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A STUDY OF HOMILETICAL THEORY.

ARTICLE I. SCIENTIFIC ASPECTS OF ORATORY AND PREACHING.

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Homiletics needs and deserves a new appraisal. It is worthy of a more scientific study and treatment than it usually finds among those who teach and learn it, and it is entitled to far more respectful consideration than it ever has received from thinkers in the wider ranges of general science. The importance of preaching in history and in existing social conditions would seem to justify, if not demand, a better attitude toward the theory of preaching. Whether regarded merely as an accepted discipline of the theological schools, or more justly as a body of long and carefully tested principles for guidance in the performance of a great social task, homiletical theory has a claim upon science. This claim is emphasized and encouraged by the better understanding which has come up between the two momentous interests of religion and general science. Moreover, this increased mutual respect makes possible a more thoroughly scientific study of religion both in its largest reaches and in its details. It also calls for a more definite and convinced recognition of the important place which religion and its special departments occupy in the broad field of scientific research and thought. Along with the other Christian institutions, preaching has a notable history as one of the great forces which have made for human culture. If there is a history of art, of

science, of philosophy, of literature, of music, of worship, of doctrine, of hermeneutics, of criticism, is there not also a history of preaching and of its theory? And are not these histories worth research and record? As in other great departments of knowledge a double process of evolution may be traced; that of action and that of thought—theory and practice. All along they have reacted on each other; practice has developed theory and theory has in turn guided and improved—yes, sometimes refined and weakened—practice. Now science is concerned with methods, as well as with causes and contents; with the evolution of theories as well as the progress of events. It is readily seen how this principle works in other spheres of intellectual and social activity, such as have just been mentioned: art, philosophy, literature, theology or any of their more specialized departments. Our theme, therefore, needs no apology. It presents, however imperfectly stated, its own defense to any one who will give it a moment's careful thought.

But such an incomplete treatment of the theme as may be presented in a few condensed articles for a magazine may well call for at least a word of explanation. During his fifteen years of service as professor of homiletics the writer could only catch glimpses of what might be done with this subject if there were opportunity and the necessary outfit of learning, leisure and books. The present discussion is but a suggestion arising from such studies in this field as the author was able to pursue during his busy life as a teacher and can now only recall from memory and notes during his no less busy life as an active pastor. How glad he would be if some better equipped student of preaching and its theory should be led to devote time, research and skill to the production of a really scientific and satisfying treatment of what can here be only inadequately sketched! The principal aim of the proposed series of articles is to trace the origin and historical development of homiletical theory as it is now taught in our seminaries and practiced (more or less!) in our pulpits. This historical survey will be outlined in the three articles which are to follow. In this first one it seems desirable to pre-

sent a preliminary topic which is deemed important to a proper valuation and a right understanding of the history.

The result of any series of developing causes is what lends practical value or scientific interest to a study of the line of causation; or, to put it differently, the present phase and content of any process of evolution must have some value and interest to make a study of the process itself worth while. Applying this obvious generalization to our immediate purpose we should say that in a study of homiletical theory as historically developed it is important first to relate the present stage of the development to its environment in modern knowledge and modes of thought; in other words, to show what relation, if any, homiletical theory may have to other branches of modern science, and what claim it may therefore possess to scientific recognition and study. So, as preliminary to a survey of the origin and development of a theory of preaching, it is proper to notice some of the larger aspects of public speaking, or oratory, in general, and of preaching in their theoretical and disciplinary features. That is, we are to consider both in its relation to general oratory, and through this to other and still larger concepts, the scientific significance of homiletical theory.

We have today, as a conventional and confessedly important element of theological education, that is, an accepted discipline in the academic training of preachers and pastors for their life work, a highly developed art or theory of preaching, which we call homiletics. Has that discipline a meaning and value which may be fairly called scientific? Both the distinction and the necessary relation between the scientific and the practical are here assumed; for these ever work alongside of each other in human progress. In all the developed arts the processes of practice and theory are concomitant and mutually influential. Illustrations are hardly necessary in so obvious a case. The question is, Is preaching an art? If our notion of art is hopelessly vitiated by thoughts of unreality and mere artifice, we ought not to think of preaching as an art. But if we have the proper conception of art we need not fear the term. If any sustained action and product of the human mind and body working together to effect impression through expression may

be called an art, preaching certainly falls under that definition. This is the practical side. Then is homiletics an art? That which teaches how an art may be learned and practiced may itself be called an art. This is the theoretical side. The total concept of an art lies in the co-operation of theory and practice to the end of expression in a product which shall in its turn produce impression. Art is social or nothing. An observer or observers must be either real or imagined. Even the pseudo-critical phrase, "art for art's sake," carries this implication, for it supposes an uncritical or undeveloped taste which must be cultivated; and this, of course, necessitates those in whom the faulty taste resides. Now the sense-appeal of art is almost exclusively to eye and ear; at least the other senses may be left out of account, as they must in all cases be either substitutes or auxiliaries. But it is evident that the primary and simple appeal of art to sight and hearing is enlarged, complicated and enforced by combination and derivation. All public speaking, oratory in general, is accordingly a complicated and highly developed art. It makes appeal first to hearing, but nobody needs to be informed how its effect is enhanced by sight, nor how the final and main appeal is to reason, feeling and conduct through these. The relation of preaching to other forms of oratory will receive consideration again, perhaps several times, and here it is only necessary to say in general terms that for present purposes no distinction need be insisted on. Whatever artistic or scientific value attaches to oratory belongs also to preaching, as one of its most important forms.

The relation of science to art, or to any particular art, necessarily grows out of the nature and operation of science on the whole and its application to the case in hand. The business of science, as commonly understood, is that of observation, investigation, classification, explanation, valuation. When science takes hold of art, therefore, it proceeds to observe the phenomena of art, to investigate its nature and sources, to classify its kinds, to explain its meaning and causes and developments, and finally to assign its place and value among the forces and achievements of human culture. This scientific process may be applied to art as a broad and practically un-

limited field of research, or to any related arts in smaller or larger groups, or to any special one of a group of related arts. In the first instance the determination of general principles is the main objective, in the second classification with a view to explanation, in the third more minute research for accuracy in detail and estimate of values. But, as is often the case, these procedures may take place in reverse order; or they may be jumbled in action, the distinction between them being only a matter of clearness of thought. Taking for granted the first procedure, we are here concerned with the second only so far as to determine the relations of our art to others of like nature, and thence to derive whatever may help us in the third, which is our main business. Taking up then briefly the group of arts to which preaching and its theory belong, we have no difficulty in relating them first to oratory, and then more generally to the language arts. Now the language arts may be distinguished, according to the mode of expression, as oral and literary. Whoever seeks to express himself in language so as to produce impression must do so either through signs and characters which appeal to the eye (written or printed words), or through sounds and modulations which appeal to the ear (sung or spoken words) or by some combination of these modes of expression, as where written or printed words may be spoken or sung, or words that have been spoken or sung may afterwards be written or printed and read silently. It is easy then to define the place of preaching among the language arts; if there is written preparation for it, or if there is written or printed reproduction of it, a place may be given to it among the literary arts; but if, as its nature requires, we have in mind chiefly public verbal expression for the sake of impression, then preaching is one branch of the art of oratory. But it is more than this. Its other connections and aims forbid that it should be so simply and narrowly defined. It is an established institution of the Christian religion; as such it is a function of worship; it is a means of public instruction in religion and morals; it is a great and worthy social occupation to which some of the best intellects and characters in human history have been devoted; it is, in the preparation required for its

best exercise and in its actual performance, an individual function possessing both interest and merit. What is here said is presented from the practical side, but the theoretical side is necessarily involved, for the teaching of the art and the principles back of the teaching are wrapped up in the practice. If thus we have discovered the true place of preaching and its theory among the language arts, and justified its claim to scientific study and valuation, it now devolves upon us to apply the scientific process to the art and its theory; that is, to consider the scientific aspects of preaching and its theory. But for this study we shall find it best to regard preaching as a branch of oratory, as the most of what will be said applies to the general subject, and the more particular applications to preaching will either be apparent as we go along, or may receive comment wherever thought to be needed or fitting.

Oratory or public speaking, like every other great distinctive exercise and expression of the human spirit, has its scientific side and its "unalienable right" to careful scientific research and interpretation. Such a study could be properly regarded as scientific if it should take any or all three of the following directions: (1) It could consider oratory as an exercise of the whole man engaged in it, and therefore be a study of those primary and ultimate functions of the human organism on which that exercise depends. (2) It could be a study of the origin and development of oratory as a force and function of human progress. (3) It could be a mastery and expression, for purposes of instruction, of those principles whereby the exercise of oratory may be made most effective and useful in promoting human welfare. The last is theoretical, the second historical, the first may be called scientific proper. It is not the purpose of these articles to present any ordered discussion of oratorical or homiletical theory. This will be exhibited only incidentally and by way of illustration as we go along. It has already been stated that the main purpose is to outline the historical development of homiletics. In this introductory part of the treatment, therefore, we are left to the first-named method of scientific presentation, that is, to a study of oratory as a function of the human organism, an expression and exer-

cise of the human being. In this view of it a scientific study of oratory will consist in properly relating it to those great sciences which have man, as man, for their subject-matter: physiology, psychology, sociology.

The physiology of oratory relates almost entirely to the speaker, but it is self-evident that the organs of hearing are the necessary correlatives to those of speech. This aspect of the subject may be briefly dismissed, as not requiring elaboration. The science of acoustics is concerned, the organs of hearing, the auditory nerves and the physical condition of the hearer. The supreme importance of all these as conditions to the exercise of oratory needs no demonstration; but the physiology of speech is our more immediate concern.

We should first observe that the body as a whole is more or less closely connected with any one or any groups of its organs in the exercise of their functions; and that the various organs are more or less concerned with each other, separately or in groups. Hence in speaking all the organs of the body have a greater or less direct influence on the oratorical product and effect. A complete and healthy body is therefore one of the elements of success in public speaking. More directly the vital processes of the body—nutrition, circulation, respiration—should be in normal condition for the best results.

Between the body as a whole, with its vital processes, and the immediate organs of speech, other parts and functions of the organism may be regarded as the indispensable auxiliaries of speech-making. Thus the bony structure finds its special adaptation to oratorical uses in posture and gesture. The erect figure, forward look, complete outfit and normal action of the frame are needed in oratory. From toes to skull the orator is tied to his skeleton, and any defects will be to some extent a diminution of his power. Likewise the muscular apparatus performs its indispensable service. The muscles control posture and regulate gesture; in the trunk and throat they guide vocalization; in the face they determine expression. Their training and use for natural and impressive action is accordingly very important to the orator. Pervading the whole body with its numerous and wonderful but often obscure action

is the nervous system. The eminent place which this holds in oratory is apparent at a glance. Both the afferent and efferent nerves, with their corresponding sensory and motor functions, are active in both the auditory and vocal sides of speech-making. Nerve action is pervasive and vital in both speaker and hearer. So far as the operations of the mind—consciousness, perception, thought, imagination, emotion, volition—are dependent on the brain and nerves for their action, just so far is the orator concerned that the machinery of these shall be in excellent working order. Of course also the nerves, which are immediately active in the functions of speaking and hearing, ought to be in healthy and normal condition.

It remains to speak more in detail of the immediate organs of speech. The face as a whole is an instrument of vital importance. Every speaker knows how a hearer's face listens, and every hearer knows how an orator's face talks. All the features have their place—any defect is a drawback. Especially is the eye a power in oratory. Its power lies partly in its noble faculty of expression, but chiefly, perhaps, in its remarkable use as the chief medium of mutual consciousness between persons. We are most aware of each other ordinarily through the eye. The common phrase "catching the eye" is witness of this. The movements of the lips, also, apart from their use in producing speech, are a most important means to complete expression.

But of course our main interest is with the sound-producing organs of expression. In technical oratory the more particular study of these belongs to the art of elocution. This much-abused department of the general subject deserves a more serious consideration and treatment than it often receives. But there have not been wanting some really scientific treatises and suggestions. Long ago Aristotle considered the voice as worthy of note in his immortal treatise on rhetoric, and Dr. Rush contributed in quite modern times a noteworthy study of the vocal apparatus. The more sane and sensible teachers of elocution are more and more disposed to take their subject seriously and cry down the impressionistic follies which often pass under the name of "elocution" or "expression". Correct physiological knowledge of the organs of speech; and their con-

trol, training and use in actual speaking in order to the best results, are surely matters of no mean importance to him who would worthily and effectively perform a great and noble task. A running survey of the vocal organs may remind us of their function in oratory.

When the mind through the brain issues command that voice shall pass the lips the whole muscular and nervous machinery from that exit back to the starting point is engaged to execute the imperial decree. What is that starting point? It is the diaphragm, the slight muscular dividing sheet between the chest and abdomen. It contracts, makes a vacant space above, air rushes into the lungs; then it expands, rises, drives the air out again. This may be nothing more than respiration, but it is the necessary condition, precedent or starting point of voice production. Air inhaled is the raw material of voice. Now the manufacture is begun. Stimulated and assisted by the diaphragm and other muscles the lungs drive out the air into the bronchial tubes, into the trachea, through the larynx, with its so-called vocal cords. These are better considered as flaps coming together with their edges so as to make a slit. The regulation of this opening and the vibratory motion of its thickened (corded) edges make sound. In the cavity of the pharynx this escaping volume of sound is shaped into voice, with its tone, pitch and emphasis; and individual peculiarities of voice are determined. The organs of the mouth now complete the wonderful work by turning voice into articulate speech. This is done by the varied and trained action of palate, tongue, teeth and lips. These last are the final gateway of utterance. Their contact and parting and the shaping of the orifice between them act as modifiers of voice in various familiar ways. They are the only visible agents of the rapid and admirable process which has gone on back of them. Through them at last words fly forth into the outer air, vibrate through it to the hearer's ear, smite upon that wonderful and delicate apparatus for receiving and transmitting these vibrations, pass on this commotion through the auditory nerve to the brain of the listener, and so the brain machinery of the speaker is put into connection with that of the hearer—and our study

of the physiology of speech brings us to the borderland of sensation, consciousness, feeling, thought, will, where another great science spreads before us its inviting domain!

The relation of psychology to oratory is vital, necessary, minute in detail, extensive in range. For we must keep steadily in mind that in speaking and hearing the whole man, bodily and mental, is concerned; hence, we have ever before us the two fundamental viewpoints of psychological science: (1) psychophysics, and (2) metaphysics. In this branch of our topic we must further remember that the hearer's part is no longer almost wholly passive, but must also be highly active. So in the psychology of oratory, besides the two fundamental viewpoints mentioned, we must have in mind these three great subjects of thought: (1) the mind of the speaker in action; (2) the mind of the hearer in action; (3) the phenomena of their interaction. We thus deduce and set before us the five past named elemental factors in oratory considered as a psychological study. A moment's reflection will suffice to show that the psychical process in oratory is by no means so simple as it might appear, but is remarkably complicated and full of interest. The subject is worthy of more extended scientific treatment than it has ever received, both in its most general oratorical scope and in its more particular homiletical aspect. Of course it has not been wholly neglected, because in the nature of things it could not be; but special and ample exposition is sadly wanting. Aristotle, with his remarkable insight and comprehensiveness, gave some attention to the metaphysical elements of rhetoric, and many later writers have taken up the matter with more or less of ability; but it is not going too far to say that the newer psychology calls for a thorough revision and profound treatment of the subject of general rhetoric from the point of view of modern science. In homiletics the case is similar. Some notice has been accorded to the psychology of the subject, but the treatment has been rather in the way of necessary implication and incidental mention than of thorough-going special discussion. In the Royal Library at Berlin the writer once chanced to see a treatise on the psychology of preaching, but it did not

seem to promise much on a cursory look, and even the title is not recalled. In this country Dr. J. Spencer Kennard published a volume on "Psychic Power in Preaching", but while the book is suggestive and valuable it does not claim to be a thorough scientific study. The field is open. Only a bare suggestion or two can here be offered.

Taking up first the psychophysical problem we are not directly concerned with its purely scientific discussion, but still it is evident that both our theoretical and practical rhetorical principles are likely to be at least to some extent affected by our attitude toward the fundamental problem of the relation of the mind to the body. One of the four great theories must be held: materialism, idealism, monism, or dualism—with their various modifications or combinations. It is enough here to say that the dualistic view is in this study adopted and assumed. The mind and body are two distinct yet united entities or substances, neither identical with the other, nor both the dual expression of an obscure unity which lies back of them; each is in close and vital connection with the other, but the exact nature of their union and interaction is as yet an unsolved scientific problem. This view necessitates a distinction between psychophysics and metaphysics, which will here be observed.

The psychophysical side of oratory accordingly first claims notice. It presents some points of exceeding interest and value, which may be grouped respectively as they concern the speaker and hearer or hearers separately, and then in their relation as speaker and audience. Consider the speaker; and what hearing on his functioning in that mode has the relation of his body to his mind? So the question may be put scientifically; but its practical importance needs no demonstration. Everybody knows that the state of a speaker's body has much to do with his success or failure. We may omit detailed illustration of this well-known fact. Take the hearer; and similar questions at once arise. The practical one is, What are the best bodily conditions for normal hearing? And the scientific form of it is, What is the function of body and mind separately and together in the act of hearing

a discourse? To sum up the whole matter we can only say that the normal conditions of body are best both for speaker and hearer when they are so related to each other in the function of oratory. But it is evident that only approximately normal conditions can ever be reached on any given occasion. And the oratory always suffers whatever drawback results from conditions of body in both speaker and audience below the normal. It follows, however, that the nearer the approximation to perfect physical conditions in both parties to the function, the nearer will be the approximation to perfect oratory. When under such conditions speaker and audience face each other, the speaker is a battery of psychophysical energy; the audience is a compound battery, a multiple force made up of many and quite varied forces of the same general nature. The initiative and attack lie with the speaker, the disturbance and response belong to the audience. It is a splendid phenomenon of psychophysical reciprocation. Has it a scientific interest? Is it worth while to study it—this magnificent display of nervous energy? Is the electric play between floating masses of vapor above our heads comparable in interest or value to this battledore and shuttlecock game of psychical forces? What speaker that has ever felt the thrill of such a combat but needs only a suggestion to awaken some of the most joyous memories of his life? What hearer but can recall the strange nervous shock which shivers through his being at times, and finds relief, when the spell is gone, in a sigh? It is partly mental and emotional, but it is also partly physical and nervous. We cover our ignorance of its nature by calling it magnetism or something of the sort. But we know it is real, explain it or not. Now the thrilling experiences just mentioned may be only occasional, but they rest upon what is ordinary in the reactions between speaker and hearer. They are the intense reaches and realizations of the normal, there is nothing abnormal about them. In every meeting of hearer and speaker there is more or less of this reciprocation of forces. Where such reciprocation is weak, or hindered by any circumstances or happenings calculated to interrupt or disturb it, the occasion is so far an oratorical failure. The preparation which can heighten the

psychophysical efficiency of the speaker and co-operation of the hearer should be sought by all.

When we come to the purely mental acts in oratory, or the more properly metaphysical conditions of oratorical success, we reach more familiar territory but none the less important and attractive. While there may be some need, from the scientific point of view, for a new classification of the mental powers, the old one will serve us quite well enough for the purposes of this discussion. We meet here the oratorical employment of the intellect, the feelings, and the will. The same points of view serve again. In the preparation of the speaker for his task—both his general culture and his specific study—all the intellectual powers are of necessity, and according to specific need, laid under contribution. So there is no need here to enter more into detail. But in the actual exercise of speaking itself it may be well to think for a moment of what intellectual qualities seem to be chiefly at work. Attention, of course, first of all. If a speaker is distraught, absent-minded, forgets his point, loses his thread, he becomes aimless, weak, futile. A speech, in the delivery of it, is one of the most exacting of all exercises in its demands on the exclusive attention of the speaker. One reason why extempore speech is more effective than reading or recitation lies just here. The speaker is more obliged to concentrate his attention upon the matter in hand. Next, and somewhat involved, comes memory. This applies both to the structure and material of discourse. One must have his outline in mind, his points, his arguments in their order, he must also have his material before him, not only that which belongs to the special subject under discussion, but all memory's storehouse to draw upon in need, The older rhetorical and homiletical teachers insisted much upon this factor. Next comes ratiocination. The reasoning process in speaking is vitally important. Aristotle and some of his followers perhaps emphasize this somewhat out of proportion to other things, but none too strongly in itself. Lastly there is imagination. This is the supreme oratorical function of the intellect. Imagination must be not only glowing but controlled, not only fruitful but pruned, not only soaring but regulated.

In the hearer the corresponding qualities must be touched and employed. Attention must be stimulated and held. Memory must be awakened by suggestion, but not to the degree of distraction. Reasoning must be aroused and guided. Imagination must be touched and kindled. The glow of reciprocation is here again intense and pleasurable. When people tell us they "enjoy" our speaking this is what they mean—their mental qualities are set in motion by ours, and they feel the exhilaration of exercise. That speaking which does not produce this quickening in the hearer is necessarily and hopelessly dull. Here also the matter of adaptation becomes very important. If the intelligence of the hearer is overtaxed fatigue and inattention result.

Rhetorical and homiletical writers generally pay suitable attention to the oratorical use of the feelings. Aristotle gives a long and acute discussion to this part of the subject, and modern authors have not neglected it. Here it is only necessary to remark that care must be taken by the orator as to the kind of feeling awakened, and the intensity of the appeal. Restraint is better than exaggeration. Most careful study and wise action are here of great importance. Great mistakes are made in the wrong direction or excessive use of this most potent energy of speech. As in case of the intellectual powers the orator's task is to arouse in others the feelings which move himself.

But after all the final aim in oratory is for the orator to captivate and influence the will of the hearer. Dr. Broadus was fond of quoting the saying of Daniel O'Connell that a speech was a great thing, but the verdict was *the* thing. We are not here concerned directly with the philosophical problem of the will, though our theory on that mooted question must underlie our oratorical use of it. It also does not need to be pointed out that the orator employs the will in preparation and arrangement of his material, choice of subjects, and all the details of composition. Our main point here is the contact between speaker and hearer in the acts of speaking and hearing. The speaker has to use his own will and seek the best way of approach to that of his hearer. There must be deter-

mination, but not overbearing on the part of the speaker. His approach to the hearer must be somewhat veiled. On the hearer's part the play of the will is of the utmost interest. It inclines or disinclines to the speaker, it concentrates attention, it acquiesces or resists, it surrenders or revolts, it puts into subsequent practice or casts aside or leaves in suspense the things for which the orator has pleaded. When the speech is done what will the hearer do? That is the oratorical problem of the will, and to its right solution all study and reflection on this weighty subject should be earnestly directed.

Physiology and psychology find a synthetic and comprehensive expansion in sociology. Oratory is a social function of high rank and proved utility. So the relation of speaking and preaching to sociology is a very important part of the scientific study of oratory in all its forms. As a phenomenon of human association oratory is both a product and a force—an effect and a cause. It is distinctly a fruit of association and it has profoundly influenced society in many ways. Here again we meet a theme for prolonged study and extended exposition, but the limitations of an article such as this confine us to a mere outline. The subject may be appropriately presented from at least three points of view: language, assemblies, progress. These general social phenomena may not perhaps exhaust, as heads of discourse, all that can be said on the subject; but they are at all events the prime elements of oratory considered as a social phenomenon and force.

Language is a highly developed instrument of social intercourse. Theories of its origin and development need not detain us here; but we should at least designate four stages as characteristic of that development when completed, and as suggesting the probable order of evolution: (1) Communication by articulate sounds tending to fixity by repetition and common acceptance; (2) Conversation, or interchange of ideas by this communication through fixed words; (3) Oratory and Poetry, different forms of extended communication of ideas through spoken language; (4) Literature, the communication of thought by fixed symbols of sound, recalling or suggesting spoken words; with all the vast complications and develop-

ments resulting, reacting, propelling, perpetuating. So great and manifold are these developments and combinations that we are apt to lose sight of the simple and primary elements and forces which originated and still mingle with them. Oratory and poetry, for example, have both taken on the literary form. Poetry has almost lost the original mode; improvisation and recitation from unwritten composition or tradition are things of the past. Reading aloud and recitation of written and printed poetry are the remnants of the ancient order. In oratory the oral method has necessarily been retained alongside the literary developments; and it is still the most important form of oratorical expression.

The phases of oratorical development in connection with language may be distinguished for purposes of discussion into psychological, formal, and reactive, though all are intimately correlated in action. By the psychological phase is meant the orator's choice and use of the language best suited to attain the psychological ends of discourse; that is, to please, instruct, persuade his hearers. This is simply the linguistic side of the relation of oratory to psychology already considered. This brings us to the formal or modal development of oratory in relation to language. What forms has oratory taken as a linguistic instrument for reaching its psychological ends? If we could properly include soliloquy among the modes of oratorical expression we should have to reckon that as the simplest form. But this could only be called oratory as a way of preparation for speaking, or as a reproduction or imitation of speaking for personal gratification. Yet it has at least this much claim to notice as practice in the use of oratorical language. The natural development, as before indicated, is probably from conversation; and oratorical conversation has developed two forms: dialogue and debate, where the speaking is alternate between two or more persons; sometimes the interlocutors alone being present, sometimes a larger audience. Dialogue early passed into the literary form, and even there has tended more and more to disuse. Debate remains in various kinds as one of the most common and useful forms of oratory. But the full and final form into which oratory developed

is that of the extended address by one person to a group of hearers; the group being larger or smaller according to circumstances. The strictly sociological aspect of this development will be considered presently; we are now concerned only with its linguistic bearing, and this brings us to the third phase of the oratorical evolution of language—the reactive. By this is meant the reciprocal influence of oratory and language in their connected development. It is evident that this mutual service has been great. A concrete instance will save us elaborate argument and illustration. Consider what was the effect of the contemporary Greek speech on the oratory of Demosthenes and the preaching of Chrysostom. The language has greatly changed in the seven centuries between these two eminent masters of it for oratorical uses, but yet it was the same great tongue with its marvelous adaptation for just the purposes for which it was employed. Consider, on the other hand, what was the effect of oratorical usage upon the language itself. Here the work of any one man, however eminent, must needs be small; but the total influence of a gifted and popular orator upon the vocabulary and usage of his frequent hearers cannot be slight. It must be one of the influences in molding speech.

Recurring now to the idea of oratory as an address by one person to a group of persons, we reach the main point in the sociology of public speaking: its relation to assemblies. One of the most important concepts of sociology is that of the crowd. Not only is this concept included in studies of general sociology, but it has been made the subject of special investigation and exposition. It offers many points of profound interest and difficulty; and its point of contact with oratory is evident at a glance. The limitations of the present discussion forbid that we should do more than indicate the main topics in a study which invites much more elaborate treatment. There are two methods of approaching the subject: (1) that of the classification of assemblies from the point of view of oratory; and (2) the psychological character and phenomena of these assemblies. While we may not keep these lines of study en-

tirely apart they will at least afford us convenient headings for a complete even if cursory survey.

How are assemblies in which oratory is the leading function to be classified? Here again the matter divides, and we find two leading principles or bases of classification. One has regard to the nature of the assembly, and the other has regard to its purpose. By the first category is meant to include gatherings assembled on the principle of time or permanency. Such at these: fortuitous gatherings where speeches may be called for without previous intention, occasional or special meetings where speeches are intended as part of the proceedings but that particular assembly will never meet again, voluntary organizations with regularly recurrent meetings where speaking is a recognized feature of the meeting, and finally those bodies fixed by law or custom in which oratory is an established element. Examples of all these will readily occur. The other principle of classification relates to the purpose of the assembly, and is more easily seen. Here a number of assemblies will be thought of without difficulty: educational, political, social, literary, commercial, religious and miscellaneous. In these the speaking will be more or less prominent according to a great variety of circumstances which it would be quite impossible here to specify.

After classification we should study the psychological character and phenomena of assemblies in which the principal or a characteristic function is the delivering and hearing of speeches. The psychology of a crowd is only the psychology of the individuals composing it. It is erroneous and misleading to talk of any "social consciousness" or "social mind" as a separate unit above the crowd itself and directing it as the mind does the body of the individual. Yet there is a difference, and the difference is simply that of association, and may be analyzed under the two concepts of aggregation and reaction—though these cannot be kept rigidly apart. The mere aggregation of so many minds under the unifying conditions of place, occasion and a common interest, is a consideration of the first importance. The most obvious phenomenon is that of volume. There is a sense of size, a consciousness of weight and power

which the crowd itself feels. The individual feels himself reinforced by the multitude, and knows that every other feels as he does. It is like a combination of forces for some physical task, as the lifting of some weight which would be too much for one. The sense of co-operation and therefore of power raises the individual to his appropriate share in a great work which he alone could never accomplish. Yet he has had part in it, and it is done. So this spirit of the crowd, not so distinctly felt perhaps, is present in an assembly for psychical tasks or engagements. The speaker also feels his crowd. His appeal is not to the intellect, feeling and will of one, but to the aggregated intelligence, feeling and will of his audience. It is an immense mass of intellect to which his own intellect must appeal, which his own powers of mind must influence. And so of the feelings and will. It is a challenge to effort, a stimulus to his best powers. So much for aggregation merely; but there is more.

Another phenomenon of aggregation is that strange double effect of division and multiplication which shows itself in a listening crowd. What the speaker says is both divided and multiplied; and the effect of this both on himself and the crowd is a variable but ever-present factor in the oratorical situation. It is difficult to put this matter quite clearly, but subtle as the effect is it will be recognized as very real. What the speaker says is divided among the crowd, becomes less personal, and so loses force, but it is multiplied by the crowd, increased in impressiveness and so gains force. Sometimes one result prevails, sometimes the other, sometimes there is equilibrium. To most speakers, perhaps as the normal effect, this double action brings increase of boldness and power; one cannot be so much embarrassed as in a close personal interview and can speak his mind freely to some real or imagined individual in the crowd, assured that the majority may pass it on, but hoping that some may feel it is meant for them. On the other hand the speaker is stirred by the thought of multiplication, as each hearer not only is an additional unit of receptiveness—as pointed out before—but becomes a distributing center of impression to those around him.

This brings us to our second concept: reaction. An assembly is not a mere aggregation of bodies, but a congregation of minds as well; and between the units which make up the mass there is a constant play of reciprocal influences. This is true of any crowd, of course; here we are only concerned with it as a phenomenon of the hearing assembly, and a most interesting and complicated one it is. Suppose hearer A, the average man, and neither opposing the speaker nor specially inclined to him; in front is B, back of him is C, on his right is D, on his left E. In hearing the speaker what impression does A receive from B? Is B man or woman or child? is he attentive or listless? is his attitude that of indifference, agreement or hostility to the speaker and his speech? is he a stranger, an acquaintance, or an intimate friend of A? How many other modifying conditions must be taken into account to describe the full extent of the impressions exchanged and qualified as between A and B? Take the same line of inquiry with C and D, and how far it leads! Go further, and let A see other hearers more remote from him. Yonder is F in his line of vision, G across the hall, H on the platform—what impression are these receiving and giving out from the speech as it proceeds? Now consider A's impressions as modified by all these other hearers according to his own temperament and personality, and then consider him as a giver of his impressions to those about him or more remote from him, as the case may be; thus the extremely complicated nature and action of these reciprocal influences will plainly appear. But we are more nearly interested in result than analysis. Suppose the other hearers are intent upon the speaker, pleased, aroused, moved by his discourse; how does this affect A? Suppose the opposite and how is it? Now go back to the thoughts of aggregation and multiplication, and you will find some sort of explanation of the feeling of an audience as a whole toward the speaker and his address. Is it enthusiasm, indifference, or hostility? Nearly always a mingling of these in various measures, but which has the upper hand and determines the effect of the speech as a whole? Here then lies the orator's problem. How can he capture a sufficient number of his hearers to make the sum total of his oratorical

effect favorable to his purpose in addressing them? Popular speech tells the story of a speaker's success when it pronounces judgment in the saying that "he got his crowd."

Further, we must not confine our study of the hearing crowd to the concepts of aggregation and reaction only, but we must consider the social psychology of the oratorical situation as such. This "situation" is, as Aristotle long ago pointed out, completely realized in the three concepts of speaker, speech, and audience; these sum up the "situation," and are equally essential to its existence. This is no dead truism; it is only a scientific statement of the fact to be studied. We have just been considering some of the more important elements in the psychology of the crowd. To put the matter a little differently let us ask: What does the audience bring together? The answer at once is comprehended in one word—diversity. All the infinitely various psychological elements and combinations of them which enter into and broadly characterize an average audience. Next ask, "What brings the crowd together?" Here the answer is just as prompt and short—unity. There is one motive, or one set or cluster of motives, which leads these different persons to assemble at one place and hear one speaker, or several successively. But analysis of this unity leads us back to diversity again; and the two bring us face to face once more with the concept of reaction when we ask, What the members of the crowd do when thus brought together? How do they influence each other, the speaker and the speech? So the oratorical situation must be psychologically viewed also from the standpoint of the speaker and the speech. As to the speaker, What brings him to his audience? Purpose. Here lies the principal test of quality and of effect in speaking. Is the speaker's aim to amuse, to inform, arouse, to mould his hearers? Is it to win applause, to draw tears, to create a sensation? Is it to reach ends of personal ambition, of party success, of social achievement? Or is it, through whatever is worthy in any or all of these subordinate aims, to reach the supreme end which finds its highest scientific expression in the well-worn phrase, "the good of mankind and the glory of God"? Ask again, What does he bring to his audience? Prep-

aration. All that past attainment which "swelled the man's amount". All that special study which concentrates in the present duty. Once more ask, What does his audience bring to him? Help or hindrance? Inspiration or discouragement? The life of sympathy or the death of indifference? The stimulus of some opposition or the paregoric of conventional acquiescence? The pain of expected criticism or the balm of hoped-for approval? Now we are ready to consider the social psychology of the speech itself. What is its character in the making, as the joint product of audience and speaker? All that goes before converges on this point and detailed exposition is not needed; it would but repeat and apply what has already been suggested. But in the effect? What forces does it set in motion in society? When the speaker concludes, the speech is made and the audience breaks up; its component units go their several ways. What do they carry away to put into the life of the world about them?

Thus finally are we brought to the topic of public speaking as it relates to the social progress of mankind. What is the place and value of oratory in general and preaching in particular as a force in human progress? The point of departure here is that with which the last paragraph concludes: the effect of the speech on the hearer as he leaves the assembly to mingle with his fellowmen in the various relations of the social life. Has the address enriched his intelligence, touched usefully his sentiments, strengthened and guided his purposes, and thus made him a more vital and beneficial force in society? Consider this individual as moulded not by that particular speech alone, but by all the speeches he has heard and will hear. Multiply the units, and reflect how all the hearers of that discourse have been affected, slightly or deeply, transiently or permanently, by that and all the other speeches they have heard and will hear. Hence we reach the inspiring, the overwhelming conception of the whole social function of oratory as the sum total of all the effects produced in the progress of mankind by all the speeches in all the ages, gone and coming! Historic illustrations are not wanting of occasions when oratory proved its power to influence the course of affairs. Re-

member Isaiah and Jeremiah in Jerusalem, Pericles and Demosthenes in Athens, Appius Claudius and Mark Antony in Rome, Chrysostom and Gregory Nazianzen at Constantinople, Urban at Clermont—and other instances, ancient and modern, easily recalled. But a curve, a fall, a freshet, is not a river; one event is not history; one speech is not oratory. These are incidents and exhibitions, in their several kinds, of mightier things which they reveal. Is public speaking worth while? Has it a right to “scientific” study? Is it entitled to respect as a factor in civilization?

It remains briefly to indicate the leading points of contact between oratory as a force and civilization as a process. They touch at the point of play. Speaking may be a means of social pleasure. This it may be either as a subordinate means for resting the mind, attracting the audience, winning attention, refuting an opponent, and other familiar ways; or as an end in itself, as in “popular” lectures, and other entertaining addresses. But there is also contact at the point of work. Labor, business, commerce, may be indirectly affected by the general influence of oratory in enlarging the knowledge and aiding the moral character of men. Or more directly, there are societies and organizations for promoting the ends of business and labor where speech-making is a determining force of no small account. Again, a most important point of contact is found in political affairs—in the largest and best sense of that much-abused expression. Nobody needs to be informed how large a place oratory has filled and is destined yet to fill in the business of states. Not only is there the general influence of making citizens, but the more particular effects of speaking in popular assemblies, partisan organizations, legislative bodies and courts of justice. Still another point of touch is that of education. Here both the educative value of other kinds of speaking and the special worth of that which is devoted to technical education must be reckoned with. There is here a broad and well-known sphere of influence where speaking is one of the most characteristic means of reaching desirable ends. And yet again, we must count the ethical function of oratory as one of its greatest contributions to human progress. The ethi-

cal content and influence may be implied in speeches mainly directed to other ends, or explicit as the avowed object in the speaker's mind. This brings us at last to the point of religion and to preaching. Here, too, there may be religious speaking, which is so only incidentally; but by far the largest part of religious discourse is that which is intentionally religious, and so especially, though not exclusively, preaching. Let history answer when we inquire what part has been played in the progress of mankind by the preaching of the gospel of Christ. Simple truth need make no extravagant claim.

If skill in preaching may be called one species of the art of oratory, and the principles which underlie the art may be systematized into a theory which may be taught, learned and practised, then homiletics may be conceded to be a human interest important enough to be historically investigated.

PLATO'S THEOLOGY.

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Plato once said: "I am thankful to heaven for four things: that I was born a man and not a brute; a male and not a female; a Greek and not a barbarian; and a citizen of Athens in the days of Socrates." What did the philosopher mean when he said, "I thank heaven"? What conception did he have of heavenly powers? What was his notion of deity?

It is the purpose of this paper to answer this question, first of all in the language of Plato himself. In quoting from his writings the effort has been made to follow the chronological order and to exclude all statements that are made only to be refuted.

I begin with his "Apology" for Socrates.

"You say that I am an atheist. You know that I believe in daimons, but daimons are either gods or the sons of gods and nymphs. How can I deny the existence of gods when I believe in the existence of sons of gods?"

"Chaerepho went to the god at Delphi and asked whether anyone was wiser than I. Pythia answered, 'No.' This answer is the cause of the calumnies against me. But what did the god mean? for I know that I am wise neither in great things nor in small. The god cannot have lied. That would be wrong for a god. I conclude that he means that I am wiser than other men because they, while knowing nothing, think they know, but I know that I do not know. God alone is wise and in this oracle he estimates human wisdom as little or nothing.

"I would sin gravely if I should, for fear of death or any other thing, desert the post where God wishes me to remain. It is the greatest disgrace not to obey a superior, whether god or man. If you should be willing to release me on condition that I would hereafter give up the pursuit of philosophy, I will answer: 'I love you, nevertheless I would rather obey God than you, and as long as I live I will not cease to philosophize.' This is God's will. No greater good has happened in this city

than this worship which I have rendered to God, for I constantly go about persuading your youth and your old men to care first not for the body, nor for money, but for the mind. I teach that virtue does not come from money, but money from virtue. This duty I will not give up, no not if I should die many deaths. Know this that if you kill such a one as I am, you will not injure me as much as you will yourselves. Beware lest you sin against God. Perchance someone asks: 'Why do you not remain silent?' But this question is hard to answer. For if I should say that 'That would not be obeying God,' you would not believe me."

Plato continues the same subject in his "Euthyphro": "Melitus accused me, because I want men to think of the gods in a manner which is worthy of men and of gods. According to the vulgar opinion, the gods quarrel among themselves and they love and hate just and unjust, honest and base alike. If we should say that that is holy which all the gods love it would be replied that holiness is loved by the gods because it is holy, and not holy because it is loved by them. We cannot regard the worship of the gods as we do the service of a slave for his master. The slave looks for a reward for the useful service which he renders his master, but what useful service do we render the gods by our vows and sacrifices in return for all the good things we ask from them?" Plato discourses on prayer in his Alcibiades: "If you and the city act justly and soberly, you will please the gods. If you look at the divine and bright you will know yourselves and do right. If you look at the undivine and dark, you will do like things and not know yourselves. Wickedness becomes slaves. Virtue becomes the free. We are not fit to address ourselves to the divine power until we know enough of his nature to know what we owe him. What that nature is I will not examine to-day. We must wait patiently until someone, either a god or some inspired man, teach us our moral and religious duties and remove the darkness from our eyes.

"The Spartans pray simply that they may obtain honor and good and they have had more continuous prosperity than the Athenians. The gods honor wise and just men more than they

do numerous and costly offerings. I pray for special advice as to what good I should do. I think life would be intolerable without such communications. If properly approached the gods will give premonitions and warnings so as to enable one to keep out of the way of evil and to walk in the way of good. That is all I dare to pray for. The gods are not moved by costly more than humble sacrifices, for they consider the circumstances of the offerer and whether he is just and wise. If one does not know goodness, the knowledge of other things will be rather hurtful than beneficial to him."

In "Meno" he adds: "Health, honor, riches, power are not virtue but vice unless accompanied by temperance, justice and piety."

In his "Protagoras", Plato gives the germ of his argument for the *likeness of the human soul and the divine*. Since man shares in the divine nature, he alone of all animated beings, believes in the existence of gods, and undertakes to establish altars in their honor. In "Phaedrus", he elaborates the same thought." It is necessary to know the truth concerning the soul, both divine and human. Every soul is immortal. There is no origin of a first principle, for there is nothing from which it can be made. If there were, it would not be the first principle. What has no origin has no end. The divine is beautiful, wise, good and all else which can be said like that. Envy stands outside of the circle of the gods. God planned all things so that they should be as nearly as possible like Him. It seems to me, O Phaedrus, a great thing to call anyone wise, and proper only in reference to God. Before we part, it is proper that we pray. O dear Pan, and as many other gods as are worshipped here, grant that I may be beautiful within, and may all I have without be congenial with it.

"May I esteem as rich none but the wise. May I have only so much money as a sober man would carry. Should we pray for anything else, O Phaedrus?" To which Phaedrus answered: "Pray for the same things for me, for friends have all things common."

"When the pure soul departs from its body it takes with it nothing that pertains to the body. By philosophy and by

meditation upon death, it attains to the divine nature, which, like itself, is immortal and wise, and then it enjoys every kind of felicity.

To attain to the nature of the gods, one must depart philosophizing and be wholly pure. True philosophers abandon all bodily lusts, and do not yield to them. True philosophy is a continual preparation for death, to wean and separate the soul from the body. The soul's pursuit of truth is perpetually stopped by little pleasures, pains and necessities of its companion, the body. Truth is eternal and the soul that is addressed by truth must be eternal also. What all assent to is self-evident and must have been learned in a previous state of existence. Do you know of unwritten laws, O Hippias, those that are equally valid everywhere? Who do you think gave those laws? If there is something which eternally knows and something which is eternally known, if there is the beautiful, the good and the true, these things do not all seem to be like a flowing stream."

