enriched or impoverished.

For example: a good harvest enriches the agricultural industry, and also (if the prices of its produce fall) the consumers generally; and the increased spending power of these classes quickens trade in other directions. Just so a bad harvest, or the destruction of wealth by war, lessens their spending power and causes trade to slacken. 'If one member suffer, all the members suffer with it.' It follows that one of the immediate causes of unemployment is the poverty of the people. 'The curse of the poor is his poverty.'

(*b*) None of the personal or economic causes of unemployment so far touched on explains why commercial

[1] *Potentially* covers the case where money is 'saved,' and not actually spent on goods for consumption. If, by the owner, or his bankers, or his provident society, it is 'invested' in industrial undertakings within the country, the immediate effect on the home labour market is pretty much the same as if it were 'spent.' (Whether the *permanent* effects in the two cases are the same or different is briefly dealt with later.) If money is invested in another country, it increases the immediate demand for labour there. It will only affect the labour market at home in so far as it enables some people to purchase home goods, who would not otherwise have done so. If money is hoarded, the immediate demand for labour in the country is less than if it had been spent or invested at home. This was illustrated on a large scale in the 'slump' in American industry in 1908, following the shortness of money in the autumn of 1907.

depressions should follow one another, as they frequently do, at more or less regular intervals. It is beyond the scope of this article to inquire into this obscure cause. It is enough to recognize that it exists. Some are content to point to the sudden collapse of credit which frequently follows a time of brisk trade and speculation. Business people become less trustful: loans are everywhere being called in, money is urgently needed, and cannot be found, to keep industry going. It is partly the effect, but also partly the cause, of a fall in prices such that goods cannot be made or sold at a profit. Others urge that, since physical effects must be due to physical causes, a fact like shortness of work cannot be *ultimately* due to a mere collapse of credit, which is a sense of fear and unhopefulness in people's minds. These proceed further in their analysis, and find a cause of the whole series of phenomena in the rapid increase of labour-saving appliances, which results from the constant saving and investment of capital. Productive power, they urge, is constantly tending to outrun consuming power, so that there are actually times of general over-production. This over-production, it is further argued, is brought about through the over-saving of the rich and the under-consumption of the poor: that is to say, it is a direct result of a bad distribution of the national income.[1]

[1] If this theory of the 'impediment to production' holds, it will follow that the *ultimate* effects of the spending and of the investment of money will not be the same. For the investment of capital really means the directing of labour to the production of labour-helping and labour-saving appliances. The use of these new instruments *may* so cheapen produce as to cause an increased demand that will absorb, or more than absorb, any labour it displaces. But we cannot be sure of this; the new instruments *may* help to increase production beyond the existing power of consumption; and so, according to the theory under consideration, it is more important to maintain the spending power of the people than their saving power. That is to say, it is not a matter of indifference to the demand for labour whether an increment of wealth falls to the poorer or the richer section of society. If it falls to the poorer, it will probably be spent upon commodities, and thus increase the demand for them; if to the richer, it will probably be invested, and may, therefore, ultimately

Whether this theory stands or not, it is at least certain that there *are* deep-lying causes of unemployment, which may be mitigated, but which cannot be removed, either by making men and women more efficient or in any other way increasing the productive power of the community. For it is when productive power is increasing fastest that experience leads us to anticipate with the greatest confidence the coming 'slump.' Whether anything can be done towards removing these causes, we shall briefly inquire later; meanwhile it will be better to deal with some of the practical difficulties of helping the unemployed.

II. The *difficulties* that confront those who wish to 'provide work for the unemployed' arise in part from the fact that the causes of unemployment are very mixed. Any given mass of unemployment is (in all probability) due to the operation of two or more of the causes we have dealt with; so that it is quite possible that, in trying to remove one cause, you may intensify another. It is very easy, for instance, to attack directly one of the 'economic' causes by creating an artificial demand for a particular sort of labour, and to find before long that the 'personal' causes have been intensified by weakening the energy and moral fibre of the persons helped.

Further, it is extremely likely that such an artificial demand for one particular kind of labour will lessen the demand for other kinds of labour, and so tend to throw out of work with one hand as many people as are being employed with the other. The difficulties, like the causes, may be described as personal and economic.

(i) *Personal.* The most obvious and serious difficulty is that of distinguishing between the 'genuine' unemployed and those who are roughly classed as the 'unemployable'—the men who either will not work steadily, or

go towards increasing production too fast for the existing power of consumption. The whole subject is ably treated by Mr. John A. Hobson in his recent book *The Industrial System* (Longmans, Green, & Co. 7*s.* 6*d.* net.)

who, from various causes, are hopelessly inefficient. If no attempt at such distinction is made, relief work almost inevitably becomes demoralizing and extravagantly expensive. When the shirkers will not do their share, the industrious men are strongly tempted either to follow suit or to throw the thing up in disgust. The bad work, like bad money, drives out the good.

But the procedure of selecting applicants for relief work is not easy. Minute inquiries as to character and antecedents, made by strangers, are (very naturally and properly) resented by honest, self-respecting men. Untrained inquirers are not always wise and tactful, and are sure to be occasionally taken in; and, however much care is exercised, it must be remembered that (as is pointed out in the London Committee's 1904–5 Report) *there is no clear line of demarcation between the classes, a great many men being on the border-line;* and also that, if a man is half-starving and has a family dependent on him, there is a natural and laudable inclination to give him a chance.

The standard of efficiency in relief work is, therefore, always lower than in ordinary labour, and the danger of demoralization is always present.[1] Discrimination is absolutely essential; and there is the best hope of this being done wisely and well if those who do the selecting have themselves intimate and personal knowledge of the applicants, or are in close touch with those who have it. How can this condition be secured? The best hope would seem to lie in covering our towns with a network of social agencies on the lines of the Elberfeld system, which is being imitated, so far as English conditions allow, in the Guilds of Help which have been established in Bradford and other towns. Such an agency as a Guild of Help, however, can only be gradually matured; and meanwhile

[1] Of 327 men from London, employed at the Hadleigh (Salvation Army) colony, in the winter 1904–5, the report states that there turned out to be: very good, 38; good, 73; steady, 113; fair, 54; bad, 46 ot reported, 3. Of 497 men from London employed at the Garden City, near Hitchin, we read: very good, 29; good, 237; fair, 139; bad, 75; no report, 17.

committees must do the work as carefully as they can. One important condition of success appears to be that 'working men,' and perhaps also working women, should be represented on the committees. From some experience in the North of England, I can state that workmen often make the very best investigators. They are very keen to distinguish real need from mere laziness; and they can often get at the truth much better than persons of 'superior position.'

(ii) *Economic.* (*a*) Every one who has thought a moment on this subject sees that relief work must be such as is useful to the community. For the State or the municipality to pay men wages for doing useless work, would be simply to endanger the employment of at least as many who are doing useful work. For the money raised to pay the wages would, if it had not been taken in rates or taxes, have been spent or invested by people on things they wanted. The creation of non-paying relief work does not add to the demand for labour, but only transfers it from one industry, or one locality, to another.[1]

It follows that relief work should be such as will bring in a fairly quick return, either in actual profit or in utility. Afforestation may be (I am convinced it is) a very wise policy for the State to pursue[2]; but it can do little

[1] The creation of relief work in Ireland at the time of the famine in 1846–7, with money largely subscribed in England, of course transferred demand from England to Ireland. When a town council provides relief work, either out of the rates or out of subscriptions, the whole of the corresponding loss of employment does not necessarily fall on the inhabitants of that town: it all depends on where the money so raised would have been spent or invested.

[2] Early in 1903 a Committee on British Forestry reported that scientific forestry is wholly neglected in this country, and that in consequence we import timber to the value of some £25,000,000 yearly. Of this timber it is calculated that 95 per cent. might be grown in Britain, if even one-fourth of our 21,000,000 acres of waste land were put under forest. Another Parliamentary paper has recently appeared, containing reports on Forestry laws in other countries, which gives useful information as to the pecuniary value of such industry. The profit is, of course, long in maturing; but in Saxony it is estimated that land, which would yield no more than four shillings per acre for agricultural purposes, can be made

immediately to lessen the number of the unemployed. For it will be many years before any return is realized, and meanwhile the economic effect will be much the same as if the money had been spent (say) on a new ironclad. The laying out of a new park for a town, on the other hand, may bring in a rapid return in utility, though not in cash. The same may be said of the removal or reconstruction of unhealthy houses, the improvement of country roads, the construction of foot-paths where pedestrians may be safe from motor-cars, and the like. *In every case the decisive question must be, not 'Will this scheme provide employment, and how much?' but 'Is the probable utility worth the outlay?'* Some ten years ago there was rejoicing in a certain newspaper then devoted to 'Labour' interests, because the Admiralty had decided to spend some millions of pounds on a new harbour at Dover. Its construction is just completed; but there is no evidence that it has diminished in the slightest the number of the unemployed.

The central economic difficulty of 'providing work for the unemployed' may be thus expressed—

If any scheme promises an immediate return in cash, so as not to be a charge on rates and taxes, it would probably pay if undertaken by private enterprise, and is likely to be so undertaken. If, on the other hand, it becomes a charge on rates or taxes or subscriptions, it will, just so far as this is the case, diminish the demand for labour with one hand while employing men with the other. In this case it can only be justified by the utility that is expected from it.

(*b*) A second economic difficulty centres in the many different kinds of work, and the fact that relief work must be fairly simple and uniform. It is obvious that the State cannot possibly guarantee to find men occupation at their

to yield as much as thirty-eight shillings per acre when subjected to a scientific system of forest cultivation (*The Times*, Oct. 21, 1903). After the report recently issued by another British Committee on the subject, it is to be hoped that something will very shortly be done.

own trades. To set men to make lamps at a time when the lamp trade is depressed, and the market already overstocked with lamps, would quite clearly intensify the evil. Hence, in a time of general depression, if work for the unemployed is to be found, it must be something that any one can learn to do without much difficulty, and which will not further overstock a depressed market. As a rule, the only kind of industry open is something connected with the land. To set men, who have been used to various other kinds of labour, to digging, carting, levelling, planting and the like, necessarily means inefficiency until they get used to the work; and, by the time they are used to it, they ought to be getting back to their proper trades unless they are to become chronically dependent.

The fact of this inefficiency, even when the men are carefully selected, is strikingly shown in the London Committee's 1904–5 Report. In two of the seven districts where work was provided, the value of the work done was carefully estimated, and was found to be far less than its cost. Nine hundred men, for example, were employed for about three months at the beginning of 1905 in preparing an estate for the erection of a new county asylum at Long Grove, near Epsom. About one-third are reported to have been good workmen of the navvy type, one-third fair, but not accustomed to this kind of labour, and the rest casual labourers unused to laborious work. The great majority are said to have shown remarkable perseverance. Yet, while the sum paid to them in wages was over £11,000, the work done was valued by the London County Council at £1,000. The Committee complains of this, and says that the valuation should have been at least £2,000. But, even so, it affords very striking evidence that relief work can never be expected to pay for itself; and, just in so far as it does *not* pay for itself, it will be remembered that it does not solve the problem of unemployment.

It may be said that the ideal is to get the unemployed 'back to the land,' so that they may raise their own food

by their own labour without overstocking any market. I hope in the next section to discuss what can, and what cannot, be hopefully attempted in this direction; meanwhile I must point out that, as an *immediate* measure of relief, 'farm colonies' are open to all the difficulties above alluded to, and to a special one of their own. This is that the winter season, when there is the greatest number out of work, is just the time when there is least to be done on a farm.

III. *The remedies.* We have glanced at the chief causes of unemployment, and at some of the difficulties that stand in the way of meeting these causes directly. There are, it will have been noticed, very real and serious limitations to any power the State has to remove them. But it will be agreed that the evil is terribly serious, and that whatever the State can do it ought to do. It will be well to deal with easier matters first, and to proceed gradually to the more difficult.

(*a*) So far as unemployment is due to temporary or seasonal causes, the State and the municipality, as well as private individuals, should exercise forethought and endeavour to spread the burden. Work that can be done during the slack season, like road-making and indoor painting, may be allowed to wait for such times; work that will be required in the near future may be hurried forward at a time of special distress.

Distress due to local causes, also, may be in part met by organization tending to promote the mobility of labour. Every town and city should have its labour bureau, and these should work in concert with one another, being thoroughly organized under a Government Department of Labour.

The value to society of the practice of the larger trade-unions in insuring their members against unemployment —that is, spreading the burden over the whole membership—is not sufficiently recognized; and every encouragement should be given to the extension and strengthening

of such unions. Unfortunately, the wages of unskilled labour at present hardly permit the workers in these trades to afford a subscription high enough to provide 'unemployed benefit.' It has been suggested that State aid might suitably be given to these (as indeed it is in France, Norway, and Denmark) to insure themselves against unemployment.[1] This would be spreading the burden over the community generally, as well as over the contributing members.

In many cases, to spread the burden, whether over a longer time, or over a greater number of individuals, is to remove the worst part of the evil. A family might endure a partial reduction of income for a whole year without acute suffering, while a total stoppage of income for three months might involve their permanent degradation. Everything the State can do should be done to encourage such voluntary sharing of the risk and loss. It is noted in the 1904–5 Report of the London Committee that 'the proportion of members of trade-unions and of the great friendly societies applying for employment was small, in many districts insignificant.'

(*b*) The State may do much to remove the 'Personal' causes of unemployment by taking care of the manhood and womanhood of its people; by the endeavour to provide that every boy and girl shall at least have the chance to go forth into life with a proper equipment of body, mind, and character, trained to use hand and brain, and imbued with a sense of the worth of labour and the duty of citizenship. Everything that tends to raise and purify the home life of the people, by placing within their reach healthy and adequate house accommodation, will help towards this end. The 'unemployable,' who create the greatest difficulties in mitigating the hardships of the unemployed, are very largely the product of slum life.

The more stringent control of the drink trade, which offers what to many are irresistible temptations tending to

[1] For a discussion of this proposal, see Alden and Hayward, *The Unemployable and the Unemployed*, pp. 109–115.

the waste of wealth, the destruction of character, and the neglect of children, is one of the most obvious duties of the State in this connexion. But it should always be borne in mind that the improvement, or even the elimination, of those who are at present the 'unemployable,' will not remove the economic causes of unemployment, which we have now to consider.

(*c*) These 'Economic' causes are harder to remove by State action. But one of the most obvious duties, alike of the State and the municipality, is the avoidance of waste and extravagance, with its burden of unnecessary rates and taxes. This, as we have seen, always lessens the demand for labour in one direction at least as much as it increases it in another, and transfers demand from useful to comparatively useless channels.

Whether military and naval expenditure, as such, is necessary or unnecessary cannot now be discussed. But, *just in so far as it is needless*—just in so far as we are trusting for safety to increased armaments, while forgetting the protection afforded by persistent right dealing, reasonable consideration for other States, and effective treaties of arbitration—just in so far as there is blundering or corruption at the War Office or the Admiralty or any other State or municipal department—there is a burden on the community which not only does not remove any causes of unemployment, but also wastes the labour of the community. *All* our military and naval expenditure, of course, transfers demand from life-serving goods to those that minister to life-destruction. Those who seek to justify it on reasonable grounds can only do so by urging that it is worth while to pay the price, and undergo the loss which it involves, as an insurance against worse calamities.

(*d*) What then can the State do, directly, to provide work for the unemployed? Those whose attention is for the first time awakened to the magnitude of the evil not infrequently declaim, in virtuous but ill-informed indignation, that 'something ought to be done.' They may

be reminded that the word 'workhouse' embodies evidence that the State has been trying 'to do something' for more than two hundred years,[1] and that the question remains, What can the State do, without intensifying the evils it seeks to cure?

Directly and immediately, we hold that the State can do but little. There is no panacea in State action, because the State cannot, at its arbitrary will, increase the total demand for labour. It can, broadly speaking, only direct it into different channels. And any heroic measures are likely to cause more unemployment than they cure.

Suppose, for example, there are in this country half-a-million unemployed men who could be relied on to work with fair steadiness if they had the chance; and suppose that the Government offers to employ all these men at £1 a week from October to April in afforestation, or in reclaiming the Wash. There being, in neither scheme, any immediate return for the work done, this will, for labour alone, add £13,000,000 to the budget for the year. The direct effect will, of course, be exactly the same as the addition of so much to the expenditure for military purposes: that is, just in so far as the £13,000,000 represents money that would otherwise have been spent or invested in this country, whether by poor or rich, it will lessen the demand for labour in England, and throw out of work other persons who are now maintaining themselves, and whose labour is presumably more efficient than that of the unemployed is likely to be. The policy can only be justified on the ground of its ultimate benefit to the nation[2]; and, of course, in so far as it is really worth the cost, it will eventually increase the openings for employment; but it cannot be justified on the ground of immediately absorbing the unemployed. State action does not (speak-

[1] 'Workhouses' were, of course, intended to be places where the poor should be set to work. Experience showed that it was generally cheaper and less demoralizing to drop the pretence of work, except such as was necessary to keep the house going.

[2] See page 212 and footnote.

ing broadly) add to the demand for labour, but only transfers it.

A very similar argument applies to the proposal to increase the demand for home-made goods by Protection—excluding foreign imports, or adding to their cost by duties. Just in so far as the consumers of these articles have to pay a higher price for them, they are worse off; their spending power and, therefore, the demand for labour is lessened; and at least as many will be unemployed with one hand as are being employed with the other. Broadly speaking, Protective countries have more unemployment than we have, not less. Nothing will really add to the demand for labour, and diminish unemployment, that does not make the people better off.

One field of activity offers more hope. If the State can, without extravagant expense, get the land into more efficient cultivation, it may thereby quickly and permanently enrich the nation and increase the openings for labour. The root causes of the decay of English agriculture appear to be two: (1) our system of land-holding rarely gives adequate inducements to a tenant to make the most of his farm; and (2) our early start as a manufacturing nation has made it pay better to put capital, brains, and labour into manufactures rather than into agriculture.

The example of Denmark shows what may be done to revive agriculture by facilitating small holdings, by spreading co-operation, and by a good system of general and technical education; and there can be little doubt that an able and enlightened Department of Agriculture could effect much in the same direction here. The Small Holdings Act of 1907 is partly meeting the need that exists; but stronger powers seem to be needed if reactionary County Councils are to be compelled to supply the existing demand for small holdings.

The revival of agriculture, if it could be accomplished, would be an indirect but most effective way of fighting the evil of unemployment. It will, however, take time.

Meanwhile, is there anything more direct which the State can wisely do? Can it plant the unemployed in Colonies upon the land, and set them to produce their own living there? 'Labour Colonies' are much talked of now, but the zeal for them is not always according to knowledge. It is vital to distinguish those that are intended to give a chance to the genuine unemployed, from those designed with the semi-penal or reformatory object of making tramps and wasters work, and if possible transforming them into self-supporting citizens. Absolutely different management is required in the two cases.

The foreign Labour Colonies are for the most part a resort of the latter class, and appear to have but little reformatory effect, unless there is a strong religious influence at work in them. There is not much direct evidence showing how far colonies of the first sort can be expected to succeed; but those who are studying the question should read what was accomplished by the London Committee at Hollesley Bay,[1] and what Rider Haggard reported to the late Government concerning the success of some Salvation Army colonies in America. It appears that with very careful selection, vigorous and enlightened management, and the right sort of influences at work, it is sometimes possible, in the course of two or three years, to train even town-bred men to agricultural work and to set them on their feet as small cultivators, able to hold their own. To gain the full benefit that is possible, they should not be launched as isolated units, but should be trained to apply the advantages of co-operative industry.

Whatever can be successfully accomplished for the revival of agriculture will lessen the extent of our recurrent commercial crises and trade depressions; for the wants to which agriculture ministers are for the most part fundamental, close at hand, and permanent. The same is in a measure true of all effective means of raising wages and improving the workers' standard of life, even if this is,

[1] Unfortunately the Local Government Board appears, during the last few years, to have discouraged this part of the London Committee's work.

in some degree, at the expense of the larger incomes; for by such means expenditure is directed towards necessaries and away from superfluities, and labour is, therefore, drawn towards the supply of stable and permanent wants, and away from those that are fanciful and speculative.

Just in so far as there is truth in the theory (alluded to on p. 209) that a cause of recurrent trade depressions is to be found in the over-saving of the rich and the under-consumption of the poor, it will add force to the plea that the ultimate remedy for these depressions will be found along the line of increasing, by all right means, the consuming power of the wage-earning class, and diminishing, so far as can be safely and wisely done, the saving power of the wealthy members of society. The methods proposed for raising wages, or the necessary limitations of the policy of lessening excessive incomes by further graduation of the income-tax, higher death-duties, and similar devices cannot here be discussed.

While these wider economic considerations must not be lost sight of, the chief thought impressed upon a careful student of unemployment is that the problem is on one of its sides a human and personal one, and that no measure will really succeed that does not tend to the development of strong and stable character. In the words of the Report for 1904-5 of the London Committee—

> It must be the ideal of unemployed administration to see that the offer of employment, or whatever step is recommended, is more than the palliative of the moment; that it leaves men more independent than it found them, their industrial status unimpaired if not improved, and their homes raised. . . . The ulterior purpose is to bring influences to bear that shall, whenever possible, eliminate the causes of distress and the risk of permanent degradation.

EDWARD GRUBB.

LIGHTS AND SHADOWS OF MYSTICAL RELIGION

The Mystical Element of Religion as Studied in St. Catherine of Genoa and her Friends. By BARON F. VON HUGEL. Two vols. (J. M. Dent & Co. 1908.)

Studies in Mystical Religion. By RUFUS JONES, M.A., D.LITT. (Macmillan & Co. 1909.)

Studies of English Mystics. By W. R. INGE, M.A., D.D. (John Murray. 1906.)

MAETERLINCK in one of his earlier essays says in a notable passage, 'A spiritual epoch is perhaps upon us, an epoch to which certain analogies are found in history. For there are periods recorded when the soul in obedience to unknown laws seemed to rise to the very surface of humanity, whence it gave clearest evidence of its existence and its power. There are centuries in which the soul lies dormant and slumbers undisturbed . . . but to-day it is clearly making a mighty effort, and it would seem as though humanity were on the point of struggling from beneath the crushing burden of matter that weighs it down.' Some readers of these words would say that in them the wish was father to the thought, and the hope they express too good to be realized. Materialism in fact, if not in theory, is, we are often told, in possession of the field; it beclouds our vision, clogs our aspirations and hampers our best activities. The soul of man, it might rather seem, in the beginning of the twentieth century, is still heavy with sleep, and though at times tossing uneasily in its slumbers, it is unable fully to open its eyes, or lift itself to face the light of day.

Broad generalizations on either side as to the spirit of the age are usually to be distrusted, but one significant

fact will not be lost sight of by the careful observer—the striking revival of interest in Mysticism. It is as difficult to keep the word out of current discussions on religion as to keep the word Socialism out of politics. Twenty years ago in this country both names seemed to belong to the kingdom of the air, practical Englishmen had little use for either. But as 'we are all Socialists now,' so now we are all supposed to understand that Mysticism is of the very essence of religion. 'Every one is something of a mystic; no one is nothing but a mystic,' wrote Father Tyrrell in what was probably his last essay, published only since his death. The ideas of vague speculation and dreamy futility that had attached to the name have now given place to keen appreciation of its vitality and importance. Special attention is paid to any living voices that can speak with authority on the subject, while there is a growing desire to know more of the history of Mystical religion in the past and forecast its prospects for the future.

Thus the pendulum of popular opinion on great topics swings to and fro generation after generation, and refuses at any stage to remain still in a position of central equilibrium. But the curiosity of to-day is hardly more intelligent than the apathy or contempt of yesterday. Mysticism is still too little understood. Confusion prevails even among experts on the subject, so that a student who would begin by defining his terms finds his authorities almost hopelessly at variance. Noack, the author of one of the best treatises in German on the mysticism of the Middle Ages, defines it as 'formless speculation,' and R. A. Vaughan, one of the best-known writers on the subject in this country, defines it as 'that form of error which mistakes for a Divine manifestation the operations of merely human faculties.' Again, whilst Troilo's definition of mysticism is 'a pallid fluctuating phantasmagoria which takes the place of reality,' Pfleiderer describes it as 'nothing but the fundamental feeling of religion . . . the religious life at its very heart and centre.' With him stands Edward Caird—surely no visionary—who speaks of

it as 'religion in its most concentrated and exclusive form, that attitude of man in which all other relations are swallowed up in the relation of the soul to God.' If this be true, we are not surprised to find another writer describing 'dogmatic as the skeleton,' mysticism as the 'life-blood of the Christian body'; whilst Dr. Inge thinks the shortest definition ever suggested one of the best—'Mysticism is the love of God.'

It would appear after all that Professor Pringle-Pattison is nearest the mark amidst this chaos of opinions when he says in the *Encyclopaedia Britannica*, 'Mysticism is a phase of thought, perhaps rather of feeling, which from its very nature is hardly susceptible of exact definition.' But in the excellent article from which that sentence is taken, an article worth many longer treatises, the writer shows that it is exact definition alone that is lacking. He describes Mysticism on its philosophical or speculative side as 'the endeavour of the human mind to grasp the Divine essence or the ultimate reality of things'; while on its religious and practical side it is 'the enjoyment and blessedness of actual communion with the Highest.' The words that follow are most illuminating, and in our opinion touch the very heart of the subject—'The thought that is most intensely present with the mystic is that of a supreme, all-pervading and indwelling power in which all things are one.' The fact is that in English one word is made to cover several meanings. In German *Mystik* is used in a good sense to indicate the legitimate share which feeling possesses in the constitution of the religious life, while *Mysticismus* denotes the one-sided and excessive development of a religious principle in itself sound enough. It is clear that careful discrimination is necessary if one name is to include Montanists and Methodists—pseudo-Dionysius and George Fox—St. Francis, Meister Eckhart, and Swedenborg—Scotus Erigena, Jacob Böhme, William Law and William Blake; and if Neo-Platonists, Anabaptists, and Moravians are all alike to find shelter under the comprehensive hospitality of this one roof.

The questions thus raised are not merely historical and academic. Scholars may be left to discuss the most appropriate classification of thinkers in the past. The Christian minister of to-day wishes to know how it comes to pass that the same convenient name of 'mystic' is given to preachers so different from one another as Alexander Whyte and R. J. Campbell: whether both are right or both are wrong; or, if one be right and the other wrong, how far the mysticism of either is responsible for the result, and why. A brief answer to these questions is not easy to gain. Many books have been published on the subject during the last decade, the names of a few of which we have placed at the head of this article. Baron von Hügel's treatise of nearly a thousand closely printed pages is largely concerned with Catherine of Genoa, whilst the learned and exceedingly able analysis of mystical processes which concludes his second volume is written in so involved and technical a style that the average reader can hardly be expected to toil through it. Professor Rufus Jones is mainly historical. He surveys the movements in the Christian Church, which may properly be described as mystical, from primitive times to the seventeenth century, though the treatment of the Reformation period is avowedly scanty, in view of companion volumes subsequently to appear. Dr. Inge—whose volume of Bampton Lectures of 1899 remains on the whole the most useful guide for the English student of Christian Mysticism—has in his Margaret Lectures of 1906 described a few English mystics in a popular, but not superficial, fashion. His list includes Juliana of Norwich, Walter Hylton, and William Law, together with chapters on Wordsworth and Browning. The introductory Lecture on the Psychology of Mysticism is the most valuable in the volume.

The object of this article is briefly to indicate some of the widely differing tendencies which go under the general name of Mysticism, to discriminate between them, inquiring how much they have in common and where they diverge, criticizing each according to the direction,

desirable or otherwise, in which they respectively move. It will be convenient to begin by delimitating the subject.

In its widest sense the name Mysticism is employed to describe the sense of the Infinite, of a relation to a Being within, above, and around us—the transcendental element which belongs to philosophy, literature, and art as well as to religion—so far as this is realized in personal experience. Hence Mysticism has been found in Spinoza and Hegel, Burne-Jones and Holman Hunt, as well as in Augustine and John of the Cross. Harnack says of Neo-Platonism, 'The instinctive certainty that there is an eternal highest good lying beyond all outer experience, and yet not an intelligible good—this feeling and the accompanying conviction of the entire worthlessness of all earthly things, were produced and fostered by Neo-Platonism. . . . It begot the consciousness that the only blessedness which can satisfy the heart must be found elsewhere than in the sphere of the reason. That man does not live by bread alone, is a truth that was known before Neo-Platonism; but it proclaimed the deeper truth, which the earlier philosophy had failed to recognize, that man does not live by knowledge alone.'[1] So far Neo-Platonism was mystical. It was not content to abide by the Arabian distinction between Abul Khain the mystic and Abu Ali Seena the philosopher. When these conferred together, on parting the philosopher said, 'All that he sees, I know,' and the mystic said, 'All that he knows, I see.' The true mystic claims to 'see' much more than any philosopher can 'know.' But Neo-Platonism 'led nowhere.' It exalted feeling at the expense of thought, and its disciples were lost in a sea of vague emotion, whilst Spinoza and Hegel identify thought with reality and may be described as rationalists rather than mystics. Only in a general sense can the term be applied to poets like Spenser and Wordsworth, to the suggestive symbolism of the artist Watts, or to transcendental moralists like Emerson.

[1] *Dogmen-Geschichte*, i. 725. Eng. Trans., i. 344-5.

Mysticism is properly religious. By this we mean that neither art nor philosophy nor literature can fill out the proper connotation of the term. The mystic does not merely reach forth towards the transcendental; he has been brought into immediate contact with it by personal experience, and to the Infinite he gives the name God. True, that sacred term may be very differently interpreted. It is very variously understood by the Pantheist of the Vedanta, the Sufist of Persia, and the Buddhist seeker after the Way. That which all mystical religionists possess in common is a reaction of the soul against ceremonialism and dogmatism, and a pressing after direct communion with the great Object of all worship. The mystic professes to find where others only seek, to enjoy and appropriate by direct communion that which ordinary men are acquainted with only by the hearing of the ear.

The Christian believes that what other religious systems strive after, Christianity alone attains in its completeness. He is not concerned to deny the value of the hints and suggestions given by poets and philosophers; he recognizes that in the religions of the world God has not left Himself without witness, but has 'made of one every nation of men for to dwell on all the face of the earth . . . that they should seek God, if haply they might feel after Him and find Him'; but that in and through Christ vital union with the only true God is made possible for all, even for the disobedient and evil. The Christian student prefers in this instance to define by type, not by history. He takes the ideal of what Mysticism ought at its best to be, not the unworthy vagaries in which professed votaries have indulged under cover of a noble name. As in attempting to define religion, we are lost if we seek to include under one general term all the historical manifestations that have claimed the name. It is preferable to ask what is the 'nature' of religion as indicated by its highest capacities and potentialities, disregarding the excesses and extravagances by which ignorant and fanatical disciples have often disgraced the religious character. From

this point of view, direct communion with God is possible and has been partially attained by many, the true way of full-orbed realization, free both from excess and defect, being found in Christ and Christianity. Hence Dr. R. C. Moberly says, 'It is Christ who is the true mystic; or, if the mode of expression be preferred, it is He who has realized all that Mysticism and the mystics have aimed at. . . . In Him this perfect realization means a harmony, a sanity, a fitly proportioned completeness. . . . The real truth of Christian Mysticism is in fact the doctrine, or rather the experience, of the Holy Ghost. It is the realization of human personality as characterized by and consummated in, the indwelling reality of the Spirit of Christ, which is God.'[1]

But as some definitions have proved too wide, others have been too narrow. The term is employed by Roman and Anglo-Catholics of 'mystical theology' and 'mystical interpretation of Scripture.' The former is sometimes identified with ascetical theology, the science which treats of virtues and perfections and the means by which these are to be attained. The experimental side of the subject deals, says a high Roman Catholic authority, with 'a pure knowledge of God which the soul ordinarily receives in a luminous darkness or obscure light of sublime contemplation, together with an experimental love so intimate that the soul, losing itself altogether, is united to God and transformed into Him.' Mystical Theology is a science which considers 'the acts of the experimental, according to the authority of the Scriptures and the contemplative saints, giving practical guidance for those on the way to attain high contemplation.' It is clear that Roman Catholicism here assumes that which it is our chief object to examine and understand. By the 'mystical' interpretation of Scripture is to be understood the system of allegorizing. This kind of exegesis distinguishes the

[1] *Atonement and Personality*, pp. 312, 314. We have slightly altered the order of the sentences.

'literal' from the 'spiritual' meaning of Scripture and professes to penetrate through the husk of names and symbols to an inner kernel of spiritual realities. But the method is in itself so doubtful and in some of its results —the treatment of the Song of Songs, for example—so mischievous, that it should be considered apart.

Disregarding, then, for the present the side-currents of tendencies in ancient and modern philosophy on the one hand and on the other the extravagances into which Christian mysticism has too often been betrayed, we may fasten attention on its main feature as described by Professor Pringle-Pattison. 'The mystic maintains the possibility of direct intercourse with this Being of beings—not through external media such as historical revelation, oracles, answers to prayer and the like, but by a species of ecstatic transformation or identification in which the individual becomes in very truth "partaker of the Divine nature." God ceases to be an object to him and becomes an experience.' Or, as Dr. Inge puts it, 'Mysticism is an attempt to realize the presence of the living God in the soul and in nature; or, more generally, the attempt to realize in thought and feeling the immanence of the temporal in the eternal, and of the eternal in the temporal.' Professor Rufus Jones somewhat more happily phrases it as 'that type of religion which puts emphasis on immediate awareness of relation with God, on direct and intimate consciousness of the Divine presence. It is religion in its most acute, intense, and living stage.' It is especially, we may add, a search for the Divine within us, guided by an inward light of God in the soul, rather than a revelation from without in nature or in history. This knowledge being obviously difficult to express, Mysticism largely uses symbols to set forth its meaning. These, however, only too easily lose their original significance and may be mechanically and unintelligently employed. The type of devout feeling thus indicated is, when sound, the pith and core of all true religion and pre-eminently of Christianity, but as it is capable of perversion and abuse, we proceed to

inquire as to its legitimate application and its healthy and harmonious realization.

We may turn here for a moment to Baron von Hügel's work. Its chief value—apart from its erudite investigation into the life and teaching of Catherine of Genoa—lies in the analysis of religion given by the author and the place assigned to Mysticism in relation to it. In a philosophical introduction and again at the close of the whole investigation—see i. 51 foll. and ii. 387—Baron von Hügel describes three great forces of the soul, with three great elements of religion corresponding to them. These are (1) sense and memory, by which we picture and remember sights and scenes and symbols to express thoughts and feelings, supplied by society, tradition, and environment. With this corresponds the External, Authoritative, Historical, Traditional and Institutional side and function of religion. (2) The force by which we rationalize, analyse, and synthesize; by which we weigh, compare, and combine details and harmonize them in an intelligible whole. With this correspond the critical-historical and synthetic-philosophical elements of religion, resulting in positive and dogmatic theology. (3) Last and highest come Intuition, Feeling, and Volition. In this region, by means of a dim but direct sense and feeling, we gain an immediate experience of Objective Reality, the Infinite and Abiding Spirit which penetrates and works within the finite spirit and in the world at large. We are thus brought to the Mystical and directly operative element of religion—the Experimental.

Each of these three elements of religion is capable of being carried to excess, and of this the history of religion furnishes abundant examples. An exaggerated insistence on the first leads to a preponderance of the objective, institutional ecclesiastical element, as in Judaism, heathen Rome, Eastern Christianity and especially the sacerdotalism and sacramentalism of the Church of Rome. The second element when perverted issues in Rationalism, as illustrated by the Sadducees in the time of Christ, and the

Aufklärung of the eighteenth century, in the critical processes of which the heart of religion was eaten out and its deepest essence destroyed. But the third element also is capable of perversion, when it becomes Emotional Fanaticism; illustrated sometimes in an extreme asceticism as in the Fathers of the Desert, sometimes in excesses and immoralities, as in the case of the Anabaptists of Munster. The three elements, however, are always found more or less fully in combination; there is no example of either, taken purely and alone. Von Hügel traces the development of each in the various ages of man—childhood, youth, and maturity; in various races, such as the Latin and the Teutonic; in the leading historical religions, which show sometimes one element predominating, sometimes another. The treatment given to this part of the subject is for the most part excellent, though some of the illustrations are strained and fanciful.

But it is clear that the soul can only attain full development when due proportion is observed in the characteristics of its religion. If the 'Historical-Institutional' element possesses affinities with legal, social, and political history; if the 'Critical-Speculative' element is cognate with philosophical insight and general intellectual advance; the 'Mystical-Operative' element utilizes chiefly the emotional and volitional gifts peculiar to certain ages and peoples and lays special stress on experience and character. It vindicates the importance of direct experience of God as against mere traditional orthodoxies and religious habits and ceremonies which in themselves are but means of grace. So also it lays stress on personal experience as against mere intellectual reasoning on finite data which can only result in human generalizations and cannot reach to the Infinite. None the less it is dangerous to rely on separate, individual, self-supported personal experience. Von Hügel calls this 'Exclusive' Mysticism, and shows how one-sided and misleading it becomes through ignoring other important elements of soul-nature. He shows, in unnecessarily technical language, how the individual soul

depends for the fullness and healthiness of even the most purely mystical acts and states upon 'its past and present contacts with the Contingent, Temporal, and Spacial, and with social facts and elements,' as well as upon its inward concentration and direct contact with the Infinite within and around it. Only thus does Mysticism attain to its full significance and real power. This consists in being, 'not everything in any one soul, but something in every soul of man,' and in its amplest development it presents in specially gifted natures what in some degree and form is present in every truly human soul. Thus 'Pure' Mysticism, as Von Hügel not very happily styles it, becomes false Mysticism, whilst 'Partial' or 'Inclusive' Mysticism retains the strength and avoids the weaknesses and dangers of the 'Exclusive' type by maintaining alliance with all parts of a man's nature and all the sides of his life.

Without accepting this analysis as adequate and exhaustive, we may learn much from it. It would be perhaps more satisfactory to describe Mysticism proper as the experience of the Soul or Self as a whole, with intellectual, emotional, and volitional elements, each needing to be kept in its place. The same may be said of Von Hügel's 'seven pairs of weaknesses and strength,' which he considers to be characteristic of mystical religion. He shows how the mystic is strong and joyful in his inward, contemplative life and weak in his neglect of the absolutely necessary contact of mind and will with the things of sense; how he delights in 'all that approximates most nearly to Simultaneity and Eternity,' but is apt to be defective and unsatisfactory in his attention to the successive and temporal presented by history. Under five other similar pairs of categories the author works out his ideas in an interesting and highly elaborate way. We may attempt in humbler and simpler fashion to point out some of the dangers, as well as the inestimable value, of the Mystical Element in religion.

1. One notable danger is on the side of Pantheism.

Corruptio optimi pessima. The higher man tries to climb, the greater is his danger if he fall. The mystic who seeks to attain direct communion and close union with the Deity must beware; the waxen wings of Icarus melt long before he approaches the glowing splendours of the sun. If the danger of full-fledged Pantheism is a real one, constantly recurring in history, the danger of Pantheistical tendencies is still greater. Serious mischief may be done without accepting Pantheism in its logical completeness and vigour; the sweep of the outer currents of a whirlpool may easily carry away and drown a swimmer who is not sucked down and overwhelmed in its very vortex. Such truth as lies in the heart of Pantheism a genuine Theist must ever seek to maintain. He believes in the Divine immanence in nature and in man, as well as the possibility of direct unmediated communion with the Godhead, but he must beware lest he 'strive to wind himself too high for sinful man beneath the sky.' The Pantheist boldly asserts that God is All and All is God. These two statements are not identical. They imply respectively (1) that God is the Whole, the Substance of which all finite beings are particulars; and (2) that every part of the universe belongs to the essence of God, who is equally manifested in all details. The Theist may stop far short of this extreme position and yet be in danger of error. The mystic always rests on the fundamental position that 'God's all, man's nought,' without sufficiently considering that—

> Also God, whose pleasure brought
> Man into being, stands away
> As it were a handbreadth off, to give
> Room for the newly made to live
> And look at Him for a place apart,
> And use his gifts of brain and heart,
> Given indeed, but to keep for ever.

It is the lack of belief in a *personal* God that constitutes the essence of Pantheism, and in our own day the difficulty of realizing the true personality of God is felt by many very keenly. 'Any philosophy,' says Dr. Flint, a high

authority on Theism, 'which is in thorough earnest to show that God is the Ground of all existence must find it difficult to retain a firm grasp of the personality and transcendence of the Divine.' So, we may add, any religious man who considers the end of religion to be, not the knowing God, fearing, trusting and obeying Him, but the being able by transcendent experience to enjoy immediate and complete *union* with the Source of all knowledge and grace, must find it difficult to preserve a due sense of man's apartness and alienation from God, all relations seeming to him poor and distant compared with a present realization of ineffable union with Him who is the Ground and Goal of all being.

Hence we are not surprised to find in the history of even Christians that a strong Pantheistical current has been present throughout, flowing from Neo-Platonism, through the pseudo-Dionysius into the mediaeval Church, very marked in Scotus Erigena and appearing more faintly in Eckhart and Tauler. The mystic longing for unity easily loses sight of the transcendence of God in His immanence; insisting on the death of self, he finds his consummation in absorption into Deity; believing that it is possible for him to slip the fetters of space and time, his world-view tends to obliterate the distinction between God and the creature. A man may go as far as this in practice without accepting the full Pantheistic position. The latter, indeed, so far from being exceptionally religious is, strictly speaking, destructive of religion. Rauwenhoff says, 'Only in name is Pantheism a religious position at all, it is a simple view of the world, not a religious conception.' Professor Wallace in his Gifford Lectures puts the matter thus: 'The religious man aims at a growing and increasing divinity or likeness to God; if this likeness reach its ideal limit in identity with the Divine nature, then it is no longer strictly to be entitled religion.' He who begins by making God all, ends by making Him nothing. He who strives to rise above reason shall find himself fall outside of reason; he who would raise human

nature above itself to make it divine, will find that he has only lowered the Divine to the human level. Eckhart, whom Dr. Inge calls 'the greatest of all speculative mystics,' is a conspicuous offender in the use of dangerous phraseology, which yet falls short of theoretical Pantheism. In his view the Godhead is the abiding potentiality of being, containing in itself all distinctions as yet undeveloped. As all the phenomenal world comes from God, so all goes back to Him again. The human soul is a microcosm which in a manner contains all things. 'At the apex of the mind there is a Divine scintilla, or spark, which is so closely akin to God that it is one with Him and not merely united to Him.' This is the organ by which our personality holds communion with the Divine Being, so that 'the eye with which I see God is the same as that with which He sees me.' Dr. Inge says that this 'uncreated spark' is really the same as the grace of God, but the change of phrase indicates a changed point of view; in Eckhart the grace of God is God Himself acting. Thus Teresa says, 'In the beginning I did not know that God is present in all things. . . . Unlearned men used to tell me that He was present only by His grace. I could not believe that. A most learned Dominican told me that He was present Himself—this was a great comfort to me' (see Von Hügel, ii. 324).

The language of true Christian religion is not Pantheistic, but Panentheistic; that is, it does not obliterate the distinction between the Divine and the human, but emphasizes the reality and intimacy of the Divine indwelling where the necessary conditions are duly complied with. Even this doctrine, says Dr. Inge, which is an integral part of Christianity, may be so taught as to lead to error. 'In proportion as the indwelling of God, or Christ, or the Holy Spirit, in the heart of man is regarded as an *opus operatum*, or as a complete substitution of the Divine for the human, we are in danger of a self-deification which resembles the maddest phases of Pantheism.'

2. A kindred danger of Mysticism is that of dispensing

with all mediators and mediation. The Society of Friends reject sacraments and lay slight stress on the use of Scriptures. But some mediaeval mystics would dispense with Christ Himself as Mediator, or at least would pass beyond Him to the Absolute, using Him as a mere step to a higher grade of spiritual attainment. Christians of this type dwell much on the doctrine of the Spirit—an excellent feature in any theology, when it is not carried to excess. But at the time of the Reformation dangers were rife at this very point. Of Sebastian Frank Luther said in his uncompromising fashion, 'I will not even answer such men, I despise them too much. If my nose does not deceive me, he is an enthusiast or spiritualist, who is content with nothing but Spirit, spirit, spirit, and cares not at all for Bible, Sacrament or Preaching.' Some of the best mystics dwell upon the doctrine of Christ in us rather than Christ for us so emphatically that they find little need of Christ at all except as a pattern of self-sacrifice. When Ruysbroek writes, 'Contemplative men should rise above reason and distinction, beyond their created substance and gaze perpetually by the aid of their inborn light, so that they become transformed, and one with the same light by means of which they see, and which they see,' it is clear that as a Christian he is out of his depth and is in danger of being submerged in a sea of religiosity. The thought of the sinner saved by grace alone has vanished out of sight. But the history of Christendom shows only too clearly and painfully that the one safeguard of true holiness in heart and life is to preserve this central truth of evangelical Christianity supreme unto the end.

3. Two opposite tendencies were present in mediaeval Mysticism which have been called subjective and objective. The subjective type became 'entangled in theories which sublimate matter till only a shadow remains,' whilst objective Mysticism emphasizes and finds chief delight in palpable supernatural manifestations. Curiously enough these strongly contrasted tendencies which led men to the

most widely separated extremes of thought resulted in similar evils in practice. Just as the earlier Gnosticism led in one direction to extreme asceticism and in another to unbridled self-indulgence, so mystical teaching may lead either to contempt of the world by the pathway of pure contemplation, or may result in excessive attention to rites and ceremonies as the vehicles whereby higher spiritual knowledge and experience are to be attained. Both are seen in the monasticism of the Middle Ages. The *unio mystica* of the monk implied such immediate vision of God that the eye must be closed to the phenomenal world, the intellect and will must be laid asleep, and the world of nature and of man was viewed as full of evil, tempting the soul away from God. 'The beauty of nature was ignored, the beauty of woman was a snare and a temptation'; hence two main sources of higher knowledge were closed, two chief methods of rising to intercourse with Infinite love and goodness were shut out as in themselves dangerous and evil. The God of such a devotee is a blank. The highest spiritual condition is described as 'The obscure night of the soul,' detachment from all earthly light is so complete. The 'three silences of the soul,' as taught by Molinos, are well known and form the theme of one of Longfellow's sonnets. These are, the silence of words, of desires, and of thoughts. 'In the last and highest the mind is a blank and God alone speaks to the soul.' In point of fact, when man seeks thus to abstract himself from appointed sources of Divine knowledge, if he hears a voice at all, it is often not that of God, but of the devil. Fénelon guarded against the practical dangers implied in some of the teaching of Catherine of Genoa and Madame Guyon, though at the expense of his own logical consistency. He had the good sense and the piety to perceive that the line and plummet of logic could not sound the depths of the ocean of the Divine love, or even man's apprehension and enjoyment of that love in its length and breadth and depth and height.

The mystic of another type is prone to sacramentalism. He lays excessive stress upon the symbols which to him are sacred vehicles of Divine grace and channels of Divine life. Dr. Inge finds even in St. Paul and St. John traces of 'that psycho-physical theory which demands that the laws of the spiritual world shall have their analogous manifestations in the world of phenomena.' This connexion between the spiritual and material is, according to the mystic, not arbitrary or accidental, it is based on the life that is within life. The 'correspondences' of Swedenborg form a conspicuous illustration of this doctrine. Its dangers are as obvious as its beauty and suggestiveness. But the field opened up by the use and abuse of symbols is far too wide to be entered upon here.

If Mysticism be preserved from these and other perversions and aberrations, it seems impossible to lay too great stress on its value and importance. Even to enumerate its services to religious thought and life would need considerable space. For (1) it lays stress upon personal experience. It finds the essence of religion, not in knowledge, not in feeling, not in mere conduct, but in direct contact with spiritual realities. (2) It constitutes the vital principle of all spiritual religion, and has again and again shown its inherent power of accomplishing a reformation in times of religious decadence and degeneration. Even when alloyed with serious faults, as in the case of Montanism, it has uttered an effective protest against the numbing influences of formalism and ecclesiasticism. The sixteenth and eighteenth are not the only centuries in which an evangelical revival has found its life and energy in the principles of 'mystical,' or as many would prefer to say 'experimental,' religion. (3) It vindicates the sphere of the transcendental. The World beyond the world so easily fades from view. 'The world is too much with us,' so much with us that men assure themselves there is nothing beyond it, and the Church has often lost the sense of its true vocation as a witness to the Life which is above life. Thirty or forty years ago all witness of this

kind was laughed to scorn by many 'philosophers' and nearly all men of science. The present generation has experienced a wholesome reaction against the tyranny of materialism. The influence of such men as Professor William James and Sir Oliver Lodge has reached where sermons and avowedly religious lectures would be powerless. That glimpses into a higher region than that of space and time are possible for men here and now has been testified to in hundreds of instances, of which the recorded experiences of Tennyson and J. A. Symonds are notable examples. Mystics of all creeds unite here; and the strong and sane vindication of the reality and paramount importance of the spiritual world which these have furnished is one notable sign of the times—outside, as well as inside the pale of the Churches.

But (4) the immense practical energy which mystics have infused into the Church must never be forgotten. General Gordon was described as 'a practical mystic,' but he by no means stands alone. If real service to the world be considered, rather than the kind of service which the world as such desires, practical mystics must be accounted the rule, not the exception. Professor Rufus Jones well says, 'Far from being the unpractical, dreamy persons they are too often conceived to have been, mystics have weathered storms, endured conflicts, and lived through waterspouts which would have overwhelmed souls whose anchor did not reach beyond the veil. . . . They have been spiritual leaders, they are the persons who shifted the levels of life for the race.' This heightening of power for service can only come from above to those whose souls are prepared for supernal influences. Where ability to serve in some capacity or other is not increased by communion with the Highest, the reality of such communion may be questioned. For the proof of this we should not point so much to those rare, choice spirits who have been finely touched for finest issues, but rather to the working of true experimental religion in average men and women. The healing of the world lies in the hands of its nameless

saints. As Professor Jones says, 'There are multitudes of men and women in out-of-the-way places, in backwoods, towns and uneventful farms, who are the salt of the earth and the light of the world in their communities, because they have had experiences which revealed to them Realities that their neighbours missed, and powers to live by which the mere "church-goers" failed to find.' The chief mistake of Professor James's fruitful volume on the *Varieties of Religious Experience*, is that the author builds so largely on the morbid experiences of exceptional persons —the hysterical and neurotic, the fanatical and eccentric. To understand the working of any force, its ordinary, not its extraordinary, operations must be examined. In this case particularly it is necessary to ask, What heightening of the powers, if any, is produced by the inward experiences of mystical religion, when there is no exceptional genius to work upon on the one hand, nor any ill-balanced and nervously excitable temperament on the other? The whole case may safely be rested on the answer to this question. That sense of partaking in a higher life, of being flooded by waves of broader influence from beyond, which marks the 'inspiration' of the artist, belongs in a still loftier degree to the mystic. When the self as a whole, including mind and body, feeling and will, is pressed into the service of a Higher Self who pervades and sustains and uplifts the whole nature of a man, it were a marvel if spiritual energy in practical life were not generated. 'Where there is no vision, the people perish,' or 'cast off restraint,' says the wise man. For spiritual insight furnishes both stimulus and orderly control. The spirits of the prophets should always be subject to the prophets; and when that is the case other spirits are subject to them also.

> Tasks in hours of insight willed
> May be in hours of gloom fulfilled.

False mysticism may produce disorder, true mystical religion develops a divinely controlled and ordered

energy which becomes a very fount and spring of beneficent service.

Few better illustrations of the whole subject, with its blending of light and shade, could be found than those connected with the life and work of John Wesley. With a brief reference to examples familiar to the memories of many of our readers this article may well be brought to a close. The spiritual crisis which changed the current of Wesley's religious life determined, as has often been pointed out, the character of Methodism. This word, when first used as a nickname at Oxford, bore a very different meaning. It was given to the members of the Holy Club because they laid so much stress on means and methods, the externals of religion. And whilst Wesley and his companions were undoubtedly divinely moved from the first and the activities of the mission in Georgia were prompted by earnest religious feeling, Wesley so far changed his views after the experiences of 1738 that he questioned whether he were indeed a true Christian before then. The religion which he taught his followers and which so mightily moved the people wherever he went was not the rigid asceticism and laboured obedience of his earliest ministry, but the mystical religion which took its rise in the room in Aldersgate Street. He was influenced, as he himself has told us, by à Kempis and Taylor, Behmen and Spenser, and especially by William Law. But it was the teaching of the Moravians that moved him most deeply and changed him most effectually. Humanly speaking, if he had not met Peter Böhler, the stream of his life would have flowed down a different channel. In the eyes of the historian, as well as of the casual observer, Wesley's Methodism is one of the best examples of Mysticism known.

Yet we find Wesley inveighing against the mystics in vehement terms. They are of all enemies to Christianity the most dangerous. 'They stab it in the vitals.' The whole of Behmenism is 'sublime nonsense, inimitable bombast, fustian not to be paralleled.' The mystic writers

are 'one great antichrist.' Luther's *Galatians*, esteemed a classic of Protestant religion, is condemned by Wesley as 'shallow, muddy and confused,' because it is 'deeply tinctured with Mysticism and hence often dangerously wrong.' Here is a clear illustration of the need of first defining our terms. Wesley was charged by the sober-minded Anglicans of his time with 'enthusiasm,' an accusation which he indignantly repudiated; he passed on the indictment and in still more emphatic terms denounced now Zinzendorf and his followers, now the 'French prophets,' now Luther and now Behmen, as if their mystical enthusiasm made them to be worse than infidels. If Mysticism meant Quietism, Antinomianism, or fanaticism of any kind, Wesley would give it no quarter. But if it is understood to mean immediate, experimental knowledge of God and Divine things obtained through Christ and the operation of the Holy Spirit in the heart, it was the very life-blood of Wesley's religion and the secret of his success as an evangelist. The *Christian Library* in fifty volumes, which represents Wesley's chosen anthology from Christian divines of all ages, is rich in mystical treatises. It contains selections from Fénelon, Molinos, and William Law, whilst Wesley himself published a *Life of Madame Guyon* and often quotes writers of her school approvingly. He aimed, as he says in one of his letters, at retaining the good that is in them 'without the dross, which is often not only useless, but dangerous.' Wesley's eminently sane, self-controlled, and practical mind was not attracted by the emotional extravagances which often disfigured genuinely evangelical Mysticism, whilst his passion for righteousness, for thorough Scriptural holiness of heart and life, prompted him to denounce in unmeasured terms the Antinomian errors which in his judgement were making Christ the minister of sin and turning the very grace of God into lasciviousness.

But Wesley's Methodism is mystical to the core. His definition of saving faith and the stress which he himself always laid upon the crisis of May 1738 prove that in his

judgement the essence of religion lay not in creed, not in worship, not in conduct, but in inward personal experience. For better, for worse, his followers have followed him in this. That this principle was in the main right, true, and both world-healing and world-purifying, history has proved. That it also carries in its train dangers against which the utmost watchfulness can with difficulty prevail, history has also proved. But the dangers which attended the movement in Wesley's life-time and since do not attach to the doctrine as he taught it. The way in which he preached Christian perfection is a proof of this. So many are the safeguards, fences, and cautions with which Wesley surrounds his description of the state and the way to reach it, that many of his opponents say that whilst explaining, he has explained it away. This is not really the case, as every candid student of Wesley's teaching concerning this loftiest of attainable Christian experiences must admit. But there is *prima facie* ground for the objection, and the whole of Wesley's 'Plain Account' furnishes an instructive example of the way in which a great Christian mystic set to work to prune a too luxuriant plant of leaves and branches which in his judgement were deleterious to the growth and highest productiveness of a fruitful vine. That his teaching has been misrepresented in controversy and often perverted in practice, is not surprising, but no saner enthusiasm, no more practical Mysticism is to be found in the whole history of mystical religion than that of John Wesley.

The result of our brief examination into the meaning of a much-abused word has been to demonstrate the difficulty, if not impossibility, of defining exactly so elastic a term, so protean a spirit, as that of Mysticism. Professor W. James's 'four marks'—ineffability, noetic quality, transiency and passivity—prove little or no better than the 'marks' of other writers. To say that the mystical sense defies expression; that it implies states of knowledge, which, however, speedily pass away; and that it includes the obedience of the will to a superior power which grasps

and sways it, does not leave us with a very clear idea of what the essence of mystical experiences is. The reason for this vagueness is that Professor James desires to make his definition widely comprehensive and not distinctively religious. Lectures 16 and 17 in his *Varieties of Religious Experience* deserve and will repay careful study, but they illustrate the wisdom of Pringle-Pattison's refusal to frame an exact definition of Mysticism which we quoted earlier in this article. A critic who has a passion for accurate definition must first subdivide mystical doctrines and movements into their several classes and then provide each with its appropriate label. No one form of words can suffice to characterize the almost infinite variety of mystical teachers and movements to be found in the history of Christianity alone.

Perhaps this elasticity, versatility, or variety of adaptation furnishes one reason why Mysticism never dies. There is 'nothing of it that doth fade, but doth suffer a sea-change into something rich and strange.' Mystical utterances possess, as W. James phrases it, 'an eternal unanimity which ought to make a critic stop and think, and which brings it about that the mystical classics have, as has been said, neither birthday nor native land. Perpetually telling of the unity of man with God, their speech antedates languages and they do not grow old.' In the 'infirmaries of the human soul, where all thoughts come day by day to die,' says Maeterlinck, 'you will not find a single mystic thought.' The true mystic thinks, lives and acts *sub specie eternitatis;* he 'feels through all this earthly dress, bright shoots of everlastingness.' It is these which preserve his life and teaching and influence from perishing with the changing years. Hence his words—

> have power to make
> Our noisy years seem moments in the being
> Of the Eternal Silence; truths that wake
> To perish never;
> Which neither listlessness, nor mad endeavour,

Nor Man nor Boy,
Nor all that is at enmity with joy,
Can utterly abolish or destroy!

He who, in the phrase of that quintessential volume of Christian Mysticism, the *Theologia Germanica*, 'is to the Eternal Goodness what his right hand is to a man,' need fear no touch of change, no disintegration of decay. To him the Eternal is as time and time is as Eternity. For here and always he enjoys that life which begins, and has no end, in God. For him the light of true mystical union with the Abiding One has dawned in its tranquil splendour, and the shadows cast by the transient, the imperfect, and the unworthy have passed away for ever.

W. T. DAVISON.

LUCRETIUS: THE PRECURSOR OF MODERN SCIENCE

Lucretius: Epicurean and Poet. Completing volume. By JOHN MASSON, LL.D. (John Murray.)

THE achievements of modern science rightly rank as one of the chief distinctions of the nineteenth century. At no time in the history of the world has so much progress been made in scientific knowledge or so many great and fundamental discoveries been made. It is fitting, however, to remember that 'there were great men before Agamemnon,' and that some of the most notable of our discoveries have been foreseen by men of old time. Their visions were perhaps only dreams, their discoveries little more than guesses or, at the most, intelligent anticipations; but the fact remains that many of our most cherished advances were pointed out or hinted at in the long distant past.

The Latin poem, 'De Rerum Natura,' written by Lucretius in the first century before Christ, especially illustrates this statement. It is one of the most astonishing things in the history of science to discover how many of our modern theories have there been foreshadowed. Lucretius was born the year after his great contemporary, Julius Caesar, and died about the middle of the century before Christ, probably by his own hand. He is chiefly known to us as one of the foremost of Latin poets and as the leading representative in the ancient world of our modern materialists. During his time what was known as religion was corrupt, sensual, and superstitious. At few periods has it been so debased—and Lucretius felt it to be his mission to hold it up to derision. His clearness of vision recognized its worthlessness, and he was never weary of holding up to ridicule the gods who were worshipped or ignored by his fellow countrymen. He saw

how impossible they were, strove to replace them by what he knew to be realities, and contended that all the facts of life could be explained on a materialistic basis. He did not live to see the higher revelation that came to the world not long after his death, and if we do not acknowledge the soundness of his position we can at any rate believe that his solution of the difficulties of life was better than the one he tried to replace.

His 'De Rerum Natura,' the only work which has come down to us, is considered by many competent critics to be the greatest poem in the Latin language. With its qualities as literature we are not now concerned. We wish to deal with it as a scientific treatise.

His science is not original, nor does he make this claim for it. He was a Roman, and no Roman has ever been able to make his mark as an original scientific thinker. For his theories he had to go to the Greeks, and he largely adopted the views of his master, the Greek thinker, Epicurus, who in his turn borrowed from his predecessor, Democritus. The office of Lucretius was to organize and systematize, and this he did with a thoroughness and completeness that had never previously been attempted. Hence we obtain in the poem a complete and detailed statement of the scientific knowledge of the time.

Perhaps the first things that strike us in his poem are the modern way in which he looks at things and the modern methods which he adopts in working out his conclusions. Science was then of a most primitive character. Practically all natural phenomena were referred to the gods. They were the fount and origin of everything. Nothing was possible without them, and the simplest events could be explained only by their aid. The *Deus ex machina* was invoked on every possible and impossible occasion. The number of men who were capable of looking at nature without their aid was very limited, and anything like a broad scientific view was unknown. Before the time of Lucretius there had been certain crude and ineffectual attempts to suggest a scientific explanation of

the world, but never had so thorough and complete a system been worked out. In doing this Lucretius shook himself free from the old bonds and took up modern standpoints and adopted modern methods. He gives an account of the original nature of matter, and from that proceeds to explain the processes by which it has been transformed into its present conditions. In doing this he has to consider practically everything that was known or thought of by the ancient world. And in pondering over and elucidating these questions he goes about his work just as if he were a scientist of to-day. He takes nothing for granted. He allows no place for fancy or imagination. He demands that every statement must be capable of proof. He must have definite and precise reasons for everything he says. All must be founded on observation or experiment, and nothing must be admitted until the reasons for accepting it are entirely adequate. How different is this from the easy credulity of most of the writers of the time! For them it is enough that Jove hurls the thunderbolt. Lucretius explains how thunder and lightning are produced in almost identical terms with those used to-day.

He starts from the assumption that everything is capable of scientific explanation; if the explanation is not forthcoming it is because of the limitations of human knowledge. Throughout the whole universe one law is supreme. Our world, he says, is one of a vast number, through all of which runs one order of Nature. Natural law, not chance nor caprice, governs and controls all things. In *that*, he strikes a note not heard before, but which is dominant in modern science.

It is when he applies his general propositions to particular cases and advances particular solutions for particular problems that he most strikes us with his modernity. He propounds an atomic theory which is, perhaps, not quite the same as Dalton's, but which in many respects resembles it. He lays it down as an absolute truth that nothing can come out of nothing and that matter is indestructible. His account of the evolu-

tion of the world is strikingly like that of Darwin, and in working this out he accurately forecasts the struggle for existence and the survival of the fittest. The origin of language, of religion, of law, and the progress of society are explained in exactly the same way as to-day. Even the germ theory of disease is suggested, and in a famous passage, to which reference will be made later on, he clearly indicates some such ideas as we hold to-day.

It would be idle to pretend that the atomic theory of Lucretius and that of Dalton are identical. The differences between them are great. But the points of resemblance are so numerous and so close that it is well worth while drawing attention to them. Lucretius imagines that in the first instance the world consisted of a chaos made up of an infinite number of atoms, or first beginnings as he calls them, all in a state of movement, together with an infinity of 'void' or empty space.

Void he considers to be as necessary as atoms, else there could be no motion, nor birth, nor growth. When the atoms had come together and formed distinct bodies, each substance was made up of atoms and void. In the most solid things there is void.

> In rocks and caverns the moisture of water oozes through and all things weep with abundant drops. Food distributes itself through the whole body of living things. . . . Voices pass through walls and fly through houses shut, stiffening frost pierces to the bones. Now, if there are no void parts, by what way can the bodies severally pass? Book I, lines 348–350 and 354–357. Monro's translation.

Why is a lump of lead heavier than a ball of wool of the same size? Because in the lead there is less void.

The atoms are excessively small—much too small to be seen with the naked eye. Of their size he attempts to give some idea:

> Now mark, and learn how thin the nature of an image is. And first of all, since the first beginnings are so far below the ken of our senses and much smaller than the things

> which our eyes begin to be unable to see, to strengthen yet more the proof of this also, learn in a few words how minutely fine are the beginnings of all things. First, living things are in some cases so very little, that their third part cannot be seen at all. Of what size are we to suppose any gut of such creatures to be? or the ball of the heart or the eyes? the limbs? or any part of the frame? how small they must be! And then, further, the several first beginnings of which their soul and the nature of their mind must be formed? Do you not perceive how fine, how minute they are? Book IV, lines 110–122.

They are also perfectly solid and indestructible. In them is no void at all. They cannot be crushed, split, or broken up from within. They are, therefore, eternal. The bodies into which they are built are constantly being broken up, and when broken up they resolve themselves eventually into their component atoms.

Atoms are eternal in duration and infinite in number. The atoms of Lucretius, then, like those of Dalton, are the ultimate subdivision of matter. Alike they are infinitesimally small—alike they are indivisible, infrangible, indestructible. Alike they are not knowable to our senses. Only by the exercise of reason can we think of the possibility of their existence. But the resemblance does not end here. According to Lucretius these atoms are of different shapes and sizes, though the number of shapes and sizes is finite. Atoms of different shapes and sizes combine together to form different substances. Thus the larger and heavier combine to form such things as earth and water, while the smaller and lighter combine into more subtle matters like air and fire. Again, in both, atoms have no properties that can be recognized by our senses. They have no colour, nor voice, nor smell, nor sense, nor any sensible qualities whatsoever.

In one obscure passage Lucretius suggests a further extension of Dalton's theory. He seems to say that atoms can exist only in combination with one another, thereby hinting at the combination of atoms in molecules.

We seem to get a stage past Dalton and a little nearer our own times when we notice what Lucretius has to say about the movements of atoms. They are, he holds, never at rest. Even in the heaviest and hardest of things, and in bodies that appear absolutely still, they are in a constant state of motion. Similarly, Tyndall says that the atoms composing the hardest bodies when heated 'collide, recoil, oscillate.'

Not only are the atoms always in motion, they are constantly flying away from all bodies and flying to other bodies. In illustration of these statements, he points out that clothes drying on the seashore get saturated with salt moisture, that when we walk by the sea we feel a salt taste; that scents are produced by the streaming away of atoms from the substances. When Lucretius calls each atom a universe in itself, and refers to constant movements of atoms and of their excursions from one body to another, we wonder if he had any inkling of the electrons and ions and emanations and radiations of which we hear so much to-day.

Having demonstrated to his satisfaction the existence of atoms and void, and having shown that they by their combinations and movements have produced all matter, Lucretius passes to larger themes. All natural phenomena, thunder, lightning, rain, earthquakes, &c., are ascribed to the same two primal things. Slavery, poverty, riches, war, concord are but properties of atoms and void. Nay, the whole history of nations, their rise, their progress, their fall are nothing but accidents of atoms and void.

These fundamental principles form a basis for his whole superstructure. And as he raises it, he has occasion to dwell on another nineteenth-century doctrine. He teaches most explicitly that matter is indestructible. 'Out-of nothing, nothing can come' is one of his first theses, and he immediately follows it up by stating that nothing can be reduced to nothing.

> Moreover nature dissolves everything back into its first bodies and does not annihilate things. Book I, lines 215–6.

A thing therefore never returns to nothing, but all things after disruption go back into the first bodies of matter.

Book I, lines 248–9.

None of the things therefore which seem to be lost is utterly lost, since nature replenishes one thing out of another and does not suffer anything to be begotten, before she has been recruited by the death of some other.

Book I, lines 262–4.

That also which before was from the earth, passes back into the earth, and that which was sent from the borders of ether, is carried back and taken in again by the quarters of heaven. Death does not extinguish things in such a way as to destroy the bodies of matter, but only breaks up the union amongst them, and then joins anew the different elements with others; and thus it comes to pass that all things change their shapes and alter their colours and receive sensations and in a moment yield them up.

Book II, lines 999–1006.

Similar quotations might be multiplied, but these suffice to show how thoroughly conversant Lucretius was with the great truth of the indestructibility of matter, a truth which seems to have been lost sight of in subsequent centuries, but which has been discovered anew in recent times.

Another modern doctrine plainly foreshadowed by Lucretius is that of evolution. This, however, is not so wonderful as some other of his anticipations, for he was not alone in this regard. Vague glimpses of this great theory are suggested in almost all literatures and in all times. Thus the first chapter of Genesis is a poetical account of the creation of the world which fits in fairly well with Darwin's order of development.

But there is a definiteness about Lucretius' statements that does not obtain in other cases, and it is worth while to glance for a moment at his presentation of the case.

Our world, he says, is but one of a countless multitude, all of which are produced in the same way and in obedience to the same laws. They are born, they grow

old, they decay and finally die, and the atoms of which they are composed are dispersed in space to make other worlds. His explanation of the formation of a world is somewhat remarkable. First there is the chaos of an infinite number of atoms and void. These atoms, of various shapes and sizes, are falling through space in parallel lines. With great prescience he recognizes that all atoms, whatever their size or weight, must fall at the same velocity. By some means or other, some of the atoms are deviated, ever so slightly, from the straight line, and these set up a motion amongst them which eventuates in a clashing and crashing and fighting and rebounding, which causes the formation of all kinds of different substances. In the clashing and rebounding large spaces are left between the atoms, and then things like air and sunlight are formed, or small spaces and substances like stone and iron result. In his view it took a very long time for this struggle amongst the atoms to produce anything like a world. There was but a 'strange and stormy medley,' or, as we say, 'cosmic vapour.' But gradually parts came together here and there and left huge spaces between.

> Then next the several parts began to fly asunder and things to be joined like with like and to mark off the world and portion out its members and arrange its mighty parts, that is to say, to separate high heaven from earth, and let the sea spread itself out apart with its unmixed water and likewise let the fires of ether spread apart pure and unmixed. Book V, lines 443–8.

By some means or other the sun, moon, and stars were squeezed out and left the earth to itself. The earth was still under water; but now, in consequence of the squeezing out of the sun, moon, and stars, depressions formed into which the seas were collected and the dry land appeared. The process continued, but now aided by other agencies. For 'the heats of ether' and 'the rays of the sun' by oft-repeated blows compressed and buffeted the earth. The softer parts were beaten down into plains. The harder parts remained as mountains and hills.

He has in this way explained the production of the world, but at this stage we notice a gap which is very evident, and the bridge which carries us from the atoms to the universe with all its beauty, life, and order is but rickety. He has to introduce life, and this he does in a very simple manner. He takes it as an axiom

> that whatever things we perceive to have sense, you must admit to be all composed of senseless first beginnings.
>
> Book II, lines 865–7.

Life, then, arose from the lifeless. He has no difficulty in illustrating, if not in proving, this statement. We see instances of this, he says, every day. Living worms spring out of dung. Rivers, leaves, and glad pastures change into cattle. Cattle change their substance into our bodies, and so on.

But life did not appear in the world until late in its history, and before animal life was possible a great deal of preliminary preparation was necessary. Before animal life came grass, flowers, and trees. Then finally man appeared. Much of all this seems to us purely fantastic, but, after all, there is more than a glimmer of reason in his theories.

When we come to the advent of man we begin to take up the threads that lead us to modern times. As he points out the various stages through which men passed on their march towards civilization, we seem to be listening to the exposition of an evolutionist of to-day. First men lived like wild beasts, and fed on what the earth supplied—acorns, berries, and the like. They had no fire, no clothes, no houses. Neither had they law, government, or marriage. Then development began when they were able to make huts to protect themselves, and to get skins from the animals around them for clothes. The discovery of fire did much for them, and soon led on to cooking. Marriage and the ties of family life marked a great step in their progress. Treaties of friendship and alliance amongst neighbours followed and the use of speech. Then

they built cities and distributed lands and cattle and riches of various kinds amongst themselves. Law and government followed, and finally religion. The discovery of metals, of weaving, of the planting and tillage of the earth, and then of music and poetry all helped to bring them into line with the men of to-day. So the story runs. Throughout it is in singular accord with the story with which we are all so familiar.

In working out the history of evolution he expounds in the most explicit way the theory which has made the name of Darwin immortal, the struggle for existence and the survival of the fittest. After saying that at first the earth tried to produce monsters of all kinds, half-men, half-women, creatures without feet or without hands or without mouths, or with limbs not separated, and after showing that these must perish because they could not propagate their kind, he adds that many races of regularly organized creatures died off because they wanted either some natural power by which to protect themselves, or could not be turned to use by man and be saved thereby. These fell a prey to others and disappeared, unable to endure the struggle for existence.

> For in the case of all things which you see breathing the breath of life, either craft or courage or else speed has from the beginning of its existence protected and preserved each particular race. And there are many things which, recommended to us by their useful services, continue to exist consigned to our protection. In the first place the fierce breed of lions and the savage races their courage has protected, foxes their craft, and stags their proneness to flight. But light-sleeping dogs with faithful heart in breast and every kind which is born of the seed of beasts of burden and at the same time the woolly flocks and the horned herds are all consigned, *Memmius*, to the protection of man. For they have ever fled with eagerness from wild beasts and have pursued peace, and plenty of food has been obtained without their own labour, as we give it in requital of their useful services. But those to whom nature has granted none of these qualities, so that

> they could neither live by their own means nor perform for us any useful service in return for which we should suffer their kind to feed and be safe under our protection, those, you are to know, would lie exposed as a prey and booty of others, hampered all in their own death-bringing shackles, until nature brought that kind to utter destruction. Book V, lines 855–77.