Plato praised the *contemplation of beauty* in his "Symposium". "No one of the gods philosophizes or wishes to become wise, for he is wise. The soul, by the steps of science and philosophy, reaching the contemplation of divine beauty itself, enjoys the highest happiness, counting as trifles all human matters such as gold, silver, pomp, and whatever else is commonly made most of, even food and drink being neglected for the contemplation of beauty alone, to behold nothing but that and yet be perfectly satisfied."

Plato tells of *creation and the demiurge* in his "Timaeus". "Feelings and virtues are mortal. Nothing but pure knowledge belongs to divine perfection. God is eternal, ineffable, supreme. I am not able to explain the generation of the gods and the formation of the world. In such matters one must accept tradition. As the gods were created by the demiurge, so they created men, planting a soul in the body. The primary gods, the earth and the stars, were generated by the demiurge and they generated the other gods. The demiurge being good and desiring to make everything else as good as possible, transformed chaos into cosmos. He planted in its center a soul to

pervade all its body, and in the soul he put reason so that the cosmos became animated, rational, divine. Necessity produced generation without beginning or end, and intelligence introduced order into generation. It is difficult to find the maker and father of all things, and having found him, it is impossible to speak of him to all.

When God had determined to make all things good and to allow no evil, he found everything agitated, but he restored the disorderly to order, as he thought that that was the better way. It is not right and never was right to make anything that was not most beautiful, but the best of all is intelligence. However, intelligence cannot exist without a mind, so he put intelligence in the mind, and the mind in the body.

So he thought the effect would be the most beautiful. So he made this world alive and intelligent, and guarded it by divine Providence."

Plato mentions *eternal punishment* in his "Phaedo." "We are in a prison until God delivers us. The soul is the cause of the life of the body and cannot die.

Men are the slaves of the gods. They are our keepers and we are their flocks. There will be a state of eternal rewards and punishments, where and what no man can tell. Crito, we owe a cock to Aesculapius; do not fail to pay the debt."

Plato mentions *the goodness of the gods* in the "Republic." "If we would become a friend of God, who is perfect, we must become like him. God is good and cannot be the cause of evil to any man. The multitude says the gods are to blame for everything. Men do not blame themselves for wrong, but they blame fate and the gods, anything rather than themselves. But God is not to blame for human errors and sufferings. The gods are good. No myth should be taught which gives a different impression. Falsehood is odious both to gods and men. The true heavenly philosophy and a people in possession of it may have existed in the past or may now exist in some obscure part of a barbarian or oriental land or may at some future period be revealed to the rest of the human race.

The daimon is a manifestation of the divine will rarely if ever vouchsafed to any man. God is perfect goodness and he

must never be represented as the author of evil. The gods dispense only good things. Suffering they send, but only as healing penalty or as a real benefit. Is not god really good, and must we not thus ever affirm? He does no evil neither can he be the cause of anything evil. The good cannot, therefore, be the cause of all things, but only of those that are good, of few things, for our good things are fewer than our evil things."

Plato deals with *the relation of God to evil* in "Theaetetus". "No god is malevolent to men, neither would I act malevolently in anything.

It seems impious to me to admit the false or to reject the true. God is never unjust, but always most just. And there is nothing like Him but a most just man. Knowledge of this is true wisdom and virtue. It is impossible for evil to be wholly extirpated, for it is always necessary for good to have its opposite. Evil cannot find place with the gods, but it necessarily passes around in mortal nature and in inferior regions. For this reason we ought to strive to flee hence as quickly as possible, for flight is to be like god and likeness to him is to be just, holy and prudent."

Plato maintains in "Sophistes" that *the universe originated not in chance, but in intelligence.*" All animals and plants and whatever grows from seeds and roots, whatever inanimate things are in the earth, and things that can or cannot be liquified, have proceeded from no one else than God. We should repudiate the teaching that nature by a certain automatic force and accident brought forth these things without the aid of reason and divine wisdom."

Plato refers to *the eternity of matter* in his "Philebus". "If pleasure is not the supreme good neither is that mind of yours. Socrates answered: That may be true of my mind, but not of the divine mind. Is not a just and holy man always beloved of the gods? Now that we approach the question whether the universe was generated or whether it was eternal, we ought to invoke the gods that whatever we say may be first of all according to their minds, and then be consistent with our nature."

Plato appears as an *Agnostic* in his "Parmenides": "The per-

fect form of cognition must belong to the gods if it belongs to anyone. They cannot know the truth relating to us which belongs to our cognition any more than we can know the more perfect truth that belongs to them. They are not our masters, neither are we their servants. They can in no way correlate with us, and we can in no way correlate with them. Their cognition does not correlate with individual objects like us. They do not know us.

"A man may reasonably maintain either that there are no gods, or, granting that they exist, that they are essentially unknown by us. The gods are produced by art, the art of the law-giver. Therefore, there are different gods everywhere, according to the laws which the different nations have received. As we give ourselves up to the worship of nature absolutely, we slough off the ideas of religion which we have inherited." In "Politicus", Plato *denounces the poets* for their debasing view of the gods. "The poets debase the nature of the gods in many ways, feigning that it is different from what it really is. We ought to think of God as good and harming no one. He cannot possibly injure anyone, but he is rather the cause and author of all that is profitable and pleasing.

All right things proceed from him. The world is a living, intelligent subject, having mind as well as body, and is the image of its maker.

We must not suppose that two gods with opposing purposes hold sway in it. In the intelligible world the idea of goodness exists, and, when it is seen, it must be regarded as the cause of all things that are right and beautiful. It creates in the visible world light and the source of light, and in the intelligible world it produces truth and mind. Do not be surprised if those who have progressed so far as to see this do not care for human affairs but prefer to live above always. God inflicts punishment on criminals to improve them,

He is truthful and he never deceives men whether they are asleep or awake."

In the "Laws", Plato discusses *divine providence and retribution*: "It is for us to regulate and lay down the law in conjunction with the Delphic oracle to determine what festivals shall

be held and to what divinities it will be best for the state to offer sacrifices. The twelfth month is sacred to Pluto. We should not feel ill-will toward Pluto, but should rather honor him as the god kindest to the race, for it is not better for the soul to be connected with the body than to be separated from it. Let us invoke his aid in the construction of our state; may he hear us and, when he has listened to our request, may he kindly and propitiously come to our assistance, that he may jointly, with us, arrange the state and the laws. Two things give dignity to man. He is an animated being, and, of all animated beings, he is the most religious. God is the best measure of all things, far better than man. The wise man is god-like and God's friend. The stars are bodies of individual gods.

The demuirge is not the highest divinity; the highest is a soul that rules over gods. Greeks and barbarians all believe in gods. Some men absolutely deny the divine existence; others say that God does not care, and still others maintain that he cares for physical but not for moral affairs. It is commonly said that the great God and the universe and the causes of things are not proper studies for youth, but I claim that such studies are profitable to the state and well pleasing to God. It is necessary for the world to be ruled by a soul. By one soul or by many? Megillus says, by many; but the stranger from Athens says, by two, one good and one bad. Wherever there is order, beauty and constancy in the midst of change, so that all things obey the same laws, there prudence, wisdom and the other attributes of a beneficent soul prevail. The very circuit of the heavens demonstrates that a good mind presides over it, but the universe is not all governed by one being, for evil cannot be referred to God. God who, according to the tradition of our forefathers, holds in his hand the beginning, the middle and the end of all things follows the right path in ruling the world. He is accompanied by law, by which the despisers of divine laws are punished, and which those who would be happy worship with humble minds. Let us therefore follow God that we may be like him. Let us do those things which are pleasing to him, cultivating every virtue but regarding as unlike God and as an enemy of God every man who is intem-

perate and unjust. Being such as they are, carelessness, negligence and other reprehensible traits of character must be far removed from the gods. Since the gods see and know all things, since they have full power to do all things, and are good besides, it is impossible for them to be negligent and inert. The gods can never be corrupted by the gifts of men. Who and what are they? They rule the whole heavens. Those who think that the gods will grant permission to men to be unjust on condition that they share in the rapine, treat them as dogs, to which the wolves leave a part of the sheep as a reward for being permitted to ravage the flock. The gods are the greatest of all guardians. As guardians of the best things, of virtue forsooth, they would be worse than dogs if they betrayed justice for the sake of sharing in the profit of injustice. This judgment of the gods no man can escape, neither by hiding himself in the depths of the earth nor by taking wings to fly to heaven. Hence it appears that the gods do not neglect the affairs of men, neither do they administer them unjustly.

“It is no easy thing to establish altars and divinities, and to introduce new rites and new gods. No one should attempt to change or unsettle anything which has come from Delphi, Dodona, or Ammon, or which ancestral traditions have recommended to us on the authority of a divine afflatus or of supernatural appearances. There must be no innovation in religion, unless all the magistrates, all the people and all the oracles give their assent to it. Men ought to be imprisoned, and, if not thus amended, they should be put to death if they are atheists, or if they deny that the gods produce all things, or if they believe that the gods can be appeased by prayers or sacrifices. The gods do the best they can to insure the triumphs of virtue over vice throughout the world. The gods may inflict punishment on the undeserving, but they can in no case remit the punishment of the guilty. A prayer for such remission is treacherous cajolery.”

Thus far I have quoted from Plato's writings in chronological order. I will now give a brief resume of his views. The nature of God was a theme so recondite that Plato announces it only to defer its discussion, and ex-

presses the hope that someone, either a god or some inspired man, will teach him religious duty and remove the darkness from his eyes. He tells of a soul like man, a soul that is not moved, but moves all things, a soul without beginning and without end, the world's soul, the soul in the center of the universe pervading it all, and making the world animate, rational, divine. This soul was made by the demiurge. The demiurge found matter in a chaotic state under the sway of blind, erratic necessity. The demiurge was good and he brought order out of confusion, cosmos out of chaos. He framed earth, sky and the other gods. He made the world not from envy, but out of kindness. Being the best himself, he made it the most beautiful. Nothing came into existence accidentally or automatically, but everything was the product of intelligence. The demiurge and the world's soul rule over all the gods. The dignity of man consists in his possession of a soul, and his supreme act is the contemplation of the world's soul.

The gods only are wise; they do not become wise, for they are wise. Knowledge belongs to the gods; feelings and virtues are mortal. The form of cognition by the gods is perfect, and yet they do not know us any more than we know them. A man may reasonably maintain that the gods are unknown. They do not correlate with individual objects like men. No god is harmful or malevolent or unjust to any man. The highest type of justice is found in the gods. Only just men are like them. The recognition of this fact is the highest wisdom. The gods are true; they never deceive men, whether sleeping or waking. They are the authors of everything profitable, pleasing and right.

In the intelligible world the idea of good exists and is seen to be the cause of all righteousness and beauty. It creates light and truth. The gods love holy actions because they are holy. The god at Delphi cannot lie. A just and holy man is always beloved of the gods. They are the pilots and the shepherds of men. They are faithful and cannot be bribed to betray their trusts.

They wish no evil. The multitude blames the gods for evil, but they are not to blame for man's errors. They do no evil,

but only good. Evil is not grounded in the nature of the gods. More events are evil than good, therefore only a few of them can be attributed to the gods; the rest must be referred to other causes. The universe cannot be governed by one power, for evil cannot be referred to God. To Megillus' suggestion that there may be many powers, the stranger from Athens replies: "There are only two, one evil and one good". Yet we cannot suppose that there are two gods swaying the universe with opposing purposes.

Evil cannot be wholly extirpated. There can be no evil where the gods are, but here it must always be. For goodness must always be accompanied by its opposite. Hence we must desire to flee from evil and from the world, for flight will bring us to God.

The gods punish the wicked forever, where or how no man can tell. The greater sinners are detruded into lower regions. No sinner can escape from punishment. The gods may punish the undeserving, but they cannot remit the punishment of the guilty.

Such are the speculations that Plato offered to philosophers, but alongside of them are statements that appeal to the unthinking masses. From these we learn that the philosopher patronized the altars and oracles of his country.

New and strange gods were not tolerated by Plato, but he proposed to punish with death those who refused to join in the national sacrifices. Practically his chief merit was as reformer of public worship, for he favored the exclusion of all traditions that ascribed evil conduct of any kind to the twelve gods of Greece.

He believed in an overruling Providence in all the affairs of men. In this particular he made his chief advance over the teachings of earlier philosophers, who had attributed to blind necessity what he traced to intelligence. Moreover Plato besought the Athenians to imitate the Spartans, who, he said, were so prosperous because they prayed only for that which is honorable. He reminded his fellow-citizens that the gods look not at costly offerings, but at honest hearts. He compared the

gods to administrators, to shepherds and to pilots, who would not betray the great interests entrusted to them.

The question naturally arises as to the sources of Plato's knowledge of the character of deity. He knew the myths of Homer and Hesiod. He traveled in Egypt, where he may have acquired the learning of the Egyptians, and may have conversed with Sekuphis, the Jew, as Plutarch relates. Aristophanes, his contemporary, knew of the Jews, for he calls them from the first word in Genesis, "Berishiti". The latter prophets refer to Greece, and the Jews had been dispersed over the earth two centuries before Plato's day. Nevertheless, there is no allusion to Holy Scripture in Plato's writings. Plato may have received old traditions of Babylon through Phenicia, Crete and Asia Minor, and later ones from Persia, whose armies had overwhelmed Greece before Plato was born. Their conception of the god of darkness and of the god of light had become known to the inquisitive Greeks. Had not Xenophon, a school-fellow of Plato's, accompanied the ten thousand Greeks on their way to Persia in the famous Anabasis? Plato knew the works of Herodotus, who was inspired by the thought that all history is determined by the moral government of the world.

Plato knew the teachings of Anaxagoras, who described the seeds of things as lying mingled without order, until the divine spirit—simple, pure, passionless reason—set the unarranged matter into motion and thereby created out of chaos an orderly world.

Plato knew the doctrine of Parmenides concerning the unity, pre-existence and transmigration of souls, and who found in numbers the principle of harmony both in the physical and in the moral world.

Plato knew the doctrine of Parmenides concerning the unity of nature, as well as the opposing view of Heraclitus, that all things are in a state of flux.

Plato was a refiner of silver, but of silver that he had not discovered himself. Every truth that he uttered concerning deity had been uttered, not so elegantly or so fully, yet distinctly uttered by other Greeks before his day.

With the help of his daimon, Plato's teacher was not able

to announce a single new truth concerning deity. Between his great teacher, Socrates, and his great pupil, Aristotle, Plato's intellect was sharpened to the utmost. He was very fond of discussing theological questions, especially in his latest work, "The Laws", but there were certain limitations of his mind in handling divine themes. I will not dwell upon his support of polytheism, of his practical acceptance of the twelve gods of Greece, for it may be said that he was legislating for the masses and thought that it would be dangerous for them to lose confidence in their gods.

Let him be praised for expurgating Greek myths and Greek poems of all that attributed immoral conduct to the gods.

I will not dwell upon the praise which he bestowed upon the oracles at Dodona and Thebes, for that may be explained in the same manner as an accommodation to public superstition. But when we turn away from idols and oracles, and confine our attention wholly to his philosophical speculations, we discover there certain limitations of Plato's mind. He starts with Socrates' lesson that knowledge is of universals. He classifies everything under some type; each group has an archetype, an idea which pervades it and controls it; the idea of the group or class is not only the model, but also the cause of the individual members of the class. Ideas are thus species or genera. The classes he makes at first are of all kinds, artificial as well as natural, imaginary as well as actual, negative as well as positive. These ideas are the sole principle of causation and the one object of true knowledge. Ideas exist, but the world is only a passing shadow and reflection of ideas. Ideas were the bridge that Plato constructed to connect the immovable unity of Parmenides and the limitless plurality of Heraclitus. Ideas are logical concepts personified and hypostatized. The particular object derives its nature and very existence from the group idea. In the "Republic", ideas appear to be created, but in "Timaeus" they are represented as uncreated and eternal. The unconscious, mythical personification of ideas became complete in the assertion that movement, life and reason belonged to them. In "Parmenides" and "Sophistes", Plato modifies his ideas in two particulars. He drops the idea of evil, of in-

justice, and of all negations as well as the idea of relations and of other imaginary classes of objects. He also separates absolutely the idea from the particular object. The idea of good, for instance, was before and above, but not in gods or men. The gods are personifications of natural objects and forces. The idea is bloodless and soulless, a thought without feeling or will, thus lacking two of the three elements that constitute a person. The idea of the good is equivalent to intelligent order in the physical world, to what is now called natural law, without any mixture of moral purpose. Plato knew nothing of the immanence of ideas in the sensible world.

The doctrine that ideas exist before but not in things was assailed by Aristotle. As Grote says: "Plato started difficulties in the negative dialogues, and, being unable to solve them, he made his escape in a cloud of metaphor. He mistook logical phantasms for real causes". Jowett agrees with Grote, for he observes that Plato was aware of the vacancy of his own ideal, the idea of good. F. C. Bauer thinks that Plato is lacking in the sense of the unity of the divine and the human, but Archer-Hind finds in the "Timaeus" matured pantheism, in which personal immortality recedes into the region of myths. Martineau wonders that Plato betrays so little consciousness of the fact that God and good can be identified by the intermediate concept of mind, but Paul Shorey says that Plato reaches the concept of the good by a wholly different train of ideas from that which led him to God, and that it is an idle problem to identify the idea of good and God.

In his ascription of goodness to deity, Plato refers to the symmetry and order which he observes in the world.

In his ascription of justice to deity he had in mind inexorable law. He expresses the hope that some people somewhere, or some man some time, may know more about divine things.

The apostle tells us that the Gentiles feel after God if haply they might find Him. Plato, most gifted of Gentiles, felt after God, but did he find Him? The apostle declares that that which may be known of God is manifest, even His eternal power and godhead. Did Plato see clearly the invisible things by the things that are made? He has no thought of an incar-

nation, of a Messiah, of the Son of God. He sometimes speaks of deity as an administrator, a pilot, even as a shepherd of men, yet he knows nothing of the real and vital relation of the soul of man to God. He knows nothing of one dead made life for all, or of one holy made sin for all. The use of sacrifice was so perverted in his day that he utterly rejected the thought of propitiation.

Naegelsbach explains that Plato's speculations could not become a religion not merely because the masses are incapable of speculation, but also because religion, unlike speculation, rests on facts.

The three questions: "Is there a God?", "How can man get rid of sin?" and "What happens after death?" Plato tries to answer, but he is not sure of the testimony of conscience, and he has no objective facts. Blackie passed this severe sentence on Plato: "He denied freedom, annihilated the individual and turned society into a machine, abolishing the family as the great social monad."

The last observation which I wish to make relates to the *limitation of the human mind* in the direction of speculations concerning deity since the days of Plato. If we examine Spinoza and Kant, the greatest thinkers of modern times, we find that they suffer from the same limitations as Plato. Spinoza, in his theologico-political treatise, speaks of the essence of God as the real subject of speculation, and of the contemplation of the divine essence as filling us with love for Him. But what is the divine essence in which Spinoza so much delights. It is substance without an attribute of wisdom or mercy. He has no confidence in prayer, identifies divine providence with self-preservation, reduces sin to opinion and confounds regeneration with knowledge. An examination of Kant's "Religion Within the Limits of Pure Reason" shows that the author as a boy was trained by his Scotch father in the Holy Scriptures. Spinoza knows less of deity than Plato knew, and if Kant knew more it was not because of his keener intellect, but because he made good use of the volume of revelation. If Spinoza and Kant, the intellectual masters of the world, discovered nothing new concerning deity, who will presume to solve the problem?

Harvard names its school of philosophy after Emerson, but what can be expected of Emerson where his teachers so completely failed? E. Howard Griggs lures us on with the idle hope that what apostles and prophets have seen is nothing to what men of to-day may see by intuition.

It would be a thankless task to strike out of modern philosophical writings the sentiments that are borrowed from Holy Writ. The Bible has scattered so much light that consciously or unconsciously philosophers syncretize. If we subtract from the sum of present-day knowledge of deity the amount contributed by the father of philosophy, the remainder must be reckoned the contribution of the inspired apostles and prophets. If we deduct from Spinoza's "Tractate" and Kant's "Critique" what these writers borrowed from Plato, the remainder will equal exactly what they borrowed from the Bible.

An examination of Plato is an examination of the mind of man, and his limitations are man's limitations. He determined what the human intellect can ascertain by the observation of the universe and by reflection on its own nature concerning the attributes of God. Plato frequently admits that the task is too great for him or for any other man.

His change from monism to dualism, and from ideas to ideal numbers, shows that he was conscious that the foundations of his system were not secure. Cicero noticed that Plato, after producing many arguments and examining a question on every side, left it undetermined. His dialogues are negative, his philosophy is a tragedy. "As sad as Plato", the comic writers laughed, and was not he, the incarnation of the wisdom of this world, sad because he could not by searching find out God to perfection?

THE PURPOSE AND FORMS OF NEW TESTAMENT ESCHATOLOGY.

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Eschatology is a term which covers all teaching as to the future. It may be the immediate or distant future. But that very statement involves an assumption which only the future itself can verify. Are we entitled to use the words "immediate" and "distant" in this connection? Are terms of time strictly applicable when we leave the record of the past and the conditions of the present? Is not the future with its conditions a continual discovery, and must not positive statement always be used with an element of reserve?

Leaving the determination of that to men of philosophic subtlety, there can be no question that turn where we will there is a very constant interest in, and concern about, the future. What it shall be plays a large part in the imagination of men. The outlook may extend no farther than the earthly life. And now from a base conception of life, now from one that is lofty, men discount the probabilities and regulate their conduct accordingly. The man whose decision is "let us eat and drink, for tomorrow we die", propounds a theory of cause of life determined by his eschatology quite as truly as the man who responds to the appeal, "work while it is called to-day; the night cometh when no man can work." Both are as much under the spell of the future as the man whose outlook is into an eternity of bliss in the presence of God. Each of these is a recognition of the influence the future exerts on our lives. And the whole history of horoscopes, and fortune telling, or oracle and prophecy is a testimony to the anxiety on the part of men to get at certainty as to the future, so as to arrive at the proper course of conduct for them to pursue in view of it. The whole mental apparatus of hope and fear is a testimony from within man's nature itself that it is open to the play of the future upon it and to the influence which the future exerts as surely as the past in determining

the present. May it not be said, indeed, that the future is the element in our environment that safeguards our liberty? It is the constant door of escape from the pursuing and entangling past. And if we meet it, bearing with us burdens of accumulated responsibility, we still may do so with the surviving expectation that somewhere, somehow, we yet may reach a point where for us, as for Christian when he came to the Cross, the burden will slip from the back and we shall recover our freedom.

From what has been said it is at once evident that this whole matter of the future may be utilized to serve the very highest moral ends. If we can reach a conception of the future sufficiently impressive and reasonable, so consonant to the noblest that is in us that it reaches the depths of our being, it will inevitably have that effect. But to have full effect it must correspond with the fullest conception of life—human life. I cannot better express what I mean than by quoting at length a passage from Professor William James in "The Will to Believe" (p. 212). "In a merely human world without a God, the appeal to our moral energy falls short of its maximal stimulating power. Life, to be sure, is even in such a world a genuinely ethical symphony; but it is played in the compass of a couple of poor octaves, and the infinite scale of values fails to open up. Many of us, indeed—like Sir James Stephen in those eloquent 'Essays by a Barrister'—would openly laugh at the very idea of the strenuous mood being awakened in us by those claims of remote posterity which constitute the last appeal of the religion of humanity. We do not love these men of the future keenly enough; and we love them perhaps the less the more we hear of their evolutionized perfection, their high average longevity and education, their freedom from war and crime, their relative immunity from pain and zymotic disease, and all their other negative superiorities. This is all too finite, we say; we see too well the vacuum beyond. It lacks the note of infinitude and mystery, and may all be dealt with in the 'don't care' mood. No need of agonizing ourselves or making others agonize for these good creatures just at present.

"When, however, we believe that a God is there, and that he

is one of the claimants, the infinite perspective opens out. The scale of the symphony is incalculably prolonged. The more imperative ideals now begin to speak with an altogether new objectivity and significance, and to utter the penetrating, shattering, tragically challenging note of appeal. They ring out like the call of Victor Hugo's alpine eagle, '*qui parle au precipice et que le gouffre entend,*' and the strenuous mood awakens at the sound. It saith among the trumpets, ha, ha! it smelleth the battle afar off, the thunder of the captains and the shouting. Its blood is up; and cruelty to the lesser claims, so far from being a deterrent element, does but add to the stern joy with which it leaps to answer to the greater. All through history, in the periodical conflicts of puritanism with the don't care temper, we see the antagonism of the strenuous and genial moods and the contrast between the ethics of infinite and mysterious obligation from on high, and those of prudence and the satisfaction of merely finite need." It is obvious how corporate to this whole line of thought so graphically presented is the idea of the future. It is easy and natural to connect with it infinitude and mystery. It opens such vistas, but around them hang clouds now luminous with sunlight, now dark and thundry, now lurid with lightning flash. And when Christianity forces on men the fact that they must proceed along the path of these vistas, and out into the beyond, when it inscribes over all, "surely God is in this place", the future becomes fraught with a seriousness, a solemnity, and yet a subtle attractiveness that make our prospects within it a potent stimulus to ethical ends.

Now, as a matter of fact, in the New Testament all the use that is made of men's views as to the future, anything new that is added to earlier knowledge, any revelation that Christ and the Apostles make as to its nature is given to serve ethical ends. So much is this the case that whenever interest in the future or inquiry with regard to it is dictated by mere curiosity, it is studiously ignored or frankly challenged. Not once but repeatedly in Christ's experience you have scenes like this: The disciples start a question, say, as to the probable number of the saved—"Lord, are there few that be saved?" What is

the line of reply? "Strive to enter in at the strait gate, for many shall seek to enter in and shall not be able." Our welfare, that is to say in the future, is not to become with us a matter of calculation of chances, but is to be diligently striven for along the ways of believing service. Or, in the Fourth Gospel, take the pointed inquiry of Peter as to John's future, "And, what shall this man do?" Mere curiosity, and nothing in the reply to satisfy it. "If I will that he tarry till I come, what is that to thee? Follow thou me." But isn't it a striking commentary on the pernicious habit of reading between the lines that those apostolic Higher Critics discovered in this a covert indication of John's future? "Then went this saying abroad among the disciples that that disciple should not die." But a life far beyond the ordinary span did not mislead either John himself or those with whom he spent his later years, for here is the remark on that tale, "Yet said not Jesus unto him that he should not die, but 'if I will that he tarry till I come, what is that to thee?'" Or take the first chapter of the Acts, and its account of the intercourse between the risen Lord and His disciples: "Wilt thou at this time restore the Kingdom of Israel?" Curiosity again, and the dregs of national vainglory, but only to be sternly repressed and their attention directed to a higher flight, with a weighty obligation to bestir themselves for the spread of the gospel. The risen Christ is marvelously like the Christ before His cross. Just as little as ever will he be a soothsayer. No more than Lazarus does He reveal secrets discovered in the beyond to gratify curiosity. That He declines to do.

On the contrary, all that is said is uttered in order to enforce high-toned living. Take the vivid descriptions of judgment in Matthew, take the parables in Matthew or Luke, take the promises in John. Not one of them is a mere flight of imagination, a mere rhapsody on the glory of heaven. They are all deliberately given to enforce conduct, to make men strenuous to do or patient to endure. And when we pass from Christ to His followers the same spirit prevails. Paul's treatment of the subject in the case of the Thessalonians is very instructive. It shows at once the abuse and the use of teaching

as to the future. But it shows above all, both in the abuse and and in the use for which it was intended, that this at least was obvious in what He taught about it: it was great information which was to be turned to practical account. In the Corinthian Epistles the same is true, and in the magnificent study of the spiritual life which occupies Romans 1-8 the climax which He reaches of a redeemed creation towards which things steadily tend is not simply intended to fire the imagination but to stir the moral energies. True, He harks back for a moment to study the perplexing position of Israel and to adjust it to his scheme. But that accomplished, all concentrates on the practical outcome in holy living and righteous doing. And the same is true in the more elaborate and visionary books of II Peter, Jude, and Revelation. Suppose they are the conglomerates—at any rate two of them—as some hold them to be. The intention of the conglomerators becomes all the more obvious. They find a miscellany of apocalyptic sketches by Jews, Jewish Christians, etc., which have gained currency with many; but to what purpose? Nothing practical, nothing vital. So they associate them directly with the moral issues involved, turn the current conceptions to practical account.

The reason why I have been at pains to emphasize this practical aspect of New Testament teaching as to the future is that it seems to cast a great deal of light on the whole subject of New Testament Eschatology, and helps to a general point of view from which to observe the varying forms in which the future comes before us in the New Testament. It is brought before us in prophecy and apocalypse under imagery which is built up on the physical and material, but also in forms which are purely spiritual in their terms. The same is found in the teaching of Christ himself. There are explicit prophecies of His own return. There are apocalyptic sketches such as in the thirteenth chapter of Mark, or its parallel in Matthew 24 and 25. There is the figurative language of many of the parables. There are anticipations of a simple fellowship with God which death itself cannot interrupt. This is what is reproduced among the other New Testament teachers.

Of course the objection may be raised that this assumes what

ought to be proved: namely, that Christ did use apocalyptic. But letting that rest for the moment, it is important to notice where these varying forms come from. They come almost entirely from the Old Testament. There are types of them all there. The prophets, the Book of Daniel, the Psalms provide samples of all of them. That is to say, so far as the form is concerned, the New Testament forms are simply those in current use among the people of that day. But subsequent to the Old Testament writings there had grown up in later Judaism a vast accumulation of apocalyptic writing. So far as our knowledge goes, wisdom literature and apocalyptic writings formed the chief literary productions of the later age. And hence it is not surprising that apocalyptic should hold a conspicuous place in, and indeed dominate a whole book of, New Testament teaching on Eschatology.

But there is a present day prejudice against apocalyptic. And I do not wonder. Much of it is couched in terms alien to modern modes of thought, and is expressed in figures that strike us as grotesque and incongruous and beneath the dignity of the subject, and we turn away from it with a feeling of satiety after a small dose. We are conscious of the great gulf, of a difference not of quality simply, but of kind, between prophecy and apocalyptic. Apocalyptic seems a sort of resuscitation of prophecy by a mechanical process, producing an impression of a galvanized imitation of life, that trusts to spectacular effects to make up for the loss of the demonstration of the Spirit, very much as the modern actor depends on stage scenery and sumptuous dresses to cover the poverty of real dramatic ability. But there is a danger in such generalizations. We may lose the grain with the chaff. I am far from belittling the value of all the research and discovery of our own day, which has recovered for us so many specimens of apocalyptic with which to compare those which survive in the Canon of Scripture. It has greatly helped us to understand the state of mind and mode of view to which these correspond. Yet I do not know that the ages which were in blissful ignorance of them missed much. I doubt whether after all the dust bins in which they have been found were not perhaps the proper

place for them. In the Canon we have preserved for us all or nearly all that was worth keeping. We can now compare, indeed; but to compare is to feel the contrast. It is to feel that there is a legitimate place for apocalyptic, that is not necessarily incapable of serving spiritual purposes. But its capacity was relatively small, and practically it was exhausted in what survives in the Canon. Thereafter both in the synagogue and in the Christian church it ran out into extravagance. And there is just the same kind of difference between the extra canonical Apocalypse and the Canonical as exists between the Gospels of the Infancy, the fantastic stories of the Golden Legend, and the reserve and inspiration of the opening chapters of Matthew and of Luke.

Apocalyptic, then, was a well understood if not very lofty method of presenting truth as to the future. Is it scientific to start with a presumption that this is a form of teaching which our Savior could not adopt? I submit that it is not. But nobody says that it is, you rejoin. Perhaps not explicitly, but there is undoubtedly a dead set against the genuineness of everything in what purports to be Christ's teaching that is of an apocalyptic character. Look at the treatment of what is called the Small Apocalypse of Mark XIII, or its equivalent Matt. XXIV and XXV. Charles' work on Eschatology so far as it bears on this subject will serve my purpose as an example as well as any other. He, first of all, with many others, proceeds to divide up the passage into two series of sayings which he regards as independent of each other. He then raises the question as to whether they both proceed from Christ. The one set of utterances deal with spiritual aspects of the case. The other set deal with temporal aspects of it. The latter is set down as a tissue of apocalyptic invention without moral significance, and, on the basis of a most flimsy induction, declared to be out of line with Christ's other teaching. But here is a point which he has never reckoned with. According to the text, Christ had made a definite statement as to the fate of Jerusalem, which stirred the interest and curiosity of his disciples, and they put a fair question to him on the subject. And if what is repudiated as non-moral and apocalyptic is excluded

in Christ's professed answer, there is no answer at all to the question He himself had evoked. Yes, you say, but that is in line with the very point which was insisted upon at the outset of this paper, namely, that Christ never would satisfy mere curiosity. And I admit it so far. But, on the other hand, when He had himself raised the point, and that in a way almost to provoke inquiry, surely it is to fail to distinguish things that differ not to see that a more or less direct answer is required in this case. That he should couch the answer in such terms as to bring the moral issues involved into special prominence is what we should expect and is what we have in the reply as it stands in the Canonical Gospel; but that He should entirely ignore it, the result that comes of the critical dissection, is, I venture to say, remarkably unlike Christ.

But as regards this very passage, it is a mistake to look at it simply as it stands in Mark's Gospel. We get a far better conception of Christ's whole method of eschatological teaching if it is taken in the connection in which it stands in Matthew, a connection of which we only know a part from Mark to Luke. I should like to repeat here what I have said elsewhere.* "This chapter is only part of the great group of teaching on the last day of Christ's public ministry. It is all instinct with the impending catastrophe. From ch. xxi., v. 18 onwards He is speaking in view of the end. And the full import of the chapter is only felt when read in close touch with what precedes and in view of the tragic events which began with His own seizure on the very next day. Recall that day's teaching. In the morning there was the miracle of the barren figtree, a most arresting symbol. As soon as He entered the temple He had to meet the challenge of His authority by the priests, and when He had exposed their disingenuousness in the successive parables of the Two Sons and the Wicked Husbandmen, with its terribly pointed application, He gave a forecast under a parabolic form of the fate of one section of the Jewish people. Then in the parable of the Marriage of the King's Son and the fate both of the disdainful decliners and of the presumptuous

* NOTE—In the relevant part of my Joan Kerr lectures on "The Relation of the Apostolic Teaching and the Teaching of Christ," T. & T. Clark, Edinburgh.

guest He gave a parabolic sketch of judgment and the lines on which it should go. Over the question of the Sadducees He dealt with the question of the resurrection, while the whole twenty-third chapter is that torrent of invective against the hypocrisy of the Pharisees which painted in lurid colors the fate that must inevitably befall such moral lepers, and which reached its climax in the wail over infatuated Jerusalem. With this He went out of the temple, and with singular want of sympathy with their Master's spirits the disciples begin to dilate on its imposing proportions. He is in no mood for such talk. Jerusalem's fate weighs on His mind, and when His disciples, first silenced and then lured on by His tragic prediction, "See ye not all these things? Verily I say unto thee, there shall not be left here one stone upon another that shall not be thrown down," ask Him when and with what signs. Was He not in the very state of mind when with a seer's eye all that lay ahead would take shape before His eye and His answer would naturally come in the apocalyptic form in which we have it, a sort of dramatic vision in which He foresaw the fate worked out. But Jesus was no pessimist. The fate of Jerusalem would simply clear the ground for the glorious advance of the building of the city of God, and with a passing reference to its final consummation, the day and hour of which was a secret known to God in heaven alone, He turns back to press the moral significance of all this on his disciples, and by precept and by parable to enforce the significance of the constant imminence of His coming. Then in the parable of the talents he lays down the principle of final judgment and award and closes the day's discourse with that solemn prophecy of judgment when all nations should be gathered before Him, as judge, and receive on the ground of their conduct towards even the most abject, as indicative of their real attitude toward Him, their final irrevocable verdict of everlasting punishment or eternal life. There is an extraordinary cohesiveness about the whole day's teaching. It was more than simply Matthew's skill as a literary artist which threw scattered sayings, uttered at various times in Christ's ministry, into its last day, and preserved the air of naturalness by inserting such side issues as the inquiry about

the tribute money, or that about the son of David. The *tout ensemble* speaks for its unity and authenticity as it stands. And we see that the apocalyptic could be used with perfect skill at the proper moment by Jesus to set forth the lessons of His kingdom.

Having seen that apocalyptic can be legitimately used for the teaching of the New Testament eschatology, and was so used by Christ himself, we are not surprised to find that it has also a place in the teaching of His followers. Not only is there John's Apocalypse, but Jude and II Peter are largely Apocalyptic, and II Thess. 2, 1-12, is an outcrop of it in Paul's writings. But what is worth noticing is that wherever it occurs it takes for granted a certain previous acquaintance with the general situation to which it alludes in cryptic terms. Take, for instance, the interjectional remark in Mark 13:14, "let him that readeth understand." It is too much to assume from that as Charles does that the passage in Mark originally took shape in writing. It is quite enough to recognize a reminder here from Mark, made when he reduced the words of Christ to writing. And that view of it is in harmony with Paul's way of introducing the passage in II Thessalonians, and the other passages to which I have referred. Not once, but repeatedly, you have hints of this sort running through the Book of Revelation. If we readers take note of these things, as we are bidden to do, we shall see that we ought not to proceed to the interpretation of eschatology from apocalyptic, but we should read apocalyptic from the point of view of other eschatological teaching. We are not to treat its statements as dry literal fact, but as flights of imagination, supplying sketches of the future in vivid, dramatic, living-word pictures, intended to suggest ideas, not to serve as history written beforehand, not puzzles to stimulate and to test the ingenuity of the curious. It is not in apocalyptic, therefore, that we have the proper starting ground from which to discover New Testament teaching as to the future, but on the firm ground of simpler, more prosaic statement.

Christ's eschatology might be summarized in three sayings of His own, "This day shalt thou be with me in Paradise",

“The Son of Man cometh”, “Of that day or that hour knoweth no man.” Each of them implies so much. The first exhausts the case for the individual. The second takes count of the whole course of history. The third rings out the note which gives its full impressiveness to the subject, and makes the religious interest paramount in life, for it should keep us ever on the alert, with the dread significance of the one certainty in the unknown future, always impending, always imminent. It is this note of imminence that is the most striking feature of New Testament eschatology. To a very large extent New Testament eschatology has taken over the sifted convictions of the older Jewish faith. In course of ages that had undergone a very perceptible course of evolution, until when Christ came it presented a fairly definite set of ideas grouped round two foci. The one was the individual, the other the Jewish nation. In Christianity the former of these received its full recognition, and the doctrine of the future, so far as regards the individual, was modified chiefly by being brought completely into harmony with that fuller conception of life which it was the part of Jesus to reveal and to bestow. On the other hand, the set of ideas that clustered round the nation was left to wither as the destiny of Israel sank to the same level of importance as Christ accords to that of other nations; that is to say was merged and lost in the grander conception of the kingdom of God. It was the destiny of this great spiritual empire that was now brought into the foreground, and Israel discovered that its own significance was measured by the fact that it had been for a time the cradle of the kingdom of God. Its exceptional position for a time was lost when this grander kingdom came in view. And so in Christian teaching the individual and the kingdom of God take the place of the individual and the nation of Israel.

The chief problem in trying to construct a scheme of the future is to adjust the relation of those two sides of the question. But in part this is caused by the attempt to fit the teaching as to the individual, which takes account of the facts of life and death in a single life, into stages in the apocalyptic sketches which deal with the progress of the kingdom partly on earth

and partly after this earth is done. It may be very attractive to try to discover from the sketches of the drama of the world's history some situation to which to relegate the souls of the departed, and thus to construct a definite doctrine as to the period between death and the final judgment. But that is really not where to look. The purpose of the two lines of teaching is fairly well marked in each case, and anything that detracts from the note of urgency and impendingness and the need for constant watchfulness and definite decision that will affect all the future here is false to the whole line of teaching with regard to each. After all, Christ never spent much time on developing a scheme of the future. He took the ideas which men held. He challenged them to lead lives that would harmonize with their professed convictions. They had certain views about Gehenna and what the fate of the wicked there meant. And when need was to alarm men out of their selfishness and self-satisfaction, he would show them that evils as dread as those which they associated with Gehenna were awaiting them if they persisted in certain lines of conduct. They had views about resurrection. In times of sorrow he bade them take account of these views and put their faith into practice. And for practical purposes, which were the great purposes which Christ always had in view, the most impressive form which eschatological teaching took in His hands was neither more nor less than His own resurrection. The objective fact of it was the undoubted conviction of all his followers. But what was Christ's resurrection? It was not simply a return to this earth. Christ's bodily appearance in this world after His quitting the tomb were the "many infallible proofs", as Luke calls them, that He was risen. The resurrection is the triumph of life over death, the self-assertion of the eternal life over the frailties of our mortal bodies, the full significance of which is to be found unfolded in the writings of Paul. I am not much impressed with the attempts to prove a development in Paul's views as they are supposed to appear successively in Thessalonians, Corinthians, Romans, Collossians. The forms are different, but that is due to other conditions than those of development. It is due to adaptation of the argument to suit differ-

ent phases of inquiry and perplexity in the readers. The time between the composition of Thessalonians and of Romans is too brief for any complete or far-reaching difference, propounded without a hint of change of view in the later book. In Thessalonians you have Paul's doctrine as to the individual introduced to banish fears for deceased friends, lest they should miss their share in the glory of Christ's return. His reply in brief is that they that fall asleep in Jesus, God will bring with Him, and risen from the grave they shall unite with earth's survivors in enjoyment of heavenly glory. The very terms used, and the abuse by some of what was said, making of it an excuse for laziness, shows that the expectation was that Christ's return would be not long delayed. But long or short does not affect this conception, nor the conviction on which it rests, namely, that once united with Christ, life with Him must persist. The abuse of this truth led to what is called the short Apocalypse of II Thess. 2:1-12. But that is simply a corrective in cryptic terms which it was very natural to employ in a communication to a predominantly Jewish community, setting forth the larger issues which were inevitable and which must determine the length of time that must elapse ere Christ come. It is not a discussion of the particular case of any single group of individuals. Coming to I Corinthians, written not very long after, Paul simply discusses at greater length the certainty of the resurrection for those united with Christ, following very much the same lines as he had indicated in I. Thessalonians, and on this basing a call to immovable stability in a holy life. In II Corinthians he develops in a very original manner what he had hinted at in I Corinthians, namely, the nature of the resurrection body. There he had given his judgment that the spirit always requires a body suited to the conditions in which for the time it exists—amid natural things a natural body, amid spiritual things a corresponding spiritual body. In II Cor. iv. and v. he seems to teach that from the day a man becomes united with Christ a process begins by which the body that had been the instrument of a purely earthly life and personality gradually undergoes change and becomes transformed into something suited for the complete domination and use of

the Spirit. It reaches what Ruskin calls a "period of the soul culture when it begins to interfere with some of the characters of typical beauty belonging to the bodily frame, the stirring of the intellect wearing down the flesh, and the moral enthusiasm burning its way out to heaven, through the emaciation of the earthen vessel; and there is, in this, indication of subduing the mortal by the immortal part." And in Romans viii he seems to have the same conception in view when he puts the crowning touch to his picture of a spirit-controlled life, and says, "If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness (i. e., though the body is still subject to mortality because of sin, the spirit is life, and that because of righteousness); but if the spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." Having reached this, he does not, as in I Corinthians, proceed to develop the consummation simply of the Christian community, but also the share in it of the whole creation, just as he does again in the beginning of the Epistle to the Colossians. And with all that, his attitude in Philippians and in II Timothy, in parts which are admittedly Pauline, and which refer to his personal expectations, entirely agree. Thus Paul's fundamental conceptions are practically identical with those of Christ. To depart is to be with Christ; the Lord cometh; but beside the great certainty stood out the grand uncertainty of the day and hour when the trumpet should sound and all be changed in a moment, in the twinkling of an eye.