Towards the end of his book Lucretius deals with a subject of peculiar interest, namely the causation of infectious diseases, and here in a few lines he brings out the germ theory which is now so familiar to us. Diseases are propagated, he thinks, by the perpetual flying about of particles that are hurtful to life.

> And now I will explain what the law of diseases is and from what causes the force of disease may suddenly gather itself up and bring death-dealing destruction on the race of man and the troops of brute beasts. And first I have shown above that there are seeds of many things helpful to our life; and on the other hand many must fly about conducing to disease and death. When these by chance have happened to gather together and have disordered the atmosphere, the air becomes distempered. And all that force of disease and that pestilence come either from without down through the atmosphere in the shape of clouds and mists, or else do gather themselves up and rise out of the earth, when soaked with wet it has contracted a taint, being beaten upon by unseasonable rains and suns.
>
> Book VI, lines 1090–1102.

There are few things in this wonderful poem more wonderful than this prognostication of a theory which is but of to-day.

Such, then, are some of the intelligent anticipations which are set forth by Lucretius. They are by no means all. We might add his theory of vision, his hints at gravitation, his account of the causation of thunder and lightning, of volcanoes and earthquakes, of the rise and fall of the Nile, and many others.

But enough has been said to show how many of our most vaunted modern discoveries were known, or partly

known, by a Latin poet living 2,000 years ago, and to induce us to cultivate some modesty in advertising the greatness of scientific progress in recent times. After the death of Lucretius most of the truths which he enunciated were forgotten, and for hundreds of years he was laughed at as an idle dreamer. Then he came to his own, and now he is recognized for the great man that he was.

The so-called religion of his time perished from its own inherent rottenness. But the reasoning and sarcasm of Lucretius helped much to demonstrate its worthlessness. Its place was taken by a purer worship and a higher revelation. Of this he had no vision, but in helping to destroy the old the poet did something to prepare the way for the new. His science seemed to have less good fortune than his iconoclasm, and it has been reserved for our day to discover how much truth there was in it. Now we may acclaim him as the greatest precursor of our modern science.

How true it is that no scientific discovery ever yet was due to one man alone! Not one sprang fully armed from the head of its originator. The man who obtains the name of discoverer and thereby earns for himself eternal glory is but the heir of the ages, the last worker on his subject, the last link in a long chain.

Darwin did not discover Evolution and Natural Selection, nor did Lister find out Antiseptic Surgery, nor Dalton first enunciate the Atomic Theory. Let truth flourish and honour be given to whom it is due. When we are asked who was the true discoverer of these and other scientific theories, let us give his fitting place to Lucretius, the Latin poet, who lived and died before the birth of Christ.

EDWARD WALKER.

THE RECONSTRUCTION OF THE WORLD OF THE HEBREWS

Modern Research as illustrating the Bible. By S. R. DRIVER. The Schweich Lectures, 1908. (London. 1909.)

Altorientalische Texte und Bilder. H. GRESSMANN. (Tübingen. 1909.)

THROUGHOUT the last sixteen centuries of the world's history, no book has been more eagerly or widely studied than the Bible. For fifteen of those centuries, indeed, the Bible was not only regarded, in Christendom, as being on a higher plane than all other books; but it was held to be a fit subject only for exegesis, and not to be approached by anything like criticism. When, however, the claim was first made that students should ask the same questions of the Bible that they were accustomed to ask of other books, fears were at once expressed lest both the reverence and the interest which the Bible had hitherto attracted should become things of the past.

Precisely the reverse has been the case. Both the range and the intensity of biblical study have increased; thousands of men and women who, in times past, would have been willing to leave all investigation of the Bible to others, now insist on being able to form their own opinions by personal contact with the Bible and its problems; and great classical scholars, like the German Blass and our own J. B. Mayor, have devoted the wealth gained through a lifetime of Greek and Latin learning to the elucidation of the language of Scripture.

But within the last few years biblical study has grown vastly wider than before. We can no longer rest satisfied with studying the text of the sacred books themselves, aided by the few references to be found in classical writings.

We are beginning to reconstruct the world in which those books were written. The great empires of the middle East, until two generations ago buried under the sands of Asia and Africa, are rising again before our eyes; Palestine has ceased to be useful simply for illustrating, by the life of modern Syrians, the customs of the ancient Hebrews, and now yields up to us the very objects which the contemporaries of Hosea and Jeremiah, as well as their predecessors centuries before, must have handled; with the result that, could we be transported to the lands of the Nile, the Tigris, or the Jordan in the seventh century before Christ, we should be almost as much at home as by the banks of the Thames in the fifteenth century after Christ.

Nor have we yet proceeded beyond the first few stages of our journey. It was only in 1904 that the discoveries of Macalister and Sellin revealed to us the Hebrew towns of Gezer and Taanach at the successive stages of their amazing history; only last year did Dalman publish the first systematic account of the rock sanctuaries at the ancient stronghold of Edom; and we still wait for the promised description of the capital of the great Hittite empire which at one time disputed the mastery of nearer Asia with Assyria and Egypt. It matters not how remotely some corner of the ancient world may be connected with the Bible history; it will be compelled to surrender whatever secret it has retained beneath its sands. So far from our having lost interest in the Bible, we have determined to allow no rest to the spade of the excavator till we can write such a commentary on the Bible as has never been written on any book before. The publication of Dr. Driver's three lectures mentioned at the head of this article, and of the collection of texts and illustrations compiled by Gressmann, suggests a brief survey of the ground which has been covered—or perhaps we ought to say, uncovered—by the labours chiefly of the past few years.

The first grand result of these labours has been to enlarge our knowledge of ancient literature. A hundred years ago ancient literature meant simply the classics of

Greece and Rome, with the writings of the Bible itself. To-day we possess a body of literary work from Egypt and Babylon which is as varied in subject matter as are the classics, and which bids fair to become almost equal in bulk. With its help we can venture into the world of the Pharaoh who knew not Joseph, or of Sennacherib, and converse quite intimately with their subjects.

Let us turn first to the great valley of the Euphrates and the Tigris, once amongst the most fertile lands on the earth's surface, and perhaps, in these days of the renaissance of the Turkish empire, destined to be so once more. The earliest specimens of Babylonian writing published were seven sections of the Creation Tablets, which George Smith communicated to the *Daily Telegraph* in March 1875. These fragments have subsequently grown to forty-nine, most of which formed part of the library of Assurbanipal, who reigned in the middle of the seventh century B.C. Assurbanipal was the Sardanapalus of the Greeks; and though his reputation for effeminacy was not entirely undeserved, apart from his literary zeal we should know but little of Babylonian writings. It is, however, a mistake to think that there was one definite Babylonian account of the creation; there are many recensions of the story, or rather, there are a number of cosmogonies or fragments of cosmogonies;—as when a prescription for curing the tooth-ache is solemnly prefaced by an account of the creation of the toothache-serpent and the decision of the god Ea which assigned him his proper nourishment. There are stories of demons and their fights with gods—to judge from numerous seals, Babylonian imagination dwelt on these evil spirits with a peculiar fascination, and they are constantly met with in incantations.

There is also the story of Adapa, the 'seed of mankind,' who ascended into heaven, but refused there to eat of the food and drink of immortality offered to him; there is the story of Gilgamesh, who went down into the land of the dead with his friend Eabani and afterwards met Utnapishtim, the hero of the great flood. Among other

fragmentary myths, whose chief characteristics, it must be confessed, are bombast and ferocity, is a curious piece of prophecy against Babylon, as unsparing as Nahum's, though apparently from a Babylonian.

Much has been written of late on the subject of the Babylonian Psalms. Some of these have been classed as hymns. Not altogether without imaginative power, these 'hymns' contain so many formal repetitions that we can hardly help thinking of them as incantations. And such, indeed, appears to have been usually their purpose. The laments and the penitential psalms, as they have been called, are similar in their object; in each case, the 'psalmist' is thinking about deliverance from some private affliction caused by ritual negligence. The large-hearted manner in which the Hebrew merges himself in the fears and hopes of the community is unknown to the self-centred Babylonian devotee. Neither style nor matter could for a moment compare with the masterpieces of the Old Testament, save in the eyes of those who turn to the waters of Babylon to depreciate the mountains that stand round about Jerusalem. We possess also some of the dirges in which the women wept for Tammuz:

> He goes, he falls to the breast of the earth; he has filled himself, the sun is gone down for him—to the land of the dead. Full of lament is he on the day in which he fell into distress, in a month which lets not his year grow full —away on the road which brings an end to the people, which leads men to rest. . . .

It may have been a translation of these very lines that Ezekiel heard in his vision of the temple.

Of greater value are the didactic writings, some of them not wholly unworthy to be placed beside the Proverbs, or even passages in the prophets:

> Has he sundered from the brother his brother, from the friend his friend, from the comrade his comrade? Has he refused to set free a prisoner, to loose a bondman, to let a prisoner see the light? . . . Are there sins of his against his god, cursed acts against his goddess? Has he despised

> father and mother, has he shamed his elder sister? Has he changed No to Yes, Yes to No?

Or again:

> Whoso fears the gods, will not call to them (? in vain); whoso fears the spirits, will prolong his days. With friend and comrade shalt thou speak nothing evil, nothing common; speak good with him. Hast thou promised anything? then give it to him; hast thou encouraged thy friend? then leave him not in the lurch.

We might add to these the lists of acts prohibited on the Sabbath, or a curious sacrificial fragment on the lamb as compensation:

> A lamb is a compensation for a man; he gives the lamb for his life, the lamb's head for the man's head, the lamb's neck for the man's neck, the lamb's breast for the man's breast. . . .

The numerous omen-texts, of which examples are given at length in Hastings' *Dictionary of the Bible*, Extra Vol., p. 558 ff, lead us back to the less worthy side of Babylonian religion.

Besides all this, we possess an ample historical literature; we have lists of Babylonian kings, of which the earliest date from the beginning of the second millennium before Christ, and we have accounts of the religious activities and the campaigns of Babylon and Assyria, most of them purporting to give the actual words of the kings to whom they refer, down to the reign of Nebuchadnezzar. We have before us also, in its entirety, the magnificent code of Hammurabi, in all probability distinctly earlier than 2,000 B.C.; and side by side with this we can set both certain earlier Babylonian laws, and a number of later commercial letters and contracts, as well as numerous boundary or landmark stones, all of which show how 'modern' was the Babylonian business world.

The main divisions of the literature of Egypt, the great Western power of the ancient world, are strikingly similar to those of Babylon. Egypt, too, had its mythological texts, in

which the dragon figures much as it does in the Babylonian creation tablets, its poems, its proverbial philosophy, and its prophecies, as well as a very rich store of historical information. Since Egypt and Babylon were brought into such constant collisions, we might well expect to be able to check the historians of one empire by the annals of the other; unfortunately, this is rarely possible, since both sets of writers, unlike those of Jerusalem, showed little interest save in the actual or reputed triumphs of their own arms. But we can see the armies of the Pharaohs, like those of Assyria, constantly tramping through Palestine; and not the least interesting illustration of this series of notices is a large relief representing the 165 Palestinian cities from which Shishak led away prisoners in his expedition recorded in 1 Kings xiv. 25.

The literature of Egypt, like its art and perhaps even its politics, shows that its people were more imaginative than their rivals in the Euphrates valley. Their religious thoughts constantly turned towards the under world; their catalogues of moral duties, instead of occurring in incantations for escaping from earthly diseases, fill the ritual for the future judgement of the dead; for example, the soul is made to speak thus before Osiris:

> I have done nothing evil to any one; I have not lessened the offerings to the temple; I have not taken from the food offered to the gods; I have not robbed the food of the dead; I have not violated the marriage bond; I have neither enlarged nor diminished the measure of the corn; I have not enlarged the weight; I have not taken away the milk from the mouth of the child. . . .

Egypt, too, has given us one of the purest examples of monotheism, outside the Bible, in the hymn of the 'heretic' king, Khuenaten, to the sun, composed while the ancestors of the writer of Ps. civ. were still labouring under Egyptian taskmasters.

> . . . How manifold is thy work! Thou hast made the earth after thy heart, thou alone, with men, herds, and all

> beasts; all that walks on the earth upon its feet, and all that flies with its wings; the lands of Syria and Nubia and Egypt—thou settest each man in his place; thou madest what they need, each has his sustenance, and his life is measured out for him. . . .

Two of the most attractive Egyptian stories are the accounts of the travels of Sinuhe and Wen-Amon. Sinuhe, a fugitive from Egypt about the time when Abraham was travelling thither, is received with great honour at the court of a Palestinian chief; Wen-Amon is sent, about the middle of the period of the Judges, to Byblos, and finds the name of Egypt everywhere a byword for weakness.

In the records both of Egypt and Assyria in the centuries which preceded the Exodus are numerous references to the empire of the Hittites, which stretched across Asia Minor to Armenia. Hitherto, Hittite inscriptions have been discovered but not deciphered; but within the last two years a large number of Hittite documents have been brought to light at a village in Angora, once the capital of the empire; these are written in Babylonian, and when they are published we shall have further light on the great world of which Palestine was the geographical and, indeed, the historical centre. They will hardly throw more light, however, on Palestine itself than the tablets which were discovered some twenty years ago at Tel-el-Amarna, the site of Khuenaten's capital. Most of these letters were written by hard-pressed Canaanite chiefs to their suzerain the Egyptian monarch, but in the language and script of Babylon; and they were found exactly as they were deposited in the royal archives, some 3,400 years ago, by the servants of the king who could do nothing to answer their despairing requests. The chieftains of Canaan were in the same divided and forlorn condition when, three or four generations later, the Hebrews under Joshua sprang upon their fertile but unprotected lands.

These letters, though written in the official and foreign language of diplomacy (not without mistakes by the scribe), bring us to Palestine itself. Comparatively few inscrip-

tions have been found in Palestine; how was that possible when for centuries Palestine was the cockpit for the armies of the surrounding powers, and, when left at peace by them, was straightway plunged into internal conflicts? But what we possess we could ill afford to lose. First, we have the inscription of Mesha, King of Moab, who relates how the anger of Chemosh, which had long rested upon his people, was at last turned to good will, and thus enabled Mesha to capture and burn numbers of Israelite cities and drag their inhabitants and their treasures into Moab. Next, we have an inscription of a certain king Zakir, of Hamath, who found himself faced by a coalition led by Ben-hadad, but received an oracle from the Lord of Heaven: 'Be not afraid, for I have made thee king, and I will stand by thee and protect thee from all the kings who have raised their trenches against thee.' The rest of the inscription describes his consequent victory. Lastly, we have the record, in excellent Hebrew, of the cutting of Hezekiah's tunnel for the waters of Siloam, graven in the very walls of the tunnel, and describing the dramatic moment when, as there were still three ells to tunnel through, the workmen on either side of the remaining piece of rock were able to hear one another's shouts, and how, when the work was done, the water flowed from its source down into the reservoir (see 2 Chron. xxxii. 30).

But the spade has done more than give us records of the busy, restless life which the Hebrews shared with their contemporaries; it has begun to rebuild their cities out of the dust, and to fill them with their ancient furniture. Travellers had previously pointed out how often the religion of the Syrian fellahin to-day illustrates the religions to which Israel turned aside from Jehovah; high places, sacred trees, amulets, equally with 'men of God,' are to be found in all parts of Palestine. But we can now see the ancient high places themselves; we can go to Petra and stand upon the rock where the Edomite priests offered their sacrifices; we can lean against the great altar, and trace the channels cut in the rock for the blood to

flow down, and examine the pillars—those damning marks of rebellion against Jehovah (Deut. vii. 5)—and the rock-cut niches for the idols.

We can then pass into Palestine itself; to Gezer, for example, which we meet with in the Tel-el-Amarna correspondence, which Israel failed to wrest from Canaan, and which, later on, Pharaoh gave with his daughter to Solomon; there, as also at Taanach and Megiddo—familiar to us all from Deborah's glorious ode—we can see the standing-stones, or pillars, looking for all the world like the stones of some Druid circle in Westmorland or Derbyshire, and the sacred spots where, perhaps, the worshippers cut themselves with knives and lancets as on Mount Carmel, or went limping round the altar (1 Kings xvii. 26, marg.), and the incense vessels made of chalk or clay, and sometimes quite beautifully ornamented, and the moveable cauldrons like the huge structure that Solomon placed in his temple (1 Kings vii. 23), though Ezekiel would have none of them in his. We can sit in the very places where the guests sat down at the sacrificial feasts, while in Babylonian reliefs we can study the attitudes prescribed at the sacrifices by the Euphrates, and doubtless, also, on the hills of Ephraim and Judah. We can even uncover the jars in which were placed the cramped skeletons of little children; we must needs hope that they were not the first-born who were sacrificed, like the sons of Ahaz and the king of Moab, and the children of the Sepharvite immigrants into Samaria. However that may be, under walls, doors, and the corners of rooms we find skeletons which were certainly the result of human sacrifice, and silver figures of human beings, deposited there when people discovered that there really was something which a man might give to the easily outwitted deities in exchange for his soul.

And the deities themselves! Here and there small bronze statues of oxen have been dug up, which may help us to imagine what Jeroboam's subjects saw when they worshipped the gods that 'brought them up out of the land of Egypt'; but the idol that occurs oftenest in our

Palestinian towns is Astarte (plural, Ashtaroth), with every sexual character coarsely and grossly exaggerated. Perhaps some of them belonged to the men whose seals have fallen into our hands, Nathaniah of Gezer, Elishama the son of Gedaliah, Jehoazar the son of Obadiah, or Shebaniah the servant of Uzziah, all of them marked with human or animal figures, as if there had been no second commandment in the Decalogue.

Such was the environment in which God chose to plant the knowledge of His name. Nothing could have seemed more foolish; nothing was in reality more wise. For the faith of the Hebrews, like their life, was no isolated thing. From the beginning their land had lain open to the foreigner; to the foreigner, and at times to themselves, their beliefs, like their perils, would seem even as those of the nations round them. The religions of the Hebrews, like the infant Hercules, had to strangle snakes even in its cradle. But what our modern reconstruction of the Semitic world makes plain—plainer even than the Jewish writings themselves—is that when all the chances were in favour of Israel being swamped politically, and reduced, spiritually, to the level of the sordid and superstitious polytheisms around her, she caught the germ of purer life within her womb. She felt, at least in the nobler spirits to whom she gave birth, a deeper sensibility to sin, and a high-hearted patriotism bent on achieving the real blessing by which nations are exalted, and infinitely superior to the Jingoistic imperialisms that frowned down upon her little armies; until, fired by a love for the memory of her ancient king never roused by a Rameses or a Shalmaneser, and purified into a passionate devotion to holiness by sufferings which had left Edom and Moab untouched, she handed on the deposit of her faith to be the blessing and glory of the world.

W. F. LOFTHOUSE.

HOLINESS, SYMBOLIC AND REAL

IN this paper I shall discuss the doctrine of Holiness as set forth in the recorded words of Christ and in the teaching of the apostles. In order to understand this teaching, it will be needful to discuss first the meaning of the word *holy* in the earlier literature of Israel. All this will shed light upon an important element of the Gospel of Christ, and upon the Way of Holiness which He trod and along which He calls us to walk in His steps.

In the teaching of Christ, as recorded in the four Gospels, Holiness does not occupy a large place. The phrase *Holy Spirit* is found ten times; but allowing for parallel passages we find it only seven times from the lips of Christ. Twice, in parallel passages, we read of the *holy angels*, once of the *holy place;* once God is addressed by Christ as *Holy Father*, and once we are bidden not to cast the *holy thing* to dogs. The cognate word *sanctify* or *hallow* is found eight times; twice in the two versions of the Lord's Prayer: 'May Thy name be *sanctified*,' once of the temple which 'has *sanctified* the gold' used in its construction, and once of the altar which day by day *sanctifies* the sacrifices laid upon it. More important than all, in John x. 36 we read: 'Whom the Father *sanctified* and sent into the world'; and in chap. xvii. 17–19 we hear the great prayer: '*Sanctify* them in the truth. . . . On their behalf I *sanctify* Myself, in order that also they may be *sanctified* in truth.' To expound the meaning of these last words is a chief part of the purpose of this paper.

In the New Testament the word rendered *holy* or *saint*, and its cognates *holiness*, *hallow* or *sanctify*, and *sanctification*, is found 278 times; of these in ninety-five places we have the phrase *Holy Spirit*, and in sixty-six places members of the churches are described as *saints*, i. e. *holy* persons.

In spite of this frequent use of the word throughout the New Testament, its meaning and the writers' conception of holiness would be, if we had no other clue, altogether indefinite and uncertain, except that everywhere the word has a religious sense, denoting always some relation to God. Had we only the New Testament to guide us we should be either in utter perplexity, or should read into these ancient words a new meaning unconsciously gathered from the religious atmosphere in which we move, a meaning different in different churches and different from that originally intended.

Our question is: How would the writers of the New Testament interpret the words of Christ which they recorded, and what ideas did they wish to convey by the word *holy* and its cognates as used by them? To answer this question we must endeavour to reproduce their mental environment. This is not difficult. As we read the New Testament it becomes increasingly evident that its writers' thoughts were greatly moulded by the earlier literature of their race, and that in our English Bible we have books practically identical with these sacred writings. This practical identity is placed beyond doubt by a comparison of our English Old Testament with the ancient rolls still read in the Jewish Synagogues, and with the still more ancient manuscript copies of the Greek translation known as the Septuagint Version. In these ancient MSS., and, so far as is needful for our present purpose, in the English Bible, we have easy access to the environment we seek.

The Hebrew word rendered *holy* or *saint*, and its cognates, which are found in the Hebrew Bible nearly eight hundred times, at once arrest attention. Fortunately they are represented in the Septuagint almost always by the same Greek words, which become their equivalent in the New Testament, and are represented throughout the English Bible by the equivalents mentioned above. This uniformity of rendering greatly helps readers of the English Bible to reproduce the meaning of the words *holy* and *sanctify* as intended by the sacred writers.

We notice also that this family of words is most frequent in the Book of Leviticus, in the latter part of Exodus, in Ezekiel, and wherever the priestly ritual is dealt with. This stamps the word as of sacerdotal significance. That it denotes a relation to God is made clear by the frequent phrase: '*holy* to the Lord'; or more correctly: '*holy* for Jehovah.' Conspicuous in the Book of Isaiah is the corresponding phrase '*the Holy One* of Israel.' The word *holy* is found, more or less, and in the same sense, in all the chief component elements detected by modern scholars in the Pentateuch; but most frequently in the *Priestly Narrative*, the document containing the directions for the erection of the tabernacle and for the sacrificial ritual.

The dates and origin of these various documents are uncertain, and not very important for our present inquiry. For our aim is to reproduce the mental environment of the earliest disciples of Christ; and this was formed, not by critical study of the Pentateuch, but by the sacred writings read in their day Sabbath by Sabbath in the synagogues.

In Genesis the word *holy* is not found; *sanctify* only once, in chap. ii. 3: 'God *sanctified* the seventh day,' a passage from the Priestly Narrative, and very similar both to Exod. xxxi. 13–17 from the same document, and to chap. xx. 8, 11, from one apparently much earlier. The absence of the word in the first book, compared with its frequent use in the later books, of the Pentateuch, suggests irresistibly that holiness belongs to the Mosaic Covenant, of which it was a conspicuous feature.

In Exod. iii. 5 Moses is bidden to take off his shoes, because the ground on which he was standing was '*holy* ground.' Similarly chap. xix. 23: 'Set bounds around the mount, and *sanctify* it.' By putting a fence, at God's bidding, Moses marked off the mountain as belonging specially to God, and, therefore, not to be trodden by man or beast except at His bidding.

Very instructive for determining the sense of the word

holy is Exod. xiii. 2: '*Sanctify for* Me (R.V. *unto* me) the firstborn . . . it is Mine.' So ver. 12: 'Thou shalt make all that open the womb pass over to Jehovah: the males are Jehovah's.' Compare Num. iii. 12, 13: 'I have taken the Levites from among the sons of Israel: and the Levites shall be Mine. For Mine are all the firstborn: for in the day when I smote all the firstborn in Egypt I sanctified for Myself every firstborn in Israel, from man to beast. Mine they shall be.' Also chap. viii. 16, 17: 'They are altogether given to Me from among the sons of Israel. Instead of such as open every womb, even every firstborn from the sons of Israel, I have taken them for Myself.' So Deut. xv. 19: 'Every firstborn male thou shall *sanctify* for Jehovah thy God: thou shalt do no work with the firstborn of thy ox, nor shear the firstborn of thy sheep.' These passages make quite clear the meaning of the word *sanctify* in Exod. xiii. 2. The firstborn were *sanctified* in the sense that they stood in special relation to God as His property, and were to be touched by man only according to His bidding, and to work out His purposes; and this, not primarily because men had so devoted them, but because God had expressly and solemnly claimed them for Himself. To put them to common use, i.e. to desecrate the holy things, or persons, was to rob God (Mal. iii. 8, 9).

Everything belonging to the Tabernacle and its ritual is conspicuously called *holy*. The sacred tent is the *Sanctuary* or *holy* place (Exod. xxv. 8). The outer chamber is called *holy*, the inner, *holy of holies*, or (R.V.) the *most holy*. The same superlative title, *holy of holies*, is in chap. xxix. 37 given to the brazen altar; in chap. xxx. 29, to the vessels of the tabernacle; and in Lev. ii. 3, to the bodies of animals offered in sacrifice. So absolute was the holiness of these sacred objects that God said three times (Exod. xxix. 37, xxx. 29; Lev. vi. 18), 'Whatever touches the altar shall be *holy*,' i.e. by that touch it ceased to be man's, and must henceforth be used only for the purposes of God. Aaron and his clothes, and his

sons and their clothes, were *holy* (Exod. xxix. 21). So was the oil: 'Upon man's flesh it shall not be poured, neither shall ye make any like it: it is *holy*, and shall be *holy* to you. Whoever compounds any like it, and whoever puts any of it on a stranger, shall even be cut off from his people' (Exod. xxx. 32). The censers of Korah were *holy*, and therefore could not be put to common use (Num. xvi. 38).

The above passages from Exodus—Deuteronomy are samples of many others. In all of them the meaning is the same, and is clearly marked. These holy objects stand in special relation to God as His property, because He has claimed them for His own. Consequently, none can touch them except at His bidding.

In Lev. xxvii. 2, 9, 14, 16, men are permitted to *sanctify* cattle, houses, or land for Jehovah, which then become *holy*. If a man wanted back something he had *sanctified*, he must pay for it (ver. 15). But some objects were given to God by an irrevocable consecration, and were called *anathema* and *holy of holies* (vers. 28, 29). But, with few limited exceptions, nothing could be given to Him except that which He had first claimed for Himself.

Throughout the entire Old Testament, more or less, the same sacerdotal meaning is found. It is conspicuous in the Books of Chronicles, Ezra, and Nehemiah. So 1 Chron. xxiii. 13: 'Aaron was separated that he should *sanctify* the *holy of holies*, he and his sons, for ever.' See especially 2 Chron. xxiii. 6: 'Let none come into the house of Jehovah except the priests: they shall come in; for they are *holy*.' This is clear proof that the ritual meaning was prevalent to the close of the Old Testament canon.

Notice also Joshua xx. 7: 'They *sanctified* Kadesh in Galilee' to be a city of refuge, for these stood in special relation to God. Micah's mother said, in Judges xvii. 3, 'I have altogether *sanctified* the silver for Jehovah': for she supposed that by using the money to make an image she was devoting it to His service. In Isa. xiii. 3 the destroyers of Babylon are called 'God's *sanctified* ones,

because they were working out the purposes of God. Similarly Jer. li. 27, 28: '*Sanctify* against her the nations, the kings of the Medes.' Also Micah iii. 5: 'He that puts not into their mouth, they *sanctify* war against him,' i. e. the wicked priests proclaim war, professing to do so in the service of God. Notice also 2 Kings x. 20: '*Sanctify* an assembly for Baal.' Here the word is used for devotion to a false god, but it is used by one who for the moment professed to believe that Baal was the true God.

In Num. iii. 13; Exod. xxix. 44, xx. 11; Lev. xxii. 32, we read that it was God who sanctified the firstborn, the tabernacle and altar and Aaron and his sons, and the Sabbath. For the devotion of these objects to God originated, not in man's gift, but in God's express command, claiming them for His own use, and thus placing them, apart from anything man does or fails to do, in a new and solemn relation to Him. This may be called OBJECTIVE HOLINESS.

Moses also, as the minister through whom the devotion to God of these objects was brought about, is said in Exod. xix. 14, xxviii. 41, xxix. 1, xl. 9–13, to have sanctified Mount Sinai, Aaron, and the tabernacle and its vessels.

Since some of the objects claimed by God were themselves intelligent beings, and others were in the control of such, their devotion to God could take place only by man's consent and co-operation. Consequently the priests and the people are said in Exod. xix. 22, Lev. xi. 44, xxvii. 14, to *sanctify themselves* and some of their possessions. They did this, either by formally placing themselves or their goods at the disposal of God, or by separating themselves from whatever was inconsistent with the service of God. This may be called SUBJECTIVE HOLINESS.

An ancient use of the word *holy* is found in Gen. xxxviii. 21 (see R.V.), Hos. iv. 14, 'They sacrifice with *sacred*-women,' where a cognate word is used to denote a

profligate woman. This recalls the 'sacred slave-girls' at Corinth 'whom both men and women presented to the goddess' (Strabo Book viii. 378). Same word for men and women is used in Deut. xxiii. 17. The essential idea of holiness is found here, though in a peculiar association. Devotion to an impure deity creates impurity in the devotee.

Another early trace of the word is found in the name *Kadesh* in Gen. xiv. 7, xvi. 14, xx. 1. See also Joshua xv. 23, xx. 7, 1 Chron, vi. 72. It suggests that the towns which bore it were specially devoted to the service of some deity. Compare the Greek name *Hierapolis*, of a city in Phrygia, noted for its temple of Cybele, and of another in the north-east of Syria, a chief seat of the worship of Astarte.

In marked contrast to Num. xvi. 3, 5, 7, 10; 2 Chron. xxiii. 6, which imply or assert that the priests of the house of Aaron only were *holy*, we read in Exod. xix. 5, 6 a promise that, if obedient, all whom God brought out of Egypt shall be a 'kingdom of *priests*, a *holy* nation.' Similarly in Lev. xi. 44, 45; xix. 2, 8; xx. 26, God bids all Israel to *sanctify* themselves and to be *holy*; and on this ground to abstain, among other things, from eating forbidden kinds of food. In Ps. xvi. 3, xxxiv. 9; 2 Kings iv. 9, good men are called *holy*. But this use is very rare. A still wider holiness is foretold in Zech. xiv. 20, 21: 'Every pot in Jerusalem and in Judah shall be *holiness* for Jehovah of Hosts.' These are anticipations of the holiness announced in the New Testament for all servants of Christ.

The above quotations, which are samples of the use of a word found in the Old Testament nearly eight hundred times, make quite clear and beyond doubt the meaning of the words *holy* and *sanctify*. They denote an element common to the Sabbath, the fenced-off mountain, the firstborn of man and beast, the tabernacle and all that belongs to it, the priesthood, and the sacrifices, and in a wider sense to the whole nation, viz. that all these stand in special relation to God as His possession, and that

therefore none may use or touch them except at His bidding and to do His work. We notice also that this special relation was brought about, not by man's consecration, but by the express command of God. This last point is a marked difference between Israel and other nations of antiquity. Israel's holiness rested upon the historical fact of the nation's rescue from Egypt by Him who now claims for Himself the rescued nation.

This word, made familiar to Israel by various objects before their eyes and by the public reading of the sacred writings, is solemnly applied to God, in a sense analogous to that in which it is applied to men. So Lev. xx. 26: 'Ye shall be to Me *holy* men, for *holy* am I, Jehovah. And I have separated you from the nations to be Mine.' So chaps. xi. 44, 45; xix. 2; xxi. 8. Notice also Lev. x. 3: 'In those who are near to Me, I will be *sanctified*,' and chap. xxii. 32: 'Ye shall not profane the name of My *holiness*, and I will be *sanctified* in the midst of the sons of Israel. I am Jehovah, your *sanctifier*, who brought you forth from the land of Egypt, to be to you a God.' Very conspicuous is the phrase '*Holy* One of Israel' in Isa. i. 4 and throughout the book; Jer. l. 29, li. 5; Ps. lxxxix. 18, cp. Ezek. xxxix. 7; Hos. xi. 9.

In these passages the word *holy* must represent the same idea as in the hundreds of others in which it is predicated of men and things. By predicating of Himself a word clearly defined by a variety of concrete and visible objects ever before the eyes and in the thought of Israel, God declared plainly that these holy objects set forth one of His own attributes. This is not disproved by the fact that the word cannot be applied to God in precisely the same sense as to men. For an idea may be the same although its relation to the object in which it is embodied be different. Just so, when we speak of people as *healthy* and of their home as *healthy* we convey the same idea, although differently embodied in a healthy man and a healthy place. The holiness of God must be analogous to the holiness of men, differing from it only as

God differs from man. In other words, to speak of Jehovah as holy implies that in keeping the Sabbath, and offering by priestly hands the prescribed sacrifices, Israel stood before a supreme Personality, the God of the Sabbath, the temple, and the sacrifices.

In these sacred objects we must seek for a definite element in the nature of God, for an attribute bearing to them a relation similar to that of the Creator to His creatures. We notice also that these objects were *holy for Jehovah*, i. e. their holiness denotes a relation to God. In a converse sense, He is the *Holy One of Israel*, i. e. His holiness denotes His relation to Israel. This term implies that God's claim to Israel's devotion is an outflow of His inmost essence, that He can do no other than claim the unreserved devotion of His people.

This was a new and wonderful revelation of the nature of God. To Aaron He was now the Great Being who had claimed from him a lifelong and exclusive service. This claim, surpassing infinitely every claim put forth for the gods of heathendom, revealed the Majesty of God. When men recognized this claim, and yielded to Him the devotion He claimed, they *sanctified* and glorified God (Lev. x. 3). See further below.

Closely related to the holiness of God is His jealousy, e. g. Joshua xxiv. 19: 'A *holy* God is He, a *jealous* God is He. . . . If ye forsake Jehovah and serve strange gods, He will turn and consume you.' Similarly Exod. xx. 5, xxxiv. 14; Deut. iv. 24, vi. 15; Ezek. xxxix. 25. God will tolerate no rival, because He claims absolute devotion to Himself, and He will vindicate His claim by punishing those who disregard it.

In the Old Testament, which contains books written centuries apart, we cannot trace any development in the idea of holiness. In the documents which seem to be earliest, e. g. Exod. iii. 5; xix. 22, 23; xx. 8, 11, the sense of separation for God is clearly expressed; and in the latest books, e. g. 2 Chron. xxiii. 6, the strictly sacerdotal meaning is in full force. On the other hand, both in

earlier and later books, e. g. Exod. xix. 6, and in Zech. xiv. 20, 21, we have a wider sense which anticipates that found in the New Testament. It is, however, evident that during and after the Exile the narrower sacerdotal meaning took a firmer hold of the thought of Israel. But along with this was also a more spiritual outlook.

To this topic of holiness Professor Davidson, in his *Theology of the Old Testament*, devotes pp. 144–160 and again pp. 252–259. In agreement with this paper, he says: '"Holy" said of men and things originally means merely *belonging to deity*, sacred. . . . In its original use the term "holy," when applied either to God or to men, does not express a moral quality.' Of course when applied to things it could not express a moral quality, though it might express a ceremonial quality; but in the oldest use of the word, even when applied to men, it expresses rather a *relation*, simply *belonging to Jehovah* or *the gods*. But Professor Davidson has not noticed that this relation to God is in the Old Testament emphatically and again and again asserted to have been created by God Himself, who thus laid upon men an obligation they could not shake off and for which God will claim a reckoning. Nor does he distinguish between the objective holiness thus created and the subjective consecration which man is bound to give.

About 'the holiness of God' he says on p. 144: 'The "Holiness" of Jehovah is a very obscure subject, and the most diverse views about it have prevailed among Old Testament students. . . . The word "to be holy" and the adjective "holy" had originally, like all such words, a physical sense, now completely lost, not only in Hebrew, but in all the other Shemitic languages. Whatever this meaning was it became applied very early to Jehovah in Hebrew, and to the gods in Shemitic heathenism. It is so much peculiar to the gods, e. g. in Phoenician, that the gods are spoken of as the "holy gods"; the term *holy* being a mere *epitheton ornans*, having no force.' This last is simply a suggestion of despair, to be tolerated only when all others fail. Of the same term, the writer adds:

'When applied to Jehovah it rather expresses His transcendental attributes, or that which we call Godhead, as opposed to human.' But Dr. Davidson does not explain how a word which indisputably denoted 'belonging to God,' a very definite idea, came to have this very indefinite sense. Far simpler is my suggestion given above that the use of the word implies that the consecration of the holy objects has its origin in the nature of God.

Very instructive is the rendering of the Hebrew word for *holy* in the Greek Septuagint Version. The common word ἱερός conveys the ideas expressed by the Hebrew word so far as these were grasped by Greek thought. Yet, except in Ezek. xxviii. 18, the one word is never used as an equivalent for the other. The reason is evident. The Greek word had been utterly polluted by contact with the corruptions of idolatry, and was therefore unfit for service in the Temple of God. Another word must therefore be found to convey to the nations of the West the Hebrew conception of holiness.

The rare word ὅσιος, denoting apparently reverence for gods and for parents, was suitably chosen for this all-important office, and from it was derived a family of words altogether new in Greek literature.

As in the Greek Septuagint Version, so in the Greek Apocrypha, the use and meaning of ὅσιος correspond exactly to the use of the Hebrew word; the new Greek equivalent passing on unchanged the Hebrew significance, waiting for the new life to be breathed into it by a new and more glorious revelation.

In the Synoptic Gospels the word holy is sometimes found in a sense practically the same as in the Old Testament. The firstborn is '*holy* to the Lord' (Luke ii. 23). The temple has *sanctified* (aorist) the gold used in its construction; and the altar day by day *sanctifies* the gifts laid upon it (Matt. xxiii. 17, 19). The temple is still the 'holy place'; we read of 'the holy angels'; John the Baptist was a 'righteous and holy' man (Matt. xxiv. 15, Luke ix. 26, Mark vi. 20).

Very conspicuous is the term '*Holy* Spirit,' already used in Ps. li. 11, Isa. lxiii. 10, 11 as a rendering of the phrase 'Spirit of *Holiness*.' It reminds us that the Spirit stands in special relation to God as the unique source of an influence of which God is the one and only aim. Christ is called 'the *Holy* One of God' (Mark i, 24, also John vi. 69). We are taught to pray that 'the name' of our Father in heaven 'may be *sanctified*' (Matt. vi. 9, Luke xi. 2).

Full of instruction are John x. 36, xvii. 17–19. When sending His Son into the world, the Father laid His entire Personality, once for all, on the altar of man's salvation. This consecration, the Son, throughout His life on earth, appropriated day by day in His daily devotion of Himself to the work which the Father had once for all given Him to do. For He says: 'On their behalf I *sanctify* Myself.' So in chap. iv. 34: 'My food it is that I may do the will of Him that sent Me, and complete His work.' In the life of the Incarnate Son, a life of which every thought, purpose, and effort were directed with unswerving loyalty to the accomplishment of the work God gave Him to do, we see the infinite realization of the holiness symbolized in imperfect outline in the priestly consecration of the Mosaic Ritual. In this sublime sense, 'the Holy One of God' was the archetype of 'Aaron, Jehovah's holy one' (Ps. cvi. 16).

For those whom the Father gave to Him the Son prays: '*Sanctify* them in the Truth.' He adds: 'As Thou didst send Me into the world, also I have sent them into the world; and on their behalf I *sanctify* Myself in order that also they may be *sanctified* in the Truth.' Notice that the sanctification and mission of the Son are related as means to end to the mission and sanctification of His disciples. This implies that the sanctification which Christ has in view, and for which He prays, is a devotion of His disciples to the work for which He was about to lay down His life.

Notice that, except in the above passages and three others in which we read of the Holy Spirit, the words

holy and ***sanctify*** are not found either in the Fourth Gospel, or in the First Epistle of John which reproduces so much of its teaching. This suggests that the remarkable teaching of John xvii. 17–19 had not entered deeply into the Evangelist's thought: and the fact that important words imperfectly understood are nevertheless recorded suggests that they are the very words of Christ. This suggestion is confirmed by the same thought in a remarkable prayer in a letter of Paul: 'May the God of peace Himself sanctify you' (1 Thess. v. 23). The word following (R.V. ***wholly***) is not an adverb describing the manner or extent of the sanctification, but an adjective describing its result, ***all-mature*** or ***all-perfect***. Here again God is the author, and men the objects, of sanctification. All this implies that the sanctification in view is a life in which every purpose and effort are made subordinate, in us as in Christ on earth, to the one great purpose of accomplishing the work which God has given us to do. It implies also that this sanctification can be realized in us only by the in-breathing and inworking of God. Such a life is described in Col. i. 29: 'For which also I toil, agonizing according to the energy of Him who energizes in me in power.'

The above passages imply that the subjective holiness of men stands in a two-fold relation to God. He is its ultimate author in that He claims from all His intelligent creatures this unreserved devotion to Himself. He is its immediate source inasmuch as this devotion can be rendered to Him only so far as by His Spirit He breathes into them the devotion He claims. Thus He gives to us what He bids us give to Him.

The sacrificial and priestly conception of the Christian life is conspicuous in Rom. vi. 13, 'Present yourselves to God,' also ver. 19, 'Present the members of your body . . . for ***sanctification***,' and ver. 22; in chap. xii. 1, 'Present your bodies a living sacrifice, ***holy***, acceptable to God, your rational worship'; and in chap. xv. 16, 'That I should be a public minister of Christ Jesus, for the Gentiles, announcing as a ***sacred*** work (*ἱερουργοῦντα*) the

Gospel of God, in order that the offering of the Gentiles may be acceptable, *sanctified* in the Holy Spirit': passages full of sacrificial terms. This consecrated life is described in plain language in 2 Cor. v. 15: 'On behalf of all He died, in order that they who live may live no longer for themselves, but for Him who on their behalf died and was raised.'

Similar language, but in still closer relation to the ancient ritual, is found in 1 Pet. i. 15, 16: 'Also yourselves *holy* in every turning of life (ἀναστροφῇ); because it is written, "*Holy* ye shall be, because I am *holy*"' (quoting Lev. xi. 44, &c.). So in chap. ii. 5, 9: '*A holy priesthood*, to offer up spiritual *sacrifices*, acceptable to God through Jesus Christ. . . . Ye are a chosen race, a royal *priesthood*, a *holy* nation, a people for God's own possession' (recalling Exod. xix. 5, 6). Thus in three distinct types of teaching, the words of Christ recorded in the Fourth Gospel, the letters of Paul, and 1 Peter, the new life in Christ is described in terms of the Mosaic ritual. This can only mean that, what the ancient ritual was in symbolic outline, the servants of Christ are to be in inward reality.

This explains a remarkable phenomenon in the New Testament, viz. the use of the word *holy* or *saint* as a common term for all church-members in the Book of Acts, the letters of Paul, that to the Hebrews, that of Jude, and in the Book of Revelation. This is conspicuous in 1 Cor. i. 2, where, writing to men whom he calls 'babes in Christ,' Paul addresses them as 'the Church of God, men *sanctified* in Christ Jesus . . . called *saints*.' This does not mean that in them had been answered the prayer in 1 Thess. v. 23; but that, just as the appointment of Aaron and his sons at once laid upon them a solemn obligation which no unfaithfulness of theirs could set aside, an obligation which greatly increased the guilt of unfaithfulness and brought about the death of Nadab and Abihu, so there rests on all who hear the voice of Christ a still more solemn obligation to consecrate themselves wholly to His service. This is the OBJECTIVE holiness of all servants of Christ.

But since this obligation can be fulfilled, and this ideal life realized, only so far as God works in us by His Holy Spirit in our hearts, placing us in vital contact with the Holy One of God, Paul prayed that God Himself would sanctify his readers. This is the SUBJECTIVE holiness to which God calls us and which He waits to impart to all who by faith claim for themselves the answer to the prayer of Paul and of Christ.

In 1 Pet. i. 15, 16 we have the HOLINESS OF GOD, quoted from Lev. xi. 44, where it is used to enforce prohibition of certain kinds of meat, and is placed in close relation to the holiness required in us; also in Rev. iv. 8, a repetition of Isa. vi. 3, and in John xvii. 11, Heb. xii. 10, Rev. vi. 10. It thus occupies a small place compared with its use in the Book of Isaiah and other parts of the Old Testament. But it is again placed in conspicuous relation to the ancient ritual. And this connexion of thought gives to the term a meaning which calls attention to a definite and all-important element in the nature of God.

As from Aaron, so from us whom in Christ He has saved from death, God claims the unreserved and lifelong devotion of all we have and are; and this claim is an outflow of His inmost essence. In virtue of His mode of existence, He can do no other than claim this unreserved devotion. Consequently, whatever we do, we and all we have and are stand in definite and solemn relation to God; and in this sense we are *holy*. He is the Beginning, and He claims to be the End; both Source and Aim. His holiness stands related to ours as the righteousness of the monarch who enforces the law stands related to that of the subject who obeys it. The central idea of holiness is unreserved devotion to God. THE HOLY ONE OF ISRAEL was He who had claimed from the sacred nation this devotion. Israel was HOLY FOR JEHOVAH objectively, inasmuch as this claim placed them at once in a new position of solemn obligation. This holiness was subjectively realized, and the purpose of God's claim accomplished, only so far as each Israelite, in his own position, rendered

to Jehovah the loyalty He claimed. So in the Church of Christ.

When by the event God's claim was vindicated before the eyes of men, He was said to be *sanctified* (Lev. x. 3). When men yielded to God the devotion He claimed, i.e. when in their own inner and outer life they put Him in the place of honour as their Master and Owner, they were said to *sanctify* God (Num. xx. 12). In this sense Christ taught us to pray: 'May Thy Name be *sanctified*' (Matt. vi. 9). So 1 Peter iii. 15: '*Sanctify* Christ as Lord in your hearts,' i.e. render to Him in the inmost chamber of your being the reverence due to Him as your Proprietor and Master. This is little or nothing less than an assertion that Christ is divine.

The HOLINESS of God is an immediate outflow of His unique and supreme attribute of LOVE. He claims our absolute devotion because the unreserved consecration to Him of all that we are and have is for our highest good. What may seem to be our gift to God is really His gift to us. Because He loves us, He cannot but claim our devotion. Similarly, on an infinitely lower plane, a loving and wise father cannot but claim the obedience and reverence of his son. The holiness of God is His infinite love contemplating His intelligent creatures capable of selecting an aim in life, and claiming to be Himself, with His purpose of mercy to all men, their one aim directing and stimulating their entire activity, claiming this because such aim is for their highest good.

It is worthy of note that the holiness of God, though seldom mentioned directly in the New Testament, is involved in the frequent and conspicuous term: 'the *Holy* Spirit,' denoting the divine inward Source of all that is good in man.

The above exposition of the Holiness of God holds fast the essential meaning of the word *holy* as familiar to the earliest followers of Christ by visible holy objects around them and by the public reading of the Old Testament; and unveils an attribute of God distinct from all His other

attributes, flowing from His central attribute of love, and bearing directly on the entire life of man.

It is now evident that although, as Professor Davidson correctly says, 'the term *holy*, when applied either to God or to men, does not express a moral quality,' yet as applied in the New Testament it involves a new and higher morality, embracing all other morality. For unreserved loyalty to God involves obedience to all His commands and a strenuous use of all our powers, possessions, and opportunities to work out His purposes of mercy. Thus, like Love, so also Holiness, is a fulfilment of the Law and the highest human excellence.

The doctrine of Holiness, as expounded above, explains the spiritual significance of the Mosaic ritual. In order to teach men, in the only way they could understand, that God claims that they look upon themselves as belonging to Him, and use all their powers and time to work out His purposes of mercy, He set apart for Himself, under the Old Covenant, in outward and visible and symbolic form, a certain place, and certain men, and things, and periods of time. Afterwards, when in this way men had become familiar with the idea of holiness, God proclaimed in Christ that this idea must be realized in every man and place and thing and time. Thus in the biblical conception of holiness we have an explanation of a marked and otherwise inexplicable element of the Old Covenant, a link binding the Covenants together, and a light which each Covenant reflects back on the other.

So far I have said nothing about sin. But all sin, in deed, word, or thought, tends to frustrate God's purposes. It is therefore absolutely antagonistic to holiness. Moreover, in proportion to the earnestness of our resolve to live for God, we become conscious of a force within us tending to hinder, and actually hindering, our earnest purpose. Consequently, there can be no complete devotion to God without complete victory over this inward force of evil. We notice also that the Mosaic ritual required separation from every kind of uncleanness.

But holiness is much more than salvation from all sin. It is the employment of all our powers and opportunities to work out God's purposes, and this implies intelligent effort to understand His will and the bodily effort which His work involves. This essentially positive nature of holiness must ever be kept in view.

Of all human holiness, the unreserved devotion of the Son to the Father is the eternal and infinite archetype. Thus are we sanctified in Christ. And, since this devotion to God can be ours only by the inbreathing of the Spirit, we are sanctified in the Holy Spirit.

Thus the essential idea of holiness, viz. unreserved devotion to God, finds its eternal archetype and source in the relation of the Son and Spirit to Him who sent His Son into the world to save men, and who ever sends and gives His Spirit to be the animating principle of His adopted sons.

The above interpretation of the holiness of God I give with diffidence as a contribution to an important and difficult matter which greatly needs elucidation. Its difficulty is proved by the immense variety of different meanings given to the word *holy* when used in the Bible as an attribute of God. Unfortunately many of them are given without proof, and have no connexion with the plain meaning of this common word when applied to men and things. But we cannot separate the holiness of these sacred things and persons from the holiness of God, any more than we can separate the use of the word *holy* in the New Testament from its frequent use in the Old.

The above account of the essential idea of holiness would be very imperfect without some practical remarks about the way in which this lofty ideal may be realized in us.

The prayers of Christ and of Paul imply that this unreserved devotion to God can be ours only by the creative power of God working in us: John xvii. 17, 1 Thess. v. 23, 2 Cor. v. 17, Eph. ii. 10, &c. The Agent must be the Holy Spirit of God: Rom. xv. 16, &c. The one con-

dition is faith, so Acts xxvi. 18, 'That they may obtain pardon of sins, and a lot among the *sanctified*, by *faith* in Me'; also Gal. iii. 14, &c. When Paul asserts, 'Christ lives in me,' he adds, 'The life which I live in flesh, I live in *faith*' (Gal. ii. 20).

This faith is finely described in Rom. vi. 11: 'Likewise (i.e. as Christ once died to sin and now lives for God) reckon ye also yourselves to be dead to sin, but living for God, in Christ Jesus.' Notice here the ideal life, in its negative and positive aspects. This reckoning can be no other than the mental process of SANCTIFYING FAITH. It is a spiritual calculation which evokes a full assurance that what God has promised He is able also to perform: Rom. iv. 21. Such hope cannot put us to shame. Nevertheless, our past experience contradicts it. But, as we stand before the cross on which Christ died in order that we may live for Him, and feel the constraining power of His love, we dare not hesitate. And, with a confidence which seems to us akin to madness, but which is commanded by God, we venture confidently to expect that from this moment the cross of Christ will stand as an impossible barrier between us and our former sins, and that by inward contact with Christ we shall live a life of unreserved devotion to God, like the devotion of Christ.

This doctrine of sanctification by faith changes the whole aspect of Holiness. Without it, the ideal life we have traced in these pages would be merely a distant goal to be pursued at a great distance by our own moral strength, which we have proved to be utter weakness. It becomes now a gift of the mercy of God, in Christ, to all who venture to accept His promise.

In conclusion, I cannot forbear to point out that the ideal sketched above was embraced by Wesley, as a young man of twenty-two, through reading Jeremy Taylor's *Holy Living and Dying*. 'I resolved to dedicate all my life to God, all my thoughts, and words, and actions; being thoroughly convinced there was no medium; but that every part of my life must either be a sacrifice to God,

or myself, i. e. in effect, to the devil.' *Plain Account of Christian Perfection:* Works, vol. xi., p. 366.

The years of comparative failure which followed this noble resolve were due to lack of knowledge that this ideal can be realized in us only by the inworking power of God, which will be given to all who claim by faith the fulfilment of His promise. From other teachers Wesley afterwards learnt the doctrine of Justification by Faith. And a careful study of his writings shows that during the twenty-seven years following he gradually learnt that just as by faith we obtain pardon of sins, so also by faith we obtain the new life of devotion to God, and in proportion to our faith. The result may be seen in the contrast between two of his sermons from the same text, nos. 1 and 43, one written immediately after he found peace with God, in 1738, the other in 1765.

The noblest literary embodiment of the experience thus gained by John Wesley is to be found in Charles Wesley's hymns, and in others from earlier foreign sources translated by John Wesley. These hymns will well repay, even for their theology, careful study. But better even than these is a critical and devout study of the New Testament in the light of the Old.

J. Agar Beet.

FREDERIC CHOPIN

THERE are some lives which Love models into nobility with her own hands; it is as though she were watching the slow uprising of man through the ages, and at last, impatient of Nature, who works like a tardy potter, snatches a piece of her clay and shapes for herself a man. But, alas! in the firing the impassioned sculptor, more often than not, uses too fierce a flame, and at the moment of completion, when her deft fingers have ended their subtle task, her god-like figure falls into fragments, shattered and broken.

Such a man was Chopin; his every action was guided by love. Love gave him life; but she also, by the exceeding fervour of her flame, slowly fused it from him; though, as it fell, white and molten, it made such music as strings had never sung.

Love knows of nothing that is not of Beauty; no man shall ever follow her laws without leaving behind him some work of art or prophecy, without purifying something; but nothing shall be beautiful to him that demands his search outside this path of his destiny. The moment he steps aside he is in a foreign place, lit by the slanting fires of Desire, where he is not known and which he cannot understand. That which is of his kindred will come into him as he follows the clue of his life. The moment he decides to follow the laws of Love, repose surrounds him and beauty is radiated from his soul.

Such men are the tutors of our souls; let us fling open our doors to their beauty, for Beauty alone speaks the tongue our soul comprehends. Pain, Bitterness, and Catastrophe are known to her but negatively. Reason may carve a wreath on the lintel of her temple; Sorrow may jewel the threshold with her tears; but the wings of Beauty

carry her past the noisy chisel of Reason, and she advances untroubled to the shrine, for she is the messenger of the goddess who reigns there, and may fearlessly place the burning star, which shines with a rosy flame through her closed fingers, into her very heart.

The greatest in all art is that which is first full of rest to us. The music which contains the word for which our soul is waiting does not startle us into attention, but stands before us as our own child. Chopin's music is like a still pool into which we look, and at first see but the reflection of ourselves and the world immediately around us. It appears to us as we regard these reflected images that we have sounded the deeps of the mere, and that its secrets are laid bare to us; but there comes a moment when we see a glint of silver among waving ribands of emerald, and we discover that interlaced with that which we first perceived is another and profounder world. The surface image fades, and the abyss beneath begins to unfold its mystery, which had been half hidden by illusion, and we see with increasing clearness a new realm of strange intensity, over whose dark walls float pale lights and quivering lives of which we had known nothing. In such wise does the music of Chopin deliver to us its riches; from behind the draped melodies which sing to us, we find approaching the shadowy outlines of another truth, and Beauty brings to our treasury another star. The soul has gained a little more freedom; a new chamber has been opened and another window unshuttered for the imprisoned goddess.

The musician and artist, the orator and poet, these are the true prophets. They came from the same realm as we ourselves, and passed through the same sleep of birth; but it is as though that long gallery of dark forgetfulness had only half obscured in their memory the fields they once knew, as though, at the moment of leaving, they grasped a grain of gold from the end of the lane.

It is not, however, that they speak to us of a remote period, when liberty shall be ours once more, but even now they give our souls a larger space. Maybe the final

freedom will not be a swift deliverance; Beauty must add room after room to each temple, until finally all are joined together as one, and the temple on the outskirts of this city of souls shall touch once more the infinite, and the great corridor shall be complete that is to readmit us to eternity.

The history of Poland has ever been a troubled one, owing partly to the fact that she owned no natural frontiers; but also—and probably this approaches more closely to the heart of the matter—the nation possessed no middle class. On the one hand there were the down-trodden peasants, with little or no voice in the affairs of State; and on the other were the nobility, unsettled by family feuds. Between these came foreigners, chiefly Jews, who did the trading, thus preventing unity and intercourse, and causing wholesale misunderstanding by keeping the two classes apart. Ever since the death of Sobieski, in 1696, the glory of Poland had been on the decline; partition after partition had occurred, and the country became more depressed each year, until in 1807 Napoleon, in whose lists many Poles had died, formed the Grand Duchy of Warsaw, and roused the nation from its death dreams. The general state of Europe, however, still continued troubled, and it was not until Waterloo had been fought, and the triumphant praise of Wellington and Blucher had subsided, that the spirit of the nations began to rise and demand purer glories than those of bloodshed. For a time the affairs of Europe seemed to be ordered peacefully enough, and, as a natural consequence, came a general revival of the arts. In Poland it began to be realized that Art depended upon the life and habits of the people; the younger generation began to despise classical tradition, as being unsuited to their national tendencies. So arose the strife between classicism and romanticism. On the side of the latter was the great national poet, Mickiewicz, from whose poems Chopin received so much inspiration, and to the rhythm of which he composed so many Ballades.

The attitude of Mickiewicz was upheld by Casimir Brodzinski, Brogdan Zaleski, and Lelewel the historian.

It was into this new and artistically invigorating atmosphere that Chopin was born, and without doubt he rose to be the sweetest singer of Polish romanticism. It is true that in the earlier of his compositions, such as his Sonatas, he adhered somewhat to traditional forms, but this is hardly a matter for surprise, as the greatest masters were still of the classical school; but even when he used accepted forms, he infused into them his own talent and personality. Chopin soon left tradition, however, for he was too sensitive to the subtle beauties of life to be an embroiderer of musical canons, and too strongly individual to attempt to express anything but that which lay in his own heart.

Although John Field introduced the form, it was Chopin who developed the Nocturne. It was Chopin who first used extended chords, which break and sparkle across the ripple of the music like showers of falling stars over a pale valley of waving fields.

Perhaps he never grouped a more characteristic cluster than the one which opens the Nocturne in B major (Op. 62, No. 1); it passes like the wand of an enchantress, dismissing from the mind all that is commonplace, and revealing, with a phosphorescent glow, fantasies which night alone may witness.

This chord is the key to Chopin's character; in it he appears to fling aside that which is obvious, and afterwards to describe that which had been concealed beneath; he travels to the end of things visible, and then proceeds to express the void beyond. He has the delicate fancy of Botticelli, and shares with Schumann the same reverence for the individual note, as the pre-Raphaelite painters had for the details of nature. His music falls apparently as easily as the petals of a wind-blown rose; but it is only simple in the way that the Parthenon is simple, by hiding the effort and the immaculate law involved in its construction. The rules to which Chopin built his music were as inviolable as the geometry which arranged the stars; if he

forsook the smaller laws, it was only to follow the greater; if he disobeyed the dictates of consecutive fifths, it was because he was bound by the laws of Love and Beauty. He cut down old trees, but he made of them masts for new vessels. His imagination is as fervid as that of Keats, and his style as brilliant as that which characterizes the poetry of Gabriele d'Annunzio.

His life was guided more by impulse than by logic, by love rather than by reason. He was reserved and passionate; his natural delicacy forbade him to show by the slightest sign the existence of emotion before those who were not of his heart's kindred. He ordered his intercourse by the most subtle understanding of the shades of feeling in others. An action, or the word of a friend, tinged even in the most delicate way by thoughtlessness, would trouble him more than a calamity, because of the lack of love it implied. He realized that in friendship, where personal communion is concerned, it is better to relinquish all than to suffer the pain of only receiving a part of the other's spirit; or than to admit into the heart any who have only the interest of curiosity. His spirit knew instinctively its own value, and that to many he must needs descend to meet; as a natural consequence, therefore, he built around himself a barrier which was none the less strong because of its delicate grace. In conversation he would rather allow others to speak of their interests, than permit them to intrude upon his own dreams. This developed in him a capacity for speaking easily upon superficial topics, which as totally veiled the greater man as his titles of Valse, Mazurka, and Ballade veil the passionate heart histories they represent.

For a nature so given to introspection, it is necessary at times to have complete separation from the garden of the emotions.

Chopin found the same relief in teaching as many women of sensitive structure discover in the mundane mechanics of domestic duties. In his admirable, though at times slightly inaccurate, biography, the Abbé Liszt

says, ' His delicate constitution and tender heart laid upon him woman's torture of enduring agonies never to be confessed, and thus imparted to his fate some of the darker lines of woman's destiny.'

It is not difficult to comprehend why a nature like this hated publicity, and why in his most famous years, between 1834 and 1848, he gave only one public concert.

The life of Chopin was divided into three periods: the longest was that of his youth, when as a dreamer he awaited the advent of love; the second, commencing in 1837, was the period of his intimacy with George Sand, which merged, after eight or nine years, by a restless transition into the last phase, which was the shortest, greatest, and most hopeless.

Jean Kleizynski has chosen three Nocturnes as being characteristic of these divisions; the one in F sharp (Op. 15, No. 2) representing the first youth of Chopin; the D flat Nocturne (Op. 27), in which we feel the composer to be at the pinnacle of his enchantment; and the Nocturne in C minor (Op. 48), which depicts the terrible sorrow of departed love. It is in his Nocturnes, Études, and Preludes, that Chopin's more intimate history is written; in his Polonaises and Ballades one hears more the national spirit; sometimes it is the spirit of suppressed rage and bitterness, and sometimes that of a proud and graceful aristocracy, sorrowful but unyielding.

At the latter end of the year 1837, when he had attained the age of twenty-seven, Chopin was seated at the piano in a Parisian *salon*, unconscious of the invisible web which was about to fall upon him.

The last chord had become silent; he looked up and found himself transfixed by passionate eyes; Madame Sand was bending over the instrument. Then, as though Destiny herself loved him and would strive to warn him even against her own dictates, there came a knocking upon the panels of his heart, and he shrank from the one the sound of whose name was to be to him as the falling from the air of silver dust, and whose glance was afterwards to enter the

most secret corridors of his soul, where all his emotions, by some subtle alchemy, were turned to music.

Chopin, when a boy, had worshipped Constantia Gladowski as a saint; when she married he was angry. As a youth he had given his affection to Maria Wodzinski; but Love had not yet touched him with her fire. She was still shaping the statue with her soft fingers, but she modelled passionately, and when Maria abandoned the genius for a count, a little of the clay fell to powder under the hot fingers of the sculptor; Chopin was left disconsolate and sad. He was as the one of legend who entered the long-sealed tomb of Rosicrucius, expecting to see nothing save shadows, but shortly found a burning light, though even as he lifted his hand to take it to himself, a dark figure, built of weights and levers, struck a blow which left darkness and a shattered lamp.

To George Sand he did not give a warm affection, he gave the whole mystery of his heart, he gave himself. He opened his arms to her as the shrubs hold up their dusty leaves in hot summer to the splash and hiss of a heavy shower. All his instinctive reticence was abandoned; concealment of his thoughts was no longer necessary, he longed to reveal them. All the delicate pride with which he had encircled himself to prevent intrusion was put away as though he approached a goddess. The river of his soul at last burst all barriers; first with a sound like a sleeper breathing, and with it the stirring of long silent waters as the hollow cone of an eddy revolved slowly onward, followed by a reed that had yielded and broken, then a trail of uprooted flowers that passed like a winged dream in the night and moved quickly toward the estuary. The breathing grew to a murmur, and the murmur to the sound of a great symphony; the waters leapt foam-capped up the banks, and the flood was out, pale with energy, overwhelming all obstructions, shattering barriers, filling empty wells, pouring over parched and dried fields, and thundering onwards with tumultuous music to the great sea. Love at last had put her clay figure into the furnace.

Then came to Chopin a period of supernal happiness. Iris the messenger had descended to him; he was no longer a dreamer awaiting Love, but one who had awakened in the most passionate realm where the air is heavy with silent song.

It was in this period that he wrote the Étude in C sharp minor (Op. 25, Liv. 2), which Sir Robert Stuart used to assert was the most beautiful love duet ever written. It speaks of a moment of consummated passion, of a love which existed long ago, perfect but sorrowful. Destiny had yielded for a moment to the calling of the heart of one whom she had decreed should wander evermore apart from the one who loved him. He was wandering in the dark aisles beneath a silent dome, when out of the shadows trembled a great glory; rolling globes of light, filled with falling flakes of gold, overwhelmed him. He held out his fingers wide apart so that the light might flow through them, and they became entwined with strands of hair. He looked quickly into the dazzling fire, and between his hands was that which seemed to have the beauty of all the flowers centred upon it; it was that for which his heart had been calling.

He had thought himself lost in an ancient temple whose walls were full of silent secrets, but lo! he had found himself confronted by the white fountain of Love, sending up the child-laughter of a myriad bubbles that spun in their orbits like glittering planets. The spirit of his love had returned to him; he looked on afraid, afraid that the vision might leave him, but it remained. His ecstasy allowed him to draw her no closer to his heart for fear of shattering the dream. Then he stirred his fingers in the strands that rested upon the white shoulders as soft as the breast feathers of a nestling bird; but a stillness fell upon him, and he looked into the eyes and behold there were lakes of blue light in them which made the fire around grow dim, and in the lakes floated new worlds of changing opal.

Then, as though a voice called to him, Fear rushed out before the smile of the Spirit; the vision drew nearer, until

the hair touched him like smoke, and burned his forehead; until his cheek felt the quivering of her eyelashes, and grew warm with the soft pressure of the vision.

And that was all. The vision had gone, and he was solitary on his path again, but in his heart was a flake of gold.

There had been no sound save the quickened rhythm of their breathing and the muffled noise of their hearts; but the shadows in the vaults had heard these, and the faint sounds had risen into the circle of the dome and were imprisoned there, evermore united to sing an eternal duet among the columns that were lost in the darkness.

The music of the first period of Chopin's love was not full of singing happiness, for passion in its first approaches speaks in short, impetuous, but muffled whispers, like a voice from an abyss. It does not at first appear to be incandescent, but glows like the clouds that precede a storm, with a dull, red heat.

Noisy thunder is a sign of spent energy; the quiet soughing of the wind which precedes it indicates the time of the storm's greatest strength. Chopin had for the first time been confronted by a soul, but that soul was his own. He stood side by side with that which is eternal, and he was filled with a calm which was silent and profound; for he had seen beneath the reflections on the pool of his life, and had discovered chasms that echoed the murmur of the worlds. He had thought when Maria had proved faithless that Beauty had deserted him; she had, in truth, not yet come, but had touched him, in passing, with her veil of embroidered dreams. His feet were treading a path of flowers that withered in his wake. There must be no looking back; loyalty to a past idea, whether of love or music, may have meant disloyalty to his soul. Yet there were some flowers whose tendrils wreathed themselves about his fingers as he passed; to these he clung, for he realized that they might make the final garland, and he wore them about him, though some of these, too, grew dim, for so must all imperfect beauty and imperfect love. He let such wither

and fall away, for his soul needed them no more; there were soon to appear flowers of more immortal growth to take their place; there were purer and more truthful events awaiting him.

Yet the event of his love for George Sand was truthful only to himself; he loved nobly one who was not in herself noble.

There may be little indication of a man's character in the person of the one he loves, but there is no greater indicator than the manner in which he loves her; there is no truer portrait of his soul than the ideals with which he garlands her. The figure which Chopin saw reflected in the eyes of George Sand was, all unknown to him, the figure of his own soul; neither greater nor less, neither more beautiful nor less noble, for a man shall never see in anything that which is more beautiful or more unbeautiful than himself.

Until 1836, when he had gone to live in Paris, Chopin's health had been good, though not robust; but the high pressure of Parisian life and the inevitable strain of so powerful a temperament as his, encased in so frail a body, had shaken his constitution. It soon became quite evident that he needed a change. Madame Sand had been considering for some time the advisability of wintering in Majorca for the benefit of her son Maurice, and it was suggested to Chopin that he should accompany them thither. As will be gathered, Chopin did not require a great deal of persuasion, and November 1838 saw them in residence on the island.

The house in which they stayed proved damp, and Chopin developed a serious bronchial cough, for which, by the way, the doctor bled him. Majorca possessed little accommodation for strangers, and very few of the comforts required by civilized life. As there were no inns, it seemed impossible for them to leave their first apartments. However, George Sand, whose energies were tireless, discovered the deserted Carthusian monastery of Valdemosa.

'A poetical name and a poetical abode,' she wrote in

the first days; 'an admirable landscape, grand and wild, with the sea at both ends of the horizon; formidable peaks around us, eagles pursuing their prey even down to the orange trees in our garden, a cypress walk winding from the top of our mountain to the bottom of the gorge, torrents overgrown with myrtles, palm trees below our feet, nothing could be more magnificent than this.'

But their happiness was destined to be shortlived; the health of Chopin gave cause for serious thought; the weather was execrable; great winds laden with snow and rain, driving screaming sea-birds landwards, swept round their crumbling monastery.

For fifty days they found it impossible to descend through the racing mists to the plains below, the roads being turned into watercourses. The doctors and natives fled from Chopin as though he had the plague, thinking his cough was infectious. But notwithstanding his ill-health, through which George Sand nursed him most patiently, though she was performing a great many household duties at this time, besides finishing her novel *Spiridion;* in spite, also, of the nerve-wracking conditions of life, Chopin produced here a very considerable amount of music.

It was in the cells of this wildly-situated monastery that most of the Preludes were written. Nos. 6 and 15 are, perhaps, the most characteristic; it is in these that one sees the extraordinary influence environment had upon him. The dripping and gurgling of rain beats through them, and there are mysterious winds and weird processions of monks.

George Sand was already beginning to tire of her genius, and probably the knowledge of this assisted his shattered nerves in making him hyper-sensitive and irritable, and helped to keep alive in him an 'incurable jealousy of the past.' Majorca, which they had looked upon as the promised land, was left early in the following year, unwrapped of all the illusions of their anticipation.

The psychology of Chopin's love for George Sand is full of extraordinary interest; that it was not an accidental circumstance is seen in the fact that De Musset, a man of similar temperament, had been affected in almost precisely the same way, by the same personality. In both cases the men were of variable mood; their genius was at times strong enough to be independent of all environment, and at others weak enough to be affected by the most trifling event.

George Sand was altogether free from variation; she worked by method, always arranging the time beforehand when she would write, and laying down her pen with similar unvarying precision. Her strength must have seemed to Chopin as reliable as a rock; yet the capacity for evenness of production was the one property in her which would eventually drive him to despair. His one fear was that the well of his genius would run dry; the contrast of George Sand would only enhance this, and did not attract him to emulation, but repelled him at length to contradiction. Her very strength would be his weakness. An even temperament may produce volumes, but it never reaches the profound depths that Chopin touched; it may always live in the same atmosphere of romance, but it never approaches the mysteries which Chopin chose only to unveil.

It has been said that love was the only emotion that George Sand understood; it would be more accurate to say that it was the one thing she did not understand. Her attitude to life was that of a recorder; never for one moment did she lose the memory of herself and of her art in her love for Chopin.

She was too anxious to record her passion to love in the truest sense; she loved her art too much to allow her spirit to really intermingle with that of another, and never allowed herself to enter depths that were inexpressible, and, therefore, useless to her literature. Her art drowned her personality and her love, for she could only love while the object of her devotion was bringing beauty of idea to her.

Chopin, therefore, would irritate her to the last degree in his negative moods.

It must be confessed that she tried to overcome this lack of sympathy; but the lack was temperamental, and years of patience are required, and many tears of sacrifice, to wear into shape the stone of temperament. George Sand was looking for an equal; it is not many whom we are permitted to help fundamentally; it is only those whom our soul recognizes as equals, with whom we may be in the profound sympathy that shall be as a lamp to them; be the others greater or less than ourselves, our voice is but silence to them. Had George Sand found such an equal, doubtless she would have withheld nothing that was good.

She looked into Chopin's soul and made careful notes of what she saw there; but she never passed the door; had she taken one step beyond the threshold, *Lucrezia Floriana* would never have been written. She could not in reality yield herself; her passion bore the same relation to her as the model to the artist.

'Let me be weak,' wrote George Sand at a later period. 'I have long been seeming to be strong.' The essential difference between herself and Chopin lies in this: the one dismissed her sorrows by seeming strength, by forcing art to take their place; the other did not attempt to dismiss sorrow, but allowed each emotion to play its part in his character.

Chopin's aim was not, as was George Sand's, an overpowering attempt to express himself, but rather a desire to conjure out of his piano that which would understand him, that which would be a consolation and a friend to him. His art, therefore, was more artless than the others, and, consequently, more beautiful and true. Their love was as incapable of union as instinct and reason; as religion and philosophy. Like Shelley, like Blake, and the few other Symbolists to whom the world has permitted expression in any of the three arts, Chopin produced not by careful and external observation, but from the interior sphere of intuition. The profoundest thought of the external observer

touches no greater depth than mythology and allegory—ingenuity of arrangement. To the one who descends into the caverns of reverie there is another voice, which speaks of mysteries and symbols, a voice of prophecy.