The verifying of the Resurrection and the insistence on judgment to be carried out by himself on the whole human race are the most distinctive features of Christ's eschatology. The vital connection between these and the life eternal which he bestowed is unmistakable. And it is one of the convincing proofs of the genuineness of the discourse of Jesus in the sixth chapter of John that the phrase "and I will raise him up at the last day" keeps recurring by an association of ideas which is not logical, but which is involved in the inevitableness of vital relations between Christ and the man united to Him by faith.

It is a painfully mechanical criticism that rejects this recurring dominant. It simply spoils the chord.

It is true there was great uncertainty in the minds of the first disciples as to the time of Christ's return. Their anxiety for the consummation, the intensity of their expectancy, led them to miss the foreshortening in Christ's pictures, just as the fore-Raphaelites of criticism miss it still, and attribute to Christ the first mistakes of His followers. But they rapidly outgrew their mistake. The gap between the foreseen reign of Jerusalem and the distant Himalayas of the Ages was speedily realized. They discovered that the world was a bigger thing than they had supposed, human perversity a more impregnable barrier, and they saw that urgent as the case continued to be, constantly watchful though they must remain, the end would not come as soon as they had imagined. And as the Advent receded, the fact of the Resurrection grew in importance and in value, not simply as an argument for the validity of Christ's claims, but as a comfort and stimulus to those who had to fight to the death the good fight of faith.

The question is raised as to whether in the New Testament resurrection is ever spoken of in the case of the wicked. A negative answer is only secured by a quite arbitrary exclusion of passages such as John 5:28, 29, of which, for instance, Charles says: "Here the resurrection is adjourned to the last day: both righteous and unrighteous are described as coming forth from the tombs, and the scene is depicted in the most materialistic form—in fact, it would be hard to find a more unspiritual description of the resurrection in the whole literature of the first century A. D." What are we to make of criticism like that? It simply betrays a case of a malady recurrent among scholars, a sudden fit of literalism, in which everything is paralyzed, including common sense. A moment's thought of the context would have prevented this aberration. But the truth is that resurrection properly so called, meaning that triumph over death which is the property of the eternal life bestowed by Christ, is only possible in the case of men united with Christ. On the other hand, it is quite proper that in free, untechnical speech resurrection should be occasionally used of

both the good and the evil, where all it means so far as the evil are concerned is persistence of existence beyond physical death. And there is a touch of irony in its use in such a case as this, a perfect oxymoron, of words, which only crass literalism can treat as a contradiction in terms, a resurrection of damnation.

This brings me to the last point on which to touch, and that is the bearing of New Testament eschatology on the final fate of the wicked. It is proverbial that this subject is very meagerly touched on in the New Testament. What is said is terribly severe, and the sternest, most fixed things are said by our Lord himself, the Judge. But it is true that in the main it is the fate of the believer, not of the unbeliever, to which prominence is given. How are we to account for this disproportion, or what does it mean? It is in large measure due to the relation of Christianity to current beliefs. There were current very strong and definite convictions as to the fate of the wicked. Life after death, with an exhaustive doctrine more or less homogeneous, was commonly believed in throughout both the Jewish and the Graeco-Roman world. And in this picture the dark side far predominated over the bright. There was no doubt of immortality shared in by all humanity. There was no doubt that for the wicked the future meant endless woe. But even for the righteous the future meant, even at the best, in the great majority of cases, something very like purgatory, even if anything better was ultimately to succeed. Now the New Testament teaching does not contradict that view of the future of the wicked. Without indorsing its varying details, as these were variously portrayed by vivid imaginations, without even stopping to declare which was the more accurate anticipation, it utilizes this dread of the sinful heart as no needless terror, but a dread reality which those who choose the ways that lead thither must face. It gives no hint of a possibility of change for them. And if I am asked how I can assent to such a hopeless view of the fate of the wicked, I can only reply that I do not see what strictly moral influence can operate to produce a change for the better in men who have rejected the strongest it is possible to conceive, namely, the love

of God revealed in Jesus Christ. To tell me that the pains of hell may effect what the grace of God cannot achieve is to ask me to believe that after all something akin to measures of constraint and cruelty, are more potent than the free play of love—the very antithesis of the teaching of Christ. On the other hand, the purpose of what the New Testament has to say, where it is not directly ethical, is to relieve the anxiety of those who trust in Christ as to the fate of their fellow-believers, to let them see the inevitable issues for the believer of his union with Christ, and in the light of this to make their hopes a new incentive to the practice of the character which will find free play in the life to come. Thus by devious ways we return to the point of departure, namely, that the purpose of eschatological teaching in the New Testament, whether it be as to the nature of the life after death, the course of the world's history till the Son of Man come, the imminence of the advent, the judgment, or the life everlasting, is to impel to faith and constrain to righteousness.

THE STORY OF MISSIONS IN FIVE CONTINENTS.

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IV. EXPANSION IN AMERICA AND AUSTRALIA.

Three continents remain for our consideration to-day—the two Americas and Australia. The problems they raise for us are of a different nature from those we have yet met, and, fortunately, most are simpler. In reality what we have to contemplate is, first, the influence of European Christianity on races low in the scale of civilization, and, second, its own evolution among Europeans transplanted and developing in new environment.

First, then, consider missions to the *natives*, whether of America or Australia.

We may set aside all question as to the early Irish missionaries reaching America, for despite the French finding moss-grown crosses on the St. Lawrence, no tradition survives of their labors. And though the Norse visited these shores and were indeed Christianized in Greenland before William the Norman landed in England, they did nothing to propagate Christianity. The story of missions begins with the arrival of Columbus, the Genoese, some 400 years ago, in the West Indies. The name of Bernard Boil, the Benedictine monk, deserves mentioning as the apostle to the New World; but the work soon fell into the hands of the Friars, and a Franciscan became the first bishop at Darien. Already they had a glorious record of mission work attempted among the Muslims and Buddhists and Confucians; now they heroically went out to temper the greed of the soldiers of fortune and to take the tidings of a Savior to the races that had so long walked in darkness. A century and more passed before the Protestants followed feebly in their wake, and another before the United Brethren really entered the field. Thus the natives have had Christianity pre-

sented to them in various forms by Spanish, Portuguese and French, by English and Dutch, by Moravians and Germans.

And whereas in the Old World Christianity came in somewhat plastic form, and was molded by the Persian or Greek or Roman civilization which it first encountered, in the New World the case has been different. European Christianity came here well developed, and often the missionaries have not attempted to distinguish between primitive Christianity and their own historic faith, nor even between Christianity and European civilization.

GLANCE AT THE RESULTS IN THE FRIGID ZONES.

The Eskimos have been approached by the Moravians and Danes, and more lately by the Labrador Medical Mission. Their wandering habits make them difficult to deal with; the hard life accustoms them to kill off incumbrances such as the aged, the sick, the infants, so soon as famine sets in; they seek to redress the balance by polygamy. In these respects there is ample scope for the social reformer; while on the religious side there are equally serious difficulties to encounter. Witchcraft is believed in, and the Angakoks wield much authority by their supposed possession of supernatural powers. Yet the missionaries can show results, though it must be owned that Christianity has never struck root so deeply that the European gardeners can withdraw from caring for it. The labors of the doctors along the Labrador coast are most heroic, and none the less praiseworthy in that they devote themselves to a dying race which can never figure largely in the world.

At the other end of the continent are to be found Fuegians, who were long supposed to be irretrievably debased. Darwin marveled that they could be regarded as fellow creatures or inhabitants of the same world; yet he lived to acknowledge that Christians had raised them and discovered the soul, ready for a Savior.

When we pass to *the Temperate zones* we find two most splendid mission fields, which have been adorned by heroes of different nations. Our usual church histories are very reticent about mission matters; Protestant histories are too often

timid in dealing with the Middle Ages, and after the Reformation confine themselves largely to Protestant countries. So it happens that we are largely ignorant about Catholic propaganda after 1500, and while we are taught instinctively to fear or distrust the Jesuit at our side, we know nothing of his achievements in the heathen world. It will repay us, and it may have a flavor of novelty, to look at the story of Paraguay.

When the Spaniards and Portuguese divided South America between them, they "swarmed into the New World, carrying with them all the vices of the Old, and adding to them the licentiousness and cruelty which the freedom of a new country and the hopes of speedy riches bring with them." The older orders of Friars were not numerous nor ardent enough to cope with these difficulties, and the new company of Jesus speedily threw itself into the work, guided by the illustrious example of Francis Xavier. While it was generated by a Spaniard, yet it was two Italians who took up the task in these Spanish provinces, and devised the method that yielded such splendid results. They saw that it was needful to isolate the Indian converts from the enslaving Spaniards, and to cast over them the shield of royal protection. On a tributary of the Parana, 1300 miles above Buenos Ayres, they established the settlement of Loreto in 1610. The year may recall the beginnings of colonization in the far distant north. At Annapolis in Nova Scotia the French had for five years maintained the first settlement that endured, and had been puzzled by evidences that other Christians had long preceded them; Raleigh had failed to settle in Maine, but Jamestown was proving more permanent in Virginia; Hudson had newly discovered the Bay and the River that immortalize his name; in Holland the Baptists were just emerging from the chrysalis, alongside the future Pilgrim Fathers; and at Penobscot the Jesuits were preparing to evangelize the redskins of the North.

In this, their heroic age, they combined on the mission field the wisdom of the serpent with the harmlessness of the dove; and well it would be for us if we pondered over their methods. Listen to these instructions given to a Scotchman:

"First of all, attend to your own life, and see that at all

times and in all things, it commends your message. Master the language of the people you work among. Associate yourself with one or two others, under no circumstances let a station be undermanned. Choose a site as remote as possible from the movements of commerce and politics; for the votaries of these seldom show Christianity to advantage, and may easily distract the people you aim at. Plan out the whole station, far in advance of immediate needs, so that it shall be orderly and not a chance growth. Secure sufficient land for separate and for common needs. Let each be self-contained and self-supporting, with every needful trade represented. Let the church be the most conspicuous building, and the premises for the workers be central. Avoid all danger of slander by living a simple home life, supporting yourself after the initial stage by your own labor, buying what you need and never begging. Devote yourself, heart and soul, to the work, training the young above all. When punishment is needful, do not yourself inflict it. Avoid entanglement with the secular side, simply seeing that the native chief is trained with a view to his responsibilities, then when he is installed, let him exercise them."

Such were the instructions given to the laborers in South America, and the methods actually adopted did not differ widely, an English Jesuit thus describing what really went on: "At the blush of dawn, the children of both sexes were assembled in the church to recite in alternate choirs the Christian doctrine; at sunrise the whole people attended the holy sacrifice of the mass. After the day's work was over, the sound of the bell again summoned the children to recite the Rosary. . . . When the missionary sallied out to make new conquests, he was attended by a band of some thirty of his flock, eager to join him in bearing the good tidings to their countrymen. These would cut their way, hatchet in hand, through the forests, and when they came upon habitations they would use all their eloquence to persuade the inmates of their own happiness, and invite them to cast in their lot with them. Each one had his own little property, which sufficed for his support, and the wise provision of the Fathers took care that there should

always be a common stock from which the needy could be supplied. . . . As there was neither gold nor silver in the Reductions there was little incentive to avarice or its attendant quarrels. All the useful arts of agriculture and working in wood and metals even to the manufacture of clocks and musical instruments, sculpture and gilding, etc., were taught them. The forests around them produced dye-wood, honey and wax, while their fields furnished the famous Paraguayan grass, and their flocks supplied skins and tallow. In order that the simple Indians should receive the full advantage of their produce, the Jesuits appointed Procurators of their own body to manage the exchange. All was the property of the Indian community, for whose spiritual and temporal happiness the missionaries gave with joy their labor, their sweat, and often, their blood."

These colonies had to be defended against the rapacity of European settlers, so both in Paraguay and Brazil the missionaries persevered in their humane efforts, at length winning royal orders that the Indians were not to be enslaved, a measure that excited against them the deadly hatred of many greedy civilians. As to the quality of the work accomplished, abundant testimonies are forthcoming. Within half a century the bishop of Tucuman, in the modern Argentine Republic, reported:

"Nothing stops them when they are called—neither labor, danger, health nor expense. At appointed times, always with the orders of the bishop, and rendering to him on return an account of the fruits they have gained, they travel over the whole diocese, preaching, hearing confessions, administering the sacraments, checking the licentious, and all this at no small risk, often with great danger, and at their own expense." Speaking of the savage Calchaquis, ferocious idolators in a mountainous land, he continued: "These Fathers have learned the language of this people with immense labor, and during ten or twelve years have lived among them in two residences, carrying their own wood and water, constantly suffering insults, and often beaten with clubs, putting no one to expense, with little help from the faithful, and drawing the necessaries of life from their colleges."

A generation later, the archbishop of La Plata echoed: "The advantages which all the people derive from the religion of the holy Society of Jesus, both in temporal and in spiritual matters is so notorious to the whole world that no attempt to extol it would be to do them an injury."

It may be said that these are partial reports of ecclesiastics, so it is well to add the official report of the Governor of Paraguay, who, after commending the conduct of four thousand Christian Indians, called out to defend the country against invasion through a tedious war, sums up: "All this is the fruit of the holy education they have received from the Fathers of the Society of Jesus, of the good example they give, of the great intelligence with which they have trained them to perform the duties of civil life, and to fulfill the precepts of religion; instructing them in a faithful obedience to the Divine law, and to that of the King, at the cost of such great labors and fatigues suffered in the apostolic ministry, which they exercise with such constancy to rescue them from the errors of paganism and a barbarous idolatry, and to raise them to the state in which they now are." A long chain of witnesses is fairly represented by a later bishop of Tucuman, who described seven Reductions of Chiquitos with some 20,000 Christians, and thirty more of 135,000 Guaranis, as renewing the fervor of the primitive Christians, a triumph of grace, and a trophy of the Cross.

The Swiss Sismondi, no Catholic, says that all over the world the contact of English, Dutch and French races with savages has caused the latter to melt away like wax before a fierce fire (which is equally true of the Spaniards in the West Indies); but on the contrary, in the missions of America, the red race multiplied rapidly under the direction of the Jesuits.

One criticism has too often been passed on this work to be ignored, that the Indians were never trained to self-management. This seems indeed true, but we ought, in fairness, to recollect that no one else dreamed of any such training, and that the redskin was regarded as necessarily to be under white tutelage. If no vernacular Bible was offered them, this was only the settled plan of the Catholic Church, but we may won-

der why no effort was made to train a native ministry, till we reflect that at least this was not done elsewhere, though the precedents of an earlier age were in this respect neglected. On the general accusation that the Indians were kept as great children, Sismondi retorts that after the expulsion of the Jesuits, the Spanish, Portuguese and French made them so many tigers. And this is fully confirmed by a modern resident who declares that the average Brazilian, when once wrought up, is more like a wild animal than a human being, as the mixture of the black, white and red races has produced a most terrible type.

After this account of the nature of the best Roman Catholic missions, it is needless to go into detail for any other region. Especially would it be an impertinence for an Englishman in a district which yet commemorates the great Saint Louis, and in a city named after another Louis, to recount the doings of the heroic Marquette and his fellow laborers.

It is with regret that we remember how few Protestants emulated these strenuous efforts. Elliot, Brainerd and Roger Williams called forth really no followers. If, in later days, we can see a juster appreciation of duties to the redskins, ousted and dwindling as they are, our own denomination cannot look at the facts with any pride. In all North America there were supposed to be only 350,000 Amerinds, of whom many are pagan, still practicing their weird religious dances; work among them is now a Home Mission problem, left to be solved by the Catholics, Episcopalians, Methodists and Presbyterians, on industrial and educational lines.

Glance away across the South Seas, studded with islands where we may not pause to note the mission work, to the natives of New Zealand and Australia, where also the white race is in possession. From Tasmania the aborigines have disappeared utterly, and only the settlers remain. In the southeast of Australia, where the whites predominate, the few black fellows are gathered on reservations, where Moravians and Lutherans take care of them at government expense. Over the greater part of the continent they still roam freely, and no adequate attempt is made to meet their spiritual needs. In New

Zealand it is different, and fifty years ago the Maoris excited great interest, and their conversion as a nation seemed another triumph of the Cross. To-day no one cares to allude to the work, and if we record the rise of a native superstition, and the raids of the Mormons, it is only to enforce the need of careful teaching and grounding in the faith, and to remember that not only the lambs, but also the sheep, were committed to the tendance of the church. This experience may show that the Jesuits in Paraguay were well advised in their unfailing care, and may bid us not be too hasty in withdrawing from a newly-won nation.

Another brief glance may be cast when we reach the *tropics*, and note the survivals of certain low civilizations there. Listen to this account by one who has at least pioneered through the district he speaks of:

“If you take a map of South America, and, placing one point of your compass where the longitudinal and latitudinal lines intersect at 55 degrees by 10 degrees, and you stretch the other point five degrees and strike the circle, it will give you an area three times the size of Great Britain and Ireland, a huge territory which, with the exception of a thin fringe of civilization at the extreme east, on the banks of the Tocantins, is wholly dominated by various tribes of redskins in a purely primitive state; and if some of these tribes have been broken in spirit, by fierce intertribal wars, by bloody raids by merciless adventurers, or equally cruel military expeditions as acts of vengeance, or in the name of progress; it is true that others of these tribes retain their old fierce and warlike characteristics, and are unapproachable and almost impregnable in their forest fastnesses, where white man’s foot has never trod; for, except the courses of the big rivers, Tocantins and Araguay, this country is an unknown land, and occupies a blank space on the map of South America.

“It is very difficult to estimate the numbers of these Indians, there being no reliable statistics at all, but it will be perfectly safe to say they number hundreds of thousands, quite cut off, and it seems forgotten by the outside world. There are almost as many languages as tribes, their habits and laws

differ in many respects, as also their physical appearance generally. They have many unwritten laws which govern their actions in matters of death, birth and marriage, the latter being of remarkably wise construction; and I think I can say without hesitation, that they are generally much more moral than their white brethren. Gospel work among these tribes could only be undertaken in the face of much difficulty, hardship and danger, but it can and must be done, and we are prepared to undertake it. These Indians are four to five hundred miles from the nearest railway point, and 150 miles from the outskirts of civilization, in a country where there are no roads, no postmen, no white men, the only means of communication being the rivers."

While we are thus unpleasantly reminded of the neglect on the mainland, the islands in the tropics show another variety of the story. In the West Indies, whence the Spaniards soon exterminated the natives, a new population has been imported, chiefly of Negroes. On some islands they form the majority, and in a few are devoid of all white environment. We have, then, a section of Africa, without the rival power of Islam; and the rites of Obeah and Voodoo are said to be in full swing in some places. Baptists and Methodists have exerted a generous rivalry, and nominal Christianity is in possession through the archipelago. But it is painful to hear that in Jamaica itself more than 60 per cent. of the Negroes are born out of wedlock. While the Jamaican churches, some years ago, formed a Union independent of the home missionary society, yet they do not undertake the training of their own ministers, and so we dare not say that Christianity has struck permanent root so as to be self-sustaining, even in this best evangelized of the Negro Islands.

We come now to study the progress of missions in the American tropics in contact with high civilization: *Mexico and Peru*. Prescott has made us familiar with the story of the Spanish conquest, with its prompt destruction of the temples, its massacre of the priests, its stopping of the heathen sacrifices. As with Charles the Great in Saxony, troops of missionaries came in the wake of the soldiers, and Catholicism was soon

the religion of these lands. Now we have often observed that it is a regular thing for the old religion and the new to interact, producing a blend which differs in different places; but nowhere is the result more striking than in these lands. It is hardly unfair to say that the old paganism has captured Christianity, and many observers actually describe what they see as Baptized Heathenism. Read of the sacred dolls, the religious dances, the processions of flagellants, all to be witnessed to-day in many centers, and you will recognize clear survivals of what the Spaniards found four hundred years ago, and adopted into the Christian worship. Granted that they did something to lift the tone, that they founded the University of Mexico in 1553, the oldest on these continents, that they sought to elevate the people. But once the Spanish yoke was cast off, the native element reasserted itself, and is in increasing vigor to-day. In the great republic adjoining you on the south, 38 per cent. are pure natives, and while there are many half-breeds, the pure whites are dying out; the very president is of pure Aztec blood. From Mexico the monks have been expelled, the state schools refuse to admit religion in any form, and no counter-effort has been made on any successful scale, so that atheism is increasing.

In Peru things are even more pronounced in some ways, the native population being 57 per cent. of the whole. And so exceptional is the type of Christianity prevalent here, that Catholics coming from other lands are often scandalized, and prefer to worship at Protestant places. One observer declares that the old orthodox Roman Catholicism may be regarded as forming really one of the smallest religious bodies in South America, that the country is passing into the hands of heretics and infidels, that it is very hard work now to find recruits for the Roman Catholic clergy. Since such a statement may be challenged as ignorant when made by one who has never seen the condition of things, let those who are in the closest touch sum up. And as you may have heard from Solomon Ginsburg and others, I quote from Scotchmen:

“One of the most celebrated images is the so-called Virgin of Luyan, near Buenos Ayres. Her history is briefly this:

Many years ago a caravan was proceeding up country. The oxen of a cart, on reaching a certain spot, refused to proceed any further. The cause was discovered to be a box that formed part of their load. As soon as this was laid on the ground they would move on, but the moment it was replaced on the cart they again stopped. On being opened, an image of the Virgin was found, and the conclusion arrived at was that she desired to remain there. There she was allowed to establish herself, and there she is to-day; whilst over her has been in process of construction for many years, the largest sanctuary of South America. In connection with image worship, what are called 'votos' or vows, are used. For example: a man suffers from rheumatism in his arm. His petition is presented to a special saint, and he promises that if cured he will present the saint with a silver arm. On feeling better he buys from the silversmith a small arm stamped in silver, takes it home or to the saint's shrine, and solemnly hangs it on the image as a mark of gratitude from a faithful devotee."

"The priests, as a class, are gamblers, immoral, ignorant, and trade upon the hopes and fears of the people with utter shamelessness. They are despised and distrusted by the men, but have great influence over the women, and this they use for the basest purposes. The religion is Paganism masquerading in the garments of Christianity. The gods they worship are miraculous crosses, so-called relics, images of virgins and saints. Gifts offered to these through the priests are believed to purchase pardon for every sin, and smooth the way to heaven in proportion to their money value. Every day is a saint's day. Children are named after the saint on whose day they are born. The saint is set up as the person's special god, and is supposed to work miracles and show special favor to his namesake. Jesus Christ is perfectly unknown as the Savior of sinners. Moral purity does not exist. Marriage is considered unnecessary. Ninety per cent of the births are illegitimate. Ninety per cent. of the people cannot read or write. The Government schools are such centers of immorality that parents though living in sin themselves, often refuse to send their children to them."

“The whole mass of the people are destitute of any saving knowledge of God. The religion of Rome has been, from the first, an idolatrous and mechanical one, devoid of spiritual life or power, a veritable cloak for covetousness. The Word of God has not been given to the people, but instead, a gaudy ceremonial of image worship, combined with feasts and revelries notorious for their licentiousness and drunkenness. A debased, immoral priesthood, arrogating to itself the sole right of mediatorship between the people and God, has for generations been selling, in God’s name, but for its own enrichment, the license to indulge in any and every form of sin without guilt or penalty, so that the public conscience has been utterly deadened to all apprehension of sin as God sees it. In the light which contact with the outer world has brought into the larger coast centers, numbers of thinking men are awaking to the terrible evils of the Romish system, but seeing these only as they affect themselves, and not from God’s standpoint, they have sought freedom from the yoke in open infidelity and denial of God. Of late years Spiritualism has made extraordinary strides among the more intelligent male portion of the population, strides which might and ought to have been made by the Gospel, but which, as it is, have carried the people yet further from God, for the soul which has discarded the sensual religion of Rome for the Satanic realities of Spiritualism, is ten times harder to win for Christ. Thus where Romanism fails by reason of the growing enlightenment of the age, Satan is enveloping the people in this still deadlier system, and the last state will be even worse than the first unless the Gospel is heralded throughout the land before it is too late.”

It will be said that these statements are from Protestants. even from missionary officials who are naturally prejudiced, so let me add two more testimonies from good Catholics. Father Weld, in 1877, wrote about Brazil, and we know that a history published by a Jesuit must be approved on behalf of the Society. He sums up the condition of Latin America in the terse phrase: “Savages who know little more of the Christian name than the vices of those who profess it.” That is severe enough, but it refers manifestly to the laity, and especially

to the native Indians. Hear another opinion as to the clergy themselves, this time of Chile, supposed to be in the vanguard of Latin America:

"In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted up to imperiously summon pastors to their duties. The clerical press casts aside all sense of decency and loyalty in its attacks on those who differ, and lacks controlling authority to bring it to its proper use. There is assassination and calumny, the civil laws are defied, bread is denied to the enemies of the Church, and there is no one to interpose. Prelates, priests and other clergy are never to be found doing service among the poor; they are never in the hospital or lazaret-house; never in the orphan asylum or hospice, in the dwellings of the afflicted or distressed, or engaged in works of beneficence, aiding primary instruction, or found in refuges or prisons." Is not that a terrible indictment? No, terrible it is, but it is no indictment, it is a verdict; and one from which there is no appeal; for, to a Roman Catholic, the utterance is final; it is part of an official letter sent in 1897 by Pope Leo.

Latin America then raises for us the whole question of missions in papal fields. We can see that in one great respect the difficulty is the same as in Muslim lands; they have received about enough of the truth to be inoculated with it mildly, and to be fortified against it in an unadulterated form. They have the name of Christ, but on high authority they have nothing of his spirit. Surely, then, it is as legitimate to spend strength on ministering to these, as to any Muslim who indeed acknowledges the one God, but refuses to listen to Jesus Christ. Both err in that they will not recognize in Him the one Mediator between God and men; the Muslim leaves the gulf unbridged, and bows in distant awe before a God with whom he has no intercourse; the Roman Catholic hangs out over the gulf thousands of approaches, the saints, by whom to draw near, while he ignores the one appointed and only Way. Islam knows nothing of sin, but Latin America seems to regard it as something that is licensed by the priests; Islam detests idolatry, which prevails all over the southern continent.

The needs of these two sects of people may be slightly different, but their claims are equally urgent. Christ must be revealed to these people in darkness; not the helpless infant alone, borne in His mother's arms, nor the dead corpse being borne to the tomb, but the living Christ who has made full atonement on the cross, and now eternally abides able to help to the uttermost those who draw near to God through Him.

Of no fond relics, sadly dear
O Master! are Thine own possessed;
The crown of thorns, the cross, the spear,
The purple robe, the seamless vest.
Nay, relics are for those who mourn
The memory of an absent friend;
Not absent Thou, nor we forlorn;
"With you each day until the end."

How are we meeting the demand of South America? Only poorly, because of ignorance as to the real paganism, or because of reluctance to go where there is at least a name to live. Except for the Guianas, where, under European rule, the Moravians have worked for 150 years, winning 28,000 in the Dutch section alone, Protestant effort is recent and feeble. On the mainland from Mexico to Patagonia, counting every person from outside, Beach could not number 450 men or 500 women, or 400 stations occupied; and the native constituency, adherents as well as communicants, he did not venture to put at 150,000. There is a good civilization, and so no need arises for industrial or medical missions; but, as in Mexico, the government education is purely secular, and schools of South America are declared to be hotbeds of vice, there is evidently great opportunity for real Christian education, which is being offered, especially by Presbyterians and Methodists. And as the Catholic worship is mainly spectacular or musical, appealing to bodily senses rather than to the mind, therefore, simple gospel preaching is a novelty, and is as successful as when Paul went out to meet the Goliath of Greek paganism, with its pomp and procession and ritual, and with the simple Word

of God inflicted a mortal blow. Workers tell us that farmers and artisans are the most accessible, exactly as when Paul granted that not many wise nor noble after the flesh were called. Nearly two thousand natives are already laboring among their fellow countrymen, so that the new movement does not appear altogether as an exotic, but as something which is at least becoming naturalized.

This question of a native ministry is one of the most searching tests for the vitality of a church. We observed that the early church in China was staffed partly by Chinese, but partly by Persians; that the early church in India was staffed partly by Tamils, but partly by Persians; nor did we find that any proper arrangements were made for local training. On such a policy the commentary is that these two churches, once so promising, are now represented by a handful of Christians in Cochin. In Persia itself there was a great college at Edessa, afterwards at Nisibis; and even in the present decay, it is precisely in that district that the persecuted believers hold on. Westwards, the first Jewish missionaries were prompt to install local elders in every city, and ere long there grew up training colleges for native clergy, of which the best known were at Alexandria, at Hippo, under the great Augustine and in the isles off the south of France. We observed that the early missionaries to Ireland soon allied with the Druids, and that the monasteries became founts of learning whence flowed forth streams to water the thirsty soil. We saw in Britain the same policy pursued; Piets and Scots and Welsh and English all taught and sent to labor among their own kindred. And we note the corresponding vitality of the faith among our people. In Africa, again, we regretted the enormous spread of Islam, but connect it with the utilization of negro students.

With such examples before us, we are bound to see that our missionaries to other lands now learn the lesson, and to urge our mission boards to foster the training of a native ministry, who shall be prepared not only to preach, but to organize, to propagate, to take responsibility of all kinds, both in thought and in action. If this be neglected, the native church may become parasitic on the Christians who sent the mission; in-

capable presently of rooting for itself, and assimilating what is good in the local soil, but imbibing a foreign and perhaps unnatural strength, and even weakening the home church by preventing it going further afield.

We come next to consider *European immigrants* to America and Australia, and the progress of Christianity among them. There are so few of other races now coming to these shores, that the immense majority of the new settlers are white, and nominally Christian. It is extremely interesting to see the different growth of kindred principles in different surroundings. For our purpose it is very necessary to notice that in every movement there is something permanent and essential, clothed in what is merely local and accidental. When any institution develops in one place alone, the local and accidental are not recognized for what they are, and may easily harden till they are confused with what is essential. Transplantation helps us to see the difference, and to dispense with what is merely ephemeral. Even as the Indian peasant laboriously takes up every stalk of rice and sets it afresh in a new place, replanting twice or thrice to bring to maturity, so our churches and institutions may be the better for being uprooted and set down elsewhere among new races and new conditions, that they may shed all which is merely national, and may appropriate all that is best in every soil, till they mature in full beauty. And even if there be no perceptible improvement, at least we learn to recognize that the differences in various lands are not of the essence of Christianity, and to lay the emphasis aright on that which is held and practiced in common.

Thus, to illustrate this principle, isolate the development of that singular phenomenon of Monasticism, which we have met again and again, and see how its surroundings changed its character. The hermits of India, when they sought seclusion, desired simply their own perfection, their absorption into Nirvana, by meditation. The Buddha retained the object, and the method of renunciation, but he gathered his followers into societies and sent them forth to preach, adding to the quest for their own salvation the aim at saving others. When transplanted to Egypt and converted to Christian uses, the system

aimed more distinctly at union with God, but modified the means by the personal and human touch, devotion to Jesus Christ. At times this degenerated to a wild fanaticism, but was still tempered by the stern discipline of work. Athanasius transplanted further west, and Martin of Tours transformed afresh on new soil. To mere activity, which might equally be practiced in a secular communist society, he gave definite point and direction, evincing activity in mission work; and forthwith a new era opened for Christ in the north of Europe among new races. And whereas devotion to the Savior had chiefly manifested itself in contemplation, which can easily fade into what we are prone to call laziness, a new mode of expression soon appeared in devout study of the words of Christ and His friends; and so the Scotch monasteries became homes of missions and of Christian learning. All this while the old Indian tradition had survived, that monks must be celibates, freed from family ties; again and again harm had come from this persistence, and often it had been challenged. The northern nations were the first to declare it no part of the gospel discipline, and to remember that Christ referred often with approval to the fact that God created us male and female, drawing the inference that men ought to marry. So another transformation took place, and the modern Protestant missionary emerged. Each stage of the evolution had shown a variety capable of good service, each may still have a useful place in some part of God's great field; but we may thank Him that He fulfills Himself in so many ways, and helps us to recognize what is needful and lasting amid all the changes of time and place.

So, then, in North America and in Australia the one great question raised by the expansion of Christendom is, What will be discarded from the heritage of the past as a mere transitory form, and what will be developed amid new surroundings? The problem is simpler than in the past, for there is no native race in these continents which is at all likely to react seriously upon Christianity, and incorporate its old pagan customs with our own. Whatever alteration takes place will be free from this disturbing and debasing factor. It will be due either to

the quiet shedding of forms which have served their purpose, even as the calyx of the poppy withers and falls as the corolla expands; or to the luxuriant opening out in fresh and fertile soil, under the stimulus of purer air and clearer sunshine, of what has been latent from the first, but has as yet had no opportunity to mature. What now may we look for among those of our own kith and kin in these lands?

The outward forms of worship are not likely to persist in the precise fashion ordered by Elizabeth's Act of Uniformity, or the pattern elaborated in the notes to the Genevan Bible. May we not go further and observe that the Jewish pattern, taken over without explicit order in the first age, is visibly changing? Already the Sunday School, started indeed in England, has been systematized and developed in America to a pitch of high excellence. Already the Y. P. S. C. E., originated in New England, has been transplanted and improved in Australia. Even as Burbank, in California, is patiently experimenting with plants, and is producing new and welcome varieties of fruit, so the simple elements of praise and prayer, reading and preaching, are being combined in new and attractive styles of service.

Look next at church organization. To these shores were transplanted from Britain three patterns, Monarchical, Aristocratic, Democratic. Already a Methodist Episcopal has been produced, an ingenious crossing of two of these. Away in Tasmania the Baptist leaders examined their Bibles to see if Baptist traditions were absolutely in harmony with New Testament principle; whether a few baptized believers who build a house for prayer and praise, paying a few men and women to conduct it, with one pastor at the head, form "a church" on Divine right, on a necessary pattern. They decide not, and all the Baptists in the island form really one community, with the ministers the ministers of the whole body. Church extension and matters of general interest are decided by the whole, and selfish isolation is discouraged. The same question occurred to a minister in this town, and he asked whether New Testament precedent did not point to a single church of Louisville, like the church of Ephesus or Corinth. American conservatism

frowned down the heretic, and he sought refuge at Rome. But the same question has again been raised in Britain; the president of the Baptist Union has boldly avowed as his New Year message that our usual plan is at best of human origin, and not ordered in Scripture, while many of its developments are absolutely anti-Scriptural. For the next few years English Baptists are likely to inquire diligently whether the Congregational system blindly adopted from Robert Browne is the last word in organization, or whether the New Testament does not show us all the baptized believers in a town forming one church, with a plurality of elders both to teach and to administer business, and probably many houses for worship. Indeed, in one great town this system is just being tried, and the question has been ventilated by papers at our last session of the Baptist Union.

If this seem important, go further and ask whether all that has been elaborated in doctrine will bear transplantation. Councils have sat, Ecumenical Councils, and have patiently or impatiently hammered out dogma after dogma. No one here believes the infallibility of the Pope, and the Immaculate Conception of the Virgin Mary, both announced last century. No one here believes that eating a piece of bread under certain conditions actually conveys Divine grace, or that a certain ceremony with water is an absolutely essential condition for the forgiveness of sins. Yet these dogmas have been formally taught, and are accepted by millions. Reject them, and where will you draw the line? Is it even probable that the definitions and negations of the Greeks in 450 A. D. are cast into forms that are congenial to us Teutons at this stage in thought? Nay, come nearer home; in the seventeenth century an assembly of English divines and laymen elaborated a long Confession of Faith, presently amended by a Baptist pastor and endorsed by the representatives of 105 Baptist churches in England, and after awhile by an American assembly at Philadelphia. Is it likely that these old English formularies enshrine exactly your modern American beliefs? that you are interested in the topics there mentioned, and have awakened to nothing since? For instance, what had pastor Collins to

say about Foreign Missions? Nothing. And the churches which insist upon asking whether their office-bearers are true to his Confession, contain several which are content with his thinking, which are cold to the work of spreading the gospel, and even oppose all concerted action for the one solitary duty which the ascending Lord left as His legacy to the church. To Englishmen that Confession is simply an interesting landmark, which we have passed, and to which we would not be guilty of turning back, believing that the promise is not exhausted, that the Spirit shall lead us into all truth. We are at all times glad to render an account of our faith to all that ask, and with some pride I remind you that three years ago the Baptist Union made a brief declaration of only some words, which finds space to emphasize the deity of our Lord Jesus Christ, the absolute right and duty of each church to interpret and administer His laws, and the imperative obligation of each believer to take some personal part in the extension of His Kingdom.

Changes, then, are to be expected as Christianity unfolds in North America and Australia. Much that is shaken must fall and pass away; but that which is vital will abide. And while all forms of worship must naturally vary with differing races, while methods of organization may follow those familiar in civil life, while confessions of belief in order to be real must be the spontaneous words of the believer; yet behind variety of ritual, machinery and dogma is the life sustained by the one Life-giver. Diversities of gifts there should be in diverse ages, with the recognition that they are from the same Spirit; diversities of ministrations there should be by different races, but rendered in the name of the same Lord; diversities of workings there should be on differently developed mission fields, but all work should be to the honor and glory of the same God.

We have honestly asked ourselves one or two pertinent questions; we can, therefore, look elsewhere and ask, What sort of change has passed over the Roman Catholic Church? Once were to be found in her communion such ardent missionaries as Martin and Boniface; little by little its character changed, more and more doubtful became the proceedings of its emis-

saries, till we hear of one legate heading a crusade to blot out the Albigenses, and of marvelous concessions made by the Jesuits away in China, which seemed so like surrender to heathenism that Rome itself condemned them. We have seen what has become of Catholicism transplanted into South America; what of it in the North?

Two tendencies are observable. A desire to stereotype seventeenth century Catholicism is specially strong in Quebec, and is traceable in other plantations of France and Spain. But a new phenomenon has arisen, called Americanism, where the new wine of the new world seems to be fermenting strongly and straining the old skins. This has indeed been officially condemned, but a sign of the times is that still such bold voices are raised as that of Father Jeremiah Crowley, of the archdiocese of Chicago. Hear his condemnation of the actual state of things in the Catholic church in your midst. Of the priests he says:

“Many of them are themselves intemperate, and numbers own saloon property of the lowest type. I could give cases in which church property is let out for saloon purposes, and even for those low drinking shops which we call the ‘barrel houses’. The people generally do not realize to how large an extent the Roman clergy, even the highest dignitaries, are silent partners in the drink traffic. . . . An American archbishop assured me that the Romish priesthood was so corrupt that any attempt to reform or discipline it would knock the bottom out of the Church.”

Here, then, is another terrible accusation against the Church of Rome as developed in North America. Transplanting it has indeed brought forth a new shoot of some promise, but the question is grave whether the life remaining is potent enough to expel the evil and to renew itself in pristine vigor. It may be added that the condition of things in Australia is not materially different, and those who attend to the spiritual aspect of the Catholic Church are equally convinced of the need of its regeneration.

This raises a deeper question. When we find that Catholicism transplanted to South America, to North America, to

Australia, and we might add also to China and India, seems not only to exhibit degeneracy, due possibly to local conditions, but also to be uniformly corrupt and feeble as a spiritual force—whatever it be politically—then is it not time to ask whether the stock whence these seedlings have been brought is itself healthy, or whether the root of the evil is not in Europe? Is the work there done once for all, so that it needs no further care, like the carving of the golden vine which was hung over the lintel of the temple and could defy aught but the robber or the flames; or is it like the cultivation of the live vine, whose branches must remain in vital contact with the root, and which must be ever tended by the Heavenly Husbandman lest it fail to bring forth fruit? Alas, in the opinion of many, Europe is but one shade better than South America; it has a name to live, but is dead. The East, with its ancient Christian churches, stiffened and fossilized centuries ago, has long ceased to change, much less to extend, and is inert in face of the Turks and Tartars in its midst. These many years the Owner has found no fruit, and were it not for His infinite patience, it well might have been cut down as cumbering the ground. A recent student thinks, however, that there has been, of late years, a marked spiritual revival in the religious houses, and that help may yet come from the monks. Latin Christianity is indeed alive, but grave questions are asked whether it is the Spirit of God, or an evil spirit that animates its aged body. For Ireland, once the glory of the Christian world, read the books of Michael McCarthy, a lay Catholic. Then Lutheranism long ago allied itself with the powers of this age, and still pays the penalty. On the whole continental problem, hear the words of a recent Baptist visitor, studying the state of affairs:

“There is no field for mission work comparable with that of Europe. The bulk of the population of Europe is ignorant of Christianity as we understand it. The commonly received Roman Catholicism, Greek Orthodoxy and State-Established Protestantism is formal and of relatively small moral and spiritual value. The passions and vices of paganism are rampant in European civilization. Every part of the world is interested

in the Christianization of Europe. Obviously it is the first essential of European prosperity in the highest sense that Christ should be known to these peoples. It is important to America that its immigrants should be men of Christian type. And the interests of the non-Christian world are almost entirely bound up with the moral and spiritual state of Europe. Missionaries find the wickedness of Europeans the greatest obstacle to their work, and as a higher civilization and an intenser patriotism grows in Asia and other lands, the desire for a satisfactory religion will compel the nation to look to Europe to see what Christianity is."