The strange detachment of his music, as though it were something not of his own creation, but a voice to which he listened, is seen in the Scherzo of the Sonata in G flat major (Op. 35), where, after a fragment of melody, he adds a succession of descending chords, which can only be likened to a subconscious comment upon the theme, as though in his mental solitude he had become both artist and audience.

At last, wearied in spirit by the migrating love of George Sand, and worn out by illness, Chopin came to his art as the only means of escape. The day and its latter twilight had passed, and he was left alone with the constellations of night.

There are two paths open to the man who reaches this stage of hopelessness when life stretches before him like a street of untenanted houses: he must choose between moral greatness and moral death, the middle course of mediocrity is now closed. To Chopin this meant but one path; he took it, and produced the strongest music of his life. It is often shaken with the terrible energy of anguish and of suffering, as in the Nocturne in C minor (Op. 48), where the piano sings with tongues of brass and of iron as though to drown the voice within Chopin's heart that ever called to the past. Even the waltzes of this last phase have strange under-songs of dirge and elegy. In Op. 64, No. 2, the melody appears and disappears like a happy and fantastic figure, dancing between the trees of a scent-laden orange grove; it is the figure of one whose silken skirt dallies with the violets and shakes the primroses to laughter; she wears a coronal of frail flowers, but in her shadow, slowly and with bent head, steals her second self, her chin resting in the rue which is bound round her breast. There is no merry laugh from this figure of Memory, but a dull, insistent chime from the bells which weigh down her grey draperies.

There is a subtle change intense with meaning, the key modulates from C sharp minor to D flat major; it is as though the white dancer stopped in her laughter, and turning, bent over the one of doleful bells and kissed her as one will kiss the cross which is rosy with one's own blood.

Chopin had travelled a long journey since he and his sister had made comedies together. Emily was the one person who, had she lived, might have comprehended Chopin's nature; she was a poet, and had translated many tales of the German writer, Salsmann, into Polish before she attained the age of fourteen, when she died.

Chopin had trusted his own ideas of beauty as the whisperings which had come from his soul telling of her needs; he had found that in the quest of the Beautiful few can materially help; even the one in the sound of whose heart he had lived could but for a little while hold a taper; he had had to see for himself, and choose in the name of his soul. In this, the experience of others had been of little use; but he himself was able to convey to the world the essence of his own experience through his music.

He had followed the star Beauty had given to him; he had called to her unafraid, welcoming none but those with whom she lived side by side, and she had led him through suffering to an exalted purity, until he had gathered the scalding tears of sorrow and had changed them into the cool fountain of music.

His life had been as the toiling of a bulb in the clay, that sends out thread after thread to gather sustenance. He had laboured in darkness amid unlit springs, knowing not what he did, hardly knowing what he sought. A little warmth had stolen down to him, and his spirit had said, 'Above, it is day,' but though the chill dews of night had fallen upon him again and again, he had sent up a slender stem, clustered with leaves and crowned with a cap of white, hung with pendants of gold, and circled about with an aureole of floating perfume, from which so many of us have taken sweet toll.

FREDERIC LAWRENCE.

THE ETHICAL EMPHASIS IN MODERN RELIGIOUS TEACHING[1]

OF all the changes that have come over religious thought during the last half century, few are more striking and more satisfactory than that which is manifested in the present attitude towards morals. There is a distinct recoil from the teaching that set a gulf of separation between the moral order of the world and the spiritual reality of which that order is a partial, but permanent and essential, expression. Fifty years ago morality was sometimes spoken of as a dangerous thing. Preachers were known to treat it with suspicion and even with contempt. Any good that was not confessedly and consciously the immediate fruit of a clear evangelical experience was not seldom condemned in terms that were more calculated to produce moral confusion than spiritual enlightenment. Comparisons between the steady man and his wild, vicious neighbour were drawn in favour of the rake as far as any possible candidature for the kingdom of heaven was concerned. Carried out *ad absurdum,* as this teaching sometimes was, it would have justified the assumption that if a man did not know that he was a publican it was perfectly certain that he was a Pharisee; and that the rich young ruler was excluded from discipleship not because he kept his wealth, but because he kept the commandments. Mr. Coe, in *The Religion of a Mature Mind,* quotes a writer on 'Natural Goodness' fifty years back, who says, 'Moral men, as a class, and in virtue of their morality, inflict the

[1] This article was found among the property of the late Rev. Percy C. Ainsworth. It is believed that he intended to send it to the Editor of this REVIEW. Fastidious as he was in respect of all his work, he would no doubt have submitted it, before publication, to a careful revision. That is now, alas, impossible, and it is printed exactly as it was found.

severest injury on the cause of religion. The more perfect the moralist, the more fatal the influence.' Of course, if the term 'moral men' had meant exactly what is implied in our Saviour's words, 'just persons that need no repentance,' then there was some truth in the statement, though it was very dangerously phrased. We are in perfect agreement with every claim of the gospel of the free grace of God held so fervently and firmly by those who inveighed against all moral effort and practice that did not patently relate itself thereto. But it has come to be seen that the attitude which many teachers adopted towards morality was one into which they were forced by their failure to recognize that morality and spirituality are cognate things. The difficulty arose out of the assumption that there is an essential and qualitative difference between the moral and the spiritual in life. Perhaps the modern attitude can be fairly represented by the following passage from *The Philosophy of the Christian Religion:* 'Religion has at once this distinction and value: it is moral good under its most august and sovereign aspect, as it affects man's inmost being and ultimate relations. It is good *sub specie aeternitatis* enlarging mortal into immortal being and reconciling man to himself and to the whole infinite order which dignifies him by making him needful to its completeness. In this realm there is no great and no small, for all the categories are infinite and all the ends divine.' Comparing these words of Dr. Fairbairn with the words of the writer on natural goodness already quoted, and taking each writer as in some wise representative of the attitude of his day, one is bound to admit that a change has been wrought in men's views concerning the relation of morals and religion. It is not so easy as at first sight it might seem to state exactly what that change is. It relates itself primarily not to the content of the Christian faith but to the presentment of it. It is not so much a matter of the faith we hold as of the way we hold it. It is an attitude rather than an assertion. And it is manifested as far as religious teaching is concerned in a general strengthening

and deepening of the ethical emphasis in that teaching. Now, an emphasis is often a very subtle thing, and in this case we shall perhaps best learn something of the nature and quality of the emphasis by judging it in the light of some of the things that have given rise to it. We must expect to find that the truer place accorded to morals in the religious teaching of the day is in part the result of a thought movement wider than the strict limits of theological inquiry and pronouncement. The whole tendency of modern thought is in the direction of discouraging any emphasis secured by isolating the thing emphasized. Co-ordination is a watchword of the time. Isolation as a mode of emphasis is finally discredited, or, at any rate, it is left to those propagandists who think that co-relation weakens conviction. The idea of final unity is gaining ground in men's minds, thanks to science. Not that science has given to the world the idea of final unity, but the marvellously rapid advance that science has made in the quest of that unity within the material universe has certainly helped to make the idea something more than a philosophic abstraction, and has set men looking for evidences of it within all spheres. I think it may be shown that the ethical emphasis to-day is partly the result of this passion for co-ordination, which is kept at a white heat among the scientists, and which is found in no small measure in every modern school of thought. To find out *how* this emphasis in modern religious teaching owes any of its existence to scientific activity and progress we must look not at the results of pure empiricism, but rather at the tone and quality which that empiricism has imparted to modern thought. The thought of the age has had given to it a strongly marked and very effectual bias in favour of the concrete. It is becoming more and more synthetic. The line of division that material science, by the law of its life, has drawn so unflinchingly between proven fact and all degrees of natural probability has gone out beyond the sphere in which it was originally drawn, and has to be reckoned with by those who deal with the transcendental

aspects of truth. A failure to reckon with this has led many to over-estimate and also falsely to diagnose the so-called alienation of men's minds from theological teaching. The attitude of mind towards the material universe has changed the mode of approach to all that transcends the material universe. The direct approach to the abstract, or what appears to be such, is every day more difficult. There are a great many people, and the number grows, who cannot be approached excepting through an obviously practical medium. The moment any teacher of truth seems to depart from, or to get out of touch with, practical issues, his hold over these people is lost. Professor Lofthouse, in the preface to his book on *Ethics and Atonement*, speaks of 'those who are not greatly concerned with theology, but are keenly interested in morals and life.' Now that, one ventures to think, describes the position of a large number. Of course, a measure of such indifference to doctrine is not characteristic of our day in contradistinction to any preceding period of history. To the average mind results are more interesting than processes; the people who do not think are always with us. But there is to-day a wholesome hesitation on the part of the Church to class any man with these merely on the basis of his attitude towards Christian dogma. The attempt to diagnose that attitude has shown that one great factor in the production of it is the influence of material science manifesting itself beyond the area circumscribed by the nature of its activities and its definite claims. The actual discoveries, and in a proportionate degree the working hypotheses of science, have a real place in all the constructive thought of the times and in the development of knowledge within spheres in which the scientist does not claim to speak with any direct authority, or in which he does not even profess any interest whatever. And so in the matter of co-ordination we find that whilst science has on the one hand done so much to quicken and encourage co-ordinating activity for its own ends, it has induced in the general mind an attitude that necessitates that activity throughout every sphere of

knowledge. Let us look for a moment at that attitude as far as it concerns us as teachers of religion, and quite apart from the question of how it has been produced. We hear nothing to-day about 'the fatal influence of morality,' but we do hear a great deal about the futility of creed. Creed and character are often spoken of as things remotely connected. Belief is disparaged and conduct is exalted. The view finds expression in some such words as these: 'Never mind what a man believes so long as he does right.' The remarkable correspondence in one of the London prints, some time ago, did just what such outbursts of irresponsible opinion might be expected to do. It shed light not on the subject discussed, but on the mental attitude of those who took part in the discussion. Such discussions are valuable as a revelation of the popular attitude towards religious teaching. A considerable percentage of those who take part in such correspondence answer the question, 'Do we believe?' positively and negatively. They give an answer that approximates to this: 'We do believe in Christian ethics; we do not believe in Christian dogmatics.' A very strict theological inquiry would show that that statement involves a measure of self-contradiction; but the mental and moral attitude which the statement reveals renders it highly improbable that those who make it could be evicted from their position by the most flawless theological argument. The ethical emphasis in modern religious teaching is part of a growing desire to grapple with these people. It exists not as a substitute for, but in the direct interests of, the most intensely spiritual transcendent doctrines of the New Testament. The ethical issues of doctrinal positions are ever more patiently sought out and more clearly set forth. A merely pedantic or purely philosophic treatment of doctrine is extremely rare. The preacher is recognizing the necessity of approaching all doctrine from the side of life. He is learning to postulate for the whole range of Christian doctrine some definable relationship to character and conduct. It may be alleged that this is emphasizing the practical rather than the ethical. But the

point is just this: the practical issues of all theological dogmas have an ethical significance. This significance does not exhaust the whole content of the dogma; but it does locate the point at which that dogma may begin to claim acceptance in the minds of men. And here we may pause to note the difference between the true ethical emphasis in religious teaching and any false or misleading advocacy of moral claims. A man might preach ethics because he had nothing else to preach. He might count himself at liberty to relegate to a region of remote concern that measure of Christian doctrine that does not relate itself obviously and easily to practical issues. But the true ethical emphasis will be altogether absent from such preaching; for that emphasis arises, as we have already seen, out of a truer conception of the moral foundation of all spiritual truth. Morality must come to its own by just the one way open to it, viz. through a vindication of its essential relationship to all spiritual life. The emphasis given to ethical principles does not involve any assertion of such principles as things unrelated to a man's theology. That is like emphasizing the value and importance of a limb by amputating it. Moral obligation has never gained either in weight or clearness from the various attempts to separate between divine revelation and human responsibility. The very life and grip of such obligation lies finally in the intimate relation between the moral idea of life and the spiritual nature of life. The emphasis at its best is found in those teachers who have escaped on the one hand the tendency to set forth theological dogma without due use of the tremendous leverage and sanction of its moral basis, and on the other hand the tendency to leave undefined the vital dependence of those principles on the revelation of Jesus Christ, who is for all men the embodiment of that perfect filial relation to God which alone can make the Christian ethic either clear to the mind or irresistibly effective in the life.

But further, whilst the prominence given to Christian ethics at the present day is in part the result of an attempt

to meet empiricism on its own ground, it is also in some degree related to the reconstructive tendency of the age in the matter of doctrinal teaching. Of course, the readjustment of any dogma of the Church does not affect in the slightest degree the actual content of that dogma. In as far as the dogma is true it is indestructible. But it is equally true that in the transitional period that which is the subject of the transition is not completely available for those who cannot already see the new mould in which the old truth is being cast. Just at the moment that a man is changing his grip of a weapon, though the new grip he is wisely seeking will give him a still more effectual use of the weapon, he is not in a position to do as much with it as he was doing ere he found the necessity for seeking a fresh hold. The illustration will not bear any pressure. I do not mean to suggest that ethics comes to the fore because doctrine is discredited. But there is the fact ever confronting us that quite apart from the widely diverse and not seldom conflicting interpretations of truth found among men, there is in the natural and evolutional development of truth a continual tendency to some local and temporary obscuration of its clear outline. It is only natural that in such case a special emphasis should fall on those aspects of truth that are wholly unaffected by any readjustive processes. The ethical ideal of Christianity is absolutely stable and final. Equal stability cannot be claimed for the dogmatic content of Christianity. Take for a simple illustration of that statement the history of Eschatology for the last hundred years, to go no further back than that. The theological presentation of the doctrine of the last things has undergone some real and unmistakable modification; but the history of the ethical deduction and application of this doctrine shows surprisingly little change. The faint nebulae of change have never clung about the Christian ethic. And in the most transitional periods of history it has always suggested itself to men as that aspect of the divine revelation which presents to the mind absolute stability and authority, and forms a permanent link between

truth embodied in character and truth in its transcendent and continuously revealed life. Of course, it is not to be supposed for a moment that the ethical emphasis in modern religious teaching is the actual product of transition and readjustment within the sphere of dogma. If that were so, the emphasis would fade as the transition progressed, and cease when the transition was completed. The secret of clear morality would be hazy theology—which is absurd. Moral stability can never come of doctrinal uncertainty. The truer place accorded to morality in Christian teaching must be due to something more positive than mere reaction and more permanent than inevitable readjustment. We are all familiar with that movement which is described in the terms of its specific purpose, 'Back to Christ.' This movement has profound ethical significance. It marks a recoil of the mind from a purely dogmatic statement of the Christian position—a recoil which is probably due largely to the reflex action of material science on religious thought. Modern empiricism has shown itself opposed not to dogma as a vessel of truth, but to dogmatism as a method of teaching. Recent Christology is a more or less designed answer to those who demand, in the name of the spirit of the time, some inquiry into the bases of all asserted truths. But the spirit that demands the inquiry has indicated also the fashion of it. It must be historical rather than theological. The historic Christ has been re-discovered. Men have pointed out that the actual teaching of Christ was moral rather than metaphysical, religious rather than theological. But the truth that is of most significance to us in our present inquiry is this: Jesus approached that which may be called distinctively theological truth from its moral side. He formulated it—if any of Christ's sayings may be called formulae—in the terms of man's moral sense. The simplicity of the Gospels as compared with the Epistles is often commented upon, and when that simplicity is compared with the metaphysical subtleties of centuries of theology it seems to some that the sooner they free them-

selves from the grip of dogma the sooner will they enter into the freedom of truth. But such a conclusion as that is based upon a misconstruction of the simplicity of Christ's teaching. That simplicity is due not to any exclusion of theological truth from the teaching of Jesus, but to the inclusion in that teaching of the whole moral sense of man and the whole moral basis of life. The moral sense demands satisfaction at every step in the development of the religious life. The return to Christ has meant, and must still mean, an increasingly successful attempt to provide such satisfaction. It has given us afresh the vision of an absolute moral ideal realized in the life of a Person; and relating itself in a way that few who approach it from the intellectual standpoint, and none who make any practical acceptance of its demand, can fail to see, to the fundamental spiritual facts of the Fatherhood of God, the forgiveness of sin, the renewal of the inner life, and the restoration of the filial relationship. It has set men looking for the moral foundations of all theological conceptions and of all religious experiences, and has made clearer than ever before the necessary and intimate relation between the theological and the moral interpretation of Christ. The practical value of the ethical emphasis may be indicated very briefly. On the one hand it presents to the scientist that aspect of truth which remains obviously unaffected by his most brilliant and far-reaching empirical achievements; on the other hand it provides the empiricist with a method of approach to the truth in all its mystery and transcendence which neither he nor any other man can reasonably refuse to take. Material science regards the main positions of dogmatic theology as more or less hypothetical. Within its own legitimate sphere of inquiry it sets the least valuable demonstration far above the most elaborate hypothesis. It lives for no propagandism. It professes to have no interest in any theory or view for its own sake. It has one permanent proviso, viz. that its statements owe their stability to the body of facts on which they are based, and are therefore open to be modified,

enlarged or cancelled as that accumulation increases. It regards the theologian as one who takes the opposite attitude—who sets forth a dogma for which he claims transcendent origin and spiritual sanction, and who proceeds to construe the facts of life by means of it. Now, in the moral ideal and issues of Christianity we have something which is beyond the range of such criticism, and which is at the same time vitally and indissolubly bound up with the most transcendent truth of the gospel of God's grace. The Christian ethic does not admit of the *a priori* repudiation to which the dogmatic statements of the Church are so often subjected by those whose habit of thought is somewhat opposed to (if not absolutely hostile to) dogmatic pronouncement within every sphere. (And whilst the moral ideal of the gospel is perfectly congruous with the modern view of the universe, it has within it a power that must eventually justify it as the one transcendent ideal for human life.) When this ideal is lifted among men a quiet falls across their wranglings. It claims acceptance in all camps. There is scarcely an important dogma of the Christian Church that does not connect itself with a story of strife. The strife had to be waged, and has been nobly worth waging, but the fact remains that dogma and strife have gone together through the centuries. There are no blood-marks in the track of the Christian ethic. It represents a moral supremacy that has never been seriously disputed. The doctrines of the New Testament are held with a difference. There are shades of opinion and gradations of belief. Any attempt to approach these differences along a purely theological line only seems to result in their exaggeration. But the moment any attempt is made to render these views of truth morally intelligible, the fact of their common basis becomes manifest. And the idea that is ever being forced home upon the modern teacher of truth is this: the whole dogmatic content of Christianity is capable of—must be capable of—exposition from the standpoint of the moral nature of man and the moral order of life. Such exposition

does not claim to be exhaustive, but it claims to be true. It is something essentially different from mere deduction of ethical laws from a spiritual gospel. It is rather a recognition of the perfect validity of the moral sense as a practicable medium of approach to Christian dogma—which said dogma must reveal to men in due course, and according to their mental constitution, its metaphysical, philosophical, and mystical values. So, then, the ethical emphasis in present-day teaching is related on the one side to the vast movement of thought that is ever attempting to construe the universe in a manner compatible with reason and all known fact—and is related on the other side to the most profoundly spiritual and transcendent claims of the gospel of Jesus Christ.

Two matters may be briefly referred to. We are aware, to our sorrow, of the many signs of moral laxity within the Christian Church to-day. Such laxity is by no means confined to those whose attachment to the Church is of a purely formal and external nature. One is almost afraid it would be true to say that the average Church member, who has undoubtedly some acquaintance with, some real experience of, the doctrines of evangelical religion, often fails conspicuously to recognize the ethical standard and to accept the ethical issues that such knowledge and experience imply and demand. We have only to look at the matter of Sabbath keeping, or the employment of leisure, or the literature, so called, freely admitted into Christian homes, or the concessions continually made in the interests of business or social advance, to see that amid the extremely difficult conditions of modern life the clear ethical demand of the gospel is easily obscured. No one would deny that the final solution of all this lies in that rich old phrase, 'A deeper work of grace'; but is it not also a condition of things that demands a more determined insistence upon the essential moral character, and the supreme moral claim of the gospel of Jesus Christ? Indeed, as we have already seen, such insistence is one way, and that not by any means the least direct, whereby

men may be brought back to a truer hold on their most precious faith.

The comparatively recent awakening of the Christian Church to a sense of its duty to society, as distinct from and yet a part of its relation to the individual, has been brought about by many different things. A truer and, if one may use the word in such a connexion, a more logical belief in the Fatherhood of God, and therefore in the human brotherhood, an inevitable recognition of social disabilities impeding the free advance of the gospel for the individual, conditions of corporate life that discount efforts at personal uplifting, the disaffection of great masses of the community from the spiritual appeal of the Church, and the fear lest the amelioration of social conditions should be left in the hands of those whose relation to evangelical religion unfits them to do this work in the best way and to carry it out to its finest issues: all these things have had their place in stimulating the Christian Church to face the social problem. But it remains to be said that the present attitude would have been impossible had not the sense of justice in this matter possessed the minds of those who aforetime had followed the sole leadership of pity. There is room and need in all social service for the holiest sympathy with, and the most tender solicitude for, the welfare of the people, but that which is ever giving true direction to our sympathies, and real effect to our compassions, is an ever widening sense of the moral obligation of the Christian faith.

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THE LARGER EDUCATION

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AT a time when those most deeply interested in the welfare of the youth of our own country are distressed and almost ready to despair by reason of the *impasse* in educational affairs, it is interesting to know that there exists in the United States a remarkable association which, in five years, has succeeded in co-ordinating the forces of religious education; has brought into helpful fellowship representatives not only of Methodist, Baptist, Presbyterian, and other Evangelical Churches, but even Roman Catholics, Episcopalians, Jews, and Unitarians; and is steadily uplifting a high ideal—religious in the broadest sense of the word—which already is becoming felt among the moral and civic forces of the New World. No doubt, in Great Britain, we are dominated by tradition to a degree unknown across the water. Lines of demarcation are more deeply and strongly drawn. But, even in our own con-

servative atmosphere, there are, in all the Churches, a sufficient number of men of breadth and vision, who would welcome some similar fellowship, involving no surrender of cherished principle, but enabling those of different schools to meet on common ground, and to work for common ends.

The Religious Education Association of America originated in the fertile brain of the late President Harper of the Chicago University. He lived to see it an established success, and then, to the regret of all who knew him, passed suddenly away. It has a membership of more than two thousand, including representatives of all the States in the Union, every province of the Dominion of Canada, together with a few corresponding members in Great Britain and other European countries. The Council and Board of Directors include many of the most distinguished men in America. The President for the current year is Dr. Geo. A. Coe. Dr. Stanley Hall and Dr. Starbuck are leaders of that interesting school of thought which has specialized on the psychology of youth; Washington Gladden and Francis G. Peabody stand in the front rank of social reform; Dr. Gunsaulus is one of America's most eloquent preachers, and Dr. Richard Moulton has world-wide honour for the service he has rendered in promoting the literary study of the Bible. Dr. Clark and Amos R. Wells stand for the Endeavour world, and Miss Emma Robinson represents the alert minds behind the up-to-date organization of the Epworth League; Shailer Mathews and Marion Lawrence are household words in Sunday-school circles, while W. B. Forbush and Luther Gulick are specialists on work for boys. Methodism is represented by Bishop Macdowell and Dr. Hammond; the Roman Catholics by the Bishop of Peoria and a learned doctor of the Washington Catholic University. Among other active workers may be counted two rabbis, sundry editors, not a few lawyers and bankers, a Commissioner of Forestry and a Commissioner of Education; Presidents, Deans, and in-

numerable professors of Universities; and, to bring up the rear of the procession, Edward Everett Hale, Chaplain of the Senate of the United States. *Personnel* counts for something, and to bring such men as these into council is in itself no small achievement.

The threefold aim of the Association was defined in 1905 as follows: '*To inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education and the sense of its need and value.*'

The methods by which this comprehensive purpose is pursued are manifold. The first place must be given to the Annual Convention, a huge assembly, similar in its programme to our own British Association for the Advancement of Science, but with Religious Education as its central idea. Those held during the last six years have met in Chicago (twice), Boston, Rochester, Philadelphia, and Washington.

Large aggregate gatherings are attended by more than two thousand representatives and visitors from all parts of the United States and Canada, while some prominent educationist is elected to occupy the presidential chair. Like the British Association, the Convention has also its Sectional Meetings, and the sections cover the whole field of educational life. These departments are seventeen in number: the Council, Universities and Colleges, Theological Seminaries, Churches and Pastors, Sunday Schools, Secondary Schools, Elementary Public Schools, Fraternal and Social Service, Teacher-Training, Christian Associations, Young People's Societies, The Home, Libraries, The Press, Foreign Mission Schools, Summer Assemblies, Religious Art and Music. At both central and departmental gatherings papers are read and discussed, and plans formed for aggressive work.

Those who have had the privilege of seeing these assemblies for themselves are filled with admiration of the spirit which has hitherto characterized them. One writer

says: 'The power of an undercurrent of co-operation among forces that, on the surface, seem diverse from one another, is a constant surprise when we come upon it. This surprise the Religious Education Association has given every year to those who have had the privilege of attending or taking part in its conventions.'

Another member, speaking of the Washington Convention, dwells upon the positive note sounded by men of varied type. 'The union of scholarship with religion represented was assuring. Educators of national reputation, religious workers in high esteem throughout the country, and men eminent as authors and teachers, took three days out of crowded lives to come with their messages to this convention. And they came with positive, faith-inspired messages. It would be a sad day for religion if our educated men were on the negative side. I have not in any religious meeting caught echoes of deeper, truer consecration to Christ and His work on earth than I heard from the lips of these skilled workers and recognized scholars. The Church should hear of this and be glad.'

The Association is not, however, a mere talking club. Its activities during the year are enormous. Mr. Henry F. Cope, the Secretary, who directs the energies of the central office at Chicago, is evidently a man of admirable organizing ability. The following summary of work done during 1907 shows that the ideals of the society are pursued with breadth, grasp, and businesslike purpose.

> Over 2,000 educators, ministers, Sunday-school workers, and others united in the association. Published four volumes, a magazine, and numerous pamphlets. Printed in all 2,640 pages of new matter on religious education. Circulated over 10,000 volumes, over 120,000 pamphlets on religious education. Circulated in 1907 over two million pages of printed matter. Mail (for publicity and Bureau of Information) in 1907 80,959 pieces. Conventions: five great conventions, with nearly 500 addresses by educational leaders and experts. Conferences at important centres, over 400. Departmental meetings held between conven-

tions. Special investigations conducted by departments. Guilds organized and conducting lecture courses, classes, investigations, &c. Denominational, educational, fraternal and inter-denominational conventions and summer assemblies, reached by addresses on religious education. Thousands of teachers, pastors, parents aided by Bureau of Information, Permanent Exhibit and Library. Secured and devoted to religious education, over $65,000.

These details, however, are merely the outward symbols of a larger work which, as a writer in the *Outlook* observes, 'proves the effectiveness and vitality of an organization whose formative period has been watched with many hopes and some misgivings.' Every State has its own group of workers studying its own problems. One of the indirect results has been a phenomenal extension of teacher-training classes. Theological colleges have been led to devote more thorough attention to pedagogy and the psychology of youth. Recognition has been given to the educational work of the young people's societies, which are becoming such powerful factors in Church life. Summer schools have been utilized for the spread of the new ideals; and a mighty stimulus has been given to all that may be summed up under the head of social service.

The literary contribution of the Association on the subject for which it stands is by no means confined to the five volumes the titles of which are given at the head of this paper, nor to the Journal, which is issued month by month. Since the inception of the idea, books of rare value and fine literary merit have been published by such men as Dr. G. A. Coe, Dr. Stanley Hall, President H. C. King, and others, all members of the Association, and avowedly inspired by its ideals.

But the five volumes of Proceedings are a mine of wealth on the questions they deal with. The very titles are significant. The first meetings at Chicago were naturally occupied with exposition of the aims and methods of the new association; but it is interesting and significant that the topic discussed in all sessions at the second Conven-

tion, held at Philadelphia, was 'The Bible in Practical Life.' In the papers read the Bible is viewed from every conceivable standpoint—the home, the church, the university, the college, the theological seminary, the Sunday school, the boys' club, the elementary school, the Press. Church architecture has consideration, and 'religious pictorial art' is discussed in view of its interpretative value. We learn, perhaps with surprise, that in some of the so-called 'godless' secular schools psalms are reverently read without note or comment, and hymns are sung with such refrains as 'God is wisdom, God is love.' Dr. Richard Moulton discourses in one session on 'The Art of Telling Bible Stories,' and in another Professor F. G. Peabody grows eloquent on 'The Bible's Recognition of the Social Needs and Relationships of Man.' Reading the verbatim record of the essays and discussions one is struck by the amazing unanimity of the assembly. Men differing widely in dogmatic position seem chiefly anxious to find common ground of agreement, recognizing in each other fellow workers in a vast character-building and man-saving endeavour. Is it a wonder, that, as a Chicago delegate expressed it, 'one hoping for the coming of the kingdom of God on earth turned away from this conference with a steadier faith and a more optimistic hope'?

The Convention held at Washington in 1908 took for its central topic 'The Relation of Moral and Religious Education to the Life of the Nation,' and the volume containing the principal papers is one of the most interesting of the series. The broad and deep social sympathies of the Association are emphasized by every essayist, and one instinctively feels that the leaders of the movement are not visionaries or mere theorists, but practical men familiar with the problems of the work-a-day world. The subject is studied from most various points of view. A Rabbi writes on 'Educating our Youth away from Racial and Religious Prejudice.' A Harvard professor under the title of 'The Universities and the Social Conscience,'

appeals to the educated youth of the land to come forward as unselfish social leaders. The editor of *The Outlook* speaks of 'The Significance of the Present Moral Awakening in the Nation.' The rector of an Episcopalian Church discourses on 'The Pastor as a Teacher,' with special reference to the ideal of citizenship. A Presbyterian minister writes eloquently on 'The Sunday School as a Social Force.'

'The Larger Education' is a true description of the manifold aims included in the programme of the Association. We have left far behind us the day when education could be summed up in the 'three R's'; but we have yet to learn that, in its fullest meaning, it includes a great deal that scarcely enters into the popular conception of the word—character-building; the awakening of the social conscience, and of sympathy with the needs of the world; training for service in the home, the church, the state; in brief, all that goes to the making of true manhood and noble womanhood. Dr. Francis E. Clark came very near the mark when in one of the earlier Conventions he said: 'The Church of the future needs those who are trained in missionary lore, in temperance principles, in giving to God as God prospers them, in Christian Citizenship, and all the multitude of good things for city, state, and country, which cluster under this broad and beneficent name.' The state requires such workers just as urgently.

Why should a movement of such promise be confined to the New World, when there is even greater need for it in the Old? At the present moment there are about a dozen 'corresponding members' of the American Association in Europe—four of them in our own country; but why should we not face our own problems in a broad-minded and catholic spirit? In the churches of this country, in our universities and colleges, among our foremost educationists and journalists, and among the leaders of great young people's movements, there are men of large heart and resolute spirit, who could make such an Association a power in the land. In the atmosphere

which such co-operation would generate some of our most acute questions would solve themselves. The exceptional difficulties of an old country where ancient prejudice has deep and tangled roots are manifest, but none of these are insuperable, and the end to be gained is worth any sacrifice, short of the surrender of vital principle. But in contemplating such an Association no such sacrifice as this is required. The only absolute essentials to fellowship involve a belief in God and a God-governed world, and a humble but resolute desire to know His will, and realize it in the life of man. Imagine such an assembly in our own country; masters and lecturers from Oxford and Cambridge, and from the Universities of London, Birmingham, Liverpool, Manchester, and Leeds; church leaders and social reformers; educationists and journalists; scholars and working men. Imagine a gathering like this year by year, holding up before the country the ideal of training for Christian life and citizenship; trying to see the problem from one another's point of view; searching for common ground on which to co-operate. Imagine such an association broken up into groups for special study, men of widely different schools sitting side by side as fellow workers for God and the people, endeavouring to apply their ideals to practical questions of daily life. Is it possible to conceive of such intercourse without the conviction that it would bring us nearer to each other and nearer to God? If such fellowship had been attempted years ago, it is possible that the angry controversies of recent times might never have been. It is knowledge that we need; deeper knowledge of God, and more unselfish and sympathetic knowledge of each other, and to the attainment of such knowledge our brothers in America have clearly pointed the way.

W. B. FITZGERALD.

Notes and Discussions

CHARLES DARWIN: 1809—1859—1909

THE centenary of Darwin's birth has been worthily celebrated in this and other countries. His own university of Cambridge fittingly led the way, and the gathering of scientific men there last June will not soon be forgotten. Amongst the numerous publications that the occasion has drawn forth we may mention Darwin's two original sketches of his theory written in 1842 and 1844, seventeen and fifteen years before it was first given to the world! These have been edited by Mr. Francis Darwin, and published under the title, *The Foundations of the Origin of Species*. Another volume very usefully supplements an inquiry into the character of Darwin's work by pointing out directions in which too zealous disciples have claimed more for the master than he claimed for himself, and so hindered the growth of biology. Those who would see the mistakes into which the doctrine that natural selection is the *sole* determining factor in evolution leads—a doctrine never propounded by Darwin himself—should read *The Making of Species*, by Messrs. Dewar and Finn. But the most valuable memorial volume is that put forth by the Cambridge University Press, entitled *Darwin and Modern Science*, and edited by Professor A. C. Seward. It contains twenty-nine essays written 'in commemoration of the centenary of the birth of Charles Darwin and of the fiftieth anniversary of the publication of *The Origin of Species*.' The veteran Sir Joseph Hooker writes an introductory letter, and living men of science of the first eminence have contributed to the volume. It is enough to mention the names of Weismann, de Vries, Bateson, Haeckel, Frazer, J. Arthur Thomson, Höffding, Francis Darwin and Sir George Darwin to show the calibre of the work, whilst many names hardly less distinguished remain unmentioned. The bearing of Darwin's work not only on various departments of biology and geology, but also on language, history, philosophy and religion is worked out with great ability by experts

in each subject, and nothing more appropriate or useful by way of a centenary monument to a great man's memory could well have been devised.

Where stands Darwin's exact niche in the temple of fame? How has his work modified the outlook upon the world and life of the ordinary thoughtful man? How far has the thought of the time upon the highest and gravest of all subjects, religion, been affected for good or for ill by the labours of the strong, wise, patient and victorious student of nature and master of physical science? For there were brave men before Agamemnon and evolutionists before Darwin. 'The evolution of the evolution-idea,' says Professor J. Arthur Thomson, 'is bound up with the whole progress of the world.' Aristotle sketched out the theory and Lucretius chanted its glories in noble verse, whilst Bacon and Kant, Buffon and Goethe may each claim a share in advancing the history of the evolution-doctrine one stage further on its course. How did Darwin's appearance come to constitute an epoch so that 'before and after him will always be the *ante et post urbem conditam* of biological history?' How did it come to pass that Darwin rose up as 'Kant's Newton,' and how did he melt into current coin the golden ore that had been lying before his day in rich but unavailable nuggets? In a word, Darwin's work was that of *verification*. He showed that a theory which a poet might imagine, or a philosopher conceive *a priori*, was indeed a *vera causa*, a working hypothesis, an effective force in nature. He it was who faced objections, removed difficulties, explained riddles and showed how many apparently unrelated facts might be reduced to order by the application of the old-new principle which had been so long present in the minds of men, but which he succeeded in making a *novum organon*, a new and mighty engine of progress in the history of the thought of man.

The theory of natural selection forms, of course, but one strand in the doctrine of evolution, even if this be limited to the one department of biology. Sexual selection, organic selection, germinal selection are principles which Darwin himself more or less recognized as valid and operative. These do not interfere with the working of that main principle associated with his name, but rather help us to understand how 'nature' chooses out for reproduction the individuals that are best equipped for the struggle for existence at various stages in the history of development. Whether natural selection is

as important a factor in evolution as it was thought to be at the time of Darwin's death, is now questioned by some. Into the subject of discontinuous variations, or 'mutations,' as unfolded by de Vries and Bateson, and into the exact bearing of Mendel's law, this is not the place to enter. An interesting article on Darwin and his modern critics, by Professor Poulton in the July number of the *Quarterly Review*, seeks to show that none of the more recent investigations 'make good the claims of the modern opponent of natural selection and evolution as conceived by Darwin,' but that the only fundamental changes in the doctrine of natural selection laid down in 1859 are those brought about by Weismann, who gives to Darwin's theory a higher position and a more important function in the development of life than was claimed for it by Darwin himself.

None the less it is possible in 1909 to see the work of 1859 in truer perspective than could be attained fifty years ago. For one thing, much more has been learned concerning the cause and meaning of variations than was known during Darwin's lifetime. Scientific men have given themselves to answer the apparently simple question, 'What is a variation?' with so much zeal and success as to give a new aspect to the whole subject. In Darwin's time any difference between parent and offspring was a variation, now biologists distinguish between real, genetic and 'fluctuational' variations, and the importance of understanding and explaining what Darwin either took for granted, or ascribed to chance, is obviously very great. Again, it is seen that evolution is a modal, not a causal theory. It cannot really reach to 'origins.' The limits within which it operates are clearer than they were a generation ago, but even if the fullest scope be given to it which its most ardent advocates would claim, evolution describes only the manner in which a process is accomplished, and is unable, from the very nature of the case, to explain the power by which the process is effected, or the goal to which it points and tends.

But Darwinism, which, in the controversies which followed the publication of the *Origin*, was thought to have dealt a fatal blow against theology and greatly damaged the cause of religion, has in fact rendered valuable service to both. It has vitally affected our view of the relation between God and the world, the Creator and His creation, making it closer, more intimate, and more vital. It seemed to dispense with 'creation' altogether, and has ended by putting new life and meaning

into the very idea. Again, Darwin's theories seemed to dispense with teleology altogether. The alarm which they not unnaturally caused in the first instance arose from the fact that mechanical sequences seemed to take the place of intelligence and will. Adaptations were henceforth to make way for blind, inherent forces, and the fears aroused in the minds of men so thoughtful and devout as G. J. Romanes led them to consider the Darwinian victory as 'a terrific calamity—a deluge black with destruction, uprooting our most cherished hopes, engulfing our most precious creed, and burying our highest life in mindless destruction.'

Romanes in later life learned better than that, and few now share his earlier apprehensions. The idea of Purpose is not lost, but it is changed. How deeply and effectively changed in character, perhaps even the most thoughtful hardly yet perceive, but the foundation on which it rests is broader and firmer than ever. The idea of a distant, ingenious Contriver is gone, but the love and wisdom of the indwelling, all-informing Spirit who worketh all things according to the counsel of His own will are understood and felt as never before. Instead of minute dovetailing in detailed design, we are enabled to trace out the Order of a far-reaching Purpose, of which as yet we have but a dim and remote apprehension. Father Waggett, who writes in the Cambridge volume on 'Darwinism and Religious Thought,' describes the change that has come over teleology through the influence of evolution thus: 'It was not the escape of a vessel in a storm with loss of spars and rigging, not a shortening of sail to save the masts and make a port of refuge. It was rather the emergence from narrow channels to an open sea. We had propelled the great ship, finding purchase here and there for slow and uncertain movement. Now in deep water, we spread large canvas to a favouring breeze.'

For surely theology has learned more than the passing lessons of the movement concerning the mode in which it has pleased God to order the growth and development of life upon the earth. Christian theologians must be short-sighted indeed if the history of the last fifty years has not taught them the obvious, but apparently difficult lesson, not to be afraid of truth from whatever quarter it may come, or whatever cherished traditions it may appear to threaten. *Amicus Plato, magis amica veritas.* 'The only infallible guardian of truth is the spirit of truthfulness,' and no zeal for 'the truth' can make up

for unfaithfulness to the sacred cause of Truth itself. God can take care of His own word and His own honour, and will vindicate both in His own time and His own way. As the heavens are higher than the earth, so are His thoughts higher than our thoughts and His ways than our ways. A right understanding of evolution will make men more convinced theists and more profound teleologists. The increasing purpose of the ages is better understood than it was fifty years ago; what light will be shed upon it by the time that Darwin's bicentenary is celebrated, who would venture to guess?

W. T. D.

A NEW HISTORY OF METHODISM

METHODISM is a growing power in the world, and students of religious life are naturally anxious to know how it has reached its present position of influence. They may safely be commended to the new history just issued by Messrs. Hodder and Stoughton under the editorship of Dr. Townsend, Dr. Workman, and Mr. George Eayrs. It is thoroughly readable, and its illustrations, which owe much to the expert skill of the Rev. T. E. Brigden, are of special interest. There are a few points where the co-operative principle on which the history has been written leads to overlapping, notably in Vol. II, p. 158, where we have a third description of Wesley's High Churchmanship and his ordinations. There is also very little about Wesley's writings, and no list is given of his works, nor is there any chronological table, though there is a very full index, for which all who use the book will be grateful. The references at the foot of the pages are scarcely satisfactory. We are not told where the extract on Vol. I, p. 54, is to be found, and 'trifles' is a mistake for 'triflers.' A vigilant scrutiny will reveal other slight errors at various points.

But the book is a worthy presentation of a story which never loses its charm or its significance. Dr. Workman himself supplies a noble introductory chapter on 'The Place of Methodism in the Life and Thought of the Church.' He institutes an instructive comparison between Wesley and St. Francis, though we cannot follow him in his statement that 'in his indifference to the sunnier sides of life Wesley was

the child of Puritanism.' Wesley loved a story, delighted in congenial company, missed no opportunity to indulge in sight-seeing, visited most of the famous gardens in England, rejoiced to be among children, had an amiable weakness for the society of pleasant women, and was the life and soul of every circle into which he entered. When Miss Wedgwood spoke of his cold self-sufficiency she was ignorant of his relations to the Granvilles and Miss Kirkham. Mr. Brigden puts this well in his chapter (Vol. I, p. 205). Dr. Workman is very happy in his reference to the service Wesley rendered to Nonconformity. He not only gave it 'a new religious life, but, by the immense additions that his own revival ultimately gave to its ranks, made Nonconformity into a great national force.' His Arminianism at first filled the leaders of Dissent with alarm, but when they discovered its true character their prejudices melted. 'Then the flames kindled by Wesley began to spread; the dry timber of the older Nonconformity took fire.' A passion for evangelistic work laid hold upon the Nonconformists, and they gained 'a new life, vigour, courage, and fidelity.' Dr. Workman claims for Methodism a definite place in the progress and development of the one Holy Catholic Church, and rightly maintains that 'to ignore the fact of a Church which is to-day the largest Protestant Church in the world, with the possible exception of the Lutheran Church, is not only absurd but blasphemous.' Dr. Townsend describes 'The Times and Conditions' under which the Wesleys began their work, and supplies a still more useful chapter on 'English Life and Society, and the Conditions of Methodism at the death of Wesley.' These are eminently readable, and reveal the vastness and the difficulty of the task that awaited the Wesleys and Whitefield. The chapter on 'The Oxford Methodists' is also full of interest. To Mr. Brigden has been assigned the central part of the work—the portraiture of John Wesley, and he has performed his critical task with conspicuous ability. The leading figure of the history stands out here in all his wonderful gifts and unwearying activities as the Evangelist of England. The weakness of the book as a history of Methodism is most manifest in the arrangement of this section of the work, though the difficulty is somewhat met by Mr. Eayrs' chapter on 'Developments, Institutions, Helpers, Opposition.' This subject is one of vital interest in the story of Wesley's work, and Mr. Eayrs treats it well, though he will

have to revise his references to the Bristol Society and to the deed of the Room in the Horsefair. Mr. Wiseman has written a charming chapter on 'Charles Wesley and the Hymn-writers of Methodism.' The comparison between Wesley and Watts will commend itself to students. Charles Wesley's 'wing is stronger, his stroke more vigorous, and his flight more daring; moreover, his metres are much more varied, and his lapse into prose and defective rhythm is less frequent. But when each is at his best they run so nearly side by side as to suggest that they are not rivals in a race, but true yoke-fellows in the service of their common Master.' Mr. FitzGerald supplies an interesting sketch of George Whitefield, but the space for it has been rather too limited.

The two chapters on Wesleyan Methodism, 'The Middle Period' and 'The Last Fifty Years,' are admirable both for knowledge and sound judgement. Dr. Moss pays a fitting tribute to W. B. Pope, the outstanding Methodist theologian of the last fifty years. He was 'not prepared to commit himself entirely to the new views and points of view that modified the climate of his later days. Indirectly, however, by example, he prepared men to welcome fresh light, and to attempt untried methods; and the influence of his saintly stability is not yet spent.' As to Dr. Rigg he writes, 'Methodism at the close of the half-century differed little in spirit and purpose from what it was at the beginning. To Dr. J. H. Rigg, its Nestor, whose ministry covers the whole period . . . belongs the principal credit for the preservation of the continuity and distinctive features of his Church.' An excellent account is given, by Mr. Eayrs and the Rev. H. B. Kendall, of the British branches of Methodism.

The second volume tells the story of Methodism in Ireland, on the Continent of Europe, in the United States, British America, Australasia, and South Africa. Then we see the foreign missionary enterprise of British and American Methodism. Dr. Barber shows how 'in the providence of God every section of that great religious movement which started from Wesley's sense of the forgiveness of sin has been impelled to share in a world-wide work.' Some parts of this history are comparatively little known on our side of the Atlantic, but they are wonderfully inspiring. Wesley would have thanked God had he lived to read them.

The last book, on 'Methodism To-day,' opens with a catholic-

spirited study of 'Fundamental Unity,' by Dr. J. Scott Lidgett, who shows that 'the theology of all branches of Methodism is identical. All attach the same importance, at least in theory, to Church fellowship, and offer similar means of satisfying it. All enforce the duty of unceasing evangelism, which is based on the will of God that all men should be saved and come to the knowledge of the truth. All admit the right, and enforce the duty, of the laity to take part in evangelism, and in the pastoral supervision of the Church. Above all, the emphasis is everywhere laid on the importance of experimental religion, and therefore on conversion, on the possibility of the direct witness of the Spirit of adoption giving the assurance of personal salvation, and on the calling to the life of entire sanctification which is brought about by the reign of perfect love in the heart.' That is a broad basis for closer fellowship in the future, and we have no doubt that the Methodist Churches will be drawn more and more towards each other as years pass on. Dr. Lidgett's chapter is followed by 'A Survey of Unions and Reunions Effected'; a sketch of the 'Lines of Development and Steps towards Reunion.' Sir Percy Bunting not only looks forward to one Methodist Church of England, but even glances at the possibility of union with the Presbyterian Church of England also. A brief chapter on 'Statistics of World-wide Methodism' fittingly closes the record. We cannot say that the book throws new light on the history or development of Methodism, but it gathers together a mass of reliable information about its history and its developments. It is written in a fine temper; facts are stated without prejudice or unkind comment. The history is indeed a real and notable contribution towards that better understanding of Methodism in its world-wide development and mission which is so much needed among its own children, and which will sensibly increase the confidence and goodwill of all Christian men towards a Church destined to take an increasing share in the evangelization of the world.

JOHN TELFORD.

THE RELIGIOUS AUTHORITY OF THE OLD TESTAMENT

EXCEPTION may be taken to some of the incidental conclusions announced by the last Fernley lecturer, but the significance of his lecture (*The Witness of Israel*, by Wilfrid J. Moulton, M.A. London: Culley. 3*s.* 6*d.*) is to be found in its bearing upon the difficult problem of the inspiration and religious value of the Old Testament. There has always been a tendency on the part of immature thinkers to break the unity of the two Testaments, and to regard the later as superseding the earlier and rendering it really worthless. The historical method of study, in the hands of many who have adopted it, has increased the perplexity, with the natural result of discrediting, or at least of bringing into suspicion, any claim on the part of the Old Testament to a specific position amongst the sacred books of the world or to the rank of a final authority.

Two means of resolving the difficulty are open to the student who cannot fall back on the plea of tradition. He can point to the genuine and deep religious feeling expressed by the writers of the Old Testament, and claim for their writings a permanent religious value on the ground of the stability of psychological law. The Psalter may have been originally a national collection of lyric poetry, but it has proved in actual fact a devotional book of unrivalled excellence, to which the penitent and the jubilant have recurred in every Christian age. Hence authority may be inferred from use on the familiar principle of confirmation by experiment. Such an argument is open to objection at almost every stage, and yields a conclusion far short of the one that was looked for. The Psalter is but a small part of the Old Testament, and in no sense a sample of the whole. Some of the psalms are not merely unfit for adoption in public worship, but the sentiments they express are condemned by current morality, and belong to an age long o'erpassed. Even if all differences in character, literary and ethical, between the various contents be overlooked, the utmost that could logically be inferred would be that the Old Testament ranked amongst the religious books of the race or might confidently be placed at their head. That it possessed any unique quality or was written by men under special divine inspiration, would be left entirely unproved, and would be the

more open to doubt because of the obvious illegitimate assumption.

Mr. Wilfrid Moulton has chosen the better way. He aims to prove that the writings of the Bible, specifically of the Old Testament, are inspired in a sense and to a degree shared by no other books in universal literature. Fully stated, his thesis is that, while the earth is full of evidences of God, the clearest knowledge of God has come along one line in human history, which line runs through the history of the people of Israel and terminates in Jesus Christ. That is too wide a subject for any single book, unless the writer is self-denying and severely prunes away the superfluities of a popular lecture. Accordingly Mr. Moulton concentrates upon the single point in his theme, that the Old Testament, when its contents are arranged chronologically, looks forward to Christ with increasing definiteness, and becomes thus an integral part of the inspired history of God's provision for man's redemption. The conception is traced in some detail through the three stages of preparation, anticipation in prophecy, and fulfilment in Christ. Under the first head the problems of Babylonian and Egyptian influence are suggestively approached, and a strong plea is put in for the historicity of the patriarchs. Leading features of the second section are a valuation of Jeremiah as 'the greatest of all the prophets,' and a careful investigation of the principal interpretations of the Servant of Jehovah, with hints as to the contributions made to the Witness of Israel even by Jonah and Ecclesiastes. The literary analysis of Isaiah may be carried too far, if allowance is made as in other cases for the changes in view and phrase that often occur in a single lifetime.

The book is Mr. Moulton's firstborn, and is not only full of promise for the future, but a valuable and successful attempt to construct part of the basis of a great article of faith on the conclusions of modern biblical scholarship.

R. W. Moss.

A SMALL BOOK ON A GREAT SUBJECT

THE *Theologia Germanica* shares the right to this title with such books as Augustine's *Confessions*, À Kempis's *Imitation*, and Bunyan's *Pilgrim*. All that we know of its author is that

he was a member of the Teutonic Order at Frankfort about 1350. Luther rejoiced in his discovery of it as hid treasure, and published it in 1516; sixteen other editions of it followed in Luther's lifetime. He says: 'Next to the Bible and St. Augustine, no book hath ever come into my hands, where I have learnt, or would wish to learn more of what God and Christ and man and all things are.' Chevalier Bunsen would put it next to the Bible and before Augustine for depth of spiritual wisdom in small space. It has remained a favourite book of devotion in Germany, and has appeared in several European languages. An excellent translation by Miss Winkworth, with preface by Charles Kingsley and introduction by the translator, has been published by Longmans, and also by Macmillans in the Golden Treasury series.

The field of view is exceedingly limited. The book is neither doctrinal nor ethical in any wide sense. Its sole theme is the ethics of the inner Christian life, and that under a single aspect which is set forth with much fullness. Bunsen sums it up thus: Sin is selfishness; godliness is unselfishness: 'A godly life is the steadfast working out of inward freeness from self. To become thus godlike is the bringing back of man's first nature.' Self in every form is the great enemy of God and man. Dying to self is the essence of true religion, and is only attained perfectly in Christ. Indeed, the whole work is in substance an exposition of the first Christian beatitude—poverty of spirit. Mysticism, like Calvinism, preaches the annihilation of self and the exaltation of God.

The key-note is struck in the first pages, where it is laid down that the fall, not only of man, but of the devil was the setting up of self as a substitute for God. 'What did the devil do else, or what was his going astray and his fall else, but that he claimed for himself to be also somewhat, and would have it that somewhat was his, and somewhat was due to him? This setting up of a claim and his I and Me and Mine, these were his going astray and his fall.' In the same way the fall of Adam was not by eating the apple. He might have eaten seven apples and been safe. 'It was because of his claiming something for his own, and because of his I, Mine, Me, and the like.' And the healing is the reversal of the process. In Jesus Christ God is made man, and man is made divine; and this must be repeated in me after my measure. 'If God took to Himself all men that are in the world, or ever were, and were

made Man in them, and they were made divine in Him, and this work were not fulfilled in me, my fall and my wandering would never be amended except it were fulfilled in me also.'

Again and again it is said that self-will is the root and essence of sin. No creature, simply as such, is contrary to God, for God loves all He has made. 'Sin is nothing else than that the creature willeth otherwise than God willeth, and contrary to Him.' One whose will is opposed to mine is my foe: so with God. Truly enough the seat of sin is placed in the will. 'This contradiction to God's will is what we call, and is, disobedience. And therefore Adam, the I, the Self, Self-will, Sin, or the Old Man, the turning aside or departing from God, do all mean one and the same thing.'

That opposition to God's will is sin, follows from God's nature, of which many beautiful things are said. How much is involved in the sentence: 'God (in so far as He is good) is goodness as goodness, and not this or that goodness'! 'If God (in so far as He is good) were this or that good, He would not be all good, and therefore He would not be the One Perfect Good, which He is.' 'Even as God is the one Good, and Light and Reason, so is He also Will and Love and Justice and Truth, and, in short, all virtues.' Hence the godlike man is the man who loves goodness and loves it as goodness, i. e. for its own sake, not for its rewards. Unless he loves virtue, he is not virtuous. 'Light or knowledge is worth nothing without love.' The godlike man 'would rather die than do an injustice, and all this for nothing but the love of justice.' 'If you were to ask Love "What lovest thou?" she would answer: "I love goodness." "Wherefore?" "Because it is good, and for the sake of goodness." Thus God loveth Himself not as Himself, but as Goodness.'

Great stress is justly laid on the inwardness of goodness. Even the eternal Goodness, which is God Himself, can never make a man virtuous, good or happy, so long as it is outside the soul. It seems strange to be told that this goodness needs not to enter into the soul, since 'it is already there, only it is unperceived.' Perhaps this is a strong way of saying that man is made for God and goodness. 'All the great works and wonders that God has ever wrought or shall ever work in or through the creatures, or even God Himself with all His goodness, so far as these things exist or are done outside of me, can never make me blessed, but only in so far as

they exist and are done and loved, known, tasted, and felt within me.'

The following striking passage speaks for itself: 'In a truly godlike man his love is pure and unmixed and full of kindness, insomuch that he cannot but love in sincerity all men and things, and wish well, and do good to them, and rejoice in their welfare. Yea, let them do what they will to such a man, do him wrong or kindness, bear him love or hatred or the like, yea, if one could kill such a man a hundred times over, and he always came to life again, he could not but love the very man who had so often slain him, although he had been treated so unjustly and wickedly and cruelly by him, and could not but wish well and do well to him, and show him the very greatest kindness in his power, if the other would but only receive it and take it at his hands. The proof and witness whereof may be seen in Christ; for He said to Judas when he betrayed Him, "Friend, wherefore art thou come?" Just as if He had said: "Thou hatest Me and art My enemy, yet I love thee and am thy friend. Thou desirest and rejoicest in My affliction, and dost the worst thou canst unto Me; yet I desire and wish thee all good, and would fain give it thee, and do it for thee, if thou wouldst but take and receive it." As though God in human nature were saying, "I am pure, simple Goodness, and therefore I cannot will or desire or rejoice in or do or give anything but goodness. If I am to reward thee for thy evil and wickedness, I must do it with goodness, for I am and have nothing else."

Humility is a virtue greatly praised. Where this is not found, a man has not been made 'a partaker of the divine nature.' 'This humility springeth up in the man because in the true light he seeth (as it also really is) that substance, life, perceiving, knowledge, power, and what is thereof, do all belong to the True Good, and not to the creature; but that the creature of itself is nothing and hath nothing, and that when it turneth itself aside from the True God, in will or in works, nothing is left to it but pure evil.'

'There is no life so noble and good and well-pleasing to God as the life of Christ, and yet it is to nature and selfishness the bitterest life.' 'Christ saith: "Blessed are the poor in spirit" (that is, those who are truly humble), "for theirs is the kingdom of heaven." And thus we find it of a truth, where God is made man. For in Christ and in all His true

followers there must needs be thorough humility and poorness of spirit, a lowly, retiring disposition, and a heart laden with a secret sorrow and mourning, so long as this mortal life lasteth.' 'When we speak of obedience, of the new man, of the true light, the true love, or the life of Christ, it is all the same thing; and where one of these is there they all are, and where one is wanting there is none of them, for they are all one in truth and substance.' Many beautiful things are said of union with 'the one eternal Will of God, so that the created will flows into the eternal Will and is swallowed up and lost therein.' 'Where there is this union, which is the offspring of a divine light and dwelleth in its beams, there is no spiritual pride or irreverent spirit, but boundless humility and a lowly broken heart; also an honest, blameless walk, justice, peace, content and all that is of virtue must needs be there.'

Much more might be quoted, but these specimens are enough. It is refreshing to hear such a voice from the heart of the Middle Ages. Tauler, another mystic and favourite of Luther's, belongs to the same century, and is quoted in the *Theologia Germanica*. The circulation of such works at that time implies a circle of sympathetic readers, and is witness to the existence of deep-toned inward piety. In Christendom's darkest days this evidence of the working of Christ's spirit has never been wanting, although it is seldom mentioned in Church histories.

J. S. Banks.

Recent Literature

BIBLICAL AND THEOLOGICAL

Die Religion in Geschichte und Gegenwart. Handwörterbuch in gemeinverständlicher Darstellung. Unter Mitwirkung von Hermann Gunkel und Otto Scheel, herausgegeben von Friedrich Michael Schiele. (Tübingen: J. C. B. Mohr. London: Williams & Norgate. In parts 1*s.* each. Complete in 4 or 5 vols. at £1 each.)

To this new and important German *Dictionary of Religion* the courtesy of the publishers enables us to direct early attention. It is issued in parts, and a fuller account of its contents will be given when the first volume is complete. The publishers are of opinion that, although dictionaries abound, there is room for one which takes account of the most recent researches in the science of religion, historical criticism, &c.; the names of the editors and of the contributors are a sufficient guarantee that the articles will be written from a liberal as well as from a modern point of view. Another feature of this work is that the historical articles will especially aim at giving a detailed description of the *present* condition of the Churches and of Christianity. For theologians it is not solely intended; politicians, professors, journalists and educated women are mentioned amongst the readers whom the authors will chiefly have in view.

From the parts already to hand it is evident that, as might be expected, Dr. Gunkel will be one of the principal contributors on Old Testament subjects; he writes on 'Abraham' and 'Absalom.' To Dr. Scheel articles in *Church History*, as e.g. 'Abelard,' 'Abendländische Kirche,' and 'Adiaphora,' have been assigned. As an evidence of the thoroughness of the treatment *The Lord's Supper* (*Abendmahl*) is subdivided among five

writers: Dr. Heitmüller of Marburg writes on the New Testament Teaching, Dr. Scheel of Tübingen on the History of the Doctrine, Dr. Arnold Meyer of Zürich on the Dogma, Professor Niebergall of Heidelberg on the Liturgical, and Dr. Schian of Giessen on the Legal aspects of the subject. Enough has been said to show that the editors have secured the services of the most prominent scholars belonging to the advanced school of criticism. It will be an advantage to have a succinct, scientific statement of their views, even when their conclusions cannot all be accepted. Moreover, many of the articles, probably the majority of them, will deal with non-controversial questions in regard to which fullness, accuracy, and freshness of information will be the conditions of excellence. Judged from both these points of view the new *Dictionary of Religion* promises to be a work of exceptional value.

The Social Teaching of the Bible. Edited by Samuel E. Keeble for the Wesleyan Methodist Union for Social Service. (Culley. 2*s.* net.)

This attractive volume is described by its editor as 'an introduction to the social study of the Bible.' Of its thirteen chapters, by as many writers, six expound the social teaching of the Old Testament, and five summarize the social teaching of the New Testament. In addition, Dr. Maldwyn Hughes writes on 'The Social Teaching of the Hebrew Apocrypha,' and the Rev. W. Bradfield, B.A., on 'The Social Teaching of the Early Christian Fathers.' These able contributions add greatly to the value of the book, for both authors reveal their competency to act as guides over comparatively unfamiliar ground. With the exception of Dr. Findlay and Dr. Lidgett the writers are the younger members of the Union, all but one —Frank Richards, M.A.—being ministers. For the most part they are content to elucidate principles and to touch but slightly on their application to modern problems. They have done good service by revealing the abiding value of the Hebrew writings, although 'some of the ethical standards have been outlived,' and they have convincingly demonstrated the folly of those who denounce the New Testament because it has nothing to say upon social questions.

In Dr. A. S. Geden's *Outlines of Introduction to the Hebrew Bible* (T. & T. Clark, 8*s.* 6*d.* net) there are two distinct works,

The first of these deals with the Hebrew language; the text, with its vocalization, accentuation, and divisions; the order and arrangement of the books; the growth of the later Hebrew commentaries; and the versions. The second gives an account and an estimate of the modern criticism of the Pentateuch.

The first part of the book is illustrated by a number of excellent facsimiles of different MSS., and of pages from some of the most famous editions of the Scriptures. The most interesting of these is that of a papyrus recently found in Egypt containing the Decalogue and the Shema. As this is dated not later than the second century of our era, it is the oldest biblical MS. of any kind in existence. These chapters contain a mass of information not readily accessible, and will be of great value to serious students of the Hebrew Bible.

In the long chapter on the Pentateuch with which the book closes, pp. 254–354, the author propounds a somewhat novel theory of the date of the Deuteronomic Code, which he places in the reign of David or in the early years of Solomon. Many readers will think that this view has peculiar difficulties of its own, greater than those of the usual critical position, which prefers to think of the reign of Manasseh or the early years of Josiah. Dr. Geden's argument that Josiah would not have accepted the book unless he had been familiar with an ancient tradition of its loss, does not appear very weighty. The strongly prophetic tone of Deuteronomy seems quite sufficient to account for the reverence with which the king regarded it. As has often been pointed out, what was newest in Deuteronomy was not the matter but the form. It is from this point of view that we may explain the list of passages from the prophets which Dr. Geden gives in proof of his contention that their authors were familiar with the thoughts and leading principles of Deuteronomy.

Whilst unconvinced on this question we may heartily agree with the author's insistence on the presence of undoubted Mosaic elements in the Israelitish Codes. His caution against underestimating the degree of culture attained to by the Hebrew tribes, both before and after the Exodus, until archaeology has more fully revealed the real condition of northern Arabia at that period, is entirely justified.

The book throughout reveals the wide and varied scholarship of its author, and is very rich in its references to the literature of the many subjects with which it deals.

Origins and Faith. J. Compton Rickett. (Hodder & Stoughton. 6s.)

It is always interesting to find representatives of the intelligent laity concerning themselves with problems of theology and science, even if the results of their investigations are not all of equal value. Sir J. Compton Rickett's recent work is an attempt to find 'a reasonable basis for belief which shall bring into practical agreement the religious and scientific systems, preserving at the same time the essential truth of great traditions.' He brings to his 'essay of reconciliation' a refreshing sympathy with the varieties of modern thought and a vigorous style. He has some excellent things to say about prayer, inspiration, redemption; and his chapters on Jesus in relation to His contemporaries, the miraculous, the world and the Church are marked by sound common sense. Here is the lay mind at its best, alert, vigorous, going straight to the point, and open to new light. But the author is not convincing when he deals with metaphysics and such time-honoured problems of theology as the origin of evil. He will have nothing to do with theories which regard evil as only the shadow of goodness or as a necessary condition of development; nor does he hold that evil can be attributed to God, if by God we mean a Being who is the First Cause. And here let it be noted that the God in whom the author believes is 'a great outcome of the First Cause, but not that cause in Himself': in other words, a God limited in power, though supremely good. By this theory God's moral ascendency is secured, while His responsibility is diminished; and the source of evil lies in the unknowable. We doubt whether this modern type of Gnosticism does not raise more difficulties than it seeks to solve. Will either reason or soul be satisfied with a conditioned God, emerging from the unconditioned and less than the whole? The nature of God is to be explained by nothing outside Himself: His activity is self-determined and His limitation a self-limitation. The hypothesis of an outer universe or wilderness of the unknown, though it may appear at first sight to explain the evolutionary processes under which God is working His will in the universe, is too rough and ready to command an acceptance; moreover, it contradicts certain axioms regarding the ultimate reality which the philosophy of religion has always accepted. We consider that this fundamental position is open to serious criticism, and mars the general symmetry of an otherwise capable study.

Primitive Christianity: Its Writings and Teachings in their Historical Connexions. By Otto Pfleiderer, D.D. Translated by W. Montgomery, B.D. (Williams & Norgate. 10*s.* 6*d.* net.)

This part of Professor Pfleiderer's work deals with the Synoptic Gospels, the Acts of the Apostles, the Lucan Writings, the preaching of Jesus and the faith of the first disciples. The Gospel of Mark is accepted 'as without doubt the earliest of the Gospels which have come down to us, and a principal source of those which followed it.' 'While, on the one hand, it is certain that this narrative embodies very early traditional material, on the other hand it is equally clear that it betrays the influence, affecting the conception of particulars, of the great teacher Paul, of whom the author of this oldest Gospel had probably been an intermediate pupil.' An ingenious but unconvincing attempt is made to find in the feeding of the five thousand an allusion to the Lord's Supper or to the Love-feast of the Church. Dr. Pfleiderer sees 'no reason to doubt the correctness of the tradition of the authorship of John and Mark. On the contrary, his dual relationship to Peter on the one hand and Paul on the other fits exactly the author of a Gospel in which the oral and written traditions of the primitive community are worked up together under the guidance of the ideals associated with Pauline Gentile Christianity.' The whole treatment is suggestive, though the miraculous element is explained away, and the first and second chapters of St. Luke are said to contain 'only legendary stories of the childhood, for which we need not seek any historical background.' The attempt to show how the Jesus of History was transformed into the Christ of Faith cannot be described as a success. The appearances of Jesus after the Cross are said to be visionary, and to have 'their sufficient cause in the psychical condition of the persons to whom they occur.' Such an explanation is a greater mystery than the Gospel story itself presents, and we feel that to follow Professor Pfleiderer would be a severer tax on our intelligence than any which the New Testament itself presents.

Rational Necessity of Theism. By A. D. Kelly, M.A. (S.P.C.K. 2*s.*)

The object of this work is to epitomize tersely and briefly the controversy between Naturalism and Agnosticism on the

one side and Theistic faith on the other. For this purpose quotations are freely given from the leading advocates of the respective theories. The bulk of the work bears on Naturalism, Physical and Psychological, the argument on Agnosticism being more compressed and the summing up for Theism also being brief. Physical and Psychological Naturalism are simply Materialism and Idealism under new names, i.e. old enemies in new guise. The argument is well worked out. Despite the abundant quotation, the work is no mere compilation, the reasoning and the order of discussion are the author's own. It is a gain to have the arguments both of opponents and allies stated in untechnical language. The inconsistencies and assumptions of the Naturalist case are forcibly brought out. Its inability to explain consciousness, free will, personality, the orderliness of nature, the origin of organic life is abundantly proved. Evolution is shown to be no monopoly of either Naturalist theory. The common confusion between Naturalism and Natural Science is well exposed. The work will make an excellent text-book.

The Genesis and Evolution of the Individual Soul scientifically treated, including also Problems relating to Science and Immortality. By the Rev. J. O. Bevan, M.A., F.G.S., Rector of Chillenden, Dover. (Williams & Norgate. 2*s.* 6*d.* net.)

It is perhaps enough to leave the title of this work to speak for itself. The author's purpose goes far beyond the scope of science, inasmuch as he aims not merely at recording and discussing facts but seeks to penetrate into questions of mode and origin. Only congenial minds will be able to accompany him on his perilous path of simple speculation. The language is as clear as the subject permits. The author often seems to lean to purely speculative conclusions. Emanation and evolution play a prominent part in the discussion. The material and spiritual in human nature seem often to interpenetrate. The question of sex often emerges. As a specimen of the drift of the work we may note that three possibilities are suggested as to the origin of the soul: 'That it is self-evolved, that it is a special creation on the part of a Higher Being, that it is a derivation from a Universal Expression.' The last suggestion is favoured. Characteristically a full synopsis of Plato's *Phaedo* finds a place among the appendices.

The Fourth Gospel and the Synoptists. By Rev. F. W. Worsley, B.D., Durham. (T. & T. Clark. 3s. net.)

Mr. Worsley gives us in this little book the research and conclusions of years of study. The questions which gather round the Fourth Gospel are without number, but in selecting for separate treatment the relation of the Gospel to the Synoptists the author goes to the root from which they all spring. It is not surprising that he leads us eventually to the question of questions—the Christology that stands out in the wonderful Gospel, so like to that of the other three, yet so far beyond what they have described. The vexed question of authorship is ably dealt with, and Mr. Worsley reaches what seems to us the true conclusion, i.e. that until the identity of 'the beloved disciple' is more clearly revealed, the tradition that the author was the Apostle John must be considered to hold the field. The writing is clear and cogent. Within the limits imposed upon himself by the writer, this is an altogether admirable treatise.

The Gospel of Rightness: A Study in Pauline Philosophy. By C. E. Woods. (Williams & Norgate. 5s. net.)

Mr. Woods has selected for his study a worthy theme. He rightly puts forth as the subject of the Epistle to the Romans, and indeed of all distinctive Pauline philosophy, the great verse Rom. i. 17, and a treatise on the righteousness of God as the end of life and faith as the means of attainment thereto would have been a welcome addition to Pauline studies. The present effort, however, is vitiated by exegesis which we cannot follow, and by language which seems to us strained. To those who approve of the attempt now being made in many quarters to revive Gnosticism, this 'Study' may be acceptable, but to us it seems to belong rather to the category of that teaching against which Paul warns the Christian Church in his Epistle to the Colossians. Space does not allow us here to enumerate the many points we have noted in support of this criticism. The following may, however, be taken as typical. Salvation (σωτηρία) is taken to be 'a safe return home,' and τύπος τοῦ μέλλοντος is rendered 'a mould of the future man,' from which is drawn the conclusion that 'the Adam nature is in very truth the womb of the Christ that is to be.' 'Spirit' is regarded as 'synonymous with consciousness in all its manifestations from simple feeling and awareness upward to its highest expressions in thought, reason, will, devotion and spiritual aspiration.' It

relates, together with other elements not yet realized in experience, to 'a cosmic order of consciousness.'

'In essence all matter is one: difference in kind results from the keeping of the one Ultima Thule (sic) to different taxic rates, or vibratory limits.'

Mystic words are said to 'lose meaning if interpreted on the strictly historical plane,' and as an example of this we have the Greek for the resurrection of the dead, which is interpreted as 'that mystic upstanding of the spiritual consciousness.' The transverse and vertical beams of the Cross are 'expressive, the one of God and the universe in transcendence, and the other of God in immanence.'

In an appendix we have a short exegesis and summary of the argument of ten chapters of the Epistle to the Romans. We fear that we cannot follow the author in such exegesis as that which makes πίστις Ἰησοῦ (iii. 22) to mean 'the faith possessed by Christ,' and this is only one of many. The spelling of Greek words needs careful revision, and on page 5 'Vesishadvaita' should be 'Vesishtadvaita.'

Is a World-Religion Possible? By David Balsillie, M.A. (F. Griffiths. 4*s*. net.)

The writer gives an affirmative answer to the question he asks. It is something to find a critic and opponent of Christianity in its accepted form admitting the necessity of religion at all, and at the same time arguing that Jesus Christ in His unique teaching as realized in a unique life supplies the material for such a religion; and this is the substance of the present work. The author maintains at length that science and philosophy are no substitutes for religion, criticizing in his argument the views of Mr. Mallock, Mr. Campbell, Professor W. James and Mr. McTaggart's Hegelian doctrine. But, while accepting Christ's teaching as the standard of truth, he absolutely refuses to see in it any evidence of supernatural origin. The miracles are ruled out as unhistorical. 'In Christ's teaching there is nothing beyond what human faculties are capable of.' The supernatural features were imported afterwards, especially by Paul. The author does not explain the immense superiority which he freely acknowledges in Christ's teaching, nor yet its unique influence on the world. He makes Christ simply the author of a perfect 'natural' religion, in the eighth chapter, criticizing and condemning much of the

teaching ascribed to Christ, which he asserts cannot have been Christ's. In other words, he constructs a religion of his own by picking and choosing sayings of Christ and then puts this forward as Christ's. All that is good in the teachings of Jesus was 'the crown of a long evolution which can now be traced thousands of years anterior to the Christian era.' This is asserted, not proved. There is much in the work to cause unrest, little to settle it.

How God has spoken; or, Divine Revelation in Nature, in Man, in Hebrew History, and in Jesus Christ. By John Wilson, M.A., D.D., Lausanne. (T. & T. Clark. 5*s*. net.)