We see, then, that of the six continents of the world, the real working force of Christianity is found now in North America and Australia, to which must assuredly be added Britain. South America and most of Europe are like the field spoken of in Scripture, which has drunk the rain that came oft upon it, but is now bearing thorns and thistles, and is rejected and nigh unto a curse; so that it needs to be broken up anew and sown afresh with good seed. Africa is the fertile land where the good seed is indeed being scattered by a few laborers, but where also the adversary is rapidly sowing tares.

What, then, of Asia, the nursery garden of Christianity? Once it saw many Asiatic churches, which all disappeared by 1400, leaving at best modifications of more ancient faiths. Then came European Christianity transplanted bodily, but it is ticklish work to remove a well-grown tree to another soil, and it soon faded and died. Now, once again, the attempt is being made, with all the discouragement due to two monumental failures, and with all the encouragement from enriched experience, and from the conviction that God is with us in every case of obedience to His commands. What shall be the method, and what the issue?

Persian Christianity failed, partly because it was Persian; Roman Christianity failed largely because it was Roman; what alone can succeed will be Christianity, neither English nor American, but apostolic, which shall be free to develop in China a Chinese Christianity, in Hindostan, an Indian Christianity. Let us frankly recognize what is Christlike in these

lands and in the very religions they profess, and not blindly condemn all and thrust upon them our own style of worship, our Western machinery, our European habits of thought; the one thing is to set in the very center Christ Jesus, who alone is the Way, the Truth, the Life.

Persian Christianity failed partly because it took the Scriptures in Syriac, and did not earnestly naturalize them in Chinese, nor even attempt to put them into an Indian tongue. Latin Christianity failed partly because it had contentedly settled down to the use of Latin as the one ecclesiastical language, and nearly disdained to give the Bible to people in their own words. Shall we not rejoice that some of these errors have been recognized, and that already every nation is seen to be entitled to God's Word in the form it can best appreciate, is seen to have a right to grow the gospel seed in its own soil, and not to have it tortured into some outlandish form? Thrice has Christianity been assailed with brute force in Asia; thrice have the floods come and the storms beaten; and twice has Christianity fallen, for it had no root in the soil. But when, a few years ago, for the third time, the whirlwind of passion broke upon the church in China, and we held our breath almost in panic; yet when the tempest died down, we found the tree had indeed lost many limbs, but it regained and spread itself abroad, for it was rooted firmly.

China now is breaking loose from its past; what of its future? Two factors are to be considered, its enterprising neighbor, Japan, its partial adoption of Buddhism. Japan has strong political motives for becoming Christian, and it is well within possibility that we may live to see this come about. We shall regret the motive, but we may welcome the result. All experience shows that the motive disappears with a generation, while the results abide. Millions of Muslims are descended from ancestors converted by the sword, or by ambition; but they are themselves zealots, fervent propagators of their faith. The Saxons were forced to Christianity by the armies of Charles; but they afterwards produced a Luther and a Zinzendorf. So, if Japan decides to become Christian, its weight will be thrown into the scale which in China trembles to-day,

and that great, patient, tenacious nation may become the golden flower in the Redeemer's chaplet of victory. Is Buddhism to be feared as a rival faith? It has spent its energy, and if the curiosity of a few English, Russians and Americans has produced some revival in Ceylon, there is no promise that this will endure or extend. Its purity is gone, and it has long stagnated, displaying no power of rejuvenation.

Shall we not, then, look with hope on the modern efforts to replant Christianity in the continent where Christ was born? Why should we accept defeat and imply that we think God made a mistake in beginning His work of redemption in Asia? Though the branches are now cut off, and we, wild olive branches, are grafted in, yet in God's own time He will re-graft the peoples of Asia on to the live stem that He himself planted there. Surely we have the word of promise in the ancient prophet, that where there was rejection, there shall be renewal; that He will say to those who were His people but abandoned Him, "Thou art My people"; and that they shall humbly and gladly respond, "Thou art my God".

**THE EPISTLE TO THE ROMANS: STUDIED THROUGH
ITS DEDUCTIVE LOGICAL FORMS.**

SHOWING THE LOGICAL OBLIGATION OF SERVICE.

PART II.

BY MRS. SALLY NEILL ROACH.

(All references marked No., unless otherwise stated, are made to "Elements of Deductive Logic"—Noah K. Davis.)

At the close of Part I, Paul was left upon a mountain-top, enthused and transported by the glories there opened to his vision. But his exaltation has also given him a clearer view of the darker places below. He sees them as he could not while standing in the valley, and their shadows are all the darker by contrast with the splendors of the summit. From the contemplation of the assured condition of those redeemed from sin, the Spiritual Chosen of God, he turns with sadness to the contemplation of the present condition of those redeemed from Egypt, the Earthly Chosen of God—the type of the Spiritual Antitype. Paul belongs to both; he loves both with all the intensity of his intense nature; he sees the glories of both, and the possibilities of both, and the dangers that assail both. But, seeing both in their right relation to divinity, he sees them in their right relation to each other, and, remembering the time when he saw only the Israel of the Type, he knows from personal experience that those whose vision is thus limited mistake the shadow for the substance, the image for the thing. His heart is heavy with the burden of love for Israel's God and for Israel, and he is thereby prompted to the thought of the greatest sacrifice (ix:1-3). The sorrow is that those to whom so much has been given (4-6) should, by the value of that received, be so blinded as to be rendered oblivious to the fact of the Divine Majesty and Sovereignty of the Giver. For, from the contemplation of the gifts Israel

of the flesh had turned not to the contemplation of the Giver, but to the contemplation of herself as the recipient, and glorifying herself by the glory of that given, had detracted from the glory due to her God. In the grievous mistake made by the type the apostle sees the danger that threatens the anti-type, and he would not have the Israel of the Spirit fall into the same snare. For a little space he resorts to inductive logic, using the process of analogy* which he employs so effectively in his epistle to the Hebrews. Having two instances before him (Israel of the flesh—type—and Israel of the spirit—antitype), each representing the common marks, those chosen of God and made the recipients of special promises and blessings secured to them by divine power, he finds in the one instance—in the specific cases of Isaac and Jacob on the one hand, and Ishmael, Esau, and Pharaoh on the other (7-17)—that God accorded His blessings or withheld them prior to the birth of the individual, and thereby chose or rejected those yet unborn and who, therefore, could not possibly have done aught to merit His favor. Expecting to find the same mark in the second instance (by the use of which he may illustrate and emphasize the doctrine affirmed in his fourth syllogism) Paul makes an induction which serves as the major (or first) premise of the sorites, which is the form of the ninth syllogism, the conclusion of which is expressed in verse 18, and the remaining premises of which are self-evident propositions. Thus:

God is He, with regard to spiritual blessings, choosing and rejecting those yet unborn. (Induction)

He, with regard to spiritual blessings, choosing and rejecting those yet unborn, is He exercising a sovereign will in spiritual matters.

He exercising a sovereign will in spiritual matters is He having mercy on whom He will have mercy, and hardening (*i. e.* permitting to harden—for human nature simply left alone hardens through the inheritance of the flesh) whom He will harden.

* Inductive Logic, Noah K. Davis, page 69, No. 42.

Therefore:—God is He having mercy on whom He will have mercy and hardening whom He will harden. *Sovereignty.*

Paul is too thorough in his knowledge of human nature not to anticipate (19) the question that it is sure to ask. But he who asks this question has forgotten the first syllogism with its conclusion of universal, individual *Guilt*. This Paul recalls by his indignant question and the reminder (20-21) that all are alike clay from which the Potter chooses one lump for a vessel of grace and beauty, and permits another lump to be trodden underfoot. The one did not get a whit less, but the other far more than it deserved. It is alike unfitting for the one to complain or the other to boast. But there is yet more. The whole purpose of creation is that God should be glorified by the manifestation of His attributes. To this end it is necessary that His wrath and His power (22-24) should be made known as well as His goodness and His grace; and in order that His wrath may be fully shown, the dishonored vessels, following the bent of their own natures, receive His long-suffering and endurance. The Israel of the spirit, then, has nothing whereof to boast, because each unit is such by the will and grace of God (25-28); and the Israel of the flesh is aroused from her complacent self-contemplation by Isaiah's reminder (29) that only the sovereign will of God stood between the nation and the fate of Sodom and Gomorrah. What is the truth of the case? One lump of clay, claiming nothing for itself, but passive in the hands of the Potter, is made beautiful by His own power, and simply because He willed it—and just so the Gentiles (that is, those claiming no righteousness, but confessing guilt) are adorned with the righteousness of Christ imputed only by grace through faith (30). Another lump—the Jew (that is, each one insisting upon his own righteousness) claiming very much for itself, desires to be so handled and so shaped that its own claim may be made good, and its beauty may be the Potter's acknowledgement of its own intrinsic merit. That this folly may be made fully manifest, the claim is allowed to be insisted upon until its proven falsity shall attest the

worthlessness of the lump (31-33). Both lumps sought beauty of righteousness—but the one sought it in the Potter's way and the other in its own. In Chapter x, Paul goes on applying this same line of thought, using the analogy found in the Israel of the flesh. The Israelites sought righteousness (x:1-3)—sought it zealously, earnestly, and persistently—but in their intense desire to establish their own righteousness they wilfully remained ignorant of God's righteousness and had no desire to submit themselves thereunto. Paul defines God's righteousness (4-5) as that manifested in Jesus Christ who received the reward offered by divinity to perfect righteousness (Leviticus xviii:5), which reward was delivered in the resurrection (Rom. viii:10-11). Then Paul describes (6-10) how faith lays hold of this righteousness—not by questioning the divine power or goodness that delivered the promised reward to Jesus, but by simply rejoicing that the righteousness of the Nazarene perfectly meets God's perfect requirements, by taking God at His word in His promise that it shall be imputed, and by open confession of the same. The heart that believes this *will* tell it; that heart *can not* and *will not* be still. But whenever Paul thinks of the freeness and fulness of salvation by grace, it seems to him almost too good to be true, and, invariably, he falls back (11-13) upon the promise of God to support his own declaration, offering in the broad "whosoever" assurance to both Greek (Gentile) and Jew. Right here the missionary spirit that showed itself dominant in the life of the Apostle Paul asserts itself (14-15) in the plea for preachers who shall be sent to proclaim the Gospel whenever, wherever, to whomsoever they can. But (16-21) there will always be some, who, trying to establish their own righteousness, will not at first hear—as would not Israel of old, and oftentimes the mercy of an infinite God will arouse them from lethargy by passing them over for a time, and startling them into action by the gracious choosing of those who were least expecting to be chosen. So that by God's present severity God's mercy is ultimately manifested. And this thought suggests the next step in Paul's argument.

The point of God's sovereignty having been established, and the charge of self-righteousness made against Israel having been sustained, considering the sad condition of his people and the analogy obviously arising therefrom, Paul is confronted at the opening of Chapter xi with a serious and an important question: Will God, having of His own sovereign will chosen Israel to a great destiny, and having begun to call the nation thereto, now, on account of Israel's obstinate and continued rejection of the divine righteousness manifested in Jesus Christ, change His purpose utterly with regard to election? In other words: Will God's grace—in His abiding purpose having been bestowed without regard to merit—need to be withdrawn because the Almighty is unable to secure its acceptance and continued recognition as grace? To answer this question in the affirmative would be to deny God's omnipotence and to dethrone Jehovah; to prove the uncertainty of God's making good His election by effecting and maintaining repentance in those chosen; and, lastly, to subvert the doctrine of "No Condemnation" by denying the divine ability to maintain a recognition of grace and of imputed righteousness. Paul is not slow to perceive that the removal of the Jews from a place among the nations, the turning of the Gospel preachers to the Gentiles, and Israel's continued indifference to promise, threat, and fulfillment of prophecy imply an affirmative answer to this great question. God's logic is not self-contradictory, and therefore Paul meets the facts of the case fairly, and, under their apparently hostile surface seeks for their hidden truth.

In beginning to study this chapter, in order that the line of argument may be more intelligently followed, it is well to pause for a little reflection and a better understanding of terms. The nation, Israel, is used as a type in three distinct relations: first, of Christ, as God's only begotten Son (Hosea xi:1); second, of the spiritual Israel as a whole (Book of Hebrews, Gal. iv:28); third, and more specifically, of the individual sinner, saved by grace, and owing a personal responsibility to a personal Savior (1 Cor. v:7—x:1-4). In the plan of salvation God deals with the individual, but always with uni-

formity of purpose. Therefore that which inspiration affirms and induction through the process of analogy illustrates and confirms concerning God's purpose as to one of the redeemed, induction, through the process of enumeration of cases,* unhesitatingly declares of the redeemed as a body. Because it is easier to grasp a thought relating to a whole when it has been studied in its relation to the units of which the whole is composed, Paul here considers the nation Israel as representing the individual. This is clear, because (although using the plural form (8-15) when he is considering the acts of individuals out of which the act of the nation grew) he distinctly discusses Israel as a unit (1, 2, 7, 26), and in making his application he not only uses the singular form of the verb, but he expresses the pronoun subject in the second person, thereby rendering it the more emphatic to the individual Greek.† Considering Israel as a unit, representing the individual saved, the acts of the individual Israelites, out of which the act of the nation is composed, would stand for the expression of individual traits (such as pride, humility, covetousness, ambition, love and the like) out of which the sum total of the character of the man is declared. By analogy, then, it is of these traits that God asserts of the elect or redeemed individual—in spite of the testimony of his fellows to the contrary—that there remains "a remnant according to the election of grace" (5-6), and it is against these traits that work the ruin of the individual that the inspired curse is pronounced (8-10). Studying the figures of speech employed by Paul (16-20), Israel had evidence of God's grace in election in permitted service or "first-fruits"; then that from which the "first-fruits" were taken, the "lump", or national existence, must also be "holy" and consecrated to the divine use. Again, the "root", God's sovereign purpose, that bearing and sustaining the branches, being "holy", so are the "branches", the growth, or out-put of Israel. The process of grafting from which the next figure is drawn is familiar (17-24). The "root" is God's purpose; the "olive tree" is Israel, or the elect

* Inductive Logic, Noah K. Davis, page 63, No. 38.

† Goodwin's Greek Grammar, Nos. 885, 896.

individual in whom God's grace is or is to be manifested (Jer. xi:16)—for God's purpose is one eternal now; "branches broken off" means Israel's promise, usefulness and glory curtailed; or, on the part of the redeemed, loss of invitation, opportunity, influence, fruit-bearing and reward; "wild branches grafted", that is, branches hitherto deemed "wild" by Israel, means extension of God's grace to the Gentiles, or new and effectual invitations given to elect deemed least worthy, manifestly regenerate souls openly admitted into the slighted privileges of God's chosen; "natural branches grafted back" means restoration granted to Israel, renewal of invitation to the redeemed, re-opened opportunities of service and therewith a consequently enlarged share in divine glory; "all Israel" is the individual for whom God has so long waited, with all of his faculties recognizing consecration to God's service; "until the fullness of the Gentiles be come in"—until that opposing the redeemed has done its best (Luke xxi:24), and God has taken His elect therefrom. Paul would have his readers see this—that God, in the fulfillment of divine purpose, is constantly doing in spiritual fact with every one of the elect that which as an historical act He was doing with the nation, Israel—cutting off from invitation and opportunity and growth and service and share in divine glory until could be realized the truth of unworthiness and the great grace of divine favor that would make its renewal possible—and thereby calling to repentance the Gentile, him who had been taught, as God sooner or later teaches all the elect, the deep conviction of his own guilt; him to whom the divine favor would come as a blessed surprise. The severity to the one is the channel of mercy to the other, and the deep and effectual calling of the other is the stimulant awakening the one. Following this line of thought, it is not difficult to develop the tenth syllogism into a sorites the conclusion of which is expressed as an exhortation in verse 22, and is farther amplified and explained from verse 23 to verse 32. God's sovereignty is maintained, His promise proven sure. His severity shown to co-exist with His love, and His goodness is glorified forevermore. This is the implied sorites:

The severity of God is that visited on the hardness of heart of the elect Israel.

That visited on the hardness of heart of the elect Israel is that arousing the elect Gentile to repentance.

That arousing the elect Gentile to repentance is that moving the elect Israel to jealousy.

That moving the elect Israel to jealousy is that providing for the elect Israel's repentance and restoration.

That providing for the elect Israel's repentance and restoration is that joined with the goodness of God.

Therefore:—The severity of God is that joined with the goodness of God. *Severity. Goodness.*

This is just another way of saying "God maketh the wrath of men to praise Him and the remainder He will restrain." God's purpose in election is proven sure, and the creature is lost to view in the glory of the Creator. No wonder that Paul bursts forth into the magnificent pean of praise (33-36) with which the chapter closes.

RECAPITULATION.

Before beginning the study of the next chapter and the eleventh syllogism, it is well to recapitulate and glance at the summary of Paul's conclusions. We find (1) that man is guilty before God, and (2) utterly helpless toward the accomplishment of any reconciliation; (3) that faith in the atonement and the righteousness of the Lord Jesus Christ is the sole means, according to God's plan of salvation, by which justification may be obtained—that is, the penalty of guilt escaped and the reward of righteousness secured; (4) that salvation so attained is the free gift of God's grace, and that (5) those justified by faith are thereby in a state of peace with God through the atonement made by His Son; (6) that Jesus Christ is the Great Head of those at peace with God, (they being no longer under the headship of Adam with its entailment of sin and death), and the entailment of His headship is righteousness and life; that (7) those under the Headship of Christ are those living a new life and are entitled

to baptism in token. Now, going back through the fifth syllogism to its logical antecedents, the third and fourth syllogisms, from which we learned the doctrine of justification by faith as a gift of grace, we find that (8) the consequent peace is *never* to be disturbed, because the perfect righteousness of Christ, being imputed, prevents all possibility of future condemnation. Just here, lest man should come to think of himself as righteous and meriting recognition, from an induction, drawn by process of analogy, we find that (9) God is sovereign in things spiritual as well as in things temporal, bestowing His mercy on whom He will, and permitting whom He will to harden. Lastly, we are once more turned aside from the contemplation of the creature to conclude the glory of the Creator as exhibited (10) in His severity and goodness displayed in the calling, discipline and care of the elect. We have now before us a confessedly guilty, helpless sinner, exercising faith in the Lord Jesus Christ; by the grace of God, at peace with offended justice through the accepted atonement of Jesus; under a new Headship, endowed with the glories of a new life, and entitled to receive the symbol that tokens his death to the old headship and his resurrection to the new; relieved of all fear of future condemnation by the righteousness imputed to his credit—and marveling forevermore that he should have been presented with such a gift instead of his brother. We see the Sovereign God who planned this salvation for the sinner, perfected it in every detail, taught him how to accept it, and bestowed it upon him, and who is eternally doing the same things for many, many others, watching “from everlasting to everlasting” over each one for good, pre-arranging his heredity and his environment that they shall be his correctives and his stimulants, chastising his errors and his selfish propensities even to the point of extreme severity, training him for a co-partnership in the divine holiness, and transforming even failure on his part into an invitation effectually calling some other to desire the never-to-be-exhausted gift. There is all glory to God, but what more concerning the saved sinner? Is there nothing to be expected from him? Is he always and only to

receive, and receive, and receive, and never make effort even to acknowledge his eternal obligations?

In answer to this question the twelfth chapter of Romans opens with the eleventh syllogism in the form of an enthymeme expressing only the conclusion—the major and minor premises being plainly suggested by this and the summary of the preceding conclusions. The enthymeme develops thus:

Full confession of personal obligation on the part of the saved is that demanded by the mercies of the Sovereign God manifested to a guilty sinner in the gift of a gracious salvation bestowed through a taught faith.

Continuous presentation of the body as a living sacrifice is the full confession of personal obligation on the part of the saved.

Continuous presentation of the body as a living sacrifice is that demanded by the mercies of a Sovereign God manifested to a guilty sinner in the gift of a gracious salvation bestowed through a taught faith—*Consecration*.

This conclusion is expressed as an exhortation. It is added that the sacrifice shall be “holy and acceptable to God” and that it is a “reasonable service”. In verse 2 the thought is further amplified in the exhortation not to be “conformed to this world” or present time, (*τῷ αἰῶνι τούτῳ*) but to be “transformed” after another pattern. The word rendered “reasonable” is the Greek word “*λογικῆν*” which Liddell and Scott define “pertaining to reason”. Therefore, this means “service pertaining to reason”, or, service of the reasoning or highest nature of man—that is, his soul. Soul service, then, the service of the highest nature of the man, is the service demanded by the simple statement of the case; and because this highest nature has its only channel of communication with the outside world through the physical organism, the continued presentation of the body is the sole means of the expression or confession of the soul. Personal consecration, therefore, is a convincing realization of the fact of the ownership of Jesus Christ in the soul that He has saved finding expression in the

continuous act of bringing every faculty into its proper and glad submission and conformity to Him as Head. This continuous act has its origin in the will, whose sole function, psychology tells us, is to direct attention; and in the freedom of the will lies the voluntary and unconstrained service of the soul. From these considerations it must be seen that soul service is the conclusion, and not a premise to God's plan of salvation through faith in the blood and righteousness of Jesus Christ. Herein lies the difference between the doctrine of "justification by faith" as taught in Romans, and every phase of the doctrine of "justification by works" with which, in all ages, it has been continuously opposed. The one presents soul service as the effect of a cause—the other presents a so-called service as a cause designed to produce an effect. In the first case the cause, and in the second case the effect, is understood to be salvation.

The remainder of Chapter xii and Chapters xiii, xiv and xv go into specific detail with regard to the manifestation of this consecration in the outward life. Chapter xii considers the everyday dealings of the saved man with his brother man, either saved or unsaved, on equal footing. The climax is reached in verse 21: "Be not overcome of evil, but overcome evil with good." Chapter xiii considers Christian citizenship and relates to the duties of the consecrated man living under "the powers that be", which are declared to be "ordained of God" (permissively, though it be), and yet are distinctly separate from any church organization, and belong only to the eon, or present time. The secret of consecration, or soul service, lies in the 14th verse—putting Christ first, and abiding the consequence to the extreme limit of the state's recognized and respected authority. This is the purest and highest and most truly loyal citizenship, and is likewise the secret of Christian martyrdom. Chapter xiv relates to soul service manifested in personal influence and in consideration for the weaker brother, and is based upon the analogy of the physical man holding his appetite subservient to his tasks and affections under the sway of some controlling motive. This chapter recognizes one great principle (verses 14, 20), that

has since come under the scope of human experience and has attracted some scientific attention—viz., that defect exists in the individual in consequence of imprudence or some inherent weakness, and not in the food which is in itself good. Hence, a diet which may be highly injurious to one may be wholesome and even nutritious for another. Every man who understands his digestion, and who esteems something above his appetite will govern himself accordingly. The climax of the chapter is reached in verse 21, when realized consecration and consequent subjection to the Lord Jesus is, for His sake, extended to all that is or may be His. This is the grandest thought to which man has attained under the power of divine grace, because it exercises to the full all of the altruisms of which his regenerate nature may be increasingly capable, and exercises it in behalf of One, any loving thought of whom brings back an ennobling return. Chapter xiv closes properly with verse 7 of Chapter xv. Chapter xv shows the spirit of consecration developed in the missionary idea—Paul magnifying his office as apostle to the Gentiles, and awakening the Gentiles to share with him in his ministry to the Jews. The subject matter of the epistle is finished with the benediction (33) at the close of this chapter. Chapter xvi, from verses 1 to 16, is made up of personal salutations, showing Paul's warm, loving nature and great capacity for friendship. Verses 17-20 constitute a final exhortation, warning against those who, by introducing things "contrary to doctrine", would harm the souls of them that are "called to be saints"—and there is a world of earnestness in the apostle's pleading that they should be "wise unto that which is good, and simple concerning evil". Verses 21-23 are messages from fellow-laborers to the brethren in Rome. Verse 24 is the apostolic benediction (given once before in verse 20), and the glorious doxology (25-27) is the fitting finish to this profound letter inspired by the Holy Spirit and written and sent by Paul to the Romans.

BOOK REVIEWS.

I. HOMILETICAL.

The Supreme Conquest.

By Rev. W. L. Watkinson. Fleming H. Revell Company, Chicago.

This is a volume of sermons. Rev. W. L. Watkinson, D.D., is an English preacher of the Methodist denomination. Some of the sermons were "occasion sermons" preached in this country. The eleventh, "Words of Life", was delivered at the "Moody Bible Institute", Chicago, and the thirteenth before the "New York Ministers' Conference".

Dr. Watkinson is a good preacher. He is happy in his choice of texts, and the subjects that he deduces from the texts are especially felicitous. One often wonders how he will get the subject from the text. But the first few lines of introduction show how he does it, and we must admit that he does it legitimately. A striking subject is advantageous, especially so if the preacher convinces us that he draws the subject from the deep places of the text. In this respect Mr. Watkinson gives us a valuable lesson.

Another thing worthy of notice is that as a rule the preacher spends very little time on the introduction to the sermon. He explains the meaning of the text, and shows how the subject comes out of it, and then plunges into the sermon. He convinced me that long introductions are disadvantageous.

The sermons abound in illustrations, historical and scientific, and nearly every one of them really illustrates, interests the reader, and makes the subject plainer. He has shown us how a preacher can use scientific facts to illustrate spiritual truth. For years I have felt that our preachers should make a thorough study of the sciences while in college. Here is a vast store-house of interesting and useful facts. Such illustrations

are new and interesting, while most of the historical illustrations are worn threadbare.

I can not say that these sermons are quite as good as Hugh Black's "Listening to God". Mr. Black never lets you get out of the presence of God. He does not seem to know what is going on in the world—like a man in earnest prayer. Mr. Watkinson is aware of the noise on the streets—often refers to the critics and opposing views. But he is true to the truth. The sermons are good! They stimulate the mind and stir the soul. These subjects will indicate the bill of fare he sets before us: "Emancipation from the Past", 2 Pet. 1:9; "Successful Sin", Job 24:6; "The Supremacy of Character", Matt. 6:33, etc.

Watkinson and Black are both from the other side of the Atlantic. What is the matter with our American preachers? We have great preachers in this country. I wish they would publish some of their sermons!

J. P. GREENE.

New Theology Sermons.

By R. J. Campbell, M. A., Minister of the City Temple, London; Author of "The New Theology". New York. The Macmillan Company. 1907.

The general characteristics of the "New Theology" as formulated by Mr. Campbell have been generally advertised; indeed, the stir created in religious circles by the publication of his opinions was quite surprising, in view of the fact that the New Theology has ceased to be very new and has been pretty thoroughly exploited by other and abler men. Probably it was the fact that he occupies one of the most conspicuous pulpits in the world which gave an exceptional importance to his utterances in the popular mind.

These sermons are the homiletical expression of the views set forth in "The New Theology". Neither these nor any other of his published sermons which have fallen under the eye of this reviewer disclose any remarkable pulpit power, and yet he seems to make a powerful impression upon his hearers. Evidently there is something in the personality and presence

of the man which accounts for the difference. His power does not seem to lie in the matter, the method nor the style of his discourses; but one does feel in the published sermons the force of an earnest and noble personality.

Mr. Campbell gives abundant evidence of two faults which are all too common among the men both of the old and the new schools of theological thought: (1) the tendency to identify his religious philosophy with Christianity and (2) a habit of torturing a passage of scripture into yielding whatever meaning he desires it to yield. This is done in some instances by forced interpretation and in others by a skilful use of the "Higher Criticism". A notable use of both methods to compel a text to adapt itself to one's own opinion is found in his sermon on "The Son of Perdition". By taking the position that the words of the text are not as Jesus uttered them, and construing the real words of Jesus (whatever they were) as a prayer for Judas, who is represented as having committed only a commonplace sin such as is committed by men every day, he manages to draw from the text, "none of them is lost but the son of perdition", the comforting conclusion that Judas was saved. Laying aside all questions of "Higher Criticism", "New Theology", etc., it is the dictate of plain common sense that, if Judas was saved, the assurance of that fact must be derived from some other source than the seventeenth chapter of John's Gospel and this text in particular.

It would be a great gain if men of both schools of theology would cease injecting their own ideas into scripture, as it were by a surgical operation.

C. S. GARDNER.

The Representative Women of the Bible.

By George Matheson, D. D. A. C. Armstrong & Son, New York. Pages 269. Price, \$1.50.

The purpose of the author was to give to us sketches of fifteen women of the Bible who represented types of womanhood, "representative women"; but his sudden death last year left his purpose only partly accomplished. He was at work on the manuscript the day before his life ended. His secretary

has carefully followed the notes and thus gives us a valuable book on this important subject. The sketches of ten of the fifteen lives of representative women were finished before Dr. Matheson's death. His careful study of Bible character has brought us a clear conception of what these women stand for. His "gallery" consists of portraits which we immediately recognize as types of all ages. The ancients become modern. Dr. Matheson is a writer of note, and his poetic genius has illumined many of the pages of this book. This is a valuable addition to a library, and deserves careful perusal.

M. B. M.

Social and Religious Ideals.

By Artemus Joan Haynes, M. A., Minister of the United Church on the Green, New Haven, Connecticut. Charles Scribner's Sons, New York. 1907.

No sufficient reason appears for the publication of this volume. It is a collection of brief "essays" on a great many topics. They might be more accurately described as paragraphs. But in general they are trite and are not illuminative. They may be of some value to some persons, but their helpfulness is not likely to be very extensive.

C. S. GARDNER.

Anecdotes and Illustrations.

By R. A. Torrey, Author of "How to Bring Men to Christ" and "How to Pray", etc. Fleming H. Revell Company. 1907.

Books of this character are of some value if properly used. But it is not a very extreme statement that those who can use them properly do not need them. However, in some cases they do help. This is an average book of the kind. The anecdotes and illustrations are samples of those used in Dr. Torrey's meetings, and, like all such well-worn illustrations, have a little of the made-to-order look about them.

C. S. GARDNER.

The Courage of the Coward, and other Sermons.

Mercies New Every Morning.

Christocentric.

By Charles F. Aked, D. D., Minister of the Fifth Avenue Baptist Church, New York City. Fleming H. Revell Company. 1907.

Of all the contributions made by the pulpit of the old world

to the pulpit of the new, Dr. Aked is probably the most important. Far more than most published sermons, these glow with life. They are clear, vital, interesting, pungent, spiritual. Dr. Aked's style is direct, nervous, but balanced and dignified. Evidently he is preaching to this twentieth century. He brings great truths into relation with present-day life—is intensely practical. Through all these sermons there moves a soul that flames with earnestness, but is sane, tender and full of love to God and man. Here and there one may find some opinion expressed from which he would dissent; in what sermons worth reading would he not? But one can hardly read them and not feel drawn afresh into the presence of God.

C. S. GARDNER.

The Church and the Changing Order.

By Shailer Mathews, Professor of Historical and Comparative Theology in the University of Chicago. The Macmillan Company, New York. Pages 255. Price, \$1.50 net.

It is hardly necessary to say that by "the church" the author means organized Christianity in the large, and not any particular body of Christians. The theme is the relation of the church, in this sense, to the present age with its varied phenomena of thought and action. The subject is ample and interesting enough, surely, and the treatment is vivacious and strong. The standpoint relative to what is commonly understood as evangelical orthodoxy is midway between radical and conservative views. To many this will seem a weakness—the book is not radical enough for the radicals, nor conservative enough for the conservatives. But to the large body of those who stand between, the book will be most welcome as a vigorous presentation and defense of their position. The thinking is bright and clever rather than profound and balanced, though the knowledge back of the thought is evident and shows ease and yet security of grasp. The style is lively and forcible, suffering neither from over-niceness nor carelessness. Though not deep enough to drown in, the stream of thought flows clear and strong, with both sparkle and power.

The chapter headings give an outline of the course of thought,

and are as follows: The Crisis of the Church, the Church and Scholarship, the Church and the Gospel of the Risen Christ, the Church and the Gospel of Brotherhood, the Church and Social Discontent, the Church and the Social Movement, the Church and Materialism, the Sword of the Christ. Certainly this is an assemblage of timely and appetizing topics, and the study of them is miles away from dullness; the discussion awakens and sustains interest from start to finish.

There are here and there passages which give the radicals aid and comfort and seem to even a "progressive conservative" to concede too much to the destructive school of theological thinkers. But on the other hand there are passages which ring true to New Testament Christianity and sturdily stand for both the historic and doctrinal verities of the old faith. For example (p. 5): "As never before there is need, therefore, of a sturdy insistence upon the sinfulness of sin. One of the greatest dangers that besets the church is that in some way it shall adopt a 'worldly' attitude in moral matters. The pulpit has partly abandoned attempts to arouse moral discontent in the human soul, and has been giving prominence to congratulatory descriptions of men as sons of God. Admirable as this hopefulness regarding humanity may be, it will be a sad day for society if its moral teachers undertake to widen the strait-gate and broaden the narrow way." Again (pp. 34, 35): "We have a new psychology, a new metaphysics, a new biology, a new sociology. It is inevitable that there should be a call for a new theology. Yet this is not to say that there is need of a new gospel. The 'modern man' needs the 'old gospel' as truly as the man who never heard of Darwin or Wellhausen. New sciences deal with old realities—man, being, life, society. Similarly a new theology must be old in that it deals with data that it inherits from Jesus and the church, but which it interprets to a world that is thinking in its own new fashion." Once again (p. 48): "That which the world needs is not a speculative or even a polemic theism, but the gospel. For the gospel includes all that is philosophically and scientifically valuable in theism, and in addition adds positive historical elements on which one may base a more

lively hope of immortality and a more satisfying faith in the goodness of the Father of the universe. Yet it is just at this point that religious teachers of more liberal sympathies are exposed to temptations. In their ranks there is a tendency to reduce the gospel to ethics and to take from it that insistence upon immortality which has been one source of its power. If the ultra-conservative wing of the church is in danger of neglecting the formative intellectual forces of the time, the liberal wing is quite as much in danger of forgetting that it has a gospel of facts and hope." On pp. 70, 71, the author enlarges strongly on this point and gives no uncertain sound as to the futility of an ethics which does not draw its power from the expectation of a future life, whether hope or fear. There is much more that it would be a pleasure to quote and approve, but a few statements should be noted from which one must dissent.

There is now and then a tendency to over-statement and a seemingly unconscious fondness for half-truths which one notices with regret. The author does not always think his thoughts through into wholeness. Thus on p. 38: "Earnest teachers of religion, in their emphasis of the divine elements in life, have minimized and antagonized the intellectual and aesthetic movement of our time, continually telling us that culture cannot save." There are two things to object to in this way of putting the case: (1) It gives impression of over-claim as to the number of those who have "minimized and antagonized the [without qualification] intellectual and aesthetic movement", etc. (2) Is it not true that "culture cannot save"? Why put it in such a way as to discredit the truth? On the same page the author criticises methods "which too often have made religion an affair of the housetops rather than of the bolted closet". But here is a false antithesis. Jesus made it an affair both of the housetops and of the bolted closet, but each in its time and way. Other instances of overstatement and false antithesis occur. Thus on pp. 24, 25 the author speaks of those who "divorce themselves and their education from formative influences, and join that majority of the workers in our churches who are primarily immersed in practical

affairs, out of sympathy with the readaptation of evangelic truth to the intellectual forces of the day, preferring to listen to preachers who have been trained to read Hebrew but who cannot read the signs of the times". Now in this rhetorical jumble there is lack of discrimination and restraint. There are many who do not "divorce themselves" from most of the "formative forces" of the age, though they may take sharp issue with some small group of men who seem to think that all the "formative forces" worth mentioning are those which they represent; and in the name of sense can't a man read Hebrew and also the signs of the times? There is a deal of this rhetorical lack of discrimination, especially in the chapter on scholarship, where our author unhappily seems to think that all the scholarships belong to one group of thinkers. But for this occasional one-sidedness and rhetorical exaggeration the book holds a pretty fair balance between the two schools of modern theological thought.

E. C. DARGAN.

Preacher Problems, or the Twentieth Century Preacher at His Work.

By William T. Moore, LL. D. F. H. Revell Company, New York. Pages 387. Price, \$1.50 net.

The author states in his preface that "the book is not a compilation of matter from works on homiletics and pastoral theology", but "is the result of the author's own personal experience in a ministry of over fifty years". Neither title page nor preface gives the author's denominational relation, but it is soon apparent to the initiated that the author is of those who vainly strive to avoid denominationalism by professing and calling themselves "Christians".

The table of contents outlines a broad and varied field of toil. Hardly anything doctrinal or practical with which the preacher of to-day is concerned escapes notice. Part I. treats of "problems growing out of the preacher's personal relation to his work", including such topics as his call, character, equipment, library, visiting, vacation and "little worries". Part II. discusses "problems growing out of the modern view of the

world"—science, philosophy, ethics, theology, criticism, organization and other things. Part III. deals with "problems growing out of ways and means, or how to meet the practical duties of the preacher's position"—time, men and women, the rich, social life, all the departments of church work, etc.

This fore-glance at the scope of the work prepares for the inevitable result. A book too broad in compass to be entirely satisfactory in any detail, crowded with much commonplace, varied in interest and value as in power; yet on the whole marked by the sage wisdom that long experience and shrewd thinking alone can give. I have read it through—every page—and found much that is thoroughly enjoyable and helpful, sound suggestions, much in accord with my own views, and comparatively little to dissent from. The book cannot fail to help with many a wise hint the young pastor, and encourage with many a similar experience the older worker.

E. C. DARGAN.

Stories and Parables to Illustrate Gospel Truths.

By Geo. E. Stuart. Publishing House of the M. E. Church, South, Nashville, Tenn., and Dallas, Tex.

Stories and parables constitute the chief material of Geo. Stuart's preaching. He tells them well and he generally tells good ones, and he is very effective before audiences of the common people. This is a selection from among his best illustrations, just as he spoke them in his homely and somewhat rollicking style. Those who need or desire help of this kind will find in them as good a collection as can be found.

C. S. GARDNER.

An Efficient Church.

By Carl Gregg Doney, Ph. D., author of the "Throne Room of the Soul". With an introduction by Earl Evaston, LL. D., Bishop in the Methodist Episcopal Church. Fleming H. Revell Co.

Inefficiency is the most serious charge made against the church. In many specific cases it is well-grounded, and when made as a general indictment one cannot but feel the sting of truth in it. This book, therefore, was taken up with the hope that some real help might be given toward the solution of

the problem of church inefficiency. But at the conclusion of the reading this scribe felt that the problem was just about as far from solution as ever. There are chapters on many interesting themes, such as "The Church of To-day", "The Philosophy of Religion"; "The Value of Psychology"; "Physical Conditions"; "Mental Conditions"; "Ethical Conditions"; "Religious Conditions", etc.; and some very true and interesting things are said along with a great many that are true and uninteresting.

The *Questionnaire* method of collecting materials for books—the method used by the author—appeals strongly to a certain order of minds. But to be of value the questions must be prepared by a very judicious mind, must be simple, clear, not too numerous, and above all must be significant; and the responses must be very numerous, very clear and come from many types of people in order to afford a basis for really helpful generalizations. The author's use of this method, so far as we can judge from his discussions, was deficient in more than one respect, and hence has not advanced us perceptibly toward the solution of the problem which he discusses.

C. S. GARDNER.

Quick Truths in Quaint Texts; Second Series.

By Robert Stuart MacArthur, Minister of Calvary Baptist Church, New York. American Baptist Publication Society. Pages 271.

A tidy and attractive volume it is; and the dress suits the body; for there is a tidiness and winsomeness in both thought and manner which are very pleasing to the reader. But let no one suppose that daintiness excludes virility in the quality of these sermons. The thinking is both strong and devout. If there is a little effort at times to make the "quaint text" speak just the exact "quick truth" which the earnest preacher sees and enforces, this is readily forgiven in the satisfying result upon the whole. The series of discourses exalts Christ as the Savior of men, and touches with experience and skill the deep and perpetual springs of human character and need. Helpful alike to preachers and other Christians the sermons deserve a wide reading.

E. C. DARGAN.

II. APOLOGETIC.

Unbelief in the Nineteenth Century. A Critical History.

By Henry C. Sheldon, Professor in Boston University. New York. Eaton & Mains. 1907. Pages 399. Price, \$2.00 net.

The nineteenth century was notable for its missionary activity at home and among the heathen, its practical reforms, its general Christian activity. It is doubtful if any other Christian century manifested such general and beneficent activity. And yet there was much thinking which may truly be called "unbelief". Its attitude to Christianity was not always positively hostile. It was often content to modify Christianity in such a way as to destroy its essential character at some point.

But what may be properly classed as unbelief? No absolute answer to this question can be given. The standpoint of the writer must largely determine the standard by which he judges a system of thought or criticism. The author recognizes this fact and then proceeds to set up for himself the following canons of essential Christianity: 1. "A staunch theistic conception, that conception in which the ultimate reality is presented as thoroughly personal" (p. 3). 2. "Jesus Christ was a transcendent personality, and came into the world to fulfill an extraordinary mediatorial office" (p. 4). 3. "Such a view of man as is consonant with his dignity as a subject of moral rule, as a servant and a son of the Most High, and as a candidate for the pure blessedness and high fellowships of an immortal life" (p. 4). "The content (of Christianity) in its full compass has received a credible historic attestation. Christianity is not a name for a purely speculative system or a body of ideal truth. It assumes to be an historical religion." Its highest revelation is in Christ, and the primacy of the Bible rests upon the fact that "it is the most authentic record of the revelation leading up to and culminating in Jesus. It has authority as being on the whole a trustworthy compendium of these truths" (p. 6).

With these canons as a standard of judgment the author then goes through the literature of the century, pointing out where and wherein unbelief has made itself evident. "It

is quite foreign to this volume to pass judgment upon persons. The volume deals with unbelief taken purely in the theoretic or intellectual sense" (p. 1). The material is grouped under the three general divisions of "Philosophical Theories", "Quasi-Scientific, Theological and Ethical Theories", "Critical Theories". Under the first group "Radical Idealism", "Radical Sensationalism and Materialism", "Positivism", "Agnostic and Anti-theistic Evolution" and "Pessimism"; under the second "The Challenging of the Supernatural", "Denial of the Finality of Christianity", "Denial of the Transcendent Sonship of Jesus Christ" and "Utilitarian and Naturalistic Ethics"; under the last the author treats the criticism of the life of Jesus by Straus, Baur, Renan, Keim and others, and finally radical criticism of the Old and New Testaments.

The author states in his brief preface, "Compact and accurate exposition was the first end kept in view in the preparation of this treatise. Criticism of different forms of unbelief was the second end." It is but fair to say that the author has succeeded remarkably well in both respects. Considering the compass of the book a clearer and more accurate exposition could hardly be made. Naturally it was impossible to go into details at some points where details are almost necessary to a full understanding of some theory. But the author has seized the essential kernel with remarkable success and has set this forth with clearness and succinctness. The style is as limpid as a mountain brook.