Compelled by ill-health to reside abroad, the author has wisely sought to make the press a substitute for the pulpit. In his preface he refers to 'former pieces of work' which have found much approval. Among these were the translation of Wendt's *Teaching of Jesus*, and an excellent, though little-known, apologetic work, *Aenigma Vitae* (Hodder & Stoughton, 1887). This present work has a still higher aim and is planned on a larger scale. It is nothing less than a fresh presentation of the theistic argument, and is in every respect worthy of the high theme. Instead of four proofs we are told of four revelations which God has given of Himself. We do not find out God; He comes to us. The four stages are in an ascending order; we rise from the natural to the supernatural. Or, we may speak of four links, each connected with the rest. If any one of the arguments be examined, we shall see a similar progress from lower to higher. The plan and execution of the work, as well as the style, bear evidences of the utmost care. No fault of too much or too little can be brought. Some of the chapters, such as those on the Early Life and the Public Ministry of Jesus, are specially beautiful. The present work, even more than the *Aenigma Vitae*, is marked by blended strength and grace. Everything is in perfect taste. Even the outward form of the work is in this respect worthy of the matter. There is one misprint, 'Guatama.'

The Books of the New Testament. By Rev. G. Currie Martin, M.A., D.D. (Jack. 6*d*. net.)

To give an introduction to the New Testament in less than 200 small pages is a difficult task, but it is accomplished here

with great skill. This selection of distinctive features is singularly successful. The treatment of the Synoptic problem and of the Fourth Gospel, 'the greatest of the books of the New Testament,' may be taken as examples. On the authorship of the latter and of some other books no certain opinion is expressed. 2 Peter is put in the second century. The whole series of handbooks will be of the greatest service to teachers and beginners in the study.

The North London Christian Evidence League is publishing a valuable set of lectures with questions, answers, and debates on Fundamental Christian Beliefs. The price of each lecture is threepence net. They deal with 'The Character of Jesus Christ,' 'The Divinity of Christ,' 'The Resurrection and the Resurrection Body' and 'Pagan Christs' in a frank and helpful way. The names of the writers are a guarantee of fearless and faithful handling of these great subjects.

Studies in the Resurrection. By C. H. Robinson. (Longmans. 3*s.* 6*d.* net.)

Canon Robinson seeks to consider the evidence as to the Resurrection from an impartial standpoint. He is awake to the difficulties which beset the minds of many students of modern science, and he sets himself to enter into their feeling and find an answer to their doubts. His whole argument is a help to faith, and warrants the conclusion that though 'demonstrative evidence for the Resurrection of Christ is from the nature of the case impossible,' yet if, after weighing the cumulative evidence which is available for the fact of His Resurrection, we are prepared to make the venture of faith which shall unite us to a Risen Christ, we may believe that as we close our eyes in death we shall hear the words of our Risen Lord whispered in our ears, 'To-day shalt thou be with Me in Paradise.'

The Religious Sentiment Illustrated from the Lives of Wesley's Helpers. By the Rev. A. Caldecott, D.D., D.Litt. (Culley. 6*d.* net.)

Professor Caldecott has made a careful study of thirty-four lives of early Methodist preachers, and shows that the religious sentiment is there revealed as human love responding to divine. Round this the other emotions centre and by it they are controlled. Joy was a marked feature of the experience of these men, and their religion approved itself by its steadfastness.

'After the days of conflict and vicissitude had passed, we see neither unrest nor morbidity, but stability, and the concreteness of efficiency and health and well-being.' It is a study of deep interest and abiding value.

Shoulder to Shoulder: Sunday Afternoon Addresses to Men. By the Rev. G. Gilbert Muir. (Culley. 2*s.* 6*d.*)

Mr. Muir knows that those who attend Sunday afternoon services do not greatly care for semi-political and ultra-social speeches, and that many of the men attend no other services. He therefore set himself to provide really helpful addresses which might bring his hearers to realize their own position in the sight of God. Twenty-six of these addresses are given in this volume. The subjects are happily chosen, the arrangement is very clear, there is no trifling but there is no dullness. Great themes are presented in a way that arrests attention with effective illustrations and in clear and picturesque language. The book shows what splendid use can be made of the Sunday afternoon brotherhood, and we hope many will take it for a model.

The Art of Illustration Illustrated, by the Rev. John Edwards. (Culley. 2*s.* 6*d.*) Nothing could be better than this volume. It gives wise counsel to those who feel the value of good illustrations and want to know how to find and use them. It is also a really readable book which calls back the preachers of all ages and makes them bring out their treasures. The book is well arranged and brightly written. We know no manual on the subject equal to it, and it is sure to be in demand.

The Bible: Its Origin and Authority. By W. F. Lofthouse, M.A. (Culley. 1*s.* 6*d.* net.)

This manual is mapped out into nine chapters. 'The Bible and its Names'; 'The MSS. and the Versions'; 'The English Versions'; 'The Canon'; 'The Origin of the Books'; 'The Unity of the Bible'; 'The Bible and other Sacred Books'; 'The Bible as Revelation'; 'The Spirit and the Word.' It is the work of a scholar, but it bears also the stamp of the man of letters. The first sentence lays hold of us and the charm is never broken. Professor Lofthouse deals with the great subjects of revelation and inspiration in a way which will, we believe, commend his book both to expert students and to

humble and simple-minded lovers of the Word of God. The best scholarship is here set at the service of all.

The Book of Job. By Rev. David Davies. In two volumes. Vol. I. Job i.–xiv. (Simpkin, Marshall, & Co. 5*s.* net.)

Mr. Davies regards 'this old book as the truthful record of a real life lived in the far distant ages, and told by one versed in the details of the events and the discussions therein recorded.' He ventured to preach a series of sermons on the book at Brighton, but it was only when 'fiery discipline' came suddenly upon him that he felt that he could enter truly into the spirit of the ancient sufferer. Experience has taught him how much there is in common between Job and the mourners of to-day. That is the point from which he approaches his task. It is a book to be read and also to be used by preachers. Apt quotations enrich the pages, and Mr. Davies knows the literature of his subject and writes with beauty and force.

The Universal Prayer. An Anthology of Prose and Verse, selected and arranged by the Rev. T. A. Seed. (Culley. 1*s.* 6*d.* net.) Mr. Seed arranges his treasures in two sections, 'On the Prayer as a Whole,' and 'On its several Parts.' He gives the names of the authors whom he quotes with references to the special works, so that a favourite passage may be traced with ease. Prose and verse are interwoven in a way that makes this a choice and most readable anthology. Its subject and its contents combine to make it a singularly attractive book of devotion. Anthologies we believe are popular, and this deserves to be one of the most popular of all.

A Primer of Hebrew History. By Wallace N. Stearns. (New York: Eaton and Mains. 40 c. net.) This compact manual is intended for busy lay readers. It covers the whole ground from pre-historic times to the days of Christ. It is wonderfully clear and full of good maps, though they need an eye-glass, and useful diagrams make it a really valuable guide for all Bible students. It might be well to add to it a genealogical tree of the Herods.

The Syriac Church and Fathers. By De Lacy O'Leary, B.D. (S.P.C.K. 2*s.*)

These lectures are intended to give an idea of the general

character and importance of the Syriac Fathers and their place in the history of the Christian Church. A clear sketch of the history of Syria is followed by lectures on 'The Spread of Christianity in the Country,' on 'The School of Antioch,' 'Syrian Monasticism,' 'The Nestorian and Jacobite Schisms,' 'The Rise of Islam,' and other subjects. It is a little book of unusual interest and value, and the learning and research lavished on it will be greatly appreciated by students.

Christ and Christianity is the fourth part of Dr. Ballard's discussion of 'The People's Religious Difficulties' (Culley, 6*d.* net), and it is as acute and as timely as the earlier parts. We are here in actual touch with the scepticism of the day, and there is no hesitation or evasion in Dr. Ballard's answers. The value of such a work is immense, and every one who has to face sceptical problems will be increasingly thankful to Dr. Ballard for his help and guidance.

The Sermons of Thomas Adams. A Selection edited by John Brown, D.D. (Cambridge University Press. 1*s.* 6*d.* net.)

Southey called Adams the 'prose Shakespeare of Puritan theologians, scarcely inferior to Fuller in wit or to Taylor in fancy.' He was a preacher at Willington, four miles from Bedford, in 1612, and in 1636 was Vicar of Wingrave and preacher at St. Paul's Cathedral. The sermons are deftly framed, and the language and phrasing are exquisite. It is refreshing to get for a little while into such choice company.

A Short Grammar of the Greek New Testament (A. C. Armstrong & Son, New York) has been written by Professor A. T. Robertson. The work is well adapted to the purpose for which it has been published. It shows both care in execution and acquaintance with the recent light which has transformed the subject.

Man Preparing for Other Worlds, by W. F. Moore, M.A., LL.D. (Allenson, 6*s.*). Dr. Moore believes that heaven includes all the universe which is separated from the earth. The starry worlds above us are to be the future home of the saved of all ages. He writes with becoming reverence, and there is much in his spiritually-minded book with which we are in hearty agreement, though we are not able to follow him in his last step.

Old Testament Theology and Modern Ideas, by R. B. Girdlestone, M.A. (Longmans, Green, & Co., 1*s*. net). This is a clearly thought-out and well-arranged exposition. The chapters on Providence are specially good, but Canon Girdlestone is always suggestive and helpful.

Dr. Campbell Morgan has now issued *St. John* in *The Analysed Bible* (Hodder & Stoughton, 3*s*. 6*d*.). Its charm and value lie in lucid statement and clear outline. It is intensely evangelical, and every section supplies rich material for the student and the teacher. Such a work has a distinct place among Bible helps, and many preachers will find it of real service.

How to make the Lord's Day a Delight, by the late Charles J. Parker, M.A. (Stock, 1*s*. 6*d*. net), is a wise and helpful treatment of a vital question.

Dr. Tisdall has written a little book on *Comparative Religion* (Longmans, 1*s*. net) which will help many. It is both broad-minded and full of insight, and will be a true guide to Christian thinkers.

The Life Indeed: Jesus Christ the Saviour of the World. By M. A. Faber. (Elliot Stock. 4*s*. 6*d*. net.)

A simple study of the life of our Lord, in which its supreme aspect of Saviourhood is always kept distinctly in view. It is devout, tender, helpful.

HISTORICAL AND BIOGRAPHICAL

The Life and Times of Master John Hus. By Count Lützow. (Dent & Co. 12*s.* 6*d.* net.)

Count Lützow is a well-known Bohemian scholar, whose *History of Bohemian Literature* is familiar to students, while his delightful sketch of his beautiful capital city of Prague, in the *Medieval Towns Series,* has been of assistance to many tourists. For many years he has been engaged on a life of the great Bohemian patriot, Hus, and the expectations of scholars have been from time to time stimulated by a notice that the work was in the Press. At last it has appeared, and for many years will continue to be the standard life of the great Czech reformer.

Count Lützow has one special qualification for the task, his thorough knowledge of the Czech tongue. The majority of the writings of Hus, as well as of his contemporaries, are, of course, in Latin—very bad Latin too—but nevertheless many of his letters and popular treatises and sermons, some of which have been but recently discovered, are in his native language. For these, students ignorant of Czech—and such a scholar as Dr. Creighton was not ashamed to acknowledge his ignorance of this difficult language—have been driven as a rule to translations into German, when such existed, for instance the biased translations of Höfler. Many of Hus's contemporaries and predecessors, e.g. Stitny, wrote also in Czech some portions of their works, and many of the special monographs on Hus and his times, of recent years brought out at Prague by Bohemian scholars, are necessarily a closed book to all students ignorant of the national language. The Count's advantages are therefore very great, and his book is worthy of the greatness of the theme, and of the special qualifications of the author. The one weak chapter is that which deals with the Council of Constance. The Count fails to point out adequately the political forces which shaped the Council, and has evidently made no use of the great works of Finke on the Council, including his vivid diary of Cardinal Fillastre.

The importance of Hus need not be emphasized for readers of the London Quarterly Review. In 1903 this Quarterly published an article on the 'Letters of Hus,' from the pen of

Dr. Workman—to the value of whose work, by the way, on 'John Hus,' especially in the matter of pointing out Hus's obligation to Gratian's *Decretum*, Count Lützow draws attention—while every student of contemporary politics is aware of the tremendous stress that the Czech people, partly for political reasons, lays upon the life and work of one who in his day headed that revolt against German influence which is still a vital force at work in Bohemia. We welcome, therefore, a volume so scholarly and balanced as the present, which will make the figure of the great patriot more familiar to English readers. We may add that paper, type, and illustrations are alike excellent.

There are one or two little matters which should be corrected in a future edition. William of Occam should be spelt Ockham; a village in Surrey which German writers insist on misspelling. On p. 24 the reference in 'Armachanus' should be more fully explained for the general reader. In a famous sermon, called 'Defensorium curatorum,' preached at Avignon on Nov. 8, 1357, Fitzralph, Archbishop of Armagh, had thundered against the friars and all their ways. On p. 66 'colleges not dissimilar from those of the Sorbonne,' the Count seems to confuse the Sorbonne, which was itself merely a college, with the university. On p. 90 it should be explained that the placing 'contradictory opinions side by side' in Peter Lombard's *Sentences* was not original in Peter, but was copied by him from his master Abailard's *Sic et Non*, and is part of the evidence to the great weight of Abailard's method in the development of thought. The note on p. 102 is calculated to give a wrong impression to the careless reader. Alvaro Pelayo's *Wailing of the Church* is more than a glorification of the papacy, though no canonist was more jealous in its advocacy. In its awful pages Avignon stands for ever condemned. On p. 134 Count Lützow is somewhat too positive in identifying Richard Wyche with the Vicar of Deptford burnt on Tower Hill on Aug. 2, 1439. It may be so; it all depends whether the phrase in Hus' letter 'partner with Master John Wyclif in the toils of the gospel' is to be taken literally. If so, he was not the man, as the date would be too late. The name Wyche, we may add, was not uncommon. On p. 145 the Count states that Clux was of Flemish origin; was he not a Silesian? A reference might here be added to Caro, *Das Bündniss von Canterbury*, p. 12 *n*. For 'John Stokes, licentiate of Cambridge,' which is meaningless, read 'licentiate in laws.' On p. 69 *n*.

(the state of morals at Prague) a reference should be added to the awful *locus classicus* of Jacques de Vitzy (ii. 690), with reference to Paris University. On p. 222 for Bishop John of Lübeck we should read 'of Lebus.' The Count has fallen into the common error of mistaking *Lubucensem* for *Lubicensem*. John de Bornsnitz, Bishop of Lebus, was a canon of Prague, and was one of the special inquisitors appointed to examine Hus. In Jan. 1410 he was specially sent by Alexander V into Bohemia. If the Count had consulted his Eubel or Gams he would have been saved from this mistake. On p. 231 the date of John's death should be corrected to 1419. He was reappointed cardinal of Florence in the June of that year. On p. 270 it should have been pointed out in a note that the tale with reference to St. Gregory is a myth, taken somewhat inaccurately from John the Deacon's *Life*. On p. 278 the Count is right in his scepticism. The present cathedral was rebuilt, we believe, in 1435. On p. 304 *n*. Lewis is a somewhat poor authority. If we remember rightly the question is discussed in Wylie's monumental *Henry IV*.

If it is objected that the above are small blemishes we admit it. But to a work of such great importance for the knowledge of Hus the highest standard of excellence must be applied, and even the smallest errors corrected in a future edition.

The Papacy: The Idea and Its Exponents. By Gustav Kruger. (T. F. Unwin. 5*s*. net.)

Though his translators appear to claim it for him, Professor Kruger himself, as his sub-title indicates, does not claim for himself to have written a history of the Papacy; and wisely so. Within the compass of 266 pages it were manifestly impossible to recount the history of this most venerable of human institutions, and the author makes no attempt to do so. Brushing aside all detail, he simply focuses the attention of the reader upon broad principles, and deals with those ruling ideas which have counted for most in the upraising of the wonderful fabric of the papal power, and of which the greater popes must be regarded as the exponents. The outstanding pontiffs are always treated with much discrimination, and sometimes with great freshness and force. The well-known Canossa incident, for example, is very well handled, and its real, as distinguished from its apparent, significance is forcefully brought out. There are, however, *lacunae* here and there. Innocent I, for example, has earned a place in papal

history, and surely demands more than the four lines which are accorded to him. This is an indication of the defect of this most admirable volume. It is too short. Had it been half as long again as it is, it would still have been brief; but it would have been, in our opinion, more satisfactory, and would have been no doubt far easier to write. From first to last the author reveals complete mastery of his subject, and, full of knowledge as he evidently is, the writing of this little book is a veritable miracle of self-restraint. Apart from the one drawback indicated above, it is a most illuminating and valuable work.

The Rev. W. B. Pope, D.D.: Theologian and Saint. By R. W. Moss, D.D. (Culley. 1*s.* net.)

This is the cream of biography. It needed rare gifts of compression and self-repression to pack so much rich material into so small a volume, but Dr. Moss has drawn a portrait which all lovers of the master theologian of modern Methodism will hail with delight as a living likeness. His father and mother were Cornish Methodists, but he was born in Nova Scotia and brought back to England as a child of four. In 1837 he went out to assist his uncle, who was a shipbuilder and storekeeper in Prince Edward's Island. 'He was a lad of only fifteen; yet no sooner did he feel at ease upon the vessel than he had a shelf fixed up in his cabin for books. Amongst them were three German grammars, upon the relative merits of which the youthful critic was already prepared to pronounce.' His brief diary speaks of a storm which their vessel encountered: 'I think I never saw a grander sight. The foam, which rushed continually under the bow, was so beautifully white and glistening that it had a surprising effect in the darkness.' He returned home in a year, and in 1840 was accepted as a candidate for the Methodist ministry. The notes in his diary whilst he was a student at Hoxton show that he had even then 'a keen eye for the artistic excellences of a sermon, and a devout heart that was eager to be edified.' The young divinity student eagerly bought books and collected the best editions of the Greek Testament. That became a hobby and delight; later, the works of mystical writers were gathered together and eagerly studied. Dr. Moss's account of his 'Family Life and Friendships' is both tender and touching. The extracts from letters to grandchildren and friends in trouble show that this saint and theologian had the heart of a child. His early ministry did not give much promise to most eyes, but the

greatness of his gifts was gradually recognized, and he found his way to such circuits as City Road, London; Waltham Street, Hull; Oxford Road, Manchester; Brunswick, Leeds; and Southport. In 1867 he reached his true sphere as theological tutor at Didsbury College. He once astonished his students by the counsel: 'When you get into your circuits, never lose an opportunity of getting down amongst the children and letting Jesus Christ look at you through their eyes.' He became President of the Conference in 1877, and surprised himself and his brethren by the tact and wisdom with which he handled business questions, and the spiritual power that attended his ministry in all parts of the Connexion. In 1886 his health gave way, and he had to relinquish his chair. He died on July 5, 1903, and was laid to rest in Abney Park Cemetery. He was no mere student of theology. He delighted in poetry or fiction or genuine literature of any kind. He was master of half a score of languages; mathematics were a favourite recreation. His service for this REVIEW was priceless. In July 1858 he contributed an article on 'The Risen Saviour—Works on the Forty Days,' so 'exquisite in language, profound and subtle in insight,' that it won him 'an assured place among theological writers who were both scientifically critical and reverently constructive.' About 1860 he became editor of the REVIEW in succession to Dr. M'Nicoll. Dr. Rigg was associated with him, and they were in constant communication as to articles and writers for more than a quarter of a century. In Dr. Pope there was a delicious blending of sagacity and simplicity; he was almost a courtier in his deference and thoughtful consideration for others, but he was a keen critic and a profound theologian who 'became an apostle of meekness and love.' His writings are an abiding monument, and all bear witness to the fact that he 'found in his recognition of the supreme majesty of Christ the secret of personal perfecting and of unbounded charity.' Dr. Moss fills the chair which was Dr. Pope's throne for twenty years, and this little gem of biography shows that he is no unworthy successor of the man whom Methodism will never cease to honour.

Thomas M'Cullagh. A Short Story of a Long Life. (Culley. 1s. net.)

The Rev. H. H. M'Cullagh's little biography of his father is just what those who loved Thomas M'Cullagh would desire to have. It describes his boyhood in Ireland, his work in the

Ordnance Survey, his introduction to the Methodists, and his first efforts as an exhorter. When the Irish Survey was finished he was transferred to England along with the future Professor Tyndall. He became a candidate for the Wesleyan ministry in 1844, and soon became so popular that he almost rivalled his friend W. M. Punshon. He lived to become President of the Conference, and did valuable work as a student of Methodist history and a faithful and judicious administrator. It is a beautiful picture of a blameless life which this little book presents to us, and it is painted with discrimination as well as affection. Every one who reads it will feel it an inspiration to unselfishness and true devotion.

The Unknown Life and Works of Dr. Francis Joseph Gall is an inaugural address by Dr. Bernard Hollander (Gall Society, 1*s*.), who holds that the present generation of medical men are not aware how much they are indebted to Gall and his researches. 'Until his time there was no physiology of the brain, and its anatomy was imperfectly known.' The account of Gall and his researches is luminous and deeply interesting.

George Bernard Shaw. By Gilbert K. Chesterton. (Lane. 5*s*. net.)

Mr. Chesterton corruscates so much that he somewhat puzzles us. His book is a study of Mr. Shaw's dramas, but he begins by attempting to throw light upon the dramatist by a study of three great influences which have helped to shape his life. These are named, The Irishman, The Puritan, and The Progressive. The first claims that Mr. Shaw has this note of the saint, that he is literally unworldly. He may be a defective character, but 'Shaw is like the Venus of Milo; all that there is of him is admirable.' He has also 'a queer clearness of the intellect, like the hard clearness of a crystal.' He has also the fighting spirit. He provokes and challenges like a true Greenlander. Yet he is also a Puritan who desires to see truth face to face even if it slays him. And a Progressive who takes the insurgent side on everything and is continually asking, What can I alter? All this, set forth with much sparkling epigram, leads the way to a study of Mr. Shaw as critic, dramatist, and philosopher. His weekly articles in the *Saturday Review* turned on the comparison between Shakespeare and Ibsen. Mr. Chesterton thinks that Shaw entirely misunder-

stood the pessimistic passages of Shakespeare. 'They are flying moods which a man with a fixed faith can entertain.' As dramatist his brain was like a wedge. 'It split our society from end to end the moment it had entrance at all.' 'The most savagely serious man of his time,' his plays have an erratic levity which has made him all his enemies. The last section shows how success brought him a pulpit with a creed and church of his own. 'It is a very vast and universal religion; and it is not his fault that he is the only member of it.' He fails to understand convention and tradition. He is 'wrong about nearly all the things one learns early in life and while one is still simple.' The book is one that will appeal to all who are interested in one of the outstanding personalities of our time.

Peter Thompson. The Romance of the East London Mission. By George A. Leask, M.A. (Culley. 2*s.*)

This is the story both of a man and a mission. Mr. Leask has an eye for the dramatic side of the noble crusade in which the East-end apostle and philanthropist has been engaged for nearly a quarter of a century. The missioner showed what he was made of on his father's farm in Lancashire, where he learned to handle bulls and shorthorn cattle. He put his whole heart into that work as he did into his studies at Didsbury College and into the duties of his circuits. In 1885 Providence sent him to the East End, where he found his true sphere as the leader of a great forward movement which has endeared him to the whole of East London, and made his name a household word in Methodism. This book will speak for itself. It is full of facts, and gives some thrilling stories of the blessing brought to the outcast and fallen by Mr. Thompson and the noble men and women who have laboured at his side.

Joan of Arc. By Arthur Whetnall. (Culley. 2*s.* 6*d.*)

This book is opportune, and it is well done. We know no brief and cheap volume which sets the Maid of Orleans so vividly before an English eye. Mr. Whetnall is master of his subject, and is as enthusiastic as Mr. Lang himself in praise of the brave girl who saved her country. The illustrations are specially attractive, and the story is told in a way that excites our sympathy and at the end almost brings tears into our eyes. Lovers of history, old and young, will find it enthralling.

GENERAL

Plato's Doctrine of Ideas. By J. A. Stewart, M.A. (Clarendon Press. 6*s*. net.)

In this masterly monograph, the work of a keen Platonic scholar, Mr. Stewart expounds the doctrine of Ideas from the standpoint of present-day psychology. He regards Plato as at once a man of science and a great artist, and believes that both elements enter into the experience of which the doctrine of ideas is an expression. This experience has two sides, the methodological and the aesthetic, neither of which were properly apprehended by Aristotle, whose version of the Ideas has been commonly used as a starting-point of critical investigation: indeed, to the aesthetic side Aristotle appears to have been entirely blind. Mr. Stewart regards an exposition of the Ideas as hopelessly defective which lacks a psychological basis; and holds that in the dialogues we have 'not a history of the dropping of old views and the adoption of new ones, but a history of the natural development of what is involved from the first.' Starting from these premisses he gives in the first part of his book a concise and careful exposition of each dialogue as a contribution to methodology; but probably the most valuable as well as the freshest portion of his study is the second part, where Plato's conception of the Ideas not as 'scientific points of view,' but as also 'eternal substances really present in objects of sense,' is sympathetically treated. For Plato's contribution to art and religion is as rich as his contribution to logical thought and method. One may go further and assert that Plato fascinates his students even more by virtue of his powers as a seer than by his gifts as logician. It is by transcendental recollection, by the power of transfiguring a sensible object and investing it with a supernatural halo, that the joys of wonder are realized. Mr. Stewart deserves our gratitude for demonstrating so clearly that the doctrine of Ideas reveals Plato as the chief of mystics and the interpreter of contemplation and ecstasy, whereby we behold unseen realities.

The Springs of Helicon. By J. W. Mackail. (Longmans & Co. 4*s.* 6*d.* net.)

This volume contains the substance of the lectures delivered by Professor Mackail from the Chair of Poetry at Oxford in the autumn terms of 1906 and the two following years. Chaucer, Spenser, and Milton are the three English masters around whom the lectures revolve, and the scholarly discrimination with which their work is appraised will be greatly appreciated by students of poetry. Chaucer absorbed in his poetry the earlier Renaissance as represented by Dante and his two chief successors, Petrarch and Boccaccio; Spenser absorbed the fully developed Renaissance; Milton 'retraced the stream to the heights where it was born; he won his way to the heights of Helicon, and gave to England a poetry which was for the first time fully classical, which stands as art on the same level with the Greek classics.' It is an education in poetic taste and feeling to read these studies. Chaucer stands next to Shakespeare in his breadth of sympathetic portraiture. 'It comes of his width of outlook, his large, sane handling of life, that Chaucer, while at his slackest he never loses touch of beauty, at his highest never loses his sunlit charm and brilliant speed.' Spenser has been a vast quarry for generations of poets. 'All his successors have loved, admired, plundered, imitated him.' Milton's glory is that flawless perfection after which he never ceased to strive. 'He laid out his task as though he had eternity before him. Like the merchantman of the parable, he sold all he had to buy that one pearl. Even in the sphere of poetry itself he gravely put away from him the other things which are its life and which make it precious; he put away tears and laughter, the common sweetness of earth, the power to move the hearts and bring loveliness into the lives of men.' Those who read this volume will not fail to read it again, and will give it a place of honour among their favourite books.

Messrs. Smith, Elder & Co. are doing us all a kindness by their tasteful edition of Henry Seton Merriman's novels. It is on thin paper in fourteen volumes (2*s.* net in cloth; 3*s.* net in leather). The type is really good for older eyes, and the dark-blue covers are very neat. *The Slave of the Lamp* and *The Sowers* are the first two volumes, and one is to be published each week till the last appears on November 17. The set would make a delightful Christmas gift, and every volume has

its own charm and deepens the regret that no more are to come from the same pen. 'E. F. S. and S. G. T.' give an Introduction which forms a preface to the series. In respect to the novelist's strong desire no record of his private life is given. He objected strongly to self-advertisement, and held that a writer should be known to the public by his books only. He invariably mapped out the plot of each story and a synopsis of every chapter before he began to write, and for many pages his manuscripts do not show a single erasure. His writing was pure pleasure. He visited the countries where his story was laid and merged himself completely in their life. 'For him, indeed, there were no alien countries. He learnt the character of the stranger as quickly as he learnt his language.' He would stay at some mean inn and sit in local cafés listening to the gossip so that he might know the mind and heart of the people. Such a course brought many difficulties, but he 'liked something to overcome, and found the safe, comfortable, convenient resting-places as uncongenial to his nature as they were unproductive for the purposes of his work.' His books are real pictures of the lands and the peoples whom they represent, and their interest is absorbing.

Through Uganda to Mount Elgon. By J. B. Purvis. (T. F. Unwin. 6*s*.)

Mr. Purvis has been a missionary in Uganda, and his experiences are turned to notable account in this interesting volume. The story which he has to tell is one of the wonders of modern missions. The cruel savagery of pre-Christian days in Uganda has given place to a new order of things. Christianity is now the popular religion of the country, and in some respects it is weak and shallow rather than deep and strong. The sudden presentation by the Uganda Railway of coast, Indian, and European civilization has proved a severe temptation to the new converts, but Mr. Purvis is confident that the Christianity which survived the persecutions of King Mwanga will emerge from this critical stage of transition brighter, stronger, and more real than it ever was before. The book is full of facts not only as to Uganda but also as to Usoga and Masaba. It is very well illustrated, and the interest never flags for a moment. 'Now seems the time and opportunity to press into British East Africa large forces of evangelists with cool heads and warm hearts, capable of co-operating with the Government to supply

all necessary education without let or hindrance to their evangelistic mission.'

L'Anthologie du Félibrige. (Paris: Nouvelle Libraire Nationale. 3 fr. 50.)

The poets of the south of France have won a great reputation, but the difficulty of understanding the language and the inaccessibility of much of their verse have shut off many from the enjoyment of their poetry. This anthology appears at an opportune moment when special attention has been drawn to Mistral by the unveiling of his statue. MM. Armand Praviel and J.-R. de Brousse have made an admirable selection from Roumanille, Mistral, Aubanel, Felix Gras and others of these singers in geographical and chronological order, and have given a French translation of each piece on the opposite page. The Preface supplies many facts as to the various dialects in which the poems are written, and describes the Félibrige in a way that throws light on the great work which Mistral and his disciples have been able to accomplish.

The Song of the Wahbeck. A Poem. By Henry P. H. Bromwell. (Denver, Colorado.)

Mr. Bromwell died at Denver in 1903. He had spent his boyhood in the forests which at that time surrounded the grand prairies of Illinois, and was steeped in all the Indian traditions of the region. His poem was read on two public occasions, and was afterwards enlarged and took its present form. It is a picture of vanished days, which preserves many interesting details of pioneer life in the woods and on the prairies, with a striking love-story which will appeal strongly to lovers of Hiawatha. The poetry is graceful and full of spirit.

The Handy Natural History. Mammals. By Ernest Protheroe, F.Z.S. (Religious Tract Society. 5*s.* net.)

This is a large octavo of four hundred and sixty-two pages, with thirty-three coloured plates and a hundred and eighty-two other illustrations, so that the word 'handy' is slightly misleading; but it is a wonderful volume, which begins with a bird's-eye view of the world of nature and leads us from realm to realm of its wonders, beginning with man and other primates, then turning to bats, insectivora, carnivora, rodentia, ungulata, sirenia, cetacea, edentata, marsupialia and monotremata. The

descriptions are always long enough to be really interesting and useful, and sometimes, as in the section on elephants, are really full and complete. It is a workmanlike book, written by one who knows the subject thoroughly, and is able to explain it in a way that will win the ear of young and old. The illustrations are very effective.

Human Documents: Lives Re-written by the Holy Spirit. By Lionel North. (Robert Culley. 2*s.* 6*d.*)

A series of ably-written sketches of characters in humble life, showing that true heroism may be found in unlikely surroundings, that folk of lowly station often 'adorn the doctrine of God our Saviour,' and that the gospel is at once almighty to save and almighty to keep. We judge from reading these vivid and racy chapters that every one of them describes a real person met with by the writer; and that these are the actual experiences of the people in question, the gas-worker, the costermonger, the match-box maker, the cabman, the policeman, the step-girl, and many others. They are every one of them remarkable, and may well be called by the President of the Conference, who has written a Foreword, 'living epistles.' The author has given us a wonderful series of pictures of what grace can do, and how lasting the effects of a true conversion, in spite of adverse surroundings. A brightly-written, blessed book.

Medical Missions in China in connexion with the Wesleyan Methodist Church. By Rev. W. A. Tatchell, M.R.C.S., L.R.C.P., &c. With forty-six illustrations. (Culley. 3*s.* 6*d.*)

Dr. Tatchell has written this book amid the multitudinous duties of large hospital practice in Hankow. He has never been able to devote two consecutive hours to its preparation, but he has given us a volume for which friends of missions have long been waiting, and one that excites a strong desire to extend the work of medical missions throughout the East. The first chapter shows what tortures native doctors add to the woes of the sick and the diseased. The results of their barbarous and ignorant treatment are to be seen in every dispensary and hospital in China. There are now more than eight hundred Protestant medical missionaries working in China. The marked increase is largely 'due to the God-inspired

movement of the Student Volunteer Missionary Union.' Dr. F. Porter Smith, who began the Methodist Medical Mission at Hankow in 1864, had rare tact, and soon won the respect and confidence of the natives, but he had to return to England in 1870, and was never able to go out again to China. Dr. Hardey carried the work on till 1876; then, after an interval of ten years, Dr. Hodge had almost to begin the work afresh. In twenty years he accomplished a herculean task and built the finest hospital in Central China. The Home for Nurses on which he set his heart is now to be added to it, and then the hospital is to be known as The Hodge Memorial. Dr. Morley has been twenty years in Teian, where the splendid hospital is his living monument. He is revered and loved by all. The work for women done by lady doctors is a story that appeals to all hearts. Margaret Bennett's life of devotion is bearing daily fruit in the Memorial Hospital at Wuchang. The three chapters on South China have been written by Dr. Philip Rees. Dr. Wenyon did a glorious work in Fatshan, and it is still growing under Dr. Anderson and Dr. Alfred Hooker. Dr. Roderick Macdonald, who died a martyr in 1906, was the apostle of Wuchow, and Dr. Rees is now carrying on the hospital with great success. This book with its fine illustrations is a treasure. It is delightfully unaffected, but it is full of facts that make one proud and grateful that Methodism is doing so much to heal the open wounds of the heathen world. Would that it were a thousandfold more!

Our Entry into Hunan. By the Rev. C. Wilfrid Allan. With twenty illustrations. (Culley. 2*s.* 6*d.*)

The opening of Hunan is one of the astonishments of Christian missions. A year or two ago its name was a synonym for exclusiveness and hostility; to-day it presents a glorious field for service. Mr. Allan describes the land and the people, and tells the story of days when inflammatory placards roused the whole province to hatred against the 'foreign devil.' The conversion of Chang Yi Chih gave Methodism a noble pioneer missionary, and his work and that of other native evangelists is described with the help of some pictures of unusual interest. After the Boxer war the province opened its doors, and the rapid development of the mission is full of encouragement and hope. Mr. Allan tells the story in a way that will excite new interest in this mission. It is a living book.

Social Science and Service (Culley, 2*s.* net) is the Report of the Conference of the Wesleyan Social Service Union held at Oxford last Easter. It was the first Conference of the kind ever held in Methodism, and marked the entrance of our Church into the arena of constructive social reform. Dr. Scott Lidgett lent all the weight of his office to the meetings, over which he presided. The papers and addresses dealt with such questions as The Church and Social Problems; Unemployment, its Causes and Remedies; Poor Law Reform, and Drink and Social Conditions, in a way that augurs well for the future. It is evident that a serious, well-considered, sustained and practical effort is being made to grapple with the social problems of the time, and this book will be warmly welcomed by all who are trying to save England from a host of evils which stand in the way of her true wellbeing.

The Centenary of Tennyson. A Lecture by T. Herbert Warren, M.A. (Frowde. 1*s.* net.)

The Vice-Chancellor delivered this lecture to the University Extension students at Oxford on the centenary of Tennyson's birth. It gives much interesting biographical matter with some delightful personal reminiscences both of Tennyson and Meredith. The world into which Tennyson was born is graphically set before us by a few facts, and justice is done to the poet's intellectual force, his geniality and his transparent candour. It is a really beautiful tribute both to the man and his poetry, and it is a great pleasure to spend an hour with such an interpreter of a master who built his life-work on 'belief in God, and belief in the value and immortality of his own existence.'

The Visitor's Guide to Westminster, by Francis Bond (Frowde, 1*s.* net), is just the little book to have in one's hand on a pilgrimage to the Abbey. It is surprisingly full of facts, and they are put in the clearest and most helpful form. The twelve plans and thirty-six illustrations make it as complete and attractive a shilling guide as any one could desire.