His strictures on the various forms of unbelief will not satisfy everyone, of course. But they undoubtedly form a valuable addition to apologetic literature. The book is a very valuable study of one phase of the intellectual and religious life of the nineteenth century.

W. J. MCGLOTHLIN.

Naturalism and Religion.

By Dr. Rudolph Otto, Professor of Theology in the University of Göttingen. Translated by J. Arthur Thomson, Professor of Natural History in the University of Aberdeen, and Margaret R. Thomson. Edited with an Introduction by Rev. W. D. Morrison, LL. D. G. P. Putnam's Sons, New York. Williams & Norgate, London. 1907.

This work belongs to the Crown Theological library, and is another attempt to vindicate the validity and freedom of the

religious views of the world and man against the naturalistic interpretation to which purely scientific investigation is thought to tend. The naturalism to which the author addresses himself chiefly is the conception of the world as a closed circle of causation, complete in itself and self-sufficient and self-explanatory. The religious view of the world on which he insists—a rather meagre one—must include mystery, dependence and purpose, for which the naturalistic interpretation would leave no room. Is the religious views to be given up, or are we to conclude that naturalism has reached conclusions which the facts do not justify?

Experts in science have authority in their own sphere—that of facts. The forming of hypotheses to explain the facts goes beyond the realm of pure science. Here others than scientists have rights. Indeed it is only because some scientists think that a description of what is and of how things happen is sufficient without seeking to explain why the world is as it is and why its operations are as they are, that they deny there are mysteries in nature, and that there are evidences of its dependence and purposefulness. But descriptions of facts and processes do not account for them—explain them.

Really the whole of Dr. Otto's book is to show that naturalistic interpreters of the world have no right to restrict inquiry to these narrow limits, and that beyond them there is room for all that constitutes religion and meets its needs.

Perhaps the most valuable part of the work is the author's epitome of the various and conflicting views held by scientists on the issues involved in his discussion. His familiarity with the literature of his subject is very wide. The peculiarity of Darwin's views was not descent of one species from another, but descent *by natural selection*. It is of this descent by natural selection he says: "Again and again we hear and read, even in scientific circles and journals, that Darwinism breaks down at many points, that it is insufficient, and even that it has quite collapsed." He also declares: "The two great doctrines of the schools (of naturalism), Darwinism on the one hand, and mechanical interpretation of life on the other, are both tottering, not because of the criticism of outsiders, but

of specialists within the schools themselves." We cannot even name the leaders in scientific investigation whose views he outlines in support of this statement. He thinks "it is difficult to resist the impression that in another hundred years—perhaps again from the standpoint of new and definitely accepted mechanical explanations—people will regard our developmental mechanics, cellular mechanics, and other vital mechanics much in the same way as we now look on Vancanson's duck." At the same time he believes some theory of descent will prevail. But he does not distinguish sharply between evolutionary descent—from mere immanent forces—and development—from transcendent influences as well, although he recognizes the need of these latter. Darwin's views that "what appears to be 'purposeful' and 'perfect' is, in truth, only the manifold adaptations of forms of life to the conditions of their existence", and brought about wholly by these conditions themselves, contains incredible elements. The opposing Neo-Samaritanian views holding to "the self-adaptation of organisms to the conditions of their existence", is much more in harmony with theological views of the world.

The limits of this review will not permit us to follow Dr. Otto further, as he discusses the failure of naturalism to account for the beginning of life and life itself, self-consciousness itself and its elements, the grand mental powers of man, the freedom of the will, etc. He does not lay much emphasis upon man's moral sense as incapable of naturalistic explanation, and, as we think, too little upon the bearing of his whole discussion upon the fact and nature of God. But he does conclude that "nature is really as Aristotle said, that is, strange, mysterious, and marvelous, indicating God, and pointing, all naturalism and superficial considerations notwithstanding, to something outside of and beyond itself". This is all he thinks religion demands. Many will think religion has a larger need. On the whole, for a treatise to follow and trenchantly and intelligently criticise naturalistic interpretation of the world down to the depths of up-to-date scientific research, we cannot do much better than study this book.

C. GOODSPEED.

The Book of Jehovah. Quotation and Comment in Religion.

By Charles A. Keyser. Griffith & Rowland Press, Philadelphia.

The author presents a goodly number of quotations from the writings of Herbert Spencer to show that the intellect of man finds itself unable to bring under the category of scientific knowledge the beliefs that lie at the basis of experimental religion. He quotes from Mr. Spencer's "First Principles" the statement that "religion under all its forms is distinguished from everything else in this, that its subject-matter passes the sphere of intellect". Mr. Keyser aptly replies: "If the subject-matter of religion passes the sphere of intellect and the sphere of science, then it would seem to the ordinary thinker that there must be a revelation from the Creator—God who is Spirit—to the spirit of the creature, if the creature is to become a subject of religion." Copious quotations from the Scriptures make up the greater part of this little volume. The author says: "I wish to put the precise words of the Bible beside the precise facts of life, and inquire whether they do or do not fit."

JOHN R. SAMPEY.

Religion and Historic Faiths.

By Otto Pfeiderer, D. D., Professor in the University of Berlin. Translated from the German by Daniel A. Huebsch, Ph. D. Authorized Edition. New York. 1907. B. W. Huebsch. Pages 291. Price, \$1.50 net.

A review of this work as "Religion and Religionen" in the original German form appeared in *The Review and Expositor* some months ago. It is, therefore, only necessary to add that we now have the work in an excellent English translation. It affords us in the form of brief, popular lectures the views of one of the leading liberal, not to say radical, theologians of the day on the essence of religion and its manifestation in the several great historic religions of the world. Every page is interesting, but the limits of ability in so vast a field and of space deprive the book of any great scientific value. It is, however, an interesting popular presentation of a great theme, radical as is his treatment of Judaism and Christianity.

W. J. MCGLOTHLIN.

Mythus, Sage, Märchen in ihren Beziehungen zur Gegenwart.

Von Ernst Siecke, Leipzig. J. C. Hinrichs'sche Buchhandlung.
1906. Pages 29. M. 0.50.

Drachenkämpfe, Untersuchungen zur indogermanischen Sagenkunde.

Von Ernst Siecke, Leipzig. J. C. Hinrichs'sche Buchhandlung.
1907. Pages 123. Price, M. 3.

The author informs us that for more than twenty years the study of mythology has been "the middle point of his scientific endeavors". He has investigated ancient literatures and other sources of information and has gotten together a vast array of facts. But he is an admirable example of the danger that besets the specialist. He has looked at one thing so long that he can no more see that distinctly and in relation to other things. In the first brochure he maintains the thesis that the study of mythology is very important for the present chiefly because it will enable us to rid our religion of its mythological elements so as to adapt it to our present age. Some of the myths are the accounts of creation, the fall, the lives of the patriarchs, etc. If these continue to adhere to our religion they will retard its progress like barnacles on a ship, or even endanger its very existence.

His explanation for all myths are the sun and moon as gods. Myths are not poetic conceptions of nature, not allegories; they are the plain, prosaic statements of primitive man in explanation of the apparent actions of sun and moon. Primitive man did not know what the sun and moon were, conceived them to be gods, and their various daily and monthly changes as the titanic struggles of gods, transferred the scene to the earth and the myth was made. The poets then got hold of this material and worked it up in various ways to suit themselves. The ingenuity with which he fits all the stories of Zeus, Apollo, Hercules and the rest, including the accounts in Genesis, into this scheme is interesting if not convincing. His material is useful, his explanations may be neglected.

W. J. MCGLOTHLIN.

The Shepherd Heart.

By S. J. Porter, D.D., American Baptist Publication Society. Price, 20 cents net.

In this attractive booklet of 63 pages, Dr. Porter discusses Christianity as a Heart Religion, the Unveiled Christ, the Man Behind the Sermon, Getting Out of Self, and Pastor and People. The subjects are handled to edification, with insight and experience, and in an attractive style. Sound sense and warm devotion characterize the thinking; and the tract is helpful to devotion and zeal in the pastor's work. E. C. DARGAN.

III. OLD TESTAMENT.

The Higher Criticism of the Pentateuch.

By William Henry Green, D. D., LL. D., Professor of Oriental and Old Testament Literature in Princeton Theological Seminary. Charles Scribner's Sons, New York. 1906. Crown 8 vo. Price, \$1.50.

Unfortunately the volume before us is not a new edition, but only a reprint of the able work prepared by Dr. Green shortly before his death. It is gratifying to know that there is still a good demand for such a thoroughly conservative treatment of the Pentateuch. Perhaps no other American scholar has done as fine work as did Professor Green in defending the authenticity and trustworthiness of the Pentateuch. His "Unity of the Book of Genesis" and his two volumes entitled "General Introduction to the Old Testament", together with the volume under review, present a remarkably strong and complete statement of the conservative view of the Old Testament.

The firm of Chas. Scribner's Sons are the publishers of the entire series of text-books by Prof. Green. We could wish that every preacher in the land might buy and read them all.

JOHN R. SAMPEY.

Die Sumerischen und Akkadischen Koenigsinschriften.

Bearbeitet von F. Thureau-Dangin. J. C. Hinrichs'sche Buchhandlung, Leipzig. 1907. 8 vo. Pages 275. Price, 9 marks, bound, 10 marks.

Monsieur Thureau-Dangin has done much original work as a student of ancient Babylonian inscriptions. An edition of the

work on Sumerian and Akkadian inscriptions in French was published by Ernest Leroux, Paris. The German publishers, who decided to make M. Thureau-Dangin's treatise the first volume in a series entitled *Vorderasiatische Bibliothek*, could not content themselves with a mere translation of the work from French into German, but have added a long and complete table of proper names, with much valuable information as to the old Babylonian civilization.

The largest and most important inscriptions are naturally those found by the indefatigable explorer, Ernest de Sarzec (1877-1900), in Tello. These inscriptions have greatly enriched the Louvre and made Paris a center for the study of early Babylonian. The discoveries of the various expeditions sent out by the University of Pennsylvania have also been included, as far as they have been published by Hilprecht and others. Morgan's researches in Susa have been laid under tribute, as well as the work of the German expedition to Babylon. A short inscription also appears from the digging of the University of Chicago expedition at Bismaya. The work is a happy combination of German thoroughness and French attractiveness in the method of presenting the material.

JOHN R. SAMPEY.

Notes on Hebrew Religion.

By Harold M. Wiener, M. A., LL. B., of Lincoln's Inn, Barrister-at-Law. Elliot Stock, London. 1907. Price, 6d.

It is interesting to see how a lawyer looks at the current hypothesis as to the analysis of the Hexateuch. Mr. Wiener writes with vigor, and he is fully persuaded that the Wellhausen hypothesis is untenable. He deals chiefly with the single question of a plurality of sanctuaries, and contends that the analytic critics have confused lay altars with the one central sanctuary or house of the Lord.

We hope that Mr. Wiener will make further contributions to the criticism of the current hypothesis as to the origin of the Hexateuch.

JOHN R. SAMPEY.

The Modern Reader's Bible. The Books of the Bible with Three Books of the Apocrypha Presented in Modern Literary Form.

Edited, with Introduction and Notes, by Richard G. Moulton, M. A. (Camb.), Ph.D. (Penn.), Professor of Literary Theory and Interpretation in the University of Chicago. The Macmillan Co., New York. 1907. Pages 1,733.

We welcome everything that helps us to a better understanding and appreciation of the Bible, the foundation of our civilization and the chief inspiration of all that is good in our lives. There are two ways to approach it. One is the method of the commentator who by painstaking use of all the aids at his command seeks to know the books verse by verse; the other seeks to know the books in the large, to appreciate their meaning interpreted from the standpoint of literature. Both are necessary, but in the past the former has been emphasized almost to the exclusion of the latter which is the more natural and normal method. Isaiah and Paul flung out their great conceptions by means of words in current use without stopping to determine mathematically the exact meaning of each word. "The Bible is its own best interpreter" means that we must determine the sense of individual passages by the scope and meaning of the book as a whole. Prof. Moulton has done more than any other American, so far as the reviewer knows, to help us in this method of study. For several years individual books in separate volumes have been before the public. The whole is now gathered into one handy volume, and forms a chief aid to the proper understanding of the Bible. He has used the text of the revised version (not the American Standard) somewhat modified here and there to meet his purposes. Chapter and verse divisions and in some cases book divisions are omitted, being indicated on the margin only. The great sections are provided with headings indicating the contents, and the different forms of literature are marked by the art of the modern printer. This arrangement is specially helpful in the poetic and prophetic books and the wisdom literature. One may not always agree with the author's arrangement, but one is always stimulated and helped.

Nearly four hundred pages at the end are given to literary

introductions, notes, etc., on the various books. And they contain much helpful and suggestive matter; but the great contribution of the book, the one that gives it unique value, is the literary arrangement of the books. Every intelligent preacher ought to have a copy; and laymen with some literary taste and a love for the Bible would find it equally helpful.

W. J. MCGLOTHLIN.

A Critical and Exegetical Commentary. The Book of the Psalms.

By Charles Augustus Briggs D. D., D. Litt., Graduate Professor of Theological Encyclopædia and Symbolics, Union Theological Seminary, New York, and Emilie Grace Briggs, B. D. Vol. II, Charles Scribner's Sons, New York. 1907.

This is the second and last volume of Dr. Briggs's commentary on the Book of Psalms, written for the International Critical Commentary. In a recent review of the first volume we noted the general position of the author and need not indulge in repetition. Much could be said by way of both adverse and favorable criticism, but we shall be brief.

No general matters relative to the Psalter are discussed in this volume as they received ample consideration in the first volume. The Table of Contents consists of a Commentary on Psalms li-cl. to which 545 pages are devoted, an Index of Hebrew Words, an Index of Proper Names and an Index of Subjects.

An immense amount of scholarship is displayed in this commentary which will doubtless remain for years one of the leading critical expositions of the Psalms. Booklearning and literary bias often play havoc with common sense and unfettered thought. The author almost slavishly adheres to the hypothetical evolution process of the Psalter, and the dissecting knife of Higher Criticism is often uselessly and mercilessly applied.

Yet the insight into the beauties and practical value of the Psalms is frequently deep, spiritual and refreshing. He encouragingly asserts that "Psalm 110 is a didactic messianic Psalm". But in discussing its Davidic authorship in the light of Christ's assertion that "David himself said in the Holy Spirit", etc. (Mk. 12:36, 37), he remarks that "Jesus is arguing

on the basis of the common opinion as to the author of the Psalm, and that he did not in his kenosis know otherwise, or else, if he knew, did not care to correct the opinion; but the latter view can be maintained on the theory that he is arguing from the premises of his opponents to confute and silence them, which he actually does without endorsing the premise himself”.

The two volumes are among the ablest and most spiritual of the series of which they form a conspicuous part.

BYRON H. DE MENT.

Das Alte Testament im Lichte des Alten Orients.

Von Alfred Jeremias. Zweite neu bearbeitete Auflage. J. C. Hinrichs'sche Buchhandlung, Leipzig. 1906.

Dr. Alfred Jeremias is a Privatdozent in the University Leipzig. He has prepared a “Hand-book to Biblical-Oriental Antiquity”, containing two maps and two hundred and sixteen illustrations.

More than half of the author's space is given to a study of the world before the age of Moses. First comes a detailed study of the ancient Babylonian conception of the universe, followed by a chapter on the Babylonian religion. Next comes a study of the Kosmogonies of ancient peoples other than the Babylonian. On page 159 we open the Bible for the first time, and compare the Biblical account of creation with the Babylonian. One begins to get some conception of the wealth of material for the study of ancient Babylonian civilization, as he reads the first quarter of this treatise. Next come chapters on Paradise, the Fall, the Fathers of the Race, the Flood, etc. We are half through the book before we come to Abraham. The material for the illustration of the patriarchal period is so rich that the author devotes more than a hundred pages of the text to the times of Abraham, Isaac, Jacob and Joseph.

We are grateful to Dr. Jeremias for setting forth with such fullness what has been learned concerning the early Babylonian civilization; but we must warn the reader to think for himself before accepting the author's views of the literary indebtedness of the Hebrews to the Babylonians. Many of the supposed

points of contact seem to us to be fanciful, as when he injects a Tammuz motive into the story of Joseph. It is interesting to have side by side with the Biblical history all the parallels near and remote, whether gathered from Babylonian sources or elsewhere; and the cautious student will endeavor to discover whether the views of the Hebrew historian have been influenced by earlier writers, and if so, to what extent. The discovery of resemblances does not of itself prove any genetic relation. All the material collected by Dr. Jeremias and other workers in this field will some day receive a more careful sifting, when it will become evident that many of the supposed parallels had no influence at all in the making of the Old Testament.

The illustrations of the history and literature of Israel after the time of Moses, if better known to the ordinary student, are yet quite welcome. The book is provided with full indexes.

JOHN R. SAMPEY.

Jona. Eine Untersuchung zur vergleichenden Religionsgeschichte.

Von Hans Schmidt. Vandenhoeck und Ruprecht, Goettingen. 1907. Mk. 6. To be had through Lemcke & Buechner, New York.

In his preface Herr Schmidt contrasts Nowack's statement that the attempt to connect the book of Jonah with heathen myths had failed, with Gunkel's assertion that mythical material stands in the background of the Jonah story. Having studied under Professor Gunkel, our author naturally takes his view, and with great industry has brought together parallels to the Jonah story. Perhaps Herr Schmidt is also partially indebted to his famous teacher for the charming style in which he writes. Theological students not yet at home in German could read this volume on Jonah with comparative ease.

The book is divided into three parts: the fish as an enemy, the fish as a savior, the fish as the underworld. Careful attention is bestowed upon the Greek and Babylonian myths of destroying dragons. The stories told among savage tribes of modern times are also included. The early Christian pictures in illustration of the experiences of Jonah are described. The

allusions to dragons and monsters in the poetical books of the Old Testament are not overlooked.

The stories of deliverance through a fish, as told among the Greeks, the Phoenicians, the Babylonians, and in India, present many interesting parallels to the experience of Jonah. The author's view seems to be that the writer of the book of Jonah took the myth of a rescuing fish and turned the story to account in teaching a lesson of tolerance and charity. He praises the Biblical writer's skill in making the myth fit with his exalted monotheism and his broad humanitarian outlook. The lesson of the book of Jonah remains the same, whether the book is founded on actual history or a wide-spread myth; and most modern students interpret the central teaching in substantially the same way.

Herr Schmidt connects the early Christian references to Christ as a fish with the fish as a deliverer, as in Jonah and the parallel stories beyond the borders of Israel.

The book is suggestive and interesting; but Nowack's statement still holds good: "The attempts which have been made to bring our book into connection with heathen myths, are to be regarded as a complete failure." JOHN R. SAMPEY.

Septuaginta Studien V.

Von Professor D. Th. U. Ph. Eberhard Nestle. Druch der Stuttgarter Vereins-Buchdruckerei, Stuttgart, Germany. 1907. S. 24.

The subtitle of this pamphlet is "Wissenschaftliche Beilage zum Programm des Koeniglich Wurtembergischen Evangelisch-Theologischen Seminars Maulbronn."

Prof. Nestle here makes a careful criticism of the first volume of the larger Cambridge Old Testament in Greek and compares it with Sweete's shorter editions. As might be expected, it is an acute piece of work in the realm of Old Testament textual criticism.

A. T. ROBERTSON.

IV. CHURCH HISTORY.

Die heutige Abendmahlsfrage in ihrer geschichtlichen Entwicklung. Ein Versuch zur Lösung.

Von Karl Gerold Goetz. Privatdocent in Basel. Zweite, durch ein dreifaches Register vermehrte Ausgabe. Leipzig, J. C. Hinrichs'sche Buchhandlung. 1907. Pages 328. Price M. 9.

To devout souls the Lord's Supper is the most sacred of all acts of worship. This is the experience alike of the worshipper who sees in it only a symbol of the sufferings of the Christ and of the one who sees in it the glorified Christ himself. Sacred as it is, perhaps because of its sacredness and importance, it has been the source of endless strife and division, wars and bloodshed. In the period of the Reformation it was the one insuperable bar to fellowship between Catholic and Protestant, between Luther and Zwingli. The difference between Catholic and Protestant still remains, and the differences among Protestants, while not so sharp and divisive, are still pronounced and important. Whatever contributes to a better understanding of the subject will lead toward Christian harmony and unity and is to be heartily welcomed. In the last few years the interest in the institution and meaning of the Supper has been greater than at any period since the Reformation, especially in Germany. The most minute and painstaking study has been devoted to every phase of the subject. A great number and variety of new questions have been raised; both the New Testament and the early Christian literature have been subjected to a renewed critical study. It can not be said that the popular interest has been great, but the learned have created a new literature of the subject.

Goetz begins his treatment with a very good sketch of the controversies about the Eucharist from their beginning in the first half of the ninth century down through the period of the Reformation. To this sketch he devotes 100 pages. It is clear and satisfactory. The remainder of the work is devoted to the discussions of recent years about an almost wholly different set of questions. The method adopted is to give and criticise recent expressions of opinion and then to state his own with the ground

upon which it is based. Some of the questions are "The Original Tradition", the books of the New Testament being inconsistent with themselves, in his view, what is the original account; the institution of the supper, its relation to the Passover, its relation to a new testament, to the death of Jesus, whether it is a symbol of his death or itself an offering in the Catholic sense, etc. He sums up his view of the Supper (p. 309) as follows: "At the beginning of the last meal on the night in which he was betrayed Jesus spoke to his disciples first about his early departure from their midst and then of a new kind of association in the future. Then at the end of the meal after a prayer of thanksgiving for food and drink, again broke bread for the disciples to eat and again gave them the cup to drink, and out of this act made for them a symbolical parable with the words, 'This is my flesh and blood', in order to impress indelibly upon his disciples before he departed out of this life and saw them in the old way no more, the abiding significance and importance of his human life which they had lived with him. So that they could, after his death, constantly be mindful of the fact that Jesus, his well-known human essence, would furnish their souls with that which food and drink afforded for the body and he would be to them food and refreshing in the true sense." He holds that this simple idea (simple to him) was further developed by Paul until the differences in the New Testament itself became the germ of the later divergent developments. This conclusion is inadequate, not only robbing the supper of its biblical meaning, but robbing the action of Jesus of all meaning. Still the discussion is very able, the learning ample. The reviewer is not acquainted with any other treatise that puts the whole historical course of the controversies about the supper so clearly and adequately before us.

W. J. MCGLOTHLIN.

Three Important Movements.

By Rev. W. A. Stanton, D.D., American Baptist Publication Society, Philadelphia. 1907. Pages 48.

The three movements are the rise of the "Disciples", the

Mormons and "Spiritualism", the last the author does not treat. The brief treatment of the others is very good, showing the intimate relation of the two to each other and the true relation of both to the Baptists.

W. J. MCGLOTHLIN.

Die unter Hippolyts Namen überlieferte Schrift über den Glauben nach einer übersetzung der Georgischen Version herausgegeben.

Von G. Nathaniel Bonwetsch.

Vincenz von Lerin und Gennadius.

Von Hugo Koch.

Virgines Christi.

Von Hugo Koch. Leipzig, J. C. Hinrichs'sche Buchhandlung. 1907. Pages 112. Price, M. 3.50.

This booklet is volume 31, chapter 2, of the *Texte und Untersuchung*, which are being published under the editorship of Harnack and Carl Schmidt. It contains three separate treatises.

The first is a translation into German, with an introduction, of a brief treatise "On Faith", which goes under the name of Hippolytus. It was probably written in the fourth century in the midst of the Arian controversy, and is a clear and vigorous presentation of the orthodox doctrine of the Trinity.

The second is a brief treatment of the part taken by Vincent of Lerins in the Semi-Pelagian controversy, Vincent being a decided opponent of Augustine's doctrine of grace.

The third deals with the history of celibacy among Christian women up to the Council of Nicea. This ascetic tendency began very early, but there is difference of opinion as to when the public vow of virginity began to be taken publicly before the church or bishop. Many historians maintain that this custom is found in at least one passage in Tertullian, about 200 A. D. This Dr. Koch vigorously denies. He says (p. 75): "It is certain that Tertullian knew no liturgical presentation of the veil, no public taking of vows, no distinction between public and private vows." He recognizes the fact that there were at that time many persons who deliberately chose a life of virginity for Christ's sake; but this was a private matter with which the church and bishop had hitherto had nothing to do. These

views are based upon an interpretation of Tertullian which seems to be entirely just. Tertullian would have all women of marriageable age veiled, not alone the ascetics.

Cyprian, fifty years later, at the middle of the third century, says nothing of veils and gives the advice in one of his letters that a young woman who has devoted herself to God should marry rather than fall into sin. The vow was not then irrevocable.

Turning to the East the author finds the same general situation there. "A liturgical presentation of the veil by a bishop is wholly unknown to the patristic literature of the first three centuries both east and west."

W. J. MCGLOTHLIN.

The Retraction of Robert Browne, Father of Congregationalism, being "A Reproofe of certeine Schismatical Persons [i. e., Henry Barrow, John Greenwood and their Congregation] and their Doctrine Touching the Hearing and Preaching of the Word of God".

By Champlin Burrage, M. A., Research Fellow of Newton Theological Institution. Henry Frowde, London. 1907. Pages 65. Price 2 shillings and sixpence net.

In "The True Story of Robert Browne" (Oxford, 1906) Mr. Burrage announced the discovery of the MS. of Browne's "Retraction" and gave some account of the document (pp. 49-59), at the same time expressing the hope that the long lost MS. could soon be published. That hope is at length realized. A brief introduction with the text of the "Retraction" makes a neat pamphlet of 65 pages. It is an important document for the history of Browne and Congregationalism, enabling us for the first time to determine just how far Browne receded from his earlier positions in returning under duress to the bosom of the Church of England. It effectually disposes of the supposition that he was suffering from mental derangement. The booklet is a vigorous piece of argument for the Church of England, and seems to be the sincere plea of a repentant and grateful son of the church. The change of mind does not appear to have been as great as was formerly supposed, but it

was sufficient to afford him comfort in the church he had once repudiated. Mr. Burrage has again rendered a signal service to the history of the infancy of Independency.

W. J. MCGLOTHLIN.

A History of the Inquisition in Spain.

By Henry Charles Lea, LL. D. In four volumes. Vol. IV. The Macmillan Company, New York. 1907. Pages 618.

The earlier volumes of this great work have been noticed in these pages as they appeared. The fourth completes the work. No extended review of this volume is either necessary or desirable. The same mastery of detail, the same broad comprehensiveness and philosophic insight mark this volume as they characterize his earlier work.

Vol. III closed in the midst of the treatment of the spheres of action within which the Inquisition operated. The subject is continued in Vol. IV, showing the treatment of the Catholic mysticism of Spain, Italy and France, all more or less related; then the treatment of priestly solicitation in the confessional, propositions, sorcery and the occult arts, witchcraft, one of the strangest delusions of the later middle ages now fostered by the church which once denounced it; the political activity of the Inquisition, its treatment of Jansenism, free-masonry, philosophism, bigamy, blasphemy, etc.

The concluding book deals with the gradual decay of the Inquisition until its final extinction in 1834. In the last chapter the author sums up the causes of the decay of Spain and the effects of the Inquisition on the intellectual, religious and moral life of the people.

He finds that the effect was wholly evil except in the single aspect of its restraining the witch persecution (p. 246). The Inquisition refused to allow as severe persecution of witches as occurred in other lands, even among Protestants. He places ultimate responsibility for the persecuting spirit far back upon Augustine and the fathers of his day. He declares (p. 532) that the Moravian Brethren and Quakers were the only defenders of freedom of conscience until recent times, thereby overlooking the Anabaptists and Baptists who were the ear-

liest, most consistent and persistent opponents of persecution. Homer sometimes nods.

Henceforth Dr. Lea's great work will be regarded as the authority on the Spanish Inquisition.

W. J. MCGLOTHLIN.

Augustins Bekenntnisse, Gekurtzt und verdeutscht.

Von Else Zurbellen-Pfleiderer (E. Pfeiderer). Zweite verbesserte Auflage. Göttingen, Vandenhoeck und Ruprecht. 1907. Pages 146. Price, 2 M.

Augustine's confessions is a deathless book. It has been translated again and again into many languages, it is read in the original; everywhere and every way it grips the human heart. What man ever longed for God, ever experienced the blessedness of the presence of God as did Augustine? Our hearts are subdued, exalted, inspired, humbled, enriched, as we follow his flowing words. The reading of the book is an event in one's life. We can, therefore, but welcome this new evidence of interest in this wonderful book. There are other translations into German, but it has been thought worth while to make a new one. The work has been shortened by the omission of certain parts and the condensation of others, and the effort has been to reproduce the sense rather than the verbal translation. The work is well done.

W. J. MCGLOTHLIN.

The Growth of Christianity. London Lectures.

By Percy Gardner, Litt. D., LL. D. London. Adams and Charles Black. 1907. Pages 278. Price, \$1.75.

It is now universally recognized that the history of Christianity is the story of a continuous growth or evolution. The question as to whether this development is progress or decline is answered according to the standpoint of the writer; but the fact of development is certain. Whence have come the forces and factors that have entered into this evolution? Has the course of Christianity been the normal unfolding of germs of doctrine, organization and worship imbedded in apostolic Christianity? Or have extraneous factors entered in to shape the direction and extent of the movement? To most historians

there is one answer to these questions. Christianity has absorbed much from the world about it. One of the supreme questions to-day is, "what is the essence of Christianity" and what has come from without? This inquiry is one of vast importance and must result in good.

The author of the work under review sets himself the very complex and difficult task of determining the source of the various elements of Christianity and of the modification which they underwent in their "baptism", as he calls it, into their new environment. He finds the ultimate germ of Christianity in the Lord's prayer, the fundamental idea being the divine will realized in the world. The realization of this ideal requires us to know this will, do this will and love this will.

Practically all else has been brought in from some other source. Some of this importation was made by Jesus, the founder himself, some by the apostles and some by later teachers. The author's general attitude may be seen from a passage on page 258: "It is maintained that Christianity grew and expanded very largely by accepting what was in no way involved in its earlier teaching, in accepting and baptizing the results of the working of divine ideas in other fields than those of Judaism and Christianity." Some of the importations were appropriate and contributed to the progress of the kingdom, others were inappropriate. Some elements ought to have been imported and have not been. From the standpoint of the reviewer this treatment is decidedly radical in its results, though he is in complete sympathy with the method. The book is stimulating and will prove to be helpful to all students of church history, even though one be compelled to dissent from the author's conclusions at many points.

W. J. MCGLOTHLIN.

V. SUNDAY SCHOOL.

Principles and Ideals for the Sunday School.

By Burton and Mathews. The University of Chicago Press. 1907. Price, \$1.10, postpaid.

One would have to search long before finding a book on Sun-

day School work that is more suggestive and stimulating than this sane and timely discussion compressed into a volume of 200 pages. Part I treats of "The Teacher", and Part II of "The School".

The Purpose of the Sunday School, The Teacher as a Student, Basis of Authority in Teaching, Methods of Conducting a Class, of Inducing Pupils to Study, of Moulding the Religious Life of the Pupils, etc., are considered in Part I.

Four out of eight chapters in Part II are devoted to a discussion of the Graded Sunday School, while the other four chapters present helpful reflections on the Sunday School Library, Sunday School Benevolence, the Function of a Sunday School Ritual and the Teaching Ministry.

The position defended in the book is far in advance of the one usually occupied, but the ideal presented is one that may be attained in many schools and one that will inspire others with greater earnestness in Sunday School work and with a desire for systematic Bible knowledge according to zeal, and then for zeal according "to increasing knowledge". The arrangement of material is excellent, the thought vigorous, tone spiritual and language admirable. A discriminating reader will find here much that is genuinely helpful.

B. H. DE MENT.

The Life of Jesus. A Manual for Teachers.

By Herbert Wright Gates. University of Chicago Press. 1907. Price, 75 cents, postpaid.

The Life of Jesus. Pupils' Note Book.

By same author. Price, 50 cents postpaid.

These are companion books in the Elementary Series of the Constructive Bible Studies. Their descriptive designations indicate their purpose.

"The course is intended for boys and girls of from ten to thirteen years of age, who would ordinarily be found in the fifth to seventh grades of the public school." The "Manual" is intended for teachers and parents and gives an excellent outline of the Life of Jesus in eight chapters and forty-two sections, thus enabling one to complete the course in a year, even

where there is a summer vacation. Each section is treated under the following co-ordinate topics: Scripture Narrative, References for Study, Illustrative Material, Explanatory Notes, Suggestions for Teaching, and Home Work. The plan is executed with rare insight into the meaning of Scripture, simplicity of expression and pedagogical skill.

The Pupils' Note Book has the same sections as the Manual. It consists of the Scripture narrative given in a simple explanatory manner with blanks to be filled in by the pupil; of pertinent questions whose answers are to be written in the space provided for that purpose; of ample space for recording in the pupil's own way his ideas of the lesson; of space for pasting an appropriate picture; of helpful notes on each section for the more thorough instruction of the pupil. When the Note Book is properly filled out, which may be done with both pleasure and profit, the pupil will have a graphic view of the life of Jesus, which he has had a delightful share in producing. The maps are excellent, while the entire mechanical execution is admirable.

B. H. DEMENT.

A Short History of Christianity in the Apostolic Age.

By George Holley Gilbert, Ph. D., D. D. Constructive Bible Studies. College and Academy Series. Chicago. The University of Chicago Press. 1907. Price, \$1.00, postpaid.

The Apostolic Age (30 A. D. to 65 A. D.) is so thronged with significant events potent in the history of Christianity that any sane and suggestive treatment of this period merits a generous study. Dr. Gilbert has done his work with the thoroughness of a scholar and the skill of a teacher. His ambition to do "for the earliest period of church history what Professors Burton and Mathews have done for the life of Christ" has been well achieved. The discussion is presented in five parts: "The Primitive Jewish Church in Jerusalem; Extension of the Gospel to the Gentiles Occasioned by Persecution; The Pauline Mission in Asia Minor, Macedonia and Greece; The Last Years of the Apostle Paul; Christianity in the Latter Part of the First Century."

The book is subdivided into chapters and paragraphs, the

most vital matters appearing in large type, and more detailed discussions in smaller type. Numerous references are given to the ablest works, and questions and suggestions are given at the close of each chapter, while many appropriate pictures adorn the pages. Though one may differ from the author in minor points of interpretation, yet the general scope, spirit and treatment commend themselves to all who wish a succinct, graphic and orderly presentation of the events in the apostolic age.

B. H. DEMENT.

Child Religion in Song and Story. A manual for use in the Sunday Schools or in the home.

By Georgia Louise Chamberlin and Mary Root Kern. Constructive Bible Studies. Elementary Series. The University of Chicago Press. 1907. Price, \$1.00 postpaid.

This volume is intended primarily for teachers of children from six to nine years of age.

It consists of ten general topics, each of which is treated in a series of four or five lessons, e. g., Parents and Children, the Heavenly Father, the Joy of Giving, etc. In each lesson helpful suggestions are made as to the aim of the lesson, lesson preparation, lesson story, group work, and order of Service. About one-third of the book consists of songs. The most recent and best approved methods of teaching children find expression in this volume. The "Sunday Story Reminders" is a companion book to be used by the children. It contains drawings, pictures, texts and space for work of pupils.

B. H. DEMENT.

An Introduction to the Bible for Teachers of Children.

By Georgia Louise Chamberlin. Constructive Bible Studies. University of Chicago Press. Price, \$1.00, postpaid.

The course of study outlined in this volume will be especially helpful to teachers of children from ten to twelve years of age. Part I consists of twenty-seven lessons, seventeen being selected from the Old Testament, extending from the creation to Elijah, and ten from the life of Christ. Part II embraces the period from Amos to Malachi. The literature of this period

is subdivided into Books of Sermons, Books of Poetry and Song, Books of Law, Books of Letters and Books of Vision, and a dozen lessons are devoted to the most significant selections from these books. More than the usual amount of the results of Higher Criticism appears in this volume. The tone is spiritual, the plan is sane and the work is performed with a vigorous and skillful hand.

B. H. DEMENT.

How to Plan a Lesson, And Other Talks to Sunday School Teachers.

By Marianna C. Brown, Ph. D. Fleming H. Revell Company.

This small volume of 93 pages is full of sound judgment, compact expression and rich suggestion. It consists of four chapters; the first, on *The Spiritual Thought*, shows clearly the vital matter of all effective Sunday School teaching, and the last one, on "Notes From Child Study", treats helpfully and in a first-hand way of childhood, boyhood and girlhood, and adolescence. The second and third chapters present respectively a careful discussion of a lesson plan and two excellent illustrations of the principles involved—Nicodemus and Esther.

"How to Plan a Lesson" is presented in a four-fold way. The first thing to do is to secure a definite and striking lesson title, and then a "point of contact" and correlation of ideas to introduce the pupils to the new material to be taught. The teacher should plan to give the historical setting of the lesson, and present his material in a manner that has regard to the literary quality and structure of the Scripture selection, to unity of thought and definiteness of result. The conclusion of a teaching exercise should be wisely planned that the most significant thoughts of the lesson may be fixed in the mind of the pupil in a pointed, vivid and helpful way.

B. H. DEMENT.

VI. MISSIONS.

The Development of Religion in Japan.

By George William Knox, D. D., L.L. D., Professor of the History and Philosophy of Religion in Union Theological Seminary, New York, and sometime Professor of Philosophy and Ethics in the Imperial University, Tokio. G. P. Putnam's Sons, New York, 1907. Pages 204.

The achievements of Japan in the fields of education, politics and war in the last quarter of a century have aroused universal attention to every department of Japanese life. In the realm of religion this interest has been heightened, of course, by missionary labor, extending over half a century and extensive and intensive enough to have made some impression on the nation as a whole. The success or failure of missions is determined more, perhaps, by the native religion or religions which it meets than by any other factor of the people's life. Hence there is an anthropological, historical and religious interest in the religion of Japan at this time, and the volume before us is a valuable contribution toward a knowledge of that subject. The author, Dr. Knox, was for some years a Presbyterian missionary among the Japanese, then professor in the Union Theological Seminary at Tokio and finally professor in the Imperial University of Japan. He is, therefore, exceptionally well equipped with first-hand knowledge of the Japan that is. Moreover, he has made good use of the sources for the history of the religion of Japan, is master of a clear, vigorous style, and a fine, fair, judicial spirit. The work is one of the best of the series of "American Lectures on the History of Religions", of which several have appeared.

The author finds four stages, or periods, of development in the religion of Japan: Primitive Beliefs and Rites, Shinto, Buddhism and Confucianism. Each later religion did not entirely expel the former, but the two existed to modify each other. The first two are products of Japan, the last two are importations from Korea and China, modified by Japanese thought and life. The primitive religion of the Japanese did not differ materially from the simple beliefs of other primitive peoples. The political unification of Japan brought on a sort

of religious unification known as "Shinto, the Way of the Gods", about the sixth century, A. D. It is "the natural religion of the people reorganized and completed as myth—that is, as stories with an object, and this object is the support of the Imperial house and power". Page 47. It was a sort of religious patriotism, but it long since lost its power, and is now retained almost exclusively in ceremonies of state alone.

Buddhism was introduced in the sixth century, A. D., and soon became the established religion. It has undergone many changes, suffered divisions and has been otherwise modified. For centuries it was the religion of the cultivated classes of Japan, but some three centuries ago lost its hold on them and is now the religion of the unlettered and poor. Some three centuries ago Confucianism laid powerful hold upon the more intellectual classes and held sway till the introduction of western learning. It still retains much of its influence on the life, morals and customs of the upper classes. Such, in brief outline, is the content of the book. The presentation is clear and interesting, and in so far as the reviewer can judge, true to the facts as far as known. The book is one to be heartily recommended to all who are interested in the history of religion in Japan. The author does not deal with the history of Christianity in Japan, though to have made a complete study he should have done so.

W. J. MCGLOTHLIN.

Gloria Christi. An Outline Study of Missions and Social Progress.

By Anna Robertson Brown Lindsay, Ph. D. The Macmillan Company, New York. 1907.

Into a volume of 302 pages has been compressed a vast amount of information concerning the modern missionary enterprise. "Gloria Christi" is the seventh and last volume in the series issued by the Central Committee on the United Study of Missions. Five of the seven books have been written by women. The six chapters into which "Gloria Christi" is divided cover the whole field of research—evangelistic, educational, medical, industrial and philanthropic missions, the title of the closing chapter being "Missions Contributing to

Other Forms of Social Progress". The book is exceedingly interesting and informing, and ought to have a wide sale.

JOHN R. SAMPEY.

Christ and Buddha.

By Josiah Nelson Cushing, D.D., Ph. D., with an appreciation of the author by Henry Melville King. American Baptist Publication Society. Pages 157.

This comprehensive, clear and masterful treatment of the differences between Christianity and Buddhism was left in manuscript form by Dr. Cushing. It was completed at Ceylon, a country where Buddha had a wide sway over the lives of the natives. After the sudden death of Dr. Cushing in St. Louis, while attending the Baptist Anniversaries in the spring of 1905, Mrs. Cushing placed the manuscript of this valuable work of her late husband in Dr. King's hands, asking that he have it published.

Not the least interesting chapter of the book is Dr. King's "Appreciation", the biographical sketch of Dr. Cushing's life, full of energy, full of service to his Master. He was for forty years a missionary—forty years among the followers of Buddha. The knowledge he had gained by close contact with this strange belief or system of philosophy, "makes him speak with authority". This book is full of interesting facts and is a valuable addition to the literature of Comparative Religions.

M. B. M.

Islam and Christianity in India and the Far East.

By E. M. Wherry, M. A., D. D. Published by Fleming H. Revell Company. Pages 229. Price, \$1.25.

Dr. Wherry was for thirty years a missionary of the Presbyterian church in India. This series of papers was prepared especially for the Students' Lecture Course on Missions at the Princeton Theological Seminary. The book is the result of careful study of the conditions and traditions which mold the followers of Mohammed. Moslems form such a large part of the world's population, 120,000,000, that one realizes as never before the importance of reaching these peoples with a

pure Christianity. Dr. Wherry gives us an historical sketch of the beginning and growth of Islam. He shows very clearly the part that the Quran holds with the devoted Moslem. In two chapters of the book he tells of the necessity of sending the best equipped missionaries to Moslem countries, those who have made a careful study of the Arabic language and the literature of Islam. Those whose sympathetic heart will consider the position of the Moslem and with tactful guidance will lead him into truth everlasting. A converted Moslem does not fear the persecution which is sure to follow his confession that he is a follower of Christ. He is a brave soldier of the cross, no longer a follower of the Crescent. This book is worthy of careful study. It tells one of the work being done and the possibilities for great things to be done. The field is white; where are the reapers?

M. B. M.

Our Moslem Sisters.

Edited by Annie Van Sommer and F. M. Zwemer. Fleming H. Revell Company. Price, \$1.25, net. Pages 299.

This is a series of papers from twenty-five different writers, missionaries in Moslem countries. These chapters set forth in a clear, concise way the horrors of the degrading influence of the Koran. Where Mohammed rules the life of woman, barred from the world, from education, from all that brings hope, sinks into almost an animal existence. The condition of Moslem women in different countries is largely the same, therefore some repetition is found in this book; but the story is told by those who have given their strength and service, their love and their life, to ameliorate the condition of Moslem women by carrying the torch of Truth into these lands of darkness. A strong plea is made for Christian women to establish settlements in these countries and seek to reach our Moslem sisters.

M. B. M.

VII. NEW TESTAMENT.

Notes on New Testament Criticism.

By Edwin A. Abbott. Adam and Charles Black, Soho Square, London, England. 1907. Pages 313. Price, 7s. 6d.

This is part VII of *Diatessarica*. Part VIII is still to come and then Dr. Abbott will have completed his monumental task. The bulk of this volume is comment after the order of the Old Testament Targums. He has many a fresh word even for those who have long trodden the New Testament path. They are not all equally satisfying and helpful, but he has surprises in abundance. The two most suggestive things in the book are the long notes on the Date of the Apocalypse and the meaning of the term "the Son of Man". He comes near to settling both questions, if they needed it, as they do—with some. His arguments all point to the Domitianic date for the Apocalypse which he ascribes to the Apostle John, while the Fourth Gospel he credits to a disciple. He shows that Domitian was called "bald Nero" and was a sort of Nero re-incarnate from the Christian point of view.

The expression "Son of Man" Dr. Abbott traces through Hebrew, Aramaic and Greek sources, both Jewish and Christian, and in a very judicial way shows that in the mouth of Christ the expression meant more than merely "a man". In fact, Jesus in the Aramaic may have said Bar-Adam and not Bar-Nasha. New Testament students are once more brought under obligations to Dr. Abbott. One does not always adopt his conclusions, but he always gives one something to think about and a fresh standpoint.

A. T. ROBERTSON.

New Light on the New Testament from Records of the Graeco-Roman Period.

By Adolph Deissmann, Professor of New Testament Exegesis in the University of Heidelberg. T. & T. Clark, Edinburgh. 1907. Pages 128.

Dr. Deissmann published these chapters in *The Expository Times*, but it is convenient to have them in this handy little volume. His enthusiasm does not wane on the subject of the papyri. There is no need for it to wane in virtue of the great results that are already apparent. This is the best popular presentation of the new discoveries accessible. It will pay any serious student of the New Testament to

get and read this new volume by Deissmann as well as his Bible Studies. It is now announced by Dr. Deissmann that he is at work on a New Testament Lexicon in the light of the papyri. I wish a lexicon of the Septuagint were also in sight. Helbing's Septuaginta-Grammatik has appeared.

A. T. ROBERTSON.

Die Schriften des Neuen Testaments neu übersetzt und für die Gegenwart erklärt.

Herausgegeben von Dr. Johannes Weiss in Marburg. Zweite, verbesserte und vermehrte Auflage. Band 11, Bogen 9-16, Preis 1 M.; Bogen 17-24, Preis 1 M.; Bogen 25-38, Preis 1 M. 1907. Vanderhoeck und Ruprecht, Goettingen, Germany. To be had also of Lemcke and Buechner, New York.

These sections cover the rest of Paul's Epistles, Hebrews, the Catholic Epistles, and begin the Apocalypse. The same characteristics are apparent as in the preceding portions of this series. The work is ably and carefully done and represents the advanced wing of the German liberals. Bousset, Gunkel, Juelicher, J. Weiss, Baumgarten, Heitmüller, Hollmann, Koehler, Lueken and Knopf are the scholars engaged in the enterprise. The idea is to make a popular translation and commentary of the New Testament that is in harmony with the results of modern liberal criticism. It is a distinct success from that point of view. Hence we are prepared for the rejection of the Pastoral Epistles as work of Paul, etc. For those who wish to see these ideas, the volumes answer an excellent purpose. It is needless to say that the present reviewer differs radically from many of the positions in these volumes.

A. T. ROBERTSON.

The New Testament Revised and Translated.

By A. S. Worrell, A. M. With Notes and Instructions. The American Baptist Publication Society, Philadelphia. 1907.

This is a new edition of Dr. Worrell's translation of the New Testament, which has already been reviewed in these columns. It has some good points with the author's special views also brought out.

A. T. ROBERTSON.

The Life of Christ in Recent Research.

By William Sanday, D. D., LL. D., Litt. D., Lady Margaret Professor, and Canon of Christ Church, Oxford. Oxford University Press, New York. 1907. Pages 328.

It is an event in New Testament circles when Dr. Sanday publishes a book, and one is grateful that they are not far apart. Dr. Sanday is at work on a Life of Christ on a very comprehensive scale. Meanwhile as by-products we have his Outlines of the Life of Christ, Sacred Sites of the Gospels, Criticism of the Fourth Gospel, and the present volume. They are all welcome and of great value. I am inclined to consider the one here under discussion as possibly the most valuable of all. That is saying a great deal when one understands the worth of Dr. Sanday's work. There is no abler nor saner New Testament critic than he. This does not mean that each of us could agree to all of his positions. But even when one differs he does so with a distinct sense of gratitude for the light that has been shed upon the point at issue. Perhaps the chief characteristics of Dr. Sanday's criticism are fullness of information, penetration of insight, balance of judgment. There is a constant struggle in his mind to do full justice to all the new knowledge without the sacrifice of any of the old truth that is really truth. This temper is notably true in the chapter on "Miracles," where his caution is distinctly characteristic. Dr. Sanday is more positive in this volume in the expression of his conviction that John the Apostle is the author of the Fourth Gospel than he was in the *Criticism of the Fourth Gospel*. One is glad to note this. Two of the chapters deal with the work of an American scholar, Dr. DuBose, of Sewanee, Tenn., by way of criticism of his books, "The Gospel in the Gospels", and "The Gospel According to St. Paul". Dr. Sanday urges Americans to treat Dr. DuBose kindly as a sage and a seer. His work is highly esteemed and deservedly so on both sides of the Atlantic. Dr. Sanday draws a striking parallel between Dr. DuBose and Dr. R. C. Moberly, of England.

The bulk of Dr. Sanday's new volume consists of five lectures delivered at Cambridge with two additional chapters

reviewing the questions from a somewhat later time. These Cambridge lectures give the title to the volume and possess the chief value for the student of New Testament criticism. Dr. Sanday keeps fully abreast with German research. The work in recent years that has made the most impress on Dr. Sanday is Schweitzer's *Von Reimarus zu Wrede* (1906). He does not accept Schweitzer's conclusions always by any means. He is, however, greatly impressed with the interpretation of the teaching and life of Christ from the eschatological point of view. Schweitzer minimizes the teaching element in Jesus and considers Him as a prophet, a prophet indeed under the spell of the Jewish ideas of the kingdom. He denies that the Jews of the time held to a political kingdom. They did expect a great cataclysm in connection with the coming of the kingdom. Dr. Sanday rightly points out that Jesus was often called teacher also, and that the rabbis and the apocalyptists did not always have the same idea of the kingdom. There is distinct value in Schweitzer's point, and an element of truth in it. But it is not possible to bring all that Christ has to say under this one idea. That is one vice in German criticism, the demand for uniformity. The truth is that the kingdom with Christ is not always future. It is sometimes present. It is not always sociological and general, but usually personal and invisible, the rule of God in the heart. The basal element in the kingdom is the reign of God in the heart of the individual. One must allow for freedom in the use of the word kingdom if he is to do justice to all that Jesus is credited with teaching on this subject. Indeed, in the case of the parable of the tares and the net the judgment comes distinctly at the *end* of the work—the kingdom—not at the beginning. The kingdom is too complex an idea for eschatology to cover it all. But get Dr. Sanday's book and read about it all. A. T. ROBERTSON.

The Life of Christ According to St. Mark.

By W. H. Bennett, M. A., D. D., Litt. D., Professor Hackney College and New College, London. New York. A. C. Armstrong & Son. 1907. Pages 295. Price, \$1.75, net.

The chapters of this excellent volume first appeared in the pages of *The Expositor*. Dr. Bennett fully understands that the picture of Christ as given in *Mark* is incomplete, and from some points of view inadequate. Yet he conceives that it is worth while to tell the story of Jesus as we get it in *Mark* alone. He is right in thinking that some angles in the picture come out with more sharpness thus. Any new point of view about Christ is worth while. We must remember also that this is the story of Christ that was most commonly preached by the apostles and early disciples. This fact throws no discredit on the other gospels, for in all essentials the story is the same. The difference is in detail, not in the character of the picture. The same Christ moves in *Mark* and in *John*, the divine, human Savior, Jesus Christ. Dr. Bennett stops his story with *Mark* 16:8, as most textual critics now reject *Mark* 16:9-20 as a later addition. Several important notes close the volume. The student who loves to study the things of Christ will find much to help him here also.

A. T. ROBERTSON.

The Resurrection of Christ in the Light of Modern Science.

By Rev. O. O. Fletcher, D. D. Being a paper read before the Westfield Conference of Baptist Ministers, and published by request. Pages 57 (and 18 pages of Notes). To be obtained of Rev. Jesse A. Hungate, Holyoke, Mass. Paper, 25 cents; limp cloth 50 cents.

The Westfield Conference did more than pay a compliment to an honored member. They at the same time gave an opportunity by which many may wisely profit. Though brief, this paper is solid, instructive, timely and suggestive. The reviewer does not know where to turn for another answer to the modern difficulties relating to the fact of Christ's resurrection at once so clear and so strong. Peculiarly much is made of the argument from "congruity"—that the resurrection of Jesus was not an isolated phenomenon, like Huxley's centaur, but was in closest harmony with all the other great facts with which it is related, as, for example, the ethical consciousness of Christ, His sinlessness, and the influence of Christianity. The author also discusses the treatment given

to the gospel records by the latest adverse historical and literary criticism, and shows that the method used is not consistent with the facts of life. At the same time he clearly shows the untenableness of the "Vision Hypothesis". This little book may well be commended to the widest circulation.

D. F. ESTES.

The Teachings of Jesus in Parables.

By Rev. George Henry Hubbard. Published by the Pilgrim Press, Boston. Pages 507.

This book on the Parables is in form neither exegetical nor homiletical, and yet it will help the minister both as interpreter and as preacher, for it is based on sound exegetical principles and exemplifies sound homiletical practice. The parables are first in the table of contents, classified simply, not pedantically nor violently, and what the author regards as the primary thought of each is stated. In some cases this mere naming of the truth is helpful, as when our attention is struck by the phrase in connection with the parable of "The Lost Son", "The Prodigal and the Drudge", or when we read "Self Satisfied Conservatism—The Reveler". For the separate chapters has been chosen the sentence, perhaps the phrase only, which best suggests the central thought, and it is made the motto, as, presumably, it was the text when these several chapters were preached, for preached they must have been—every page shows that the material has been heated in a preacher's furnace till it could be forged with a preacher's hammer. While of course no two men will ever find themselves in accord as to the teaching of all the parable, yet it may be safely said that this discussion of the teaching of the parables is characterized by both acuteness and sanity, two qualities which, it is perhaps needless to remark, are not always found together. Indeed, the chief dangers which have seemed to the reviewer possible in connection with the book have been suggested by its goodness. Exegetically it is so commendable that he wished that there could have been more of interpretation, especially as the nearly uniform length of the chapters, due, doubtless, to the nearly uniform length of sermons, inhibits any special discussion of specially de-

batable questions. On the other hand, the preaching part is so good, notably in its freedom from cant, its freshness, its applicability to present day needs, that it may hamper the freedom of some preachers who are wisely not willing to repeat another man, and yet find this treatment too good to escape from.

D. F. ESTES.

The Virgin Birth of Christ.

By James Orr, M. A., D.D., Professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow, Scotland. Charles Scribner's Sons, New York. 1907. Pages 301. Price, \$1.50, net.

Prof. Orr is one of the best equipped critics in the world. He does indeed controvert many of the radical critics, but he does so on critical grounds. He does not beg the question. Dr. Orr has done a real service in this volume of lectures delivered at the Bible Teachers' Training College (New York). The subject possesses real difficulties, and these are frankly faced in these lectures. He is wonderfully skillful in turning the guns of destructive critics on each other. In the chapter on the Mythical Theories of the Virgin Birth he is very able and acute. Dr. Orr is not a blind traditionalist. He puts the New Testament facts into the crucible of argument and is not afraid of the outcome. He leaves little to be said on the subject and the volume will be welcome to some who have been led into the bog on this matter. Dr. Orr is especially fine in the discussion of the value of the doctrinal aspects of the case. It is by no means an unimportant matter. I confess that my own sympathies run along the lines of Dr. Orr's argument, a line that I consider in harmony with the facts as nearly as we can get at them. In an Appendix are given the opinions of a large circle of living scholars especially in England and Germany who support Dr. Orr's view of the matter. It is certainly true that the bulk of critical opinion still holds to the reality of the Virgin Birth. The supernatural view of Christ's person is still the dominant one in the world and will be as long as Christianity is a vital force.

A. T. ROBERTSON.

Die Hellenistisch-Römische Kultur in ihren Beziehungen zu Judenthum und Christentum.

Von Dr. Paul Wendland, O. Professor in Breslau. Bogen 7-11 (Schluss der Abteilung) mit 5 Abbildungen im Text und 12 Tafeln. Verlag von J. C. B. Mohr, Tübingen, Germany. 1907. Pr., 3.30 M.

This brochure completes Dr. Wendland's very excellent summary of the Hellenistic-Roman culture in its relations to Judaism and Christianity (Handbuch zum Neuen Testament). The parts here discussed are Hellenism and Judaism, Hellenism and Christianity, Syncretism and Gnosticism. The treatment is necessarily brief, but one gets a clear idea of both Palestinian and Hellenistic Judaism in these pages. In the discussion of Hellenism and Christianity Dr. Wendland gives special attention to Paul and his Hellenistic sympathies on a strictly Jewish foundation. He remained the Jew, but he did have some affinities for the Greek world in which he lived. The later influence of Greek culture on Christianity is also sketched with full knowledge of the sources.

A. T. ROBERTSON.

Jesus der Christus. Bericht und Botschaft in erster Gestalt.

Von Fritz Resa. Druck und Verlag von B. G. Teubner, Leipzig und Berlin Germany. To be had also of Lemcke and Buechner, New York. 1907. S. 111. Preis, M.—. 80.

Here we have an attempt to give the story and message of Jesus in its original form stripped of miracle and legend. One is glad to see this attempt. It is a barren and disjointed story that is left, we may admit, after criticism has done its worst. And yet we have given us the stilling of the sea, the Gadarene demoniac, the raising of Jairus' daughter, the healing of Bartimaeus. The resurrection of Jesus is not given. He is left in the tomb, a dead Christ. But even in this mutilated supposedly primitive story the miracles of Jesus appear. In simple truth, a merely "natural" Christ is an impossibility while one gives any credit at all to the Gospels. The result in this book is purely subjective, unsatisfactory, and inconsistent. The supernatural Christ is still in this narrative and with less excuse if he did not rise from the grave.

A. T. ROBERTSON.

Die Versuchung Jesu. Lücken im Markusevangelium. Das Testament Hiobs und das Neue Testament.

Von Friedrich Spitta. Vandenhoeck und Ruprecht, Goettingen, Germany. To be had also of Lemcke and Buechner, New York. 1907. S. 210. Pr., M. 6.

Spitta here first undertakes a long and labored discussion to show how, from Mark's simple statement of the temptation of Jesus, the fuller accounts of Matthew and Luke were developed from various incidents in Christ's life (S. 92). But the method of literary criticism does not appear at its best in such a forlorn undertaking. It is not so easy to spin together a plausible cobweb of conjecture. It is much simpler and more in harmony with the known facts to admit that Jesus told the disciples the story of his great struggle with Satan. Certainly such pure hypothesis can do little to satisfy the critical spirit.

Much more helpful is his discussion of the lapses in Mark's Gospel as compared with Matthew and Luke. If Mark's is the easiest, it is natural that it should be the shortest. Luke expressly says that he searched diligently for new information, not satisfied with any one source. The close of Mark's Gospel offers a great problem of its own in textual criticism and Spitta has acute remarks about it.

In his discussion of the Testament of Job Spitta strains many a point to prove connection of this book with, and even the use of this book by some of the New Testament writers.

A. T. ROBERTSON.

Epochs in the Life of Jesus. A Study of Development and Struggle in the Messiah's Work.

By A. T. Robertson, M. A., D. D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky. Charles Scribner's Sons, New York. 1907. Price, \$1.00.

When once the reader opens Dr. Robertson's book he will find it difficult to lay it down. The career of our Lord is sketched with a bold, strong hand, and the crises in his public ministry are brought before the reader by masterly word painting that reminds one of the work of Michael Angelo with

chisel and brush. The author is a past-master in the use of the short sentence. He uses it as the Roman did his stout, short sword. But so well fitted to the development of the thought of the paragraph is each sentence that one glides easily on to the end with no sense of the harshness that comes from excessive *staccato* in music.

The author's heart is in his undertaking, and his head has been busy for twenty years with the problems that cluster about the person of our Lord. The reader cannot but admire the boldness with which difficult problems are faced and the skill with which solutions are proposed. The virgin birth of Jesus, demoniacal possession, the fact of the resurrection, the nature of Christ's body between the resurrection, and the ascension, and many other problems receive illuminating treatment. The author constructs an apologetic that meets the need of twentieth century students.

Dr. Robertson has pictured Jesus throughout as a general engaged in a long and trying struggle. Each successive campaign is sketched with clearness, and the courage and skill of the Captain of our salvation become plain to the dullest mind. We do not know any other book that equals Dr. Robertson's in its portrayal of the struggle of Jesus with the Pharisees. And when his foes triumphed and killed him, the blackness of night settled on the world. "Jesus was dead. It beat into the soul of Mary, his mother, like the pouring rain. What had the angel Gabriel said? And now this! It was too much for her mother's heart to understand. He was a prophet; he did work miracles; he did claim to be the Messiah, the Son of God. She would believe him against all the world. Besides John the Baptist said that he was the Messiah. Still, he is dead. The other women had too much grief of their own to comfort her. And what could they say?"

Let this brief paragraph suffice to show the reader what he has in store in this masterly study of the "development and struggle in the Messiah's work".

The closing chapter, on "The Final Triumph of Jesus" brings one out of the midnight gloom into the glorious sunlight of heaven.

JOHN R. SAMPEY.

Die bleibende Bedeutung der Urchristlichen Eschatologie.

Von D. Paul Kölbings, Professor des Theologischen Seminarius der Brudergemeinde in Gnadefeld. Vandenhoeck und Ruprecht, Goettingen, Germany. To be had also of Lemcke and Buechner, New York. 1907. S., 32. Pr., 75 pf.

Here we have a timely, and on the whole, a most sensible and helpful discussion of an important subject. The author admits properly that Jesus made use of Jewish Apocalyptic imagery in his teaching (S. 7), but insists that the essential element of his eschatology concerns us to-day (S. 28). He believes in the final triumph of the Kingdom of God over evil. This is a dualistic conception, but can be true even in the face of modern monistic science (S. 50). Our hope in God is just this keynote of Christ's eschatology, that God means to give this world to Christ (S. 32).

A. T. ROBERTSON.

VIII. MISCELLANEOUS.

Lexicon to the English Poetical Works of John Milton.

By Laura E. Lockwood, Ph. D. (Yale), Associate Professor of the English Languages in Wellesley College. The Macmillan Company, New York. Price, \$3.00, net.

John Milton has been called "the one artist of the highest rank in the great style whom we have". Whether or not we can accept without qualification this appraisal of Milton, there should be no question that he is of "the highest rank" among the world's poets. His popularity has been limited, perhaps, by the fact that, like Dante, the subject of his chief work is distinctively religious and in large measure theological and also by its epic form, for the epic does not appeal as generally to men as the lyric and dramatic forms of poetry. But he must ever stand among the greatest of the great artists in literature. Whatever, therefore, really helps towards the full understanding and enjoyment of the great Puritan poet is of permanent value. This lexicon will help one who is reading Milton only for general culture and pleasure; and will help yet more those who wish to make a critical study of his work. It is very thorough and seems to exhibit a sane critical

faculty; but it is questionable whether the study of words is not carried to an excessive minuteness. For instance, the author distinguishes eleven different uses and shades of meaning of the word "worse". Of course, this is scholarly; but may not such fineness of distinction and minuteness of analysis limit its practical usefulness? However, it is a very valuable work.

C. S. GARDNER.

Poor Richard Jr.'s Almanack.

Reprinted from the Saturday Evening Post of Philadelphia. Henry Artemus Company, Philadelphia. Price, 50 cents.

The author of the brilliant epigrams in Poor Richard Jr.'s Almanack has almost as keen an insight into our modern complex life as Benjamin Franklin had into the civilization of the eighteenth century.

JOHN R. SAMPEY.

Manual of the Baptist Brotherhood. Its History, Plan and Organization.

Prepared by Rev. F. E. Marble, Ph. D., Chairman. American Baptist Publication Society, Philadelphia. Price, 5 cents.

"The Baptist Brotherhood is a federation of men's organizations in Baptist churches. It grew out of the conviction of the Rev. F. E. Marble, Ph.D., of Cambridge, Mass., that something ought to be done to conserve the men's movement spreading through the churches." Full information as to the Brotherhood can be found in the excellent manual prepared by Dr. Marble.

JOHN R. SAMPEY.

The Formation of the New Testament.

By George Hooper Ferris, A. M. Griffith & Rowland Press, Philadelphia. 1907. Pages 281. Price, \$1.50, net.

In spirit and in fact this is a revolutionary book—certainly in the application of the facts brought out to a certain conception of inspiration. The idea of a sharp line of demarcation separating the age of inspiration from all after-centuries, receives a decided shock from the facts adduced, as they are marshalled and interpreted here by the author. His avowed purpose is very specific, though a hundred related subjects, he admits, crowd in upon the question he has set before us. "I have only tried," he tells us, "to trace the conflict between the early principle of an 'open vision', and the ecclesiastical principle of a closed 'canon'. Trying to avoid the confusion of thought that comes from a failure to keep the two ideas distinct." He sets out to find, not the time when the New Testament books were written, nor even when they were brought together in collections, but when the idea first arose that no more could be written, and that the collection was limited to a definite body of documents, and when and how that idea became actually operative in the formation of the canonical New Testament.

There is a sense in which the task and the topic are fresh to our times. The old way was to assume that an unalterable collection of authoritative books—"the Canon"—existed at an early day, and to trace the evidences of this from that day down to the present. When once this literature was formed and had achieved this distinction, i. e., when these books of all books of the period had come to be recognized as Sacred Scripture, alone having canonical authority, this very fact would naturally have prevented any man, say from the middle of the fifth to the middle of the fourteenth century, from ever raising the question as to how these books grew up, or came to be a canon and to have Scriptural authority. Indeed, the state of historical knowledge then would have prevented the answering of such questions, even if they had been raised. Under the Revival of Learning and the fresh impulse of the Reformation, men like Luther and Calvin saw things more

nearly in their true light; but the second and third generations of Protestantism witnessed a great reaction. In their effort to offset the infallible authority of the Pope with the external authority of the Bible, the reformers so emphasized the divine side of Scripture as to lose sight almost wholly of the human origin and history of the book. The notion came to prevail that Christianity had always had, from the apostles' day down, a canonical New Testament, placed no doubt by the apostles themselves side by side with the Old Testament, and possessed, in the very nature of the case, with an authority greater than that of the Old Testament. That notion has prevailed in some quarters even until now. But a new revival of learning has given birth to a first-hand study, or a searching re-study of the questions involved. A new literature has grown up which is being added to yearly. Yet, concerning this literature, Professor Moore of Harvard, could say only a few years ago, that there is no book in English which presents the results of the labors of scholars on this inviting field during the last fifteen years. This is no longer so. Dr. Caspar-Rene Gregory's new book, "Canon and Text of the New Testament", is a real contribution to the subject. Dr. Ferris, too, everywhere shows that in studying the subject he has gone, not only to the best English and American, but to the great German authorities, like Harnack and Loofs, and especially to the original sources, the Ante-Nicene Fathers. He tells us with refreshing *naivete* that while a student in Union Theological Seminary, fourteen years ago, he began the studies that have issued in this ample fruitage, "with a view to discovering the forces and aims that caused the Christian church to form a New Testament"; that he submitted an essay at that time, for which he was awarded the prize in New Testament Introduction; that a few years later he read a paper on the same subject before the American Society of Church History; and that while a pastor in New Haven he did some work in the library of Yale University, especially on the fragments of Heracleon's "Commentary of John", preserved for us by Origen, also on the ground of authority underlying the Christianity of Clement of Alexandria,

and on several other subjects closely related to this discussion. Suffice to say, he gives abundant evidence otherwise in these pages of having made thorough and far-reaching investigations, of having done not a little independent thinking, and of having been a man of his own mind and method in making his interpretations of the facts and arriving at his conclusion. Whether we accept all his conclusions or not, we must acknowledge our indebtedness to him for such a coining of the golden wealth of his toil as to give it both charm and currency. The book is bound to be widely read, even by many who will reject the author's most revolutionary conclusions. Protestantism has always turned the New Testament on the hierarchy as a most effective weapon. Scholarship is now beginning, he says, to turn the New Testament on Protestantism. "We are to learn in the years to come that a 'New Testament church' is a church without a New Testament." "The boundary (i. e., separating the age of inspiration from all after-centuries) must fall. The first century must take its place with the others. The age of the apostles must become part of the great, continuous, unbroken plan of God." A work on the "Canon" is generally nothing but a history of the accepted books, that endeavors to trace back their origin to the first century. But what about the numerous other books of that period? How did the number of "Gospels", for instance, become definitely and finally settled? Who determined that four was the accepted number? How was the decision reached? Was the man who first reached it inspired? Did he receive a revelation as authoritative as that of the gospels themselves? Such questions once raised cannot be suppressed. The disturbance may subside, the church at large may settle down once more, as often before, to the unquestioning acceptance of tradition. But a residuum of earnest and conscientious minds will be left by every such period of questioning to whom nothing is ever settled, until it is answered or settled right. It is to such minds, the author says, that he appeals for companionship in this investigation. Whatever idea of inspiration one may hold beforehand, when he enters the writings of Irenæus and

Tertullian, for example, he is forced to abandon the thought that the selection of the documents involved in the formation of the New Testament was made by a method supernatural and mysterious. Likewise the theory that it was an expression of the "Christian consciousness of the Second century" is almost as difficult. For example a book like the "Shepherd of Hermas" could not have been excluded by a consensus of popular opinion. It was repudiated first by certain men in authority because of its heretical tendencies, and finally fairly torn out by the roots from the depths of the Christian heart. What, then, did give birth to the necessity for a New Testament? Why was it that away on into the middle of the second century the church grew and expanded with remarkable rapidity, without giving a thought to collecting and closing her authoritative documents. The author thinks there is but one explanation. Up to that time she made no effort to become a speculative homogeneity. She had no well-defined system of doctrine. She was more interested in changing men's lives than in changing their opinions. The period when she was building up that influence which was to surprise and transform the world was the period when her authoritative literature was without limit. This, says the author, ought to answer forever the hypothesis that narrowness is essential to progress. But a tendency having its origin in the spirit of Greece, that made redemption consist in knowledge, followed, and the baleful influence of Gnosticism had come to stay. This was followed inevitably by a "Period of Confusion," to which the author devotes one of his most interesting chapters, showing how this very confusion called for and contributed to the formation of the canon.

Then comes a suggestive chapter on "The First Theologians". This is followed by others in the historic order on "The Resentment of the Church", "Marcion's New Testament", "The New Prophets" (Montanism), "The Catholic Fathers" (Tertullian and Irenaeus), "The Acts of the Apostles", and most significant of all from the author's point of view, "The

Voice of Rome". Then in the closing chapters we have "The Process Reviewed", and a summary of "Conclusions".

The author's sympathies are clearly with Theophilus, Justin Martyr, and Clement of Alexandria, rather than with Tertullian, Irenaeus and the Roman School of Thinkers. He deplores that ever a way of transformation was found by which the intense earnestness of early Christianity, which manifested itself in working out great moral and religious changes, could be turned into the establishing of a system of metaphysics, and that spiritual enthusiasm could be metamorphosed into theological intolerance. To him it is extremely significant that the first Christians to speculate and to defend Christianity were so broad in their conception of authority and inspiration that Theophilus, for example, would include Greeks among the "Spirit-bearing men", that Justin declares that Socrates and Heraclitus shared the inspiration of the Logos, and that Clement, despite the lateness of his day, goes so far as to say that philosophy was a covenant between God and the Greeks. Such liberality was possible as long as the church was mainly interested in transforming the lives of men. But the moment the Platonic conception that vice is ignorance took possession of a body so full of deep and passionate regard for the reform of men, the foundation was laid for one of the most fanatical and intolerant systems the world has ever seen. Up till then Christians saw no incongruity in recognizing the genuine inspiration of all truth wherever found. That the teachings of Philosophy had not transformed the lives of men more was due to their abstract character. Philosophy was frozen truth. Christ was the warm, concrete expression of all truth, the divine Logos, the sum total of the wisdom and the knowledge of God.

"One cannot avoid a feeling of regret that the church ever abandoned this broad platform of the apologists for the narrow conception of an inspiration confined to a collection of apostolic writings." "It is unfortunate that the church felt that it had to pass on toward this goal over the pathway of intolerance, of creed formation, of unscrupulous exploitation of the labors of the philosophers, and of the narrowing down

of revelation to a little book that should contain all the light and wisdom of the infinite God." "That the New Testament is not an epic, not a masterpiece, not a dogma, but a 'voice' calling to a larger and purer life, is a conception hard to establish in minds that have isolated it, and lifted it to a region of lonely and unattainable grandeur."

If the question of the reliability of the New Testament, in view of the names in which it was formed, be raised, the student, the author says, will make a somewhat cautious reply. "One is forced, however, to say that in general the men who formed our New Testament thought they were getting together apostolic documents. This may have been because those documents taught doctrines they wanted to enforce. It may have been because they lacked critical insight. It may have been because they were ignorant of the history of the documents. Whatever the reason, the fact remains." Despite the bitterness of the controversy, and the unworthiness of some of its objects, we can see in the background of the thought of the Catholic Fathers a genuine desire to get at the teaching of the Apostles. The methods they employed were often unworthy, and the sense of literary honor and integrity is scarcely up to modern standards, but the purpose seems genuine."

What then is the secret of the remarkable influence and history of the New Testament? The answer can be given in a word—"Christ"! "He is the treasure hid in the field. He gives the book its value. It is because the world has found Him there that it is willing to go and sell every other book and to buy this book. The one great truth toward which the ages are working is that it is the same Spirit, acting on our hearts, that enables us to recognize the divine image when we see it in the Book." That the pages that tell of Christ constitute the supreme inheritance of all time few will to-day dispute, and we can certainly join the author in the hope and prayer that his book may help to center the thought and hope of Christendom on Him who is at once the Head of the Church and the Light of the World.

GEORGE B. EAGER.

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THE SEMINARY'S FUTURE IN THE LIGHT OF ITS PAST*

BY REV. T. P. BELL, D.D., ATLANTA, GA.

Dr. Mullins' request that I speak on this subject came to me between two teachings of a Sunday school lesson, to the Teachers' Meeting on Tuesday night and to a Bible class on Sunday morning. The subject of the lesson was Israel's triumph over the Philistines and Samuel's erection of the "Ebenezer."

And in that lesson I find this thought of a past and a future. For every Ebenezer stone has two faces—one towards the side whence we approach it, and one towards the side upon which we leave it—for Ebenezers are erected only by those who are moving forward. Upon the one side is "*Hitherto*"; on the other, "*Henceforth*."

On this Founders' Day let us have something of an Ebenezer experience. And first, the Seminary's PAST.

Upon this I touch but lightly. Many thoughts clamor for expression; but only a few can find it. And these I group.

I. THE SEMINARY WAS PLANTED IN PRAYER.

It did not spring into existence in a day but came into being through long, earnest thought and prayer by men who knew how to pray. No one can read the story of the struggles of the men who shaped it and guided it without feeling how

*An address delivered on Founders' Day, January 11, 1908, at the Southern Baptist Theological Seminary.

large a part prayer had in every decision made, in every step taken. And it was the kind of prayer that ascends from the hearts of men who see a great need and feel called of God to supply it. Paul saw a heathen world awaiting life; believed himself the messenger of life—and how he prayed! So of these men.

II. THE SEMINARY WAS NOURISHED WITH SACRIFICE.

None of you younger men will ever know—it matters not how much you hear or how much you read—the frightful desolation of the land in the years of the Seminary's slow and painful growth in Greenville, S. C. Nor can you dream of the sacrifices made for it.

Sacrifices by the people who supported it. I cannot tell you of these—may I just illustrate? I knew a woman reared in luxury of Carolina sea-coast plantation—later the wife of a prosperous business man—who, in a day by the fortunes of war lost all. In the years that followed she plied the needle for bread for herself and hers. Yet, in all those years there never was an appeal for the Seminary which did not elicit a part of the hard-earned money. And she was only one of many whose sacrificial gifts fed the “boys” and provided the scant salaries of the professors.

And sacrifice on the part of those who taught. You have all heard stories of these things. They are among the traditions of the Seminary; sacred traditions they are. May I give you another? Years ago I was thrown much with Dr. W. C. Lindsay, of Columbia, S. C., who told me of his early Seminary experiences. Coming out of the army, defeated, sore, he was angry with man and God, and full of infidelity. But God laid hold on him in a meeting conducted by Dr. Wm. E. Hatcher, and he was converted. At once he felt called to preach and everybody told him to go to the Seminary. And of course he was told great things of Dr. Broadus. In a few weeks after his conversion he arrived in Greenville and went to see Dr. Broadus. To his amazement he found a man dressed literally in “home-spun”, and that sadly worn and somewhat frayed. He thought: If this is the way Dr. Broadus has to live, what

hope is there in the ministry for poor me? The next morning by appointment he was to meet Dr. Broadus at the old building on a side street, where were the recitation rooms. Going early and while waiting, a country man drove up on a load of wood, and they engaged in conversation; when to his further amazement he learned that this was Dr. Manly. Did you ever hear of men who laid their bodies as living sacrifices on the altar of service?

Do you see the picture? These were princes; princes, with princely stipends awaiting their word of acceptance, and princely honors. "They humbled themselves, and took upon them the form of servants"; wherefore God hath highly exalted them and given them names above the names of their fellows.

Time would fail me to tell you of the sacrifices made by the men who went to the Seminary to be taught. Seminary men were not as much sought after then as now. In some parts they were looked upon with suspicion, and in some, were almost compelled to fight their way to recognition and position.

But they won, for, planted in prayer, nourished in sacrifice, the Seminary *fructified in men*. It fruited early and has fruited all along through the years in men!

They are men who have, in no small degree, changed the current of Baptist thought and Baptist life in our Southland. And they have done it by transferring the emphasis in Baptist thought and Baptist life from the things that are non-essential to the things that are essential. Mark you, I say the *emphasis* of Baptist thought and life. May I illustrate? When I went to the Seminary in 1874, and for some years after, there was one unfailing subject of discussion among the students. And battles royal they had over it—often lasting into the "wee sma' hours" of the night. It was this: Ought Baptist preachers to invite Pedo-baptists into their pulpits? And all the depths of theological lore were searched for arguments pro and con upon this question of all importance. I noticed that when the boys left, their minds were on other and higher things.

Men who have gone forth to lead the people to a larger life and a larger endeavor. What I mean may be best set forth in an example. For years I have attended a certain association

in Georgia. I have observed with great pleasure its development year by year. This development in no little measure centered around a man—a graduate of the Seminary. At the meeting this fall a plain man, from a country church, was glorying in the progress made, and said: "But how can we help it with such a leader as Bro. Galphin?"

Now do not understand me to say that Seminary men alone have done all this work. But I do say that this is the Seminary spirit, and the men imbued with it, in association with many of like spirit who have not been in the Seminary, have fought the battle for progress; for enlargement of vision; for organization of forces, *until it is won*. The last opposition is gradually dying out in Texas and Arkansas and small portions of other states. Have you noticed how the venom of its spirit has been poured out on the Seminary? Why? Because that spirit recognized the fact that the Seminary was, and is, the exponent of the larger life.

Coming back to our Ebenezer and standing about it today, let us for a few moments withdraw our thoughts from the past, and before we try to consider the future—the "Henceforth" of the Seminary—consider a present condition. A condition which, like the Kingdom, has come "without observation". I had almost said: Without special design, and, I am tempted to believe—in part at least—without special effort to bring it into existence. Yet it is a condition which, to my mind, is very remarkable and very significant—and of God. It is this:

There has come to be a grouping around the Seminary of a number of the *great constructive forces of the denomination*. This is unique in the history of seminaries—so far as my observation and information go. Let me enumerate these forces:

The Foreign Mission Board has long been the ally of the Seminary; and has depended on it as its chief source of supply of men for the fields abroad. This alliance and dependence have been recognized and responded to by the Seminary in the monthly "Missionary Day", and in the place given to the study of missions in the curriculum.

Of late, the Home Mission Board as never before, has been turning its eyes hitherward for men to supply its rapidly-

developing fields in the West—where the conflict deepens and where the best men must go as leaders of the Lord's hosts. Yes, and for its evangelists—sane evangelists—safe evangelists—evangelists who know both the language and the laws of Zion. Hence this new course of lectures on Evangelism.

Even the State Boards are sending their secretaries here to select men for their mission fields. Not for their great city churches alone—nor their towns—but for the *mission* fields where foundations are being laid, and wise master-builders are needed.

And the Sunday School Board—that marvel of Southern Baptist enterprise and of far-sighted wisdom—instead of establishing its lecture courses or training schools at Nashville, has incorporated its “plant” in the Seminary. This by lecture course and School of Pedagogy—whence will come the trained Sunday School leaders in pew and pulpit.

Last, but not least, the Woman's Missionary Union has come into closest alliance by its Training School for Women—a monument to the holy sagacity of E. Y. Simmons; the wise direction of E. Y. Mullins, and the supreme consecration of some Kentucky women.

Did you note that I said “*The Constructive Forces*” of the denomination? These are they which have been engaged in building up our denomination; in organizing our forces, until we Southern Baptists have ceased to be the “guerrilla bands” facetiously described by that South Carolina wit, John G. Williams, as the herd of Texas ponies, going every one as he would, yet all moving in the same way, so vividly described by Dr. Broadus in his memorable address at Memphis; or the “gang”, as we have been designated by Dr. Gambrell. We have become an army—organized, aggressive, growing every day more terrible to our enemies and our God's enemies.

Do you realize what this grouping of these forces here means?

Brethren of the faculty, it means that you are going to be kept so closely in touch with the activities of the denomination that you can never become scholarly recluses. You will have to walk down here on the earth among your fellows. If you

can keep your feet on the earth, there is not much danger of your heads being lost in the fogs of speculation.

And for the students it means that they go forth well-rounded men, equipped for work as well as for preaching; fitted to be the leaders of their people in every line of Christian endeavor and service.

And now let us turn our eyes for a little season to the future—"Henceforth."

What may we confidently expect for the Seminary, under the blessing and the leadership of God? I say blessing—such we have had. And leadership—such we all crave.

With its past and its present, the Seminary must continue to be, as it has been, THE SOUTHERN Baptist Theological Seminary. This, by virtue of its history; which has interlinked it with everything Southern Baptists hold dear, in principle and practice. By virtue of its traditions, which make its name and its teachers—past and present—household words all over our land. By virtue of the men it has sent forth, who look ever to it as their Alma Mater, dear to them by a thousand associations. By virtue of its place in the confidence and affections of the common people—a place won in the times and in the ways that try men's souls.

Other institutions may and will spring up and do splendid work. But they will not be *The Southern Baptist Theological Seminary*, in the sense that this must be, so long as there is a Southern Baptist Convention; and a Southern Baptist sentiment; and a Southern Baptist view of truth and practice.

It will continue, and increasingly so, to be the exponent of Southern Baptist thought and life. The eyes of the world will turn to it to learn how this mighty spiritual force, known as Southern Baptists, are thinking and feeling and purposing and preparing to execute.

And this will be, not alone through the men—and women, too—who go from its walls, imbued with its spirit, but through the books which are issuing and will issue from the brains and hearts of its professors. Do you know that today E. Y. Mullins is being looked upon as the greatest exponent of Baptist belief in this country? And that leaders of religious thought,

other than Baptists, are putting his "Why is Christianity True?" in the hands of their college and theological students? The books of Professor Robertson also are attracting attention, and he is preparing a Greek grammar which we believe will fill a large place. We also look forward to Dr. Sampey's commentary and hope it will not be much longer delayed.

As it seems to me, this Seminary must become—and is becoming—the Theological University of the Baptists of the South, and of the border states as well; a school so manned and equipped that from other schools will come men to complete their theological studies, to pursue original investigations in theological science, to secure that broadest culture which the age demands, in at least some of the leaders of denominational thought. *Yea.*

And, at the same time to secure such equipment for the service of the day, in practical ministry in Sunday School and mission work, as will put our denomination where it ought to be—in the lead of all the Christian denominations. The day has passed when Baptists can afford to take the initiative in great religious enterprises, and then, for want of trained men, lag behind, while others press forward and take their glory and their blessing.

After I had put in my notes some brief outline of what I have here said about a Southern Baptist Theological University, I was reading "The Life and Letters of John A. Broadus", and found there this statement: "So, as Mr. Jefferson had drawn a new American university, Mr. Broadus drew a new American seminary, which had in it adaptability and expansion, the possibility of becoming a theological university". What young John A. Broadus planned, and his young companions, Boyce and Manly, were wise enough to adopt, has developed along the lines marked out, and is today rapidly coming to realize the dreams that thrilled their hearts—to which realization they devoted their lives and their all.

If these dreams are ever fully realized there are several things which it will be necessary for the Seminary to have.