The Old Moorings. By Annie Swan. (Culley. 2*s.* 6*d.*) This is one of the writer's most attractive pieces of work. She has a fine Canadian hero whose work as Canadian statesman and whose love for his old sweetheart's daughter make an altogether delightful story. The scenes are laid in West London and in the Yukon. We see the mischief which spiritualism

works, and watch Champneys rebuilding the fortunes of the Harrowby household. The small boy of that house is delightful. There is a geniality and reality about this story which greatly please us.

Mr. Crockett's *Men of the Mountain* (6*s.*) is a tale of the Franco-German War with two heroes, a German military chaplain and a Swiss pastor. Love comes to lighten the stress of war, and there are some notable figures in the story, among whom our favourite is the young scapegrace, appropriately called 'The Wild Cat.' It is a very good story.

The Sister Crusoes, by Ernest Protheroe (Culley, 3*s.* 6*d.*), is a lively chronicle of adventures in the South Pacific. The two girls and their brother live amid perils, only the help of Mike Donovan saving them from the worst fate; but all ends well. It is an exciting tale and vigorously told. *The Redemption of the Duffer*, by the same author, tells of the way a timid and shrinking school-boy was transformed into a hero. It is very vivacious and amusing, and boys will find it a real inspiration to read it.

At the Sign of the Shoe, by W. G. Leadbetter (Culley, 2*s.*), is a romance of the Commonwealth. Richard Vasalour falls in love with the blacksmith's daughter and wins her at the last, though he is a Royalist and she a Puritan. She has to plead for his life with Cromwell, and there are other exciting scenes in this pleasing and well-written tale.

Dawn's Wood. A Natural History for Children. By Nell Parsons. (Culley. 1*s.* net.) Dawn takes her friends through her fairyland, making the birds talk about their nests and their babies, and introducing them to the robins and wrens and other feathered folk. It is daintily done, and the pictures, some of which are coloured, add greatly to the charm of the book.

From Dawn to Twilight: A Natural History for Children, by Nell Parsons (Culley, 2*s.* 6*d.* net), gives *Dawn's Wood*, *Sunshine's Garden*, and *Twilight's Field* in one cover. They make a book of rare charm for little folk.

St. Francis of Assisi. By Florence Bone. (Culley. 1*s.* net.) This is the most dainty little book on St. Francis that we know. Its pictures are exquisite, and the story is told in simple words that will attract children and teach them many lessons of gentleness and love.

The Church Missionary Society publish three attractive little books (6*d.* net) in linen covers. *Lepers Sought His Face* is a touching description of what Christianity is doing to brighten the lot of these unfortunates; *Other People's Prayers* gives glimpses of the longing of human hearts for grace and succour all over the world; *Tell-Tale Club* is a company of children who tell stories about foreign lands in a way that sets the missionary fire burning in their hearts. They are books with a purpose, and they serve it well.

Messrs. Macmillan have just issued the two series of *The Golden Treasury* in one volume (3*s.* 6*d.* net). It is a very cheap book with its six hundred and fifty pages, and it is unrivalled as a selection of our choicest songs and lyrics. Praise is almost an impertinence, but these pages are full of the sweetest verses in our language, and to have *The Golden Treasury* at one's side is to have a constant source of pleasure.

Aunt Africa, by Georgina A. Goelick (Church Missionary Society, 2*s.*), is a charming story of a family of boys and girls who make a map of the world and get to know the needs of China, Japan, India and Africa. It is a living study of missions, and it will hold the interest of all young readers. *Edith Stanton's Opportunity*, by Kingston de Gruchè (C.M.S., 1*s.*), is a lively exhibition story which describes a missionary exhibition and the fruit it bore. It is really a bird's-eye view of the world.

Messrs. Macmillan have issued the first ten volumes of their Sevenpenny Series (net). They make delightful volumes in their blue cloth covers, and each has an attractive frontispiece. The selection will tempt a host of readers to avail themselves of these notable books of fiction. It is a great gain to have such editions of *The First Violin* and other favourite stories.

World-Book of Temperance. By Dr. and Mrs. Wilbur F. Crafts. (International Reform Bureau: Washington. 75 cents.)

This is a volume of temperance lessons prepared by experts and skilfully adapted to the needs of Bands of Hope, Sunday-schools, and temperance societies. It gives the latest scientific discoveries as to alcohol in its relation to health, and is full of facts, figures, and incidents.

Mr. Frowde publishes *Three Chorales*, by J. S. Bach, 'All Glory, Laud, and Honour;' 'Now Cheer our Hearts this Even-

tide;' and 'Awake, Thou Wintry Earth,' as No. 17 in his 'Church Music Society Reprints' (*4d.*). They will be of great service to musical circles.

Mr. Frowde publishes for the British Academy a paper on *Samson Agonistes and the Hellenic Drama* (*1s.* net), by the late Sir R. C. Jebb. He does not agree with Dr. Johnson that no incident which advances the plot occurs from the point where Samson is informed of the feast to Dagon until the catastrophe. It is greater as a poem than as a drama, and it is biblical rather than Hellenic. It is a suggestive study by a great scholar.

The Religious Tract Society have issued a cheap edition of Mr. Crockett's *Seven Wise Men* (*1s.* net), with some good pictures. It is a really pleasant tale of John Davidson, the Presbyterian minister, and his bride.

The Walter Scott Publishing Company is issuing a handy pocket edition of Wilson's *Tales of the Borders* (*1s.* net). It is to be in twenty-four volumes. The type is clear and there are many illustrations. How popular the tales have been is shown by the fact that the first sale in Great Britain exceeded 150,000 copies. The volumes will contain 300 complete stories of adventure and romance by land and sea, and the first volume will be warmly welcomed by all who love a stirring tale.

The Voluntaryist Creed. By Auberon Herbert. (H. Frowde. *6d.* net.)

The first part of this pamphlet was the Herbert Spencer lecture delivered at Oxford in June 1906, a few months before Mr. Herbert's death. It is an argument for that 'individualizing of the individual' which both Spencer and Mill championed so powerfully. Spencer's axiom that 'progress is difference' is adopted by Mr. Herbert, who insists that 'the soul of man is made for freedom, and only in freedom finds its true life and development.' There is 'a nobler, happier form of life than to live as two scrambling, quarrelling crowds, mad for their own immediate interests, void of all scruple or restraint.' The lecturer calls on all to shake themselves free from this party fighting, to speak only in the name of the great rights, the great all-guiding, ever-enduring principles. The lecture is followed by 'A Plea for Voluntaryism.' It is a strong argument, and it is well put, but we are afraid that it is Utopian.

We have received from the Senate of the United States Pelatiah Webster's epoch-making draft of a Constitution for

the United States. It was published in 1783, four years before the Federal Convention met. Mr. Hannis Taylor, who has spent more than thirty years in studying the growth of the constitutional systems, both State and Federal, writes a valuable Introduction. He claims that Pelatiah Webster stands second to Washington alone among the empire-builders of the United States. He proposed that there should be a Congress of two houses, with ample authority for making laws 'of general necessity and utility,' and enforcing them as well on individuals as on States. It is a singularly interesting document.

The New Zealand Official Year-Book, 1908, is now able to describe the colony under its new designation as a Dominion. Every side of its life is represented in this valuable set of facts and figures.

Periodical Literature

BRITISH

The Quarterly Review completes its illustrated autobiography in its July–September number, and starts on its second century with a fine array of articles, conspicuous amongst which are *The Centenary of Darwin*, by Prof. Poulton, *The Mystical Element in Religion*, by the late Father Tyrrell, and *Tolstoi and Turgeniev*, by the Hon. Maurice Baring. In the first, Prof. Poulton 'give us furiously to think,' as the French would say, of the theory of evolution in general, and of Darwinism in particular. Such sentences as these are well worth pondering: 'The elaboration of the theory of evolution—however brilliant the performance—has been in no way encouraged by the operation of natural selection; it has not passed the test; and to talk of its truth is therefore out of the question. During the last fifty years the biologists have climbed to a great height on the tree of knowledge; but, in making evolution into the sole principle of explanation, they are painfully and deliberately sawing off the branch on which they are themselves supported.' Father Tyrrell's paper is of great interest and value, and will whet the appetite for his forthcoming and, alas, posthumous volume. His insight into the dependence of morality on religion comes out in such sentences as these: 'If the tone of life is to be deep and rich, and not harsh and metallic, it needs a strong infusion of mysticism, an abiding consciousness, or at least subconsciousness, of the transcendent and infinite, of the darkness that walls round our tiny sphere of light. It needs that humility begotten of a felt finitude, evanescence, and dependence which we find in Socrates, in the Greek tragedians, in Dante, in Shakespeare, and without which man becomes ever more pert and provincial with every step of his progress. Untempered by such humility, morality easily becomes pharisaical, and more perilous to character (as Christ perceived) than vice itself.' And it would be difficult to find a broader and more suggestive view of the Christian religion than in the passage where it is said that 'it has grown out of what was originally a Jewish revival, and has incorporated what is best (and a good deal that is only second-best) in the religious tradition of the whole world—a religion whose thought is occupied with the four invariable problems, God, Man, the World, Redemption; a religion that is institutional, mystical, and rational, as tense as it is multiple, optimistic yet pessimistic, transcendent yet immanent, of this world yet of the other world, a dualism yet a unification, whose ethic is at once human and religious; and yet a religion that began in

a one-sided reaction against the interests that may be trusted to look after themselves.' The article by Mr. Baring treats of Dostoievsky as well as of Tolstoi and Turgeniev, and is a comparative estimate of the genius of the three great Russian novelists of more than passing interest and value. Of Tolstoi it is said that he 'neglects the first truth on which his teaching is based—namely that man must be born again; he must humble himself and become as a little child. It is just this final and absolute surrender that Tolstoi has been unable to make. Instead of loving God through himself, and loving himself for the God in him, he hates himself, and refuses to recognize the gifts that God has given him. . . . Providence had made him not only a novelist, but perhaps the greatest novelist that has ever lived; yet he deliberately turns upon this gift and spurns it and spits upon it, saying that it is worth nothing. Has any man the right to do this?'

The Edinburgh Review (July–September) has a most interesting paper on *Fallacies and Superstitions*, based upon the standard books on Logic and upon such special treatises as Sir Thomas Browne's *Pseudoxia Epidemica*, Jeremy Bentham's *Book of Fallacies*, and Mr. A. S. E. Ackermann's *Popular Fallacies*. The subject is treated from a psychological rather than from a logical standpoint, and makes most entertaining reading. The effects of emotion on judgement are elaborately traced and illustrated, and the bearing of the matter on the methods of popular education is indicated incidentally. Another article of striking interest and merit deals with the mystical element in religion. It is based upon Baron Hügel's recent volumes and on the works of Plotinus, but also touches on Dr. Rufus Jones's *Studies in Mystical Religion*, &c. Rudolph Eucken is said to be 'second to none among living thinkers.' The writer, in showing the change that has come over the world with respect to his subject, quotes John Wesley's saying with respect to Catherine of Genoa, Baron Hügel's heroine: 'This must have been a fool of a saint,' but he does not tell us where the saying is to be found. We should like to see the context. 'The healthiest, happiest, and sanest mysticism,' says the writer, 'has been that of the philosopher-saints. And the king of these is undoubtedly Plotinus, the type and the model of religious philosophers. As yet we have had no satisfactory treatment of this great thinker. Even Dr. Caird stretches him, with others, on his Hegelian bed of Procrustes, and accuses this stubbornly monistic philosopher of "extreme dualism," and other inconsistencies.' The conclusion of the whole matter, in the eyes of this extremely able writer, is that 'Mysticism is the science of the centripetal movement of the human spirit—its irresistible tendency to seek God, the One, the Absolute. As such, it is an essential factor of the spiritual life. But the whole history of mysticism shows that the systole and diastole of the soul must be maintained to the end. Every vision must inspire a task; every task must purge our sight for a new vision. Action and contemplation must act and react upon each other; otherwise our actions will have no soul, our thoughts no body. This is a commonplace

with the best mystics; but in practice it is no easy matter to keep the balance true.'

Hibbert Journal (July).—Professor Weinel's survey of *Religious life and thought in Germany to-day* is precisely what many students in this country need and find it difficult to obtain. It is not easy for any Englishman to measure the strength and direction of contemporary currents of thought in Germany, and few scholars are more competent to direct him than Weinel. We are glad to note that 'the strongest influence which the newly awakened life of the present is feeling is Rudolf Eucken.' Two replies to Mr. Roberts's paper, *Jesus or Christ?* are furnished by Mr. Chesterton and Prof. Moulton of Didsbury. Needless to say, they are very different, and that, with great ability, they appeal to different classes of readers. Dr. Moulton says that he writes 'as a Liberal by temperament and conviction, owning no external authority whatever which might dictate to conscience in the quest for truth.' Sir Reginald Hart's article on *Moral Force in War* is an appeal to the conscience of nations based on Napoleon's dictum that 'moral forces in war are to the physical as three to one.' Prof. Eerdmans expresses his conviction that the prevailing school of Old Testament criticism will be obliged to modify many of its conclusions when the text is read 'from the standpoint of old Israelitic thought' rather than of modern Western ideas. An interesting article in French is contributed by Prof. Montet on *Saint-worship in Islam*, especially as developed in Morocco. This superstitious development is no doubt essentially Pagan, as is a similar degenerative process in the Christianity of South Europe.

Journal of Theological Studies (July).—Sir Henry Howorth's papers on the *Formation of the Canon in the Western Church* are still being continued. After dealing in previous papers with the position of the Reformers in the sixteenth century, the writer proceeds to examine the influence of Jerome upon them and upon the Western Church generally. By a one-sided representation of facts Sir Henry seeks to disparage the 'pernicious' influence of by far the most learned of the Latin fathers, whom he represents as striving 'to discard the Bible of our Lord and the Apostles for the Bible of the later Rabbins'! In the present number only a small fraction of a large and important subject is dealt with, and the most valuable element in this instalment is to be found in the citations from Jerome himself. The Rev. F. E. Brightman, the well-known liturgiologist, contributes the second 'leading' article, on the use of the term 'common prayer.' Amongst the more valuable 'notes' are one by Dom Chapman on Luke x. 22, discussing Harnack's views; and another by the late Dr. Hort on the words for 'basket' in the New Testament, in which it is contended that the difference between κόφινος and σπυρίς does not depend on size, but on material; the former denoting a stiff wicker-basket, the latter a mat-basket, used by fishermen. A brief discussion of the meaning of ἁρπαγμός in Phil. ii. 6, by the Rev. J. Ross, leaves

that much-vexed question practically where it was. Mr. Ross understands the phrase to mean that Christ's being on an equality with God 'did not spell rapacity or self-aggrandizement.'

The Expositor (July and August).—The articles which are running a continuous course in this periodical are Sir W. Ramsay's *Historical Commentary on the Trinity*, Principal Garvie's *Studies in Pauline Theology*, and Prof. Eerdmans' *Book of the Covenant and the Decalogue*. Instalments of these appear in both these numbers, the most interesting, perhaps, being Dr. Garvie's treatment of *The End of the Law*, and *The Victory over Death*. Sir W. Ramsay's support of the Pauline authorship of the Pastoral Epistles is noteworthy, but his arguments are at present only in process of development. Other articles in the July number are one by the Rev. F. H. Woods on the *Exposition of Ezekiel iv*, and a very interesting description of *Babylon at the time of the Exile*, by S. Langdon, Ph.D., which is continued in the August number. In the latter we find also a contribution from Dr. F. R. Tennant, on *The Positive Elements in the Conception of Sin*. He argues for 'the rigorous and consistent restriction of sin to the volitional, and to the volitional only so far as it is guilty,' urging that this would save us from 'theological complications, dangerous compromises, and unreal exaggerations,' while it would enable the preacher to insist on the 'inalienable responsibility of the sinner, whatever be his environment, for his evil deeds.' The neglect adequately to do this is, we fear, sapping the foundations of conscience in our time.

The Expository Times (July and August).—Dr. Hastings in his notes of recent exposition comments on the *Koiné* as the language of the New Testament and the lessons to be learned from it; also on Dr. Sharman's volume entitled *The Teaching of Jesus about the Future*, dealing particularly with Matt. xvi. 13–20. Dr. Sharman holds that this great proof-text (?) for Roman Catholic claims did not form part of the original narrative, but was taken from an unknown and extraordinary document, other than the four sources commonly used by St. Matthew. Prof. Holdsworth of Handsworth College contributes an interesting paper on *Spiritual Life a Spiritual Communion*, dealing largely with John xv. The Rev. C. W. Emmett in a timely fashion points out the real scope of Loisy's teaching, and his mode of handling the gospel story. Many of those in this country who sympathize with the great Modernist's protest against Rome hardly realize whither the Abbé-Professor would lead his followers. Dr. David Smith's article on the much-debated subject of *The Day of the Crucifixion* does not shed much new light on the difficult topic of the relation between the Synoptics and the Fourth Gospel in their reference to this matter.

The Contemporary Review for August reproduces Dr. Harnack's address to the British pastors on their visit to Berlin. It is entitled, *International and National Christian Literature*, and not unnaturally dwells upon the influence of British writers on the thought and life of

the Church in modern times. 'If the question is raised,' says the professor, 'as to who—leaving aside the ecclesiastical institutions—created the spiritual unity of the Middle Ages, to whom is the chief credit due, I answer, without hesitation, to England. The great triple constellation, Bede, Boniface, and Alcuin, represents the concrete effective theology and the religious culture of the time. . . . To Englishmen who came to the Continent is due what the Middle Ages possessed of science, intellectual vigour, and alertness.' After describing the influence of other writers, especially of Wyclif (to whom he pays a splendid tribute), and of the English Deists, 'whose writings were copiously translated into German, and are an essential pre-condition of our Rationalism,' the learned doctor says, 'Certain preachers of yours, such as Kingsley and Robertson, have found many hearers among us. The works of one whom I reckon among the preachers of edification, Carlyle, are so highly esteemed by us, and so many seek edification from him, that he can hold no higher place even in his own land.' With evident regret, he states that the Germans have made no great advance in devotional literature. For the last sixty years no German work and no German preacher has appeared that can be said to have edified many nations. 'It is very much easier to produce six brilliant scientific treatises than to deliver or write one sermon that is timeless.' But matters are improving. 'In the realm of spiritual culture a common possession is arising, and this is of the highest importance, for man lives from such bread, even if the newspapers know little of it!'

Like everything he writes, Canon Barry's dissertation on *The Literary Aspect of the Old Testament* in the July-September **Dublin Review** is brilliant in style and propagandist in purpose. It is a plea to his fellow-Catholics to make use of the Authorized Version of the Bible in worship and in education, in preference, if needs be, to the Vulgate; and this in order to facilitate what he is confident is the coming conversion of the English-speaking race to Catholicism. He agrees that 'England's chief treasure is the Bible,' and realizes that the Authorized Version 'will vindicate to itself the first place as a standard of literature, religious in its contents, unrivalled in the grace and dignity of its expression.' 'Far outside the British dominions, and in states that yet shall be, its power is destined to endure.' Dr. Barry wishes the Roman Church to capture this chief treasure as a potent means of propaganda. He would have the English Bible taught in schools, 'in its very words, not an account of it by the teacher, not any summaries or arrangements of its incomparable prose, but the stories, prophecies, psalms, in their own phrasing, to be known hereafter as Ruskin knew them, matter and form together; not a mere thesis in literature, but as a matter of deepest moment to religion.' Of the Old Testament he speaks in glowing terms, and incidentally treats us to a little interpretative theology: 'It yields the quintessence of Oriental literature under a classic form. It has all the modes of Eastern poetry, the tale, the apologue, the proverb, the

hymn, the laws and the chronicles, the heroic adventures, the ecstasies and the visions, the pilgrims' chant, the warriors' battle-cry, the meditative exchange of pregnant thought, the romance of love, the elegy on dead friends and desolate cities. . . . If we put the Old Testament aside the New is a fragment. Every sentence, at least in spirit, which the latter contains may be derived from the former. . . . We might boldly say that the Old Testament moves from a less anthropomorphic conception of the supreme to a greater, because more human, and so it leads up to Christ. For when the lines of the picture have been completely drawn the Messiah appears, and what is His name but the Son of Man?' Our readers would also be interested in the summary by Mr. W. H. Mallock of *A Century of Socialistic Experiments*, chiefly in America, and especially in his general conclusions from the facts, viz. 1. That, however Socialism in practice may aim at abolishing the category of employer and employed, it has only prospered in proportion as it maintained and accentuated the category of directors and directed, and utterly eradicated the principle of self-employment, in the sense of leaving the labourer to work in accordance with his own discretion; 2. That, in proportion as the individualistic motive is abolished, and exceptional talents are deprived of any corresponding rewards which will raise their possessors above the common lot, nothing will induce such exceptional talents to exert themselves, unless it is that ascetic enthusiasm which religion alone can generate; and 3. That the individualism of the ordinary world—the desire of each to possess in accordance with his own powers of production, and to retain for himself such advantages as his own efforts have gained—has its deepest roots in marriage and the passions of the individual family; and that, therefore, in order to make Socialism possible, marriage and the individual family are the ultimate factors which must be eradicated.

Cornhill Magazine (August).—Mr. Kenneth Bell's *Architecture in English History* is a paper of first-rate interest and importance. No one with a taste for such subjects ought to miss it. During the five hundred years after Edward the Confessor architecture was 'the living voice of the people and the natural idiom of triumphant eloquence.' 'No laurels were won, no triumphs secured, no reforms attained in the whole unresting age, that were not immortalized in architecture.'

The New Quarterly (July-September) opens with a paper by Dr. McTaggart, in which he discusses the nature and the results of *Mysticism* in religion and in philosophy. Mysticism, he says, has two general characteristics: it aserts a greater unity in the universe than that which is recognized in ordinary experience or in science, and it maintains that it is possible to be conscious of that unity in some manner which brings the knower into closer and more direct relation with that which is known than can be done in ordinary discursive thought. In the course of the discussion, Dr. Inge's Bampton

Lectures on *Christian Mysticism*, and Dr. Royce's chapter on the subject in *The World and the Individual*, are subjected to a searching and yet sympathetic criticism. The latter work is spoken of as 'of the highest importance.'

The Church Quarterly (July).—The Dean of Westminster writes on *Westminster in the Twelfth Century: Osbert of Clare.* Osbert was transferred in 1123 to King Henry's new monastery at Reading. In 1134 he is Prior at Westminster. He is a forgotten worthy of the twelfth century. 'Learned, active, conscientious, yet pedantic in his style, difficult to work with, and terribly self-conscious, he was his own worst enemy. But he did his work, and left a deeper mark upon his time than others whose names are better known to-day.' The article is of great interest, and the whole number is fresh and living.

AMERICAN

Bibliotheca Sacra (April).—The first article on *The Social Outlook in Matthew and Luke* shows that St. Matthew's interest is 'Jewish without being shut off from universal scope,' while St. Luke's is 'non-racial without losing a very definite field of Jewish interest and application.' Mr. Harold M. Wiener continues his essays in Pentateuchal criticism, dealing in this instalment with the difficulties affecting the closing chapters of Numbers. He discusses at length the critical views of Dr. Buchanan Gray. A very interesting article on *The Mistakes of Darwin and his Would-be Followers* does not seek to disparage the great discoverer, for an article by the writer on *Natural Selection* was declared by Darwin himself to be 'powerfully written and most clear.' But he thinks that the mass of the applications of Darwin's theory have been mistaken, and he points them out in courteous and convincing fashion. Other articles are on *The Seat of Authority in the Christian Religion*, *Ethics of the Mosaic Law*, and *The Kingdom of God in Jewish Literature.*

The first article in the July number is on *Gifts of Healing*, by Edward M. Merrins, M.D., of Wuchang, China. He points out fallacies involved in the assumption that the subconscious mind is the most spiritual part of man, and unhesitatingly affirms: 'Hypnotic suggestion does not strengthen the will; on the contrary, it simply weakens a weak will still more.' On the other hand, Dr. Merrins has great confidence in the beneficial effects of treatment by moral persuasion. 'If Christian ministers of the present day entered into their full heritage—if they were endowed with a strong, winning personality, sympathetic, full of faith and of a holy spirit, and fervent in prayer—there can be no doubt of their ability to help the sick far more than is possible to an ordinary individual, whatever his qualifications may be.' The 'mind-healing movement' will not withstand the shocks and storms of life, unless it be based wholly on 'sure spiritual foundations.' Dr. H. W. Magoun discusses, from a scientific

point of view, *The Glacial Epoch and the Noachian Deluge*. He gives reasons for believing that 'the submergence of the Quaternary Period, which ended the Glacial Epoch, was the Noachian Deluge. . . . The evidences of the havoc which it wrought have been traced in many lands. It was no myth, and no local disturbance, but a far-reaching and intensely significant reality.' An interesting paper on *The Latest Translation of the Bible* examines the American Revision, of which a high estimate is formed. Among further changes suggested a good one is: '*In so far* as ye did it unto one of these my brethren,' &c. A note on *The Christian Idea of Love* well brings out the difference between the Greek idea of love—'an emotion spontaneous, not to be called up by an act of will'—and the Christian conception of love. '*Agape* means self-devotion as illustrated by Christ's self-emptying, and also by His giving His life for us.' For the Christian 'true love is self-devotion, but never selfishness.'

Harvard Theological Review.—The July number opens with a fair-minded and helpful article on *The Bearing of Historical Studies on the Religious Use of the Bible*, by Prof. Frank C. Porter, of Yale University. Recognizing that the scientific study and the religious use of the Bible must interact upon each other, Prof. Porter shows (1) that historical study may practically exclude the religious use of such a book of the Bible as the Song of Solomon, in so far as such a use depends upon an allegorizing interpretation of secular poetry; (2) often historical study does not affect the religious use; (3) in some parts history yields results that are positively helpful to faith, for 'the closer approach to facts is, at the same time, an approach to greater values'; and (4) in some cases religion may give aid to history. This too frequently forgotten aspect of the subject is wisely and convincingly treated. It is profoundly true that 'after the work of scholarship, Paul will still, as before, be best read and most truly appreciated by those who most nearly share his experience.' A pathetic, albeit sympathetic, study of *Friedrich Nietzsche, Antichrist, Superman, and Pragmatist*, is contributed by John M. Warbeke, of Williams College. According to Nietzsche, Christianity, like democracy, makes the fundamental error of supposing all men to be equal. Hence he teaches that in the good time coming the superman will be evolved. The truth and the error in this conception are admirably shown. 'Two types of superman should be differentiated. If he whose aim is but to have and to hold is a danger in proportion to his power, he whose aristocracy consists of disinterested and pre-eminent ability is a public boon.'

American Journal of Theology (July).—The first hundred pages of this number are occupied with six leading articles. Prof. G. A. Coe deals with *Religion and the Sub-conscious*, making a much needed protest against the current tendency to exalt the functions of the 'sub-liminal consciousness.' Two other articles deal with the reconstruction of theology: Prof. Hoben asking what the Church has a right to demand of 'reconstructors,' and the Rev. S. H. Bishop

dealing with 'creedal statement and the modern spirit.' He advocates 'increased caution and larger consideration' in both churchmen and modernists. Another paper on a kindred subject, *The Theology of the New Rationalism*, is by Prof. F. H. Foster, the tendency of all three articles being distinctly anti-traditionalist. The latter half of this ably conducted review presents its readers with a conspectus of recent publications in all departments of theological literature. We are glad to notice that the first book reviewed is Dr. Geden's 'valuable introduction to the Hebrew Bible.' Dr. Sharman's work on the *Eschatology of Jesus* receives cordial, but critical, appreciation at the hands of Dr. H. A. Kennedy. The writer who reviews Dr. Warschauer's *Seven Questions* at length, and gives only a curt recognition to Dr. Denney's *Jesus and the Gospel*, has strange ideas of proportional value.

The Methodist Review (New York) and **The Methodist Review** (Nashville) represent respectively the Methodist Episcopal Churches north and south, and are ably edited by Drs. W. V. Kelley and Gross Alexander. The July–August number of the former contains *Tennyson the Thinker*, by Prof. Hodell, of the Women's College, Baltimore, and *Calvin the Heretic*, by Prof. W. F. Steele of Denver. An interesting paper on *The Religion of Oliver Wendell Holmes* is contributed by the Rev. F. S. Townsend.

Dr. Gross Alexander has secured the services of two Southern bishops, Dr. Hendrix and Dr. Candler. The former writes on *Phillips Brooks—Our Great Heart*, the latter on *Bishop Pierce as a Preacher*. Centenary articles appear on Tennyson, *The Poet of Immortality*, and Lincoln, whose career is discussed in two articles—*Abraham Lincoln*, 1809–1909, and *Lincoln after Forty-four Years*. We have found Prof. Milton Terry's discussion of the interpretation of the Apocalypse interesting and suggestive; it is distinctly conservative in the view taken of its authorship. An article on *Christian Science* deals very wisely with its 'half-truths,' and advocates 'open-mindedness, intellectual hospitality' in relation to a movement which has developed in America with startling rapidity.

The Review and Expositor (Louisville) for July.—The most notable article is that by Dr. James Orr of Glasgow on the need of a present-day doctrine of Holy Scripture. Many will agree with him when he says that at present that doctrine is 'very much in a state of chaos.' They will agree, further, that in order to secure a well-founded doctrine the Church of to-day needs clearer ideas about the structure of the Bible, a firm belief in the reality of a supernatural revelation, and a general acknowledgement of the divine inspiration of the record. But the third requirement is the *crux*, and Dr. Orr, with all his ability and excellent spirit, fails to furnish what is required. The centenary article on Lincoln is by Dr. J. R. Sampey, who discourses ably on *Lincoln's Moral and Religious Character*. Prof. J. C. Metcalf republishes an all too eloquent lecture on *The Preacher and Literature*.

FOREIGN

Theologische Literaturzeitung.—No. 13 contains a review of the new volume in the *Religions-geschichtliche Volksbücher*—Dr. C. H. Becker's *Christianity and Islam*. Stress is laid on the resemblances between the Christian and the Mohammedan 'world-view' in the Middle Ages. Dr. Becker does not account for these parallels by tracing them to Mohammed's dependence on Christianity: 'He had never read either a New Testament or an Old Testament book. All his allusions rather show that he depended on hearsay, and had not even conversed with representatives of the great and well-known sects.' The migrations of the Mohammedan tribes brought them into contact with the culture of Oriental Christendom. This is the true explanation of the influence of Christianity upon Islam. 'What *ancient* oriental Hellenism was to Christianity, a few centuries later *Christian* oriental Hellenism was to Islam.' In the same issue Herrmann's brochure entitled *Revelation and Miracle* is reviewed by Schuster of Frankfurt. Herrmann's insistence on the definition of miracle as not only *supra naturam*, but also *contra naturam*, is rightly condemned. Herrmann is said on insufficient grounds to reject Stange's phrase 'within nature.' Schuster regards a miracle as 'a remarkable event wrought by God within nature, and generally, also, perceptible by the senses, as e.g. the healings of the sick, and the raisings from the dead.' In No. 14 Schuster also reviews Prof. Weinel's *Early Christian and Modern Missions*. The author maintains that the ground was better prepared for the first Christian missionaries than it is for their successors to-day. He dwells on the protection afforded by the Roman Empire, the spread of the Greek language, and the preparation made by Greek philosophy and Jewish propaganda. To-day political problems are of much greater complexity, and the first Christian missionaries had not to encounter the stony resistance of Mohammedanism. Though some of Weinel's positions are regarded as extreme, Schuster agrees with his conclusion that early Christian missions in many respects resembled our home rather than our foreign missionary work. Weinel's final comparison is enheartening: 'The early preaching had not the great success which has been attained in many modern missions. At any rate, it was only in Asia Minor that anything similar took place. Not in the first, but in the nineteenth century has Christianity grown most mightily.' In No. 15 Dr. Alfred Bertholet highly praises an American compilation to which some English readers may be glad to have their attention drawn, *An alphabetical Subject Index and Index Encyclopaedia to periodical Articles on Religion*. Dr. Bertholet estimates that references are given to articles in about 1,400 periodicals, and that the titles of more than 10,000 articles are classified under suitable headings. It should be said that the dates of the publications cover only a period of ten years, 1890–1899.

Religion und Geisteskultur.—The first article in the July number is a lecture in Apologetics by Dr. Karl Sell, entitled *Old and New Faith*. Intentionally the title recalls *The Old and the New Faith*, by D. F. Strauss. Dr. Sell points out that by 'the old faith' Strauss meant dogma, and that 'the new faith' he commended was not faith at all, but materialistic Darwinism. To speak of it as faith was to disparage it in the judgement of those who regarded it as science. On the other hand, to claim that, as science, it superseded the old faith, was to correlate and contrast forces whose energies manifest themselves in quite different spheres. In any case, the antithesis of Strauss is misleading. Between faith and faith, as between science and science, conflict may arise; but faith and science may exist side by side as harmoniously as emotion and reason. Dr. Sell holds that faith and science are two equally necessary and equally justified activities of the human spirit. They are 'two lights which God has kindled in our minds'; but each sheds its illumination in its own domain. Hence faith and science are no more to be confounded than sight and hearing. In the strict sense of the word 'faith,' it is erroneous to speak of 'new faith'; what we need is 'the old faith in new forms of thought.' Writing on *Modern Theology*, Dr. Lilienfein, himself a Liberal, is compelled to differ from many theologians of his school who discredit metaphysics. 'Of metaphysics they no longer venture to speak.' He asks if they cease to speak of metaphysics owing to lack of understanding, and maintains that 'there is no religion without metaphysics. Either Christianity must give up its claim to be a religion, or it must leave side issues and face the central questions involved in its very essence.' In a series of interesting articles on *The Revival of Ancient Philosophy*, Dr. Otto Braun reviews a number of modern editions of standard authors. He refers to the fact that now all the works of the Danish writer—Sören Kierkegaard—have been translated into German. His books, which in many respects attract Dr. Braun, are described as 'personal documents.' As a philosopher, he was practical and eudemonistic, not speculative and idealistic. He criticized modern Christianity, but eulogized true Christianity, by which he understood early Christianity. The leading trait in his character was melancholy, although in society he was famous for his sparkling wit. He pathetically describes himself as 'a lonely fir-tree; egoistically alone and striving upwards, here I stand, casting no shade, and only the wood-pigeon builds her nest in my branches.'

Theologische Rundschau.—To celebrate the quatercentenary of John Calvin, Dr. Ficker writes, in the July number, a most instructive account of *Modern Calvin Literature*. He is especially interested in recent biographies of the Swiss Reformer, and brings out many points of agreement. For example, in regard to Calvin's relation to Luther, all speak of Calvin as Luther's disciple, and regard Luther as the creative, Calvin as the receptive, mind. But although Luther prepared the way for Calvin, the work accomplished by the latter

Reformer is ample proof that he was not entirely dependent on Luther. Dr. Ficker approves the judgement of Lang, in his Biography. Calvin appears as developing, and not merely continuing, Luther's work. The Swiss Reformation established a new type of evangelical Christianity, with its own special features both in doctrine and in practice. No minimizing of the significance of Luther is involved in recognizing that, in the organizing and systematizing faculties he was surpassed by Calvin. These two great personalities were created to supplement each other; in their methods each had his own peculiar characteristics, but both directed their activities to a common end. Judging from the esteem in which Calvin always held Luther, Dr. Ficker is bold to assert that if Luther had lived longer, the embittered and much to be regretted conflicts between Calvinism and Lutheranism might have been avoided. Extracts are given from the recently published German translation of the *Letters of Calvin*. 'If it was desirable to show that even Calvin was a man with a warm, sympathetic heart, that he could be a friend to his friends, that he was not merely hard and severe, but could also be amiable, that he was not only esteemed and feared, but also venerated, nothing better could have been done than to make these letters accessible to German readers.' Therefore, although Calvin writes to a society in Frankfurt, 'Rather emigrate than turn Lutheran,' and declares, 'I am keeping a sharp look-out lest Lutheranism should sneak into, or be smuggled into France,' yet Dr. Ficker says, 'In spite of all, Calvin's letters are a treasure for Lutherans.'

In the mid-monthly number of the **Revue des Deux Mondes** for August, M. Firmin Roz traces the development of the genius and the art of Tennyson by means of an elaborate centenary survey of his works. The Anglo-Saxon world, says the writer, is to be found in his poems in forms deliciously poetic, and, with all the prestige of emotion and sentiment, the national gospel of law and order. Tennyson's is a truly English voice, and his work embraces the entire poetic traditions of the race. He was a poet and nothing but a poet, and in the noble leisure of a beautiful life he slowly composed a mass of work that will not die. He was a great poet, both national and human. 'With less intellectual curiosity than Browning, he has more sympathy and emotion; with less morality than Wordsworth, he has more curiosity; with less artistic fervour than Keats, he has more moral life.' The article contains an interesting comparison between Tennyson and the French poets, Hugo, Vigny, De Musset, and Lamartine; it also gives references to a series of important articles on Tennyson which have appeared from time to time in the **Revue**.