1. I was about to say "Libraries"—in the plural. And I will say it—libraries, a number of them; libraries within the one

great library. Books beyond which men will not have to search, unless they desire to let their eyes rest on the original sources. Alas that we have not a Baptist Carnegie, afraid of the disgrace of dying rich, and with a library mania—especially a theological seminary library mania

2. *Buildings.* What—more buildings? Yes. As necessary are they for a growing institution as are larger clothes for growing John or Mary. There ought to be no question as to plenty of room for all comers. My heart has been going out in loving sympathy with the men all over our Southland who, deprived of Seminary advantages—even of college advantages—are feeling the need of these and longing for even a few months here, that they may be the better fitted to meet the larger demands being made upon them by the increasing intelligence of the people, by the acquaintance of the people, as never before, with the various sociological and theological and missionary questions and problems with which newspapers and magazines and books are filled. And they would come here, but for their families—small, yet families. When will some large-hearted men and women, looking upon the apartment houses of our great cities, erect somewhere near here a great house of small apartments in which such men can live with their families free of rent?

3. And *Endowment.* This is needed for many things. I must mention only one: that the Seminary may have *men*; more men to teach. That these men, who for so long have been trying each to do two men's work, may have some respite from perpetual toil and grind, may live longer and write more books!

And men not only to teach here those who come for teaching; but those over yonder who cannot come, but who might be reached by what we have come to know as "university extension" work. There is work for almost another faculty to teach in person in institutes and other gatherings and by correspondence. For there are—and ever will be—hundreds upon hundreds of young men entering the Baptist ministry, with very limited education, who must be educated *after they are in the work!*

May I pause here to say another thing? We have entered

upon an era of the peculiar activity of laymen—activity in preaching, in conducting missions, in manning our educational institutions, in giving direction to our missionary and benevolent agencies.

It is of supreme importance that these men—some of the leaders at least—shall be trained in the true interpretation of God's Word; in the great doctrines of the Book, and in clear comprehension of our peculiar doctrines and practices. And this lest they be carried away with one-sided views of truth, or be swept into a merely sentimental fellowship with error—a fellowship that has no sound basis of truth. When the preachers were almost the only leaders, we could stop with the training of these. Now that the women are moving forward as workers—we provide for their special training. Shall we fail to do the same for these newly-awakened men, whose eyes are just getting open to their great obligations, many of whom as yet can only see men as trees, walking?

I hail with joy the recent action of Newton Seminary in establishing in connection with itself a training school for non-ministerial workers.

And—mark it—we need more men to keep up, in unimpaired excellence, that splendid dual work which this institution has always done; a work for the college graduate and *pari passu*—a work for the man who never had more than a high school training—if even that; the plain man, who comes to secure the inestimable blessings of a Seminary course in his mother tongue.

I want to lay peculiar emphasis on this point. Our Seminary—no matter what the cost in labor and in men—must never lose its interest in, nor loose its hold upon, the plain, unschooled man in the ministry. Then would it indeed cease to be "Our Seminary" to the mass of Southern Baptists. Ever and always it must have enough men in the faculty to carry on the double work; and to carry it on, not by two faculties, but by one, teaching to the scholars the Greek and the Hebrew, and English to the men who are not.

I emphasize this point in fulfillment of a promise made to Dr. Broadus the last time I saw him alive. As we sat in his

study, he turned to me and said: "Bro. Bell, you are a man of growing influence in the denomination; and I want you to make me a promise." I assured him I would promise anything within my power to do. He said in substance: I am the last of the original professors and I must soon join the others. Promise me to use all the influence you may have in holding the Seminary to the plans laid in its foundation. Do not let the Seminary become the Seminary of college men exclusively. I promised, and have ever fulfilled the promise—for these plans are wise and good and well suited to our people.

May the God of our fathers—and our God—ever guide those who direct the affairs of this institution unto the glory of His name, in the training of true ministers of Jesus Christ—workmen that need not to be ashamed. Amen!

RECENT HITTITE DISCOVERIES.

BY PROF. A. H. SAYCE, D.D., QUEEN'S COLLEGE, OXFORD, ENGLAND.

Nearly thirty years ago, on a sunny morning early in September, 1879, I was riding across the plain of Sardes with my face set towards a mountain pass known to the Turks as Karabel. The objects of my journey were certain sculptures that had been discovered in the pass. One of them had been known for some time, and it had been recognized that it represented one of the two figures described by Herodotus as existing in this very neighborhood, and in which he saw the images of the Egyptian conqueror, Sesostris. The description of Herodotus, it is true, is not exact in details, but it corresponded sufficiently with the form and position of the figure to make it clear that the latter must be one of the two referred to by him. According to the Greek historian, an inscription in Egyptian hieroglyphics ran across the shoulders of the figure; as a matter of fact, there is an inscription in hieroglyphic characters which does not, however, run across the shoulders, but is engraved between the head of the figure and the spear which is carried in its hand.

The second figure had been found not many years before my visit. While the first figure is carved upon the rock wall of the cliff, and at a little height above the path, this second figure, which is on the south side of the old road, is sculptured on an isolated boulder on a level with the road. The figure in both cases is precisely the same. It represents a warrior larger than life-size, standing in a niche, with a spear in the hand, a bow at the back and a tiara on the head; he is dressed in a tunic which reaches to the knees, and wears boots, the ends of which are turned up like the snow-shoes still worn by the mountaineers of Asia Minor.

Herodotus had stated that the hieroglyphics accompanying the first figure were Egyptian, but a photograph of it had made it evident to me that in this he was mistaken, though what the

characters actually were was more difficult to determine. Shortly before starting for Asia Minor, however, I had made a discovery which has since materially changed our conceptions of ancient oriental history and art. The discovery was the identity of the peculiar art of the Kara-bel monuments and that of certain monuments found at Boghaz Keui north of the Halys and at Ivriz in Cilicia. At Ivriz the art is accompanied by hieroglyphics which the inscriptions of Hamath and Carchemish had already led me to conclude were those of the Hittites. I therefore published letters in the *London Academy*, announcing my discovery, indicating the various monuments of Asia Minor and northern Syria which I believed to be of Hittite origin, and inferring from these the existence of a Hittite empire in the age of the nineteenth Egyptian dynasty, which had its capital at Boghaz Keui, and which must have extended from the frontiers of Palestine to the shores of the Aegean. If my conclusions were correct, the hieroglyphics at Kara-bel would, it was obvious, prove to be Hittite, that is to say, would resemble those of the Hittite inscriptions of Cilicia and Syria; and I prophesied that such would be the case. Hence one of the objects of the expedition to Asia Minor which I undertook immediately afterwards was to visit the pass of Kara-bel and there take squeezes of the inscription that had been discovered in it.

The squeezes were taken and my prophecy was verified. There could no longer be much room for doubt that in the monuments of Kara-bel we had memorials of Hittite conquest or that the peculiar art of early Asia Minor was identical with that of the Hittite remains in northern Syria. The fact was at once accepted by the leading archaeologists of Germany and France, and was not affected by discussions which subsequently arose on minor points of detail. The next thing was to decipher the hieroglyphic texts which went hand in hand with Hittite art.

At the outset I was able to settle the values of one or two Hittite characters like the ideograph of deity and the suffix of the nominative, and I also brought to light a short bilingual inscription in Hittite hieroglyphics and Assyrian cuneiform. But here further progress was stopped for many years. Our

materials were scanty, and even these scanty materials, consisting as they did of eye-copies, were exceedingly untrustworthy. It was only by degrees that the stock of inscriptions was enlarged, so that, thanks to photographs and squeezes and above all the transport of the monuments themselves to European museums, it became possible to ascertain what were the exact forms of the characters upon the stones. After twenty years of baffled endeavor, I believe that I have at last solved the mystery of the Hittite hieroglyphic texts, and in a recent number of the *Proceedings* of the Society of Biblical Archaeology will be found transliterations and approximate translations of most of them.

But as our knowledge of the ancient Hittite world advanced it became evident that the hieroglyphic signs were used, as in Egypt, only for monumental purposes. For ordinary literature the cuneiform syllabary of Babylonia was employed. The Tel el-Amarna correspondence contains a letter of the Hittite king written in the Babylonian script and language, while there are two other letters written also in cuneiform though in an unknown language—that of Arzawa—which from the first I suggested were of Hittite origin. This suggestion was confirmed when some years later fragments of tablets were discovered by M. Chantre at Boghaz Keui which were in the same language and form of cuneiform writing. Like the rest of the oriental world, the Hittites had derived their early culture from the Babylonians, and of that culture the Babylonian script was an integral part.

Ever since it became known that cuneiform tablets existed at Boghaz Keui, scholars have been looking towards the site with longing eyes and hoping that the day was not far distant when it would be possible to excavate there. That hope has now been fulfilled. Thanks to the personal efforts of the German emperor, the whole site is now being subjected to thorough exploration, and in the spring of 1906 Professor Winckler, of Berlin, made a preliminary examination of it. He was at work for only a few weeks, but the results have far exceeded expectation. The fragmentary tablets which had been picked up by previous visitors had all been found on the part of the

site known as the citadel. Professor Winckler's excavations, however, were made in another part of it called Buyuk-Kaleh. Here he disinterred no less than about twenty-five hundred tablets, some perfect, but the greater number broken, many of them being in the Babylonian or Assyrian language, though the larger portion are in the native Hittite language of the country. Many of the tablets are letters, but among them is a document of the highest importance—nothing less than the Hittite version of the famous treaty between Ramses II of Egypt and “the great king of the Hittites”. Fortunately for the decipherer, the treaty is in Assyrian, the language of international diplomacy, the actual Hittite text having been engraved in hieroglyphic characters on a silver plate. As had already been suspected, the Egyptian version of the treaty turns out to have been made from the Assyrian. The newly-discovered tablet is of considerable value for the reading of Egyptian proper names, and so serves to settle the question of the transliteration of the Egyptian characters. The name of Ramses II, Miamon, for example, is written Ria-masesa, Mai-Amana, Wasmua-Ria, Satepua-Ria. My old contention that the name of the Hittite king, read Mauthenar by the Egyptologists, should be transcribed Mutallu, is verified, the name appearing on the tablet as Mutallu.

Another treaty, also in the Assyrian language, enumerates the obligations and duties of Sunassura, the king of Kizzuwadna, toward his suzerian, the Hittite monarch, and refers to the conquest of a district of northern Syria which lay on the sea and the river Samri. A portion of the spoil was handed over to “the Sun-god”, as the Hittite king is termed, who, on his side, recognized the sovereignty of his “brother”, the vassal king of Kizzuwadna. In another tablet a list of the Hittite states is given, which were all under the suzerainty of “the great king of the Hittites”, whose capital was at Boghaz-Keui or “the city of the Hittites”, as it is called. Among them was Arzauwa, the Arzawa of the Tel el-Amarna tablets, from which one of the leaders of the Hittite free-lances in southern Canaan had come; another was Carchemish on the Euphrates. The inscriptions show that the Hittite empire must have extended

from the frontiers of the Egyptian empire in Palestine to the shores of the Aegean.

The Hittite kings mentioned in the texts are those whose names were already known to us in an Egyptian text from the treaty with Ramses II. Khattu-sil II, who made the treaty, was the son of Mur-sil, the grandson of Subbi-luliuma, and the great-grandson of Khattu-sil, who is entitled "King of Kussar", from which we may perhaps infer that the Hittite empire was founded by his successor. In a fragment Subbi-luliuma is described as having been raised to the throne in consequence of a prophecy.

Among the letters is one from Mitanni or Mesopotamia, the Aram-Naharaim of Scripture; another is from Arzawa; another again from Komana. A very large number, however, came from Egypt and proved how intimate the relations between the Egyptian and the Hittite courts must have been. Almost all the letters are in the native language of the country.

While Professor Winckler has thus been excavating a Hittite library in the heart of Cappadocia, another collection of Hittite cuneiform tablets has been discovered somewhere in northern Syria. One of these has found its way into the hands of Mr. Randolph Berens, and has just been published by myself in the *Proceedings* of the Society of Biblical Archaeology. It shows that exactly the same Hittite language was spoken in both Cappadocia and Syria, the Hittite words and grammatical forms met with in the North Syrian tablet being identical with those of the Boghaz-Keui texts. It also shows that the literary language of the people was a curious anticipation of Pehlevi, since it is full of Assyrian words provided with Hittite suffixes. The tablet throws an interesting light on Hittite theology and the worship of the sacred tree, references to which I had already found in the hieroglyphic inscriptions. Hittite religion was primarily a worship of nature. The earth-goddess was the center of the cult, and the ritual gathered round the story of the growth of vegetation. With the introduction of Babylonian culture, however, the old fetiches were to a large extent replaced by the anthropomorphic deities of Babylonia, and trinities were formed consisting of god, goddess and divine

son. From the first the Sun-god had been associated with the earth-goddess, whose forms were as manifold as the Hittite states with which she was identified. At Boghaz-Keui, for instance, she was Khattu "the Hittite", the state in which the earth-goddess was, as it were, embodied, being regarded as a deity. We learn from the hieroglyphic texts that there were nine of these deified states, which together made up the confederacy of the Hittite empire. One result of this deification of the state was that the king was a high-priest as well as a king.

How largely influenced Canaan was by the Hittites during the Mosaic age we are but beginning to learn. Apart from the fact that it formed the boundary-line and battle-field between the Hittite and Egyptian empires, an improved philological knowledge of the Tel el-Amarna tablets has shown that in the age of the Eighteenth Egyptian dynasty, if not before, it was overrun by bodies of Hittite mercenaries who sold their services to the petty princes and governors of the country or received pay from the Egyptian government. From time to time one of the Hittite leaders seized a city or district for himself and transformed it into a Hittite principality. From the language of Ezek. 16:2, it would seem that this had happened at Jerusalem itself. In the south of Palestine the sons of a Hittite free-lance from Arzawa made themselves particularly conspicuous in the closing days of the Eighteenth dynasty, while, in the north, Kadesh on the lake of Homs was wrested from Egyptian hands, and although Eta-gama the Hittite leader professed to be the obedient servant of the Pharaoh, his acts belied his professions. The Khabiri, who have been identified with the Hebrews in defiance of history, turn out to have been Hittite bands who appear to have established themselves in the neighborhood of Hebron, from whence they made raids on the adjoining towns, sold their services to the highest bidder, and professed their devotion to the Egyptian court when it was convenient to do so.

Like David at a later period, the Canaanitish princes surrounded themselves with a body-guard of foreigners. So far as we can judge from the evidence of the Tel el-Amarna tablets,

a large proportion of these foreigners were Hittites from beyond the Taurus. The Book of Genesis, therefore, is justified in making Heth the leading nationality in Canaan, which is named immediately after the first-built Canaanitish city and before the other tribes and nationalities of the country. The influence which these domineering foreigners had on the beliefs and customs of Canaan must have been considerable, and as we come to know more about their theology and social life we shall doubtless find that much which we have hitherto supposed to be purely Canaanite was more or less of Hittite origin. The institution of cities of refuge, for example, as has long since been pointed out, was characteristic of Asia Minor rather than of the Semitic peoples. Archaeology is already able to indicate one important evidence of Hittite trade and influence. The painted pottery found in the pre-Israelitish strata at Lachish and Gezer has been traced by Mr. J. L. Myres to the Hittite region north of the Halys, from whence it made its way to the south of Palestine. In the ancient world, trade and military expeditions went hand in hand.

It is probable that this pottery goes back to the Abrahamic age. One of the earliest kings of the Twelfth Egyptian dynasty is stated on a stela now in the Louvre to have destroyed the Hittite settlements in southern Canaan, and so familiar must the name of Hittite have already been to the Egyptians that it is assimilated to an Egyptian word, just as in Gen. 23 it is assimilated to a Hebrew word which means "terror". The astrological tablets of the time of Khammu-rabi or Amraphel in Babylonia mention "the king of the Hittites", whose movements excited a good deal of interest at the Babylonian court. The Hittites, in fact, were already included in the "concert" of civilized powers.

The cause of this was the metalliferous wealth of Asia Minor. The gold of the Sixth Egyptian dynasty, with its percentage of silver, has been traced by the analysts to the northern part of that country, and I have recently shown in my Rhind Lectures on Archaeology that the bronze of Assyria and Palestine must have originally been brought from the same region. Indeed, the earliest specimens of bronze at present known were found

in the Troad. Lead and silver were also exported in ever-increasing quantities from the Taurus mountains, and an Assyro-Babylonian trading colony was established near Kaisariyeh in Cappadocia as far back as about 2000 B. C. Large numbers of cuneiform tablets from the site are now in the museums of Europe and America, and throw a flood of light on the social life of the place and time.

It was through colonies such as this, as well as the traders who traversed the high-roads from Asia Minor to the Euphrates, that Babylonian culture was introduced into the Hittite region. The cuneiform system of writing formed an essential part of this culture, and so made the educated Hittite classes familiar with Babylonian theology, art and law. In Asia Minor the foreign elements received a native coloring, and there thus arose a Hittite—or, as I should prefer to call it, an Asianic—school of art and religion. With the descent of Hittite traders and free-lances into the fertile plains and valleys of Syria the art and religion of the north found their way to the Semitic population of Palestine, and must have exercised there an abiding influence. The mother even of Solomon had been the wife of a Hittite.

THE LITERARY WORKS OF THOMAS PAINE.

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The chief literary works of Thomas Paine are his pamphlets entitled "Common Sense"; "The Crisis"; "The Rights of Man"; and "The Age of Reason." They are thus placed in the order of their composition. After more than a century since he has passed away from earth, his name is now more generally associated with his last work. It is probable that if he had not given that to the world, the popular estimate of him should have been different from what it is. One finds an interest in noting the gradual change in his religious sentiments which found in that remarkable work the full flower of his character. The man who in the early days of his literary life evinced a certain reverence for things divine as contained in the book of revealed religion, turned to the destruction of that upon which he had builded so admirably, thus denying the authenticity of that upon which he had called to establish his dogmas. His final appeal to the jury of public opinion was a denunciation of the testimony of the witness upon whom he had relied to win his case.

From this apparent fact we have an insight into the character of the man himself, as there is revealed to us that as the chameleon takes on the hue of the substance upon which it rests, this brilliant but unstable man reflected the opinions of the associates whom he admired and in whose opinions he reposed confidence. The pamphlet "Common Sense" was the first noticeable work of a man who had been in this country but little more than a year. It gave evidence of an accurate grasp of the situation as it prevailed in the American colonies. In those times it was not easy to speedily ascertain the sentiments of a people stretching as they did along the Atlantic seaboard. Interchange of thought as afforded today by multiplied newspapers was practically impossible save by diligent personal touch, and the mails were slow and uncertain. It

was a marvelous thing that the man should have obtained such information so speedily, and information that was so accurate. The main idea of "Common Sense" was not new; for the question of separation from the English crown had been frequently discussed. The immortal oration of Patrick Henry had fired the heart of the impulsive Virginians, and the more phlegmatic New Englanders had been impressed by the clear-cut logic of Samuel Adams. From the day in 1774 that Benjamin Franklin presented before the privy council in Boston the petition for the removal of obnoxious officials of the crown, so vividly described by Bancroft, the aged philosopher was devoting his marvelous influence to the cause of separation. It was to him more than to any other of the patriots that should be attributed the document of formal separation, the date of whose signing has ever been celebrated as the American Passover. So that when it is asserted that "Common Sense" was "the first argument for separation," and that "Paine did more to cause the Declaration of Independence than any other man," we are asked to pluck the laurels from the brows of a score of patriots as well as to impeach the historical accuracy of Bancroft and the annalists of the Revolutionary era.

To understand Paine is much of a problem. Here is a man of nearly forty years suddenly appearing, a stranger, amid the exciting scenes of the early years of the Revolution, wielding a pen unlike the scholarly and therefore tedious scholars of the age. It was this style that gave him audience. He set the pace of the modern paragraphist. He went to the bottom of a proposition like a surgeon lancing an abscess. While other men took sesquipedalian words and involved sentences he boldly blurted out in ten words all and more than they had said. Here is a fair representation of the style affected in those days:

"There is a class of men in the world who, when they once engage in a pursuit, or an act of any importance, will persist in working it out, rather than be supposed by relinquishing it, when they discover themselves wrong, to cast an implication on their own judgments."

When Paine wanted to say anything he said it about in this way :

“The children of Israel in their request for a king urged this plea : that he may judge us and go out before us and fight our battles but in countries where he is neither judge nor general, as in England, a man would be puzzled to know what is his business.”

The reader did not need a collegiate education to understand things put in that way. For this incisive modern method of expression Paine is entitled to the highest credit. It is the style that makes even today, long after the need of its fervent exhortation, the series of letters known as “The Crisis” such refreshing reading. In considering “The Crisis”, you shall find the same recognition of an Over-ruling Providence and quotations from the Sacred Writings wherewith to prove his points. The Tories, he fears, have been given over “to a spirit of infidelity.” The origin of kingship, as given in the book of Samuel is used for all that it is worth, which is saying much. “The Crisis” was intended to strengthen the hearts of the patriots after that “Common Sense” had urged upon them the desirability of immediate separation. “These are times”, he said “that try men’s souls.” To meet the trying issues without panic is the object of his pamphlets. The first two numbers very adroitly outline the hopeful condition of the American cause. The second and fifth, addressed to Lord Howe, were not intended for his perusal but to put in the mouths of the patriot soldiers the challenge of derision. He showed the invincibility of the methods of campaign and it is no wonder that they plucked up courage and took heart again.

Whence did he derive his inspiration? That he had a method of writing as man talks familiarly with his neighbor, face to face, and so compelling attention in undeniable. His free-lance style awakened men’s attention and was brought in contrast with the dreary platitudes of the essayists under which they were accustomed to go peacefully to sleep. That was born in him and constituted his capital. All the more remarkable is it from the fact that he had been reared under the strict forms of the Society of Friends who were accustomed

to regard all mercurial dispositions and fondness for levity or satire as a temptation of the devil. But he had grown into a chronic state of rebellion against established things. He was restless under any form of restraint. He wanted to go to sea to be at liberty to do as he pleased. He entered public service and for some reason failed to maintain himself, and his first published utterance was a protest against the low salaries of men under the employ of government. He failed in a little business of his own, and would not live with his wife. Here you have a restless, impatient, nervous spirit, with mental faculties alert and quick in perception, affording all the characteristics of a stormy petrel craving excitement and unhappy in repose. He is open to any influence proceeding from characters which he admired. His education was not fundamental but it was absorbent. Given a leader whom he revered and to whom he was drawn by the novelty or popularity of opinion, and he would follow as a loyal disciple who could put into striking phrase the more labored conceptions of his master. He was thus drawn to Benjamin Franklin, at whose instance he embarked for America. He absorbed from him the views which took shape in "Common Sense." The style of Paine and Franklin were not dissimilar. Both were apothegmatical. Franklin's proverbial philosophy seems to be the basis upon which Paine formulated his political philosophy. When "Common Sense" appeared there were many to say "Dr. Franklin wrote this." Paine says himself that the opinion of its authorship was divided between Franklin and Adams. But it is easily ascertainable that a year before its publication Franklin gave Paine the materials out of which the book was constructed. The broad forecast of Franklin, the facts so difficult in those days to completely elicit, the possible dangers and difficulties to be avoided or surmounted, show the mind of the philosopher behind it all. Indeed, it was a forestalling of what Franklin himself was contemplating, but was slow in executing because of the many things which were absorbing his immediate attention. So when the remarkable letters entitled "The Crisis" were constructed Paine was living in the intimate companionship of Washington at whose camp he was

welcomed on account of his engaging conversational powers. He must have been an excellent listener or he should not have had the reputation of a distinguished conversationalist; the two go together. He had also the opportunity of absorbing the opinions of Barlow and Biddle and was in touch with the Committee on Foreign Affairs of the Congressional Assembly. He knew what was going on and how men talked who were shaping the destinies of the infant people. The forceful arguments and suggestions that appeared in those letters had been the topic of conversation with the master minds of the Revolution. The detailed scheme of the permanent Congress was, according to the historian Ellis, the work of Franklin. As "Common Sense" was not an original argument for separation, but as appears upon its face an argument for its immediate execution, so "The Crisis" was the embodiment of the military situation and possibilities put into such a shape that men would be greedy to read and quick to perceive.

Now we are confronted with the strange condition that a man who was able to render such real service, exhibiting such mental alertness, and possessed of a terse, nervous, effective style of composition, and who, his posthumous admirers claim, was the leading spirit and brains of the Revolutionary era the acknowledged impersonation of the cause of human liberty, should never have been called to official or responsible station. He was to be sure, the clerk of the committee on Foreign Affairs, but that seems to be a reward for services and a means of support. He had not developed that disrespect for the sentiment of men regarding Sacred Inspiration and so his influence was not benumbed on that account. Although popularly discussing finance and statecraft he was not called upon to direct in either department. We shall never know, in all probability, why this was so, but by judging from our acquaintance with similar conditions it is not impossible to infer that he did not impress the leaders of the cause as a man upon whom reliance could be safely placed. The fathers of the republic were keen to utilize the masterful attributes of any man; but they were wary and patriotic. Instead of finding Paine called to administer affairs, we find the stormy pe-

triel unfolding his wings and scouring across seas in search of other fields of activity, exhibiting an unaccountable bitterness especially towards Washington. He declared him to be "treacherous in private friendship and a hypocrite in public life—an apostate or an imposter." He reflected upon the military career of Washington. He said that in his apothetical character there was nothing that could kindle a flame of enthusiasm, neither friendship, fame or country. He afterward held Washington responsible for his incarceration in a French prison. It ought to be easy to read between lines here. Disappointed in America he returned to England with his literary success prompting him to essay new adventures. It ought not to be questioned that he was sincere in his republican views. He was a man of one great predominating idea. But he was always getting into trouble about it.

In England he formed a friendship with the brilliant Burke. But it was not long before he became embroiled with him and the remarkable document called "The Rights of Man" appeared. This essay is the least incendiary of his writings; indeed the style is rather calm for Paine. The arguments are impressive and partake of dignity. The action of the British cabinet in repressing it and holding the author to account was not so much on account of its radical character as that the dreadful things growing to a climax in France made the lovers of orderly government nervous. It is said that Pitt admitted the force of the argument but feared that it might lead to disruption in England somewhat similar to that which was drenching its neighbor of France with blood. The struggle upward of men into a larger liberty which distinguished the 18th century required careful men as well as brainy men. Burke was what we might term a practical politician in the better sense. He apprehended that the service of government rested upon broad conceptions of political philosophy and appreciation of the unreadiness of men in his day to come into the largest possibilities of self-government. Men themselves were not ready for the ideal. All that the French had done was to prove that the people could very easily tear down. Thus his "Reflections upon the French Revolution" had for an object

the consevation of human welfare under monarchical restrictions; that it was impossible to entirely destroy the old order which had demonstrated such strength throughout Europe without destroying the fundamental ideas of accepted social order. The French Revolution established the correctness of Burke's view, for it did not reach its awful climax until after the publication of his tract. To destroy existing order is not the same as constructing an opposite social life. To men who know the results of political rashness and how carelessness regarding means for bringing about a desirable end terminates in an invitation to indescribable confusion and violence, the argument of Burke must stand approved, as the circumstances of his times required. In the enjoyment of our free institutions we cannot agree with Burke and so must applaud the vigorous paragraphs of Paine, so far as the inherent wrong of hereditary government is concerned. To us it appears undeniable that the inborn rights of men include immunity from oppressive taxation for the support of a splendid and exclusive class of rulers, the careful education of the young and the benevolent care of the virtuous aged, and the spread of a universal peace and fellowship among the peoples of the earth. The question is whether the world in 1780 was ready for ideal government. One had only to look over the English channel to find the answer.

It has been said that "The Rights of Man" swept Burke from his high position and wide influence as a statesman and ruined his political aspirations. But Windham in his diary speaks of Burke as already "decried, persecuted and proscribed" before his "Reflections" were printed. He was then by many "considered as little better than an ingenious madman". He had become unpopular in the House of Commons, even upon his own side, as resultant from the several questions of the India administration, the impeachment of Hastings and his position upon the Regency. "The speculations of all doubters first originate in some crisis of personal or mental history". Finding it to be more convenient to be out of England than in it, Paine exiles himself to France, and plunges into the midst of the political caldron. His instability and vanity ap-

pear in his willingness to accept a seat in a legislative body whose language he could neither speak nor understand. His addresses in the National Assembly were written in English and translated into French by Brissot, his friend, who was the apostle of the Girondists. Brissot was the disciple of Voltaire to whom he had dedicated his chief work. His influence upon Paine was dominant. It was this influence combined with the philosophy of Rousseau that resulted in a strange admixture in Paine's character. In his French life he exhibited an indomitable radicalism and bitterness of expression mingled with a tenderness of sentiment for the hapless victims of his own logic. He who had denounced kings as implacable enemies of mankind when brought to face an unfortunate monarch desired that he might be set free and so brought himself under suspicion.

The movement which culminated in the French Revolution was at once political, social and religious. The principle was correct for it sought to redress the ills of humanity, to destroy the outworn feudalism of the times and to accommodate society to modern needs. It appealed to a people who were persuaded that the privileges of the upper class and the existence of an established religion were the chief causes of social distress. The officials of church were in league with those of state. Avarice, simony, vulgar exclusivism were as chargeable to priests as to courtiers. The apparent hollowness of Christian profession disqualified the literary men of the Renaissance from accepting the evidences of Christianity. In this declension of religious life in England arose the school of the deists. In France the clergy had resisted the Reformation and promoted the civil wars; they had obtained a revocation of the Edict of Nantes, which had protected Protestantism, even though a million of industrious artizans were lost to France and the enforcement of the measure was affected by dragonnades in which a brutal soldiery was let loose upon an innocent people. In England the Scriptures were construed into a defense of the hereditary rights of kings. The 18th century opened with a struggle for emancipation of intellect as set forth in the philosophy of Locke and for civil and reli-

gious liberty. The new philosophers found that their most potent antagonists were those who held to regal and clerical prerogative. When Paine became a prominent figure in the red days of Paris the seed had fruited. He absorbed again the opinions of men he admired loyally following their opinions. He became the willing disciple of Voltaire, exceeding him in his power of satire and outvying his master in mockery. He could say things more impressively than his masters. He who had purloined the philosophy of Franklin for his "Common Sense" and who had used his acquaintance with the plans and purposes of Washington for his "Crisis", became the latter-day pamphleteer of Bolingbroke, Voltaire, Morgan, Chubb and Volney. Is that too much to say? The sole appeal of the reconstructionists was to Reason. That was the slogan. The literary men were all infidels appealing to human reason. When the supreme triumph came, churches were stripped, the sanctity of St. Denis, the mausoleum of the dead kings, was violated, the images of Christ and the saints were trampled under foot, and a lewd woman was installed upon the high altar of Notre Dame as the impersonation of Reason.

Under these influences "The Age of Reason" was composed, in hiding for fear of proscription, where there was no access to Bible or Testament, neither of which could he procure anywhere. In his opinion he had composed a work that no believer writing at his ease in a library of church books could refute. The ready memory, the electrical absorption of the opinions of others and his wonderful facility for recasting them in popular expression remained to him. The result of his industry was the compression into a stirring pamphlet the sum of the conversations of the literary coteries, which had been drawn from the published thoughts of the writers of the half-century. His book was like the address of a mob-orator on the subject of national finance. The language is plebeian wrought out in coarse Saxon. The satire of Voltaire turns into ribaldry tinted with acrimony. He shows that he had acquired his philosophy from the English deists, his bitterness from Voltaire and his politics from that strange character, Rousseau, who, although composing a melody that, coupled with Isaac Watts'

simple hymn, has been used for a century by pious mothers in lulling their babes to slumber, sent his own children as they were born to a foundling asylum.

Is this difficult to establish? Possibly there are a few who are now familiar with the quiet author of "The Moral Philosopher". From Thomas Morgan, Paine derived his argument against the origin and authenticity of the Pentateuch. In the city of Detroit in 1894 there were arrayed a brilliant company of men, some of whom were persuaded of the historical inaccuracy of the Pentateuch and were diligent in their propaganda for the unsettling of men's minds in the divine authorship of the Bible. Against the critics a scholarly teacher arose to state in definite terms the position which they held, appealing to them to say if he had misstated their contention. When assent was given to the accuracy of his statement of their position, he produced the work of Thomas Morgan and read word for word their syllabus, and then drawing forth "The Age of Reason", showed that Paine had sent forth to the world the same statement as if it had emanated from his own mind.

Paine's argument concerning Christianity as a reflection upon the moral government of God, the unreliability of the evidence of miracles and prophecy and the worthlessness of individual inspiration, is all contained in a work by Thomas Chubb entitled "A Discourse Concerning Reason." From this source, also, he derived his argument against the immorality of the New Testament doctrine of redemption through vicarious sacrifice. Both Morgan and Chubb, in their turn, indicate a familiarity with a compilation of essays attributed principally to Charles Blount, published under the general head of "The Oracles of Reason." From these combined sources Paine obtained his views of deistical religion wherein God is declared to be worshiped neither by sacrifice nor mediation, but by being generally amiable and good natured—qualities in which Paine in his closing days was not very conspicuous.

Were it to be demanded that it must be shown that Paine was sufficiently acquainted with the compositions of the early deistical writers, there is this to be said. The principal ar-

guments of Morgan and Chubb are condensed in the posthumous work of Lord Bolingbroke which in those days was ready at hand with the literary men. In addition, the stock argument against the obligation resting upon one man to accept the revelation made to another is well wrought out, almost in its entirety, from Mathew Tyndale's "Christianity as Old as Creation." It was this book which elicited the work, still prized as a classic in our schools, known as Butler's Analogy. With that volume and the reply which Warburton made to Morgan's essays, entitled "The Divine Legation of Moses", men were abundantly familiar. The arguments were at hand and abundantly replied to, although there might have been a want of familiarity with the authors. One may trace the entire development of deistical thought of the 17th and 18th centuries through these works which are to be found in any library of pretension. Indeed, the claim may be fully justified that there is not an argument in "The Age of Reason" that had not been exploited in volumes that had been long published. It is not urged that Paine was a plagiarist, claiming the language of others as his own, but that he was an absorptionist. Paine put the old arguments in different form, interpreting them in the peculiar tongue of which he was master, but in dealing with sacred things he condescended to the language of the pothouse, the vernacular of the *sans culottes*, the ringing phrase of the jargon of La Montaigne. Men who could not wade through the dignified pages of Blount and Morgan and Chubb and who were unable to appreciate the polished sentences of Bolingbroke, caught the "Moll Tearsheet" mode of expression and were hilarious at what they imagined to be a wonderful discovery. It was only a mad scapegrace masquerading in the robes of a wise philosopher or meditative hermit, but betrayed by his own speech. It was an atom entering the lists with Omnipotence—a moment brawling at eternity!

In my advanced years I sat down to read for the first time "The Age of Reason." As I progressed I found my mind recurring to the works of wise and saintly men from whom I had derived the inspiration of my life. As difficulties of in-

terpretation presented themselves I found that I had the answers ready. The labored attack upon the authorship of the Pentateuch by Moses fell to the ground in the absence of any inspired claim that he was. The force of ridicule was broken by the fact that the author had numbered Milton among the inspired writers. The trenchant criticisms upon isolated passages, as book by book the sacred writings were reviewed, I had encountered and answered an hundred times. And when I laid down the book I found myself enquiring: "Is this all that can be urged against that which has been the foundation of all the morality and piety that have inspired the world to human effort and self-sacrifice and brought so much nearer the ideal civilization of the perfect life? Is this the best that can be done towards extinguishing the torch of faith, of robbing the soul of the inspiration of a deathless hope, of silencing the tender wooings of the Voice that spake as never man spake, of transmuting into glaring brass the sweet heavens out of which men had been taught to lift up patient hands in prayer?" If this is all that can be urged against the Book that is the comfort of millions and the silent influence which has brought in the age of which Paine dreamed, I could be only profoundly grateful because of its own declaration: "The Word of the Lord abideth forever."

THE FIGURE OF EXAGGERATED CONTRAST.

PROF. JOHN R. SAMPEY, D.D., LL.D.

Many interpreters of Scripture, through failure to recognize the figure of exaggerated contrast, have misunderstood important passages in the Word of God. In this figure of speech a speaker or writer states as absolute an antithesis which is only relative. He speaks as if he would set aside altogether one factor in the comparison. Thus Amos says: "You only have I known of all the families of the earth; therefore I will visit upon you all your iniquities" (Amos 3:2). One might naturally infer from this that Jehovah took no interest in nations other than Israel. But the same prophet exclaims: "Are ye not as the children of the Ethiopians unto me, O children of Israel? saith Jehovah. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caph-tor, and the Syrians from Kir?" (Amos 9:7). Evidently Amos regarded Jehovah as God over all the earth. While bestowing special grace and kindness upon Israel, He also presided over the migrations of heathen peoples. The antithesis in 3:2 between Israel and heathen nations was only relative, and not absolute, as a literalist might have wrongly supposed.

Did Isaiah despise all the sacrifices and offerings of the Mosaic system? One might be led to think so from a careless reading of Isaiah 1:11-14: "What unto me is the multitude of your sacrifices? saith Jehovah: I have had enough of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to trample my courts? Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies—I cannot away with iniquity and the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a burden unto me; I am weary of bearing them." This language might be interpreted as a complete rejection of the entire sacrificial system as inherently distasteful to Jehovah. If so, then Jehovah rejects the

prayers of Israel just as completely as her sacrifices and offerings. The prophet continues: "And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood" (Isaiah 1:15). We cannot for a moment think that Isaiah meant to teach that prayer is displeasing to Jehovah. What he means to say is that observance of the Mosaic ritual is no substitute for right living. If rulers and people alike remind one of Sodom and Gomorrah in moral degeneracy, neither sacrifice nor prayer, coming from such hypocrites, can be acceptable to the holy God. What Jehovah demands is a complete reformation in morals. Let justice and charity take the place of smoking offerings and long prayers. The antithesis between sacrifice and prayer on the one hand, and a just and a charitable life on the other, seems to be absolute, though really only relative. Both sacrifice and prayer on the part of just and charitable Israelites would be acceptable to Jehovah.

In Isaiah 58:3-7 perfunctory fasting attended by selfishness is contrasted with mercy and charity in everyday life. The prophet seems to have little regard for the ceremonial law, but the contrast between fasting and charity is not as absolute as the antithesis between light and darkness; for it is only fasting attended with selfish exaction and oppression that falls under the censure of the prophet. In the same chapter (58:13, 14), he exalts the ceremonial law by making the observance of the Sabbath a condition of prosperity and blessing.

The first half of Hosea 6:6 is a good example of the figure of exaggerated contrast: "For I desire goodness, and not sacrifice." The unwary reader might conclude that Hosea here teaches the complete rejection of sacrifice. That this would be a mistake appears in the second clause of the verse, in which the antithesis is less sharply put. In the latter half of the verse Jehovah says that he desires "the knowledge of God *more than* burnt-offerings". The form of the second half of the verse leads the reader to a correct interpretation of the first half.

In Hosea 8:11-14 the prophet might seem to teach that all

sacrifices were unacceptable to Jehovah. Examine the context more closely, however, and it becomes clear that the sacrifices are offered upon forbidden altars by a people that has rejected Jehovah's precepts.

In Micah 6:6-8 spiritual religion is put in such sharp contrast with ceremonial worship that the latter seems to be wholly excluded from Jehovah's requirements. Nothing that men can give to Jehovah, whether burnt-offerings by the thousand or rivers of oil by the ten thousand, or even one's first-born son, can atone for sin and make one acceptable to Jehovah. Justice and kindness and fellowship with God are so far superior to ceremonial worship and costly gifts that the latter count practically for nothing. But it would be a mistake to infer from this magnificent description of the essence of genuine religion that Micah was wholly opposed to the temple worship of his day. He complained that the priests taught for hire, the heads of the people judged for reward, and the prophets practiced divination for money. Hence he announced that Zion should be plowed as a field and Jerusalem become heaps of rubbish (Micah 3:11, 12).

The prophet Malachi represents Jehovah as so displeased with blind and lame animals laid upon his altar that he would prefer to have the temple worship altogether abolished: "Oh that there were one among you that would shut the doors, that ye might not kindle fire on mine altar in vain! I have no pleasure in you, saith Jehovah of hosts, neither will I accept an offering at your hand." The rejection of the temple worship would seem to be absolute and final. Malachi might naturally be put with Isaiah, Micah and the other prophets, who are wrongly supposed to have opposed the sacrificial system in Israel. That this is not a true statement of the case, however, is evident from Malachi 2:1-9, in which the high calling of Levi and the covenant with him receive express recognition. Jehovah takes no pleasure in the offerings in the temple, not because he rejects sacrifices altogether, but because the people are insulting him by bringing lame and sick animals and laying them upon his altar.

One of the most interesting and important examples of the

figure of exaggerated contrast occurs in Jeremiah 7:21-23. The prophet speaks in sarcasm: "Add your burnt-offerings unto your sacrifices, and eat flesh." Becoming thoroughly excited in his moral indignation over the abuses around him, the prophet exclaims in Jehovah's name: "For I spoke not to your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices; but this thing I commanded them, saying, Harken to my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I command you, that it may be well with you." The antithesis between the sacrificial system on the one hand, and obedience to Jehovah on the other, is put in the most absolute form. A literalist would so understand it without further ado; and some of the most scholarly critics and commentators of recent years have tumbled headlong into the pit of literalism. They contend that Jeremiah here says that the system of sacrifice practiced in the temple, with which the prophet must have been quite familiar, was not delivered to Israel by Jehovah through Moses at the time of the Exodus, but that the requirements of Jehovah through Moses consisted simply in obedience to Jehovah's commands. As Prof. Brown, in his new commentary on Jeremiah says, "Sacrifices did not originate at Sinai, and were not there commanded." Attention to the divine voice and a life in harmony with his will was the substance of the divine requirement when Jehovah brought Israel out of Egypt.

It seems to us quite plain that Jeremiah here uses the figure of exaggerated contrast. Quiet, phlegmatic natures do not find it easy to understand the impassioned imagery of an oriental orator whose soul is on fire with indignation in the presence of aggravating abuses in religion. In order to drive his message home, the prophet overstates it, using the form of absolute antithesis instead of relative. Jeremiah's meaning is, "Jehovah did not lay emphasis on sacrifices and burnt-offerings at Sinai, but on obedience to his holy commands." To love God with all the heart and one's neighbor as oneself is the main thing in the religion of Jehovah. Obey his high and holy requirements, and do not pay so much attention to ani-

mal sacrifices, since they weigh little in comparison with obedience and spiritual fellowship with God. Jehovah did not mean that his people should devote their chief attention to a sacrificial system, but rather that they should walk in loving obedience to his moral and spiritual demands.

With the prophets, as we have seen, the figure of exaggerated contrast is not an unusual method of speech. The poets of Israel also employed it effectively. See Ps. 50:7-15, where the flesh of bulls and goats is contrasted with thanksgiving and the payment of vows. See also Ps. 51:16, 17, where burnt-offering is contrasted with a broken and a contrite heart. The psalmist apparently puts no value at all on sacrifice and burnt-offerings. It seems to us, however, that here again we have a good example of the expression of relative antithesis as if it were absolute. Verses 18 and 19 of Psalm 51 speak of Jehovah's acceptance of the sacrifices of righteousness.

The most striking example of the figure of exaggerated contrast is the language of our Lord, recorded in Luke 14:26: "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." What can a literalist do with this passage, unless it be to butt his brains out on it?

Of course our Lord means to teach that our love for him ought to be so intense that all other love pales into hatred in comparison therewith. Jesus demands the first place in our hearts. Matthew gives substantially the thought expressed in Luke as having been spoken on an earlier occasion. As he records it, the antithesis is relative: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37).

As a field preacher addressing thousands of restless hearers, our Lord projected among them many striking sayings which could not be forgotten. Some hearers might not understand at the moment, but all could remember what he said.

The Sermon on the Mount abounds in exaggerated contrast. Jesus attacks current abuses in language that can never be

forgotten. Instead of swearing by the heaven or the earth or Jerusalem or one's own head, "Swear not at all". Shall the follower of Jesus then refuse to take an oath in a court of justice? Not if he imitates the Son of man; for he took an oath before the Sanhedrin that he was the Messiah. The followers of Jesus are required to submit to wrong rather than to seek revenge. The code of Hammurabi and Moses agree in the statute, "An eye for an eye, and a tooth for a tooth". The Jewish teachers encouraged the redress of grievances, insisting that it was right to hate an enemy and take vengeance on a wrongdoer. Jesus says: "Resist not him that is evil; but whoever smiteth thee on thy right cheek, turn to him the other also." Jesus himself did not follow this rule literally when he was rudely smitten in the presence of the Sanhedrin, but firmly remonstrated (John 18:22, 23). Dr. Broadus, in his Commentary on Matthew, quotes with approval the remark by Dykes: "Of course, when an instance is selected to illustrate a principle, the instance is usually an extreme or next to impossible one; both because a principle is best seen when pushed to its ultimate application, and also because there is less chance of people blindly copying the example when its extravagance drives them to search for some inner meaning in it."

The great Russian novelist Tolstoi reorganizes the teaching of Jesus on the literal interpretation of the precept, "*Resist not evil*". He takes the striking precepts of our Lord in the Sermon on the Mount, and presses them down on the conscience as commands to be obeyed to the letter by those who would follow Jesus. The entrance of common sense is forbidden by the Count as an effort to explain away the Scriptures. A small group of hyperbolic sayings in one discourse are made the norm of Christian teaching and conduct. In his reaction from nihilism, the brave foe of effete ecclesiasticism and autocratic power has fallen into the slough of literalism.

A STUDY OF HOMILETICAL THEORY.

THE ORIGINS OF HOMILETICAL THEORY BEFORE A. D. 400

BY EDWIN CHARLES DARGAN, D.D., LL.D.

ARTICLE II.

If the former article has shown that homiletical theory has a scientific value of its own, it may be assumed that a study of its origin and historical development will not be devoid of worth and interest. And interest is quickened by the fact that we are not left to conjecture and inference for a clear tracing of the rise and progress of homiletical theory. Of course many details are unknown, and the inevitable penumbra of obscurity and doubt envelops even the central certainties; but on the whole we have reason to congratulate ourselves that the main principles and general outlines of our subject rest upon well known or easily discoverable facts, and we may, therefore, have a feeling of security in reaching our results rather beyond what may be cherished in regard to many similar historic researches. Our task is further simplified by the consideration that doctrinal and critical prepossessions need not disturb the serenity of our pursuit. Happy we! Our only concern is to find and tell, as well as we can, how a theory or art of preaching arose and grew.*

*NOTE.—To dispense with the multiplication of foot notes I give here the chief authorities used, quoted or referred to in the body of the article. To all I wish to make the fullest acknowledgment of indebtedness without surrendering any proper claim to personal labors and independent thought. The list follows, as nearly as practicable, the order of discussion in the article. Grote's History of Greece; Mommsen's History of Rome; Sears' History of Oratory; Jebb's Attic Orators; Davidson's Aristotle and the Ancient Educational Ideals; Bekker's Charicles; articles in the Encyclopaedia Britannica on Rhetoric and on Aristotle; Cope's Introduction to Aristotle's Rhetoric; Aristotle's Rhetoric, both the Bohn translation and the far better one of Welldon, with the notes to each; Cicero's *Brutus* and *De Oratore*, the Bohn translations; Quintilian's *Institute of Oratory*; Watson's translation in the Bohn Library (translations preferred for convenience; there was consultation of originals when thought necessary); article in *Revue des Deux Mondes* for March 15th, 1884, by M. Gaston Boisier on *L'Instruction Publique dans l'Empire Romain*; Hatch's Hibbert Lectures for 1888; articles in *Hastings Bible Dictionary* on Jewish Education by A. R. S.

In this article we are concerned with those fundamental facts and forces out of which homiletical theory came in time to be developed. Our thesis is: That before the formulation of a distinct theory of Christian discourse by Augustine, at the turn of the fourth into the fifth century, such a theory was germinating all through the patristic age, and that the formative forces of this germination were two widely different but very effective influences which came together within that epoch and have never been discarded, namely, the classical and the Biblical. So we may describe this vast originative period as deploying three great forces toward the development of homiletical theory: (1) The Classical Impulse, or the development of the Graeco-Roman rhetoric; (2) The Biblical Impulse, or the unfolding of the principles of religious discourse in the Old and New Testaments; (3) The Patristic Impulse, or the germination of a theory of preaching during the second, third and fourth Christian centuries.

THE CLASSICAL IMPULSE.

The splendid oratory of the Greek and Roman peoples during the flourishing periods of their history is too well known to need more than this passing reference. Along with the practice a theory was also developed, and the Graeco-Roman rhetoric has been a rich storehouse of principles for all subsequent times. Indeed, there has been little of real value or original thought added to the ancient treatises. What has followed has been mostly in the way of necessary development

Kennedy on Prophecy, by A. B. Davidson; in the Jewish Encyclopaedia on the appropriate subjects; Mabaum's *Judische Homiletik* (Einleit) and Dr. Phillipson's article in the Jewish Encyclopaedia on Homiletics; Stalker's *Preacher and his Models*, and *Imago Christi*; G. A. Smith's *Modern Criticism and the Preaching of the Old Test.*; Schurer's *History of the Jewish People in the time of Christ*; Edersheim's and other *Lives of Christ*; various commentaries, the works on early Church History; Broadus' *Lectures on the History of Preaching*, and on *Jesus of Nazareth*; Paniel's *Geschichte der Christlichen Beredsamkeit*; Rothe's *Geschichte der Predigt*; Nebe's *Zur Geschichte der Predigt*; articles by Christlieb on *Homiletik* and *Geschichte der Prestigt*, in the Herzog-Plitt (second edition) *Real-Encyclopadie*; and on *Homiletik* by Keppler in *Wetzer and Welte's Kirchenlexicon*; works of Origen, Basil, Gregory Nazianzen, Chrysostom, Ambrose and other Fathers so far as needed, usually in the translations of the Apostolic, Nicene and Post-Nicene Fathers, but in the originals when desirable, as given in Migne's *Patrology* or other editions.

and of adaptation to later times, languages and conditions. The Greek theory of oratory received its most scientific and enduring expression in Aristotle's work on rhetoric. Aristotle died in 322 B. C. The Roman rhetoric found its best and completest treatment in the works of Cicero and Quintilian, the former of whom died B. C. 43, and the latter about A. D. 120, possibly earlier. The Roman rhetoric was very largely dependent on the Greek—as was the case in other departments of literature—though Quintilian's work is a far more finished and complete performance than Aristotle's. We thus see that at the time when the ancient rhetoric came in contact with the post-biblical preaching the theory of public speaking had reached a high state of development and needed only adaptation to Christian discourse. And homiletical theory, both in its origin and in its development, is the application of accepted principles of public speaking to the particular ends and demands of the Christian gospel. Our business now is to trace briefly the rise and perfecting of this ancient classical rhetoric up to its impact upon the even more ancient though partly parallel development of Biblical prophecy, preaching and hermeneutics.

The origin of the Greek people and their language cannot be traced, but their history and literature reveal them as a speaking people. In the Homeric poems the heroes are orators as well as warriors. Herodotus and Thucydides, as well as other historians, make record of speeches, and even report or invent them. Thucydides devotes especial attention to the noble oratory of Pericles. The drama also indicates the sway which oratory held in the popular esteem and customs. Lastly, oratory itself extended from practice into literature and theory. Published orations and treatises on the art of speaking are the latest development of Greek letters. Grote accounts for this oratorical element of Grecian culture as lying in the genius and language of the Hellenic peoples, in their love of liberty and their forms of government, in the parallel and sympathetic development among them of philosophy and art, in their popular assemblies, and especially in the nature of their law courts and systems of pleading. Jebb points out two

forces in the origin and development of technical studies of oratory: (1) The impulse given to Greek thought and culture by the dialectic philosophy of the Ionian schools; and (2) The technical rhetoric of the Sicilian teachers. Neither of these movements originated at Athens, but both found early lodgment and careful attention in the chief seat of Hellenic culture. The dialectic impulse came chiefly from Protagoras (who taught how to make the weaker cause appear the stronger), Prodicus (who taught how to distinguish synonyms), and Empedocles, the philosopher-poet of Sicily. The strictly rhetorical impulse came from Gorgias (a pupil of Empedocles), Korax, and Tisias (a pupil of Korax), all of Sicily. Grote was inclined to recognize Empedocles and Gorgias as the beginners of properly rhetorical instruction among the Greeks, but Jebb, with apparently better reason, considers Korax of Syracuse (B. C. 466) as the founder and father of Greek rhetoric, so far as that distinction may be given to any one man. At any rate it was he that published the first treatise which professed to give rules for the art of public speaking.

In B. C. 466, Thrasybulus, tyrant of Syracuse, was overthrown and a democracy established. By him and his predecessors much land had been, from time to time, confiscated and bestowed on different ones, so that on the fall of the tyrant numerous claimants for these lands arose, and there was great confusion as to titles. The causes had to be tried before the popular courts, and the claimants were required to present their arguments in person. Many were timid and unskilled in speaking. So Korax drew up a system of rules and taught the pleaders how to present their claims. Cope, in his Introduction to Aristotle's Rhetoric (p. 28), speaks very slightly of this famous treatise, saying that it was occupied wholly with the argument from probability which was nothing more nor less than to make the worse appear the better reason, "in other words, to subvert truth and justice". I have never seen the treatise nor any analysis of it and cannot therefore uphold or dispute the fairness of Cope's criticism; but it seems a little onesided and severe though no doubt well founded. Tisias was a pupil of Korax and carried on the work of his master.

Gorgias, a contemporary of these and a pupil of Empedocles, came to Athens on a political errand and so captivated the Athenians by his florid style of eloquence that he was (no doubt easily!) induced to remain and become a teacher of the art of speaking. After him the orator Antiphon combined theory and practice by being both a pleader in the courts and an instructor of others. Lysias, as is well known, wrote speeches for his clients; and Isaeus, the teacher of Demosthenes, did likewise, besides giving instruction in oratory.

The method of these earliest teachers has perpetuated itself. There was study of treatises, like that of Korax, which was speedily followed by many others; there was lecture or conversational discussion with the pupils; there was critical study, under the teacher's guidance, both of the poets and orators; and there were models furnished by the teacher, and exercises submitted by the pupils. Thus, as often, are we reminded of the famous saying of Sydney Smith, that "the ancients have stolen all of our best ideas".

Greek oratory and rhetoric—practice and theory—came to their culmination in the same age; the one in Demosthenes and the other in Aristotle, both of whom died in the year 322 B. C. The immortal treatise of Aristotle was the fruit of his reflections and teachings during the years of his great career as a teacher at Athens of all the elements of knowledge current in his day. The limits of this article forbid any study of this marvelous man and his manysided and lasting influence upon thought and culture. We have here in view only his rhetorical theory. Quintilian somewhere states that Aristotle was accustomed to talk on rhetoric with his pupils as he walked, on the covered ways (*peripatoi*, hence Peripatetic) of his famous Lyceum, in the afternoons. We might infer from the wretched style and arrangement in which the famous treatise reaches us that postprandial dullness and jog-trot conversation both figure somewhat in its preparation. Perhaps it is more charitable to assume that the work was not written by Aristotle at all, but is only the conglomerate notes of his pupils—and taken in afternoon walks! At any rate some sort of apology is due to posterity for the form in which this most

interesting and valuable production has come down to us. A brief synopsis of its contents is all that can be here presented.

After preliminary definitions and explanations the three main topics treated as essential to rhetorical theory are Arguments (*πίστεις*), Diction (*λέξις*), and Order (*τάξις*); and it might be assumed that the treatment would adhere to this lucid and comprehensive division, but it does so only in a general way. There are three books and the outline of them is this:

Book I. The Nature of Oratory and Rhetoric. (Aristotle himself gives no such indication of his matter. This heading is inferred from the contents.) In chapters 1-3 there are introductory definitions and explanations:—The relation of logic to rhetoric is stated, the utility of rhetoric defended, and rhetoric is defined as “the faculty of considering in any subject that which will induce belief.” It is the art of persuasion and therefore deals mostly with argument. Arguments are classified as (1) Technical (those which lie in the scope of rhetoric itself, *i. e.*, may be produced or discovered by the speaker); and (2) Untechnical (those which lie outside of the speaker’s mind, external, legal, documentary, etc.). The Technical or Rhetorical Arguments are further explained as being derived (1) from the character of the speaker, (2) from the disposition of the hearer, and (3) from the speech itself—*i. e.*, the form its argument takes, whether (a) enthymeme (rhetorical deduction) or example (rhetorical induction). The three kinds of oratory are then distinguished: (1) Deliberative (political, legislative); (2) Epideictic (no good English equivalent; show oratory, declamatory, platform, belonging to some occasion, memorial, invective, etc., in other words “the big speech”); (3) Judicial, or Forensic (pertaining to law courts). In chapters 4-15 there follows a more detailed discussion of these, with suggestion of the topics appropriate to each. As an appendix to the treatment of judicial oratory Aristotle mentions and dismisses the untechnical arguments, such as testimony, oaths, deeds, etc.

Book II. Discussion of the Technical Arguments—*πίστεις*. The threefold distinction is reduced to two by merging the

first two (those relating to speaker and hearer) into one, which are called *ethical* arguments, and are treated at length in chapters 1-18. In this section (2-11) there is an acute discussion of the feelings and how they are to be reached, such as anger and placability, love and hatred, confidence and fear, benevolence, pity, etc. Varieties of character and condition (age and fortune) are also brought under penetrating review, and the way to deal with them. Then the *logical* arguments, *i. e.*, those inhering in the speech itself, are taken up and discussed in chapters 19-26. First he briefly notices the common topics (*c.* 19), *i. e.*, those belonging to all kinds of oratory, such as possibility, fact (past or future), and degree. Then there is a strong study of the rhetorical induction and deduction (example and enthymeme). Of the latter there is an ill-arranged enumeration of twenty-eight varieties. Then comes a discussion of fallacies and of refutation.

Book III. Diction (Style *λέξις*) and Order (Arrangement, *τάξις*).

By way of preliminary in chapter 1 the threefold division into argument, style and arrangement is noted. Then the matter of delivery and voice is taken up. The subject is dismissed in a very brief but luminous and suggestive way. Then follows a disjointed and repetitious discussion of diction or style. It is full of good things, but does not readily lend itself to brief analysis, and to enumerate all the points would take too much space. Such matters as faults of diction and construction, use of words, figures of speech, purity, dignity, rhythm, etc., are presented with great good sense and spirit. The four chief "virtues" of style are held to be: clearness, fitness, impressiveness, and beauty. Lastly and briefly, chapters 13-19, arrangement is considered. The necessary parts of a speech are only two: Proposition and Proof; but Introduction and Conclusion may be added, making four. The introduction may be derived from the speaker, the subject (or occasion), the audience, or the opponent. The Statement, or Narration varies according to the kind of oratory—Epideictic, Forensic, or Deliberative. The Proof may be either direct (arguments appropriate to the kind of oratory again) or indirect, as interrogation, reply,

ridicule. The Conclusion has one or more of four aims: (1) To incline the hearer favorably; (2) To amplify or diminish for effect; (3) To appeal to feeling; or (4) To recall the line of thought.

It is a remarkable fact that this, the most suggestive and scientific treatise on rhetoric which appeared in ancient times, and almost in any time, came not from a professional rhetorician nor from an orator, but from a great all-round philosopher who was chiefly intent on other subjects but took this in as an important element of his teaching. This goes far to explain both the merits and the glaring defects of the work. It is easy to criticise its faulty arrangement, its inadequate definition, its dry and difficult style, its vexatious obscurities, and many other details here and there. But on the whole criticism is lost in admiration when we consider the ample knowledge, the wealth of illustration, the penetrating judgment and discrimination, the broad and firm grasp of fundamental and universal principles, the depth and acuteness of thought, and the exhaustiveness of suggestion displayed in this brief and vigorous treatise. How much Aristotle may have owed to his predecessors we may not say, but probably not much; for he commonly speaks very slightly of other works. As it stands Aristotle's *Rhetoric* is the supreme achievement of the Hellenic mind on the subject of which it treats. Besides the *Rhetoric* Aristotle wrote a less valuable work, to which he sometimes refers—the *Topics*, or helps to invention.

In the early Roman times there was a developing native oratory, but the later influence of the Greek practice and theory gave both to speaking and writing a Grecian method and bent. The lack of originality in the Latin literary product is notorious. Yet there was some slight theoretical instruction in public speaking in the early republican days of Rome. The Senate and Forum taught by example. Cato the Censor spoke contemptuously of rhetorical studies, and Crassus (himself an orator) when consul warned the people against the encroachment of Greek studies in this art. But Crassus had himself studied the Greek rhetoric, and Cato in spite of his growling had drawn up a set of rules for speaking derived

mainly from his studies in Greek literature. One of his short rules is worth remembering: *Rem tene, verba sequentur*. About B. C. 100 formal instruction in both Greek and Latin literature and rhetoric is said to have begun at Rome. Mommsen (Vol. III., p. 565) mentions an ancient Latin treatise on rhetoric dating from the time of Sulla as being "remarkable not merely for its close, clear and firm handling of the subject, but above all for its comparative independence as respects Greek models." Julius Caesar wrote a treatise on the art of speaking correctly, and dedicated it to Cicero—a fact which the orator mentions with pride (*Brutus*, chap. lxxii), and proceeds to say that Caesar "laid it down as an axiom that an accurate choice of words is the foundation of eloquence." Cicero's own rhetorical works are well known—the treatise on Invention (derived almost entirely from Aristotle's *Topics* and claiming no originality), the famous dialogue on the *Orator*, and the *Brutus*, or dialogue on the *Celebrated Orators*. These were not manuals of instruction, but literary treatises, very pleasant reading and giving careful discussion from many points of view of the accepted principles of oratory traditional and prevalent in Cicero's time.

But the great Latin treatise on rhetoric is the truly admirable and exhaustive work of Quintilian, the *Education of an Orator*, or, as sometimes called, the *Institutes of Oratory*. In passing from Aristotle to Quintilian we make a great leap: in time it is nearly four hundred years; in culture it is from the Greek at its culmination to the Roman in its early decline; in men it is from a great all-round thinker and genius to a cultivated specialist of excellent talent but no great depth of thought; in works it is from the original and suggestive but incomplete and unpolished production of a master mind chiefly intent and notably great in other departments, to the highly elaborated single achievement of a sound judgment and well-read intelligence directed through a long life to this one task. Little is known of the life of Quintilian. Born, it seems, in Spain he came to Rome in the brief reign of the emperor Galba, and remained there a teacher of rhetoric all his long life, dying probably in A. D., 118, or thereabout. He was highly es-

teemed both in character and as a highly successful teacher. He was one of the first of those who received at Vespasian's order a salary from the public revenues of the city; and Domitian committed to him the education of his great-nephews, presumable heirs to the purple. By the same emperor he was invested with the insignia of the consulship—an event which is thought to have occasioned Juvenal's sneer: *Si fortuna volet fies de rhetore consul*. Quintilian was incidentally a pleader in the courts, but with all his heart a teacher of oratory. And the practice and teaching of a lifetime are condensed in his famous book.

This elaborate and satisfying production is wrought out in twelve books. It was actually written in about two years, though the studies, labors and reflections of many years lay back of its publication. It covers a wide range—as the course of education was in that age chiefly rhetorical—discussing many subjects which would now be classed in other departments of culture. It is complete in topics, thorough and discriminating in treatment, and attractive in style. The first book treats of the primary education of youth preparatory to oratorical training; the second book discusses the nature and principles of rhetoric; from the third to the seventh inclusive, the topics of invention and arrangement are considered; from the eighth to the eleventh, style and delivery are handled; and in the twelfth there is discussion of some important practical matters such as the orator's morals, principles, choice of work, retirement, etc. The work has always been recognized by competent judges as a masterpiece. It has, of course, greatly colored and influenced all subsequent teaching and treatment of rhetoric. It is far superior to Aristotle's work as a manual, as well as in the completeness and orderliness of its treatment, though falling below in originality and power of thought. The two treatises taken together represent the consummation of the Graeco-Roman rhetoric.

A word must be said in regard to the place of rhetoric in the ancient systems of education. It was a leading place. The so-called Seven Liberal Arts, as later developed and correlated, were: Grammar, Dialectic (Logic), Rhetoric—the *Trivium*—;

and Arithmetic, Geometry, Astronomy, and Music—the *Quadrivium*. The post of honor belonged to the first three; and as both grammar and logic were closely connected with rhetoric, they were considered as necessary parts of the instruction of the orator. For teaching rhetoric, with grammar (or literature) and dialectic, teachers and schools abounded in all the ages of the Graeco-Roman education. During the first five centuries of the Christian era rhetoric held the chief place in school education. Vespasian is said by Suetonius to have ordered that the salaries of rhetorical teachers at Rome should be paid out of the municipal treasury, and this is held to be the beginning of state education. But Julius Caesar is said to have had a similar scheme in mind; and he actually did establish schools in Gaul. After Vespasian various emperors added to the dignities and emoluments of rhetorical teachers, in some cases making their salaries a charge upon the municipal revenues of the chief provincial cities. Marcus Aurelius endowed chairs of rhetorical instruction at Athens. In A. D. 425 Theodosius II, established a grand imperial school at Constantinople, directly under state control and supported by the government. It had thirty-one professors, most of whom taught rhetoric and the related subjects. Thus at the time that Christianity ceased to be persecuted and became a care of government, a great system of education in which the theory of speaking was a central, and perhaps the leading element, had come to be thoroughly wrought out and established. Not only was education in this way chiefly rhetorical in tone, but a fondness for popular eloquence had also been developed and maintained, and in some sort a critical (though often vitiated) taste had been cultivated. It was into a society thus educated and trained that the longer, though part of the time parallel, stream of Biblical prophecy and preaching poured its new volume of power. And thus the preaching and homiletics of patristic and mediaeval times received their classic impulse. But we must now trace the other great line of descent.

THE BIBLICAL IMPULSE

Ancient oratory as described by Aristotle and others, lacks the religious and profoundly moral element. This we find in

the prophets and preachers of the Bible. Had Aristotle been as well acquainted with the prophets of Israel as with the Greek orators, and had Quintilian made an appreciative acquaintance with these prophets and the early Christian preachers, there would have, no doubt, been added to their division into Forensic, Deliberative, and Epideictic oratory the Didactic or Hortatory genus. After the arrival of the Christian discourse or sermon it is no longer possible to frame a complete theory of public speaking which does not include homiletics. We are ready to ask then, Do we find any traces of rhetorical, or as we may now say, homiletical, theory in the Scriptures? Preaching there is, and of the noblest sort; but along with the practice is there anything which may fairly be called theory or art? If the question means any set of definite rules for the composing and delivering of religious discourses we shall have to answer in the negative; but if it means that certain principles to guide in the practice of preaching may be found in the Bible, we shall have to say that at least hints and suggestions are given in both the Old and the New Testaments.

As to the Old Testament, granting that the prophets represent the proclamatory and the scribes the didactic, and both classes the hortatory, elements of preaching as a practice, are there any indications of a corresponding theory of religious discourse? Were there any accepted canons and any definite instruction as to the manner of giving religious discourses? It must be confessed that the data for forming an opinion on this point are somewhat scanty; but they are not wholly wanting. A slight indication is given in the provision for general education among the Hebrews. Three stages are recognized in the progress of Hebrew education: (1) the early period when home was the place and parents the teachers; (2) a later period, after the exile, when to the preceding there were added the scribes and the synagogue; (3) the last period, that of the rabbis and their schools. In all these it was incumbent on the learners to read and copy and repeat passages of the Scriptures. In the later times the public reading and exposition of Scripture seem to presuppose at least some instruction for the better performance of the duty. In all periods we know

that careful attention was paid to the very words of the sacred text.

There is a more definite indication in the literature of the Old Testament. Its general character, especially in the prophetic writings, gives evidence of more or less of training in the art of expression, both oral and literary. There is unmistakable indication of care and presumably, therefore, of previous instruction in oratorical composition. Of course natural ability must be presupposed, and the divine call and empowering must not be forgotten; but along with all this one cannot read the remains of Joel, Amos, Micah, Zephaniah, and others of the minor prophets, and still less the immortal utterances of Isaiah and Jeremiah, without feeling sure that these men had studied to good effect the best ways of making their messages impressive to their hearers. They were not only great orators but trained orators. They not only knew, but knew how. The case of Amos is of special interest because in a well-known passage (7:14, 15) he disclaims being a prophet or a son of a prophet. But this disclaimer seems to refer to his occupation prior to his call and authorization rather than to lack of technical preparation for his work. On the contrary Dr. Davidson (in *Hastings' B. D.*, IV. p. 109) speaks of Amos as the "oldest literary prophet", and as having "the prophetic mannerism and technique". In the books of Proverbs and Ecclesiastes there are a few striking traces of rhetorical care, implying at least some rhetorical culture. Wisdom, instruction, and propriety of speech are noted in Prov. 1:1-4; and in Prov. 25:11 we have a rhetorical principle of perennial importance: "A word fitly spoken is like apples of gold in network of silver". In the classic passage of Eccl. 12:9-12 we find a "preacher", or master of assembly, who was himself "wise" and "taught the people knowledge", who "pondered", "gave ear", "sought out proverbs", sought "acceptable words", or "words of delight"; there is praise of "the words of the wise" which are as "goads", or incitements to action, and as "nails" which hold a structure together; there is mention of "many books" and of "much study", with cautionary advices. Certainly from hints such as these we may infer that

in the preparation of men for public duty as religious teachers, attention was duly paid to the study and selection of the language and form of discourse.

Further inference as to the existence of rhetorical instruction among the Hebrews may be drawn from their institutions: the order of Prophets, the order of Scribes, and the Synagogue. The long continued activity of an order of men whose chief duty was public religious speech certainly implies not only a body of traditional principles for the better performance of that duty, but also some instruction in those principles. The fact that so-called "schools of the prophets" are known to have existed adds force to this deduction, but too much force must not be allowed to it. For the term "school", as applied to these communities or bands of prophets, is not itself found in the accounts of them; and we have no means of knowing how much attention was paid in these guilds or communities to study and disciplinary training for the exercise of the prophetic function. We may not, however, resist the conclusion that there was likely to have been some such instruction; but it would be a violent assumption to discover in the notices of these "sons of the prophets" a description of a modern theological seminary with its course in homiletics! (See 1 Sam. 10:5, 10, 12; 1 Kings 20:35; 2 Kings 2:3, 5, 15; 4:1, 38, 6:1.) It is not important for our present inquiries to determine the time when the order of scribes arose. We find them well established in New Testament times, and they certainly existed long before then. Their main business was the interpretation and teaching of the law, but this was enlarged to mean the whole body of Scripture. So that theirs was primarily a teaching function. While thus the content of their teaching is the main thing, yet it is reasonable to infer some attention to the form also of their discourses. The hortatory or applicatory part of their teaching—called *haggada*—was really preaching. Prof. Robertson Smith, as quoted in Hastings' Bible Dictionary, says it was "doctrinal and practical admonition, mingled with parable and legend It was recognized as a rule of faith and life, and embraced doctrinal topics, practical exhortation, embellishments and fabulous developments of Bible narratives."

It is scarcely to be denied that for instruction in this kind of teaching there must have been something more than example, though as to the amount and details of such technical training we are left to conjecture. The public worship of the synagogue—which most probably originated after the exile, in Ezra's time, or from impulses started by him—carried with it the teaching and exhortation based on Scripture. There are well known instances in the New Testament of the use made by our Lord and Paul of this custom. And it is not unlikely that in the schools connected with the later synagogues some instruction was given in regard to the suitable performance of the function of public speaking from the Scriptures. But here again there is only conjecture. Yet it is surely not an unreasonable inference, in view of the culminative evidence which has been presented that there was some kind and degree of rhetorical or homiletical instruction among the ancient Hebrews.

Can we find any traces of homiletical teaching in the New Testament? The historic basis of Christian preaching as such, both in its proclamatory and didactic forms, is of course to be found in the work of Jesus and his apostles. They preached both in the synagogues and in the open air, in private houses and other more retired places, as occasion offered or required. The content of their message is also well understood and need not here be considered. Among their teachings did they include any instructions which may fairly be called homiletical? Did Jesus and his apostles teach others *how* as well as *what* to preach?

First, let us inquire whether the teaching of Jesus shows any attention, either in his own practice or in his instructions to others, to rhetorical, or homiletical, principles? Let us waive the curious question of any instruction, general or homiletical, which in his human development our Lord may have received. It is not improbable that he attended the synagogue school at Nazareth; but that he owed much if anything, humanly speaking, to the schools, either as to the contents or the manner of his teaching is exceedingly doubtful. The astonishment produced by his teaching, its marked contrast to that of the

scribes, and especially the wondering question (John 7:15), "How knoweth this man letters, having never learned?"—all go to show that the traditional lore and methods of the schools were little or nothing to him. But does his teaching show any care of form and method, as well as of content? Did he have and practice—we ask with all reverence—a homiletical method of his own? In his addresses as we have them there is wealth and variety of what may be called homiletical material. Scripture fills an eminent place, being employed as authority, quoted frequently, often expounded, habitually assumed as revelation, and revered as the word of God. Authoritative assertion, based on his glorious consciousness of truth, gave power to his speech and impressed his hearers as one of his most marked qualities. Yet also he frequently used argument with powerful effect, and that both in its direct and indirect forms; his refutative logic was often crushing. And what is to be said of his wonderful illustrations? From the more elaborate parables down to brief mention and passing allusion there was mastery of this method of preaching.* Thus in the Master's own practice we find the indispensable and perennial homiletical categories of Scripture, Experience, Argument, Illustration, all used with marvelous skill to the crown of them all; Application. But what of order and language, or in rhetorical phrase, Arrangement and Style? While we discover no prominence of logical order or distinctly marked analysis in the recorded discourses of Jesus, there is yet in most of the longer ones an evident order and progress of thought, showing that he was not indifferent to this element of power in public discourse. The fadeless charm of his language scarcely needs comment; at times sweet simplicity, then suggestive obscurity, poetic grace, logical strength, fitness to thought and occasion, moving eloquence—all were at his command. We do not find in our Lord's sayings or teachings any definite instructions which could be called homiletical; but his own example of careful speech, his remarks (Matt. 12:36, 37) about the value of words, his teachings on many other points of de-

*His application of truth to his hearers, both individual and general, is thorough, appropriate; often final.

tail in regard to hearing and preaching, his instructions in regard to prayer, and the general command to preach, may be taken as giving some hint at least that in his unrecorded teachings he may have sometimes touched upon matters regarding the forms and methods of presenting truth. It may be worth while to remark that the language of Matt 10:19, 20, cannot be interpreted as forbidding preparation for preaching; for it distinctly refers to over-anxiety on the part of the disciples in regard to their defence when they should be brought before rulers for the gospel's sake. (See also Luke 12:12, 21:15.)

In the Acts and Epistles there are some data from which we may infer at least a measure of attention to homiletical theory. The reported addresses of Peter in the early chapters of Acts show excellent homiletical skill. The narrative manner of Stephen's speech (Acts 7) suggests the synagogue method, as does also that of Paul in Pisidian Antioch (Acts 13). There is clear evidence in Paul's addresses of rhetorical training, both Jewish and classical. The short report (which most probably was given by himself) of the notable address on the Areopagus at Athens reveals not only a rare degree of oratorical skill, but the sure traits of culture. And the same may be said of the defence before Festus and Agrippa. In the Epistles there are a few data of interest. In 1 Cor. 1:17; 2:1-5, 13, we have the passages in which Paul depreciates as a medium of communicating the gospel "the words which man's wisdom teacheth", stating that on coming to Corinth he determined to "know nothing among them but Christ and him crucified." These utterances have been unwarrantably pressed in the interest of discarding proper study, and also in support of the unfounded hypothesis that Paul was conscious of having made a failure at Athens when he attempted to use oratory in its home, and came to Corinth chastened and determined to discard in the future any attention to rhetoric. All this seems to me utterly wrong. It is far more likely that Paul would have taken his speech at Athens as an illustration of the principle here laid down. For when we remember that the style of popular speaking in that sub-classical age was degenerate and tawdry, bombastic and extravagant, we must

see that the noble restraint, the sincere dignity, the faultless style of the Athenian address is as far as possible removed from the prevailing rhetorical fashion. It is good homiletics at any time and place to discard the meretricious aids of false taste and exaggerated conceits, and deliver a plain, chaste, straightforward message. This Paul did and commended. In the Epistles to Timothy there are several passages which contain excellent homiletical hints, though of course nothing like formal homiletical instruction. Among the qualifications of the bishop (1 Tim. 3:2) is that he shall be "apt to teach", implying skill as well as character and knowledge. In 1 Tim. 4:13-16 Paul urges that Timothy "give attention to the reading, the exhorting, the teaching"; that he should not neglect his gift, that he should "meditate on these things, and that he should "take heed to himself and his teaching". In 1 Tim. 5:17 he speaks of the elders "who labor in discourse and teaching". In 2 Tim. 1:13 he mentions a "form of sound words"—and though this refers probably to the body of doctrine, yet the phrase is significant. In 2 Tim. 2:2 he exhorts that what Timothy had received he should commit to "faithful men who should be able to teach others also"; in verses 15, 16 he urges that Timothy be diligent to be a good workman, shunning "profane and vain babblings"; and in verse 24 again insists on aptness to teach as an indispensable qualification for the minister. We cannot be wrong in inferring from these hints that a previous and continued training for the preacher's task would, in Paul's view, include attention to the manner as well as the content of his message. And on the whole we may say that while nothing like formal homiletical instruction in the modern sense may be found in the New Testament, yet there are clear indications that the ability to present the truth of God effectively in human speech is both exemplified and enjoined by the highest authority. And this surely is the essence and justification of homiletical theory. We come now to study the third and last of the ancient originative forces which resulted in the formation of a theory of preaching, or art of Christian discourse.

THE PATRISTIC IMPULSE

After the Scriptures the Fathers. The period embraced in the scope of this article extends from the Apostolic Fathers to Augustine. We must keep in mind that Augustine's epoch-making little book *On Christian Teaching* contains the first attempt to formulate and teach homiletical principles. With it, therefore, homiletical theory properly begins. The first three books were published in A. D., 397, the fourth in 426. So that for convenience we may take A. D., 400 as the dividing line from the ancient development, and let our present discussion fall between A. D. 100 and 400.

Within this important and fruitful epoch the two lines of development which we have already traced worked together side by side to produce a real theory of preaching at its end. The old illustration of two streams coming together is apposite here. After the junction each in a measure keeps its place till at last there is fusion. The classical rhetoric and the biblical principles of preaching for a time flowed parallel in the same channel and finally mingled. The dominance of rhetoric in the school education of the time must ever be borne in mind. This had a double effect on homiletical theory: (1) It secured to the educated by actual culture, and to the uneducated by imitation and custom, the application of the common principles of rhetoric to preaching. An educated man entering the Christian ministry in that age could be safely assumed to know how to construct and deliver a discourse. We know that this was true of the great preachers; and what was the case with them was true of others to some degree. (2) But on the other hand the exaggeration, bombast, unreality, and sophistry which marked and marred the oratory and rhetoric of the age put many of the Fathers into a critical and cautionary attitude toward the rhetorical teaching then current. We have seen already that Paul probably alludes to these perversions in his remarks to the Corinthians about the "persuasive words of man's wisdom". We find a good deal of this caution in the allusions of the Fathers, and it was far from unnecessary. So that the attitude of the Christian teacher toward current rhetorical theory as applied to preaching was eminently a correc-

tive one. Theory did not so much need to be learned as chastened and applied to Christian uses.

In regard to the working out of biblical principles of public speech in the practice and teaching of the Fathers there are four matters of importance to be remembered: (1) The influence of the noble content of the gospel message and the Bible morality upon those who would set them before others must not be forgotten. This was a note which ancient oratory and the teaching of it never had. (2) More particularly the actual use of the prophets and apostles as models of effective religious speech, especially as they were regarded as immediately inspired of God, must not be overlooked. (3) But along with these considerations a most powerful influence in shaping homiletical theory was the very nature of preaching itself, as being primarily an interpretation and application of Scripture. As oral tradition declined and the canon of Scripture was formed and closed, and as the body of disciples grew and became diversified, the preaching became more and more an exposition and turning of Scripture to the spiritual and moral profit of the hearers. Thus arose the "homily", or talk, and the basis of it was a careful interpretation of the Bible. And so in all the after history of preaching and its theory the relation of homiletics to hermeneutics has been close and vital. (4) Nor must we forget that along with the authority of the word that of the teacher was an important matter. Paul had already recognized this, and with the development of the episcopate in the patristic age the appointment and authorization of the presbyters as teachers and preachers become highly important. This tended to increase the dignity of the preacher and render more needful his attention to the form of his discourses. And with this the leadership and care of the congregation had influence in determining the theory of pastoral duty in general and hence of preaching also. In the writings of even such great preachers as Gregory, Chrysostom and Ambrose pastoral care receives more attention than homiletical theory.

The writings of the Apostolic Fathers, so far as I have noticed, do not contain anything of value as to the progress of a theory of preaching. The discussion of teachers and

prophets in the *Didache* says nothing on the point; and the *Ancient Homily*, formerly known as the *Second Epistle of Clement*, is not a production of special merit as a sermon, nor does it mention or suggest anything of force as to rhetorical training. With the rise of the Apologists in the second century we come upon evidences of a more liberal culture in the Christian writers, and this naturally carried with it more attention to rhetoric. Tertullian—who on some accounts may be classed with the Apologists—was trained as a rhetorician and lawyer, and his writings show the influence of his training as well as the natural traits of the orator. It is not, however, till we come to Origen in the third century that we can feel at all sure-footed in dealing with our subject. In the preaching, teaching and enduring influence of that great scholar and teacher we begin to discover more distinct traces of a real art of preaching, and of instruction in its principles. There is no formal treatise on preaching among his works; but both Paniel and Nebe have collected passages from his homilies which enable us to present his homiletical teachings in a somewhat orderly way. It is a pleasure to acknowledge indebtedness to these scholars and to follow their leadership.

Origen's example and teachings encouraged a higher appreciation of the homily as a studied discourse. Before his time it had been only a loosely connected string of comments on the passage of Scripture selected. Nor does it in fact become much more than that in his hands; yet there is progress both in preparation and in form. But he is careful to warn against the abuse of rhetoric. He compares the prevalent rhetoric, dialectic and grammar to the leaven of the Pharisees, which the disciple of Christ should avoid, yet says: "But a lucid discourse, the splendor of eloquence, and the art of arguing are with propriety admitted to the service of the word of God." Thus we see that it was the abuse and not the use of rhetorical principles that he condemned. In this connection it is to be remembered that Origen insists upon the preacher's character as essential. Indeed both Aristotle and Quintilian urge with all emphasis that the orator must be a good man; and the Christian teacher could surely do no less. The preacher,

according to Origen, must not be an artificial and ambitious orator, but a pure and spiritual man, a fit channel and instrument for communicating the word of God to his hearers. But the main element of Origen's homiletics was hermeneutical. He insists that the preacher must get his message from the word of God; and to this end, of course, study and interpretation are necessary. Origen did not invent but he did elaborate and practice what is known as the allegorical method of interpretation. In his time and in his hands there were three modes of interpreting any given passage of Scripture: (1) the grammatical and historical, by which the exact meaning of the text was sought and set forth; (2) the moral or hortatory, whereby the ethical doctrine of the text was applied to the hearers; and (3) the allegorical, or spiritual, whereby some mystical or hidden sense beyond the literal meaning and especially suited to minister to the spiritual life was wrought out and applied to the purpose of edification. Later the methods were increased to four by dividing the last into the tropological and the allegorical, or the figurative and the spiritual. The example and teaching of Origen did much to establish the allegorical interpretation as particularly appropriate to preaching, and it is due to him more than to any other individual, perhaps, that this abuse has been so persistent in all preaching since his time. The fathers of the Western Church, notably Ambrose and Augustine, adopted it with enthusiasm and practiced it with amazing ingenuity and power. But we must do Origen the justice to say that his motive in adopting and defending this spiritualizing of Scripture was primarily devotional and practical. He was earnestly intent on making every word of Scripture count to the "deepening of the spiritual life"—to use a modern phrase. And this purpose, in his mind, was of the utmost importance in preaching. Four points, then, will summarize Origen's homiletical theory: (1) The preacher's character must be sound and devout; (2) He must get his message from Scripture by a careful study of all its possible meaning, literal and figurative; (3) He must faithfully apply this meaning to life; (4) He must take thought for the form and method

of his discourse, using but not abusing the accepted principles of the art of public speaking.

In the earlier Latin fathers not much of importance for our study is found. As already remarked, Tertullian was a trained rhetorician, and the gifts of the orator were his also, but nothing is quoted from him—nor have I myself observed anything in such of his writings as I have read—in the way of a theory of preaching. Yet his practice and style were potent. Cyprian was an ardent admirer and follower of Tertullian, and his writings likewise show the training and practice of a rhetorician. In his letter to Donatus Cyprian speaks as follows of the relations of secular and sacred speech: “In the courts, in platform addresses let voluble ambition boast a wealth of eloquence. But when it is speech concerning the Lord God, then pure sincerity of speech rests for persuasives to faith, not upon the powers of eloquence, but upon things (*i. e.*, reality). In fine, use not eloquent but forcible words, not those polished to attract a popular audience by artificial speech, but simple enough to proclaim with plain truth the divine love”. Surely this is good enough homiletical theory for any time. Paniel quotes similar language from Arnobius, who among other good things says: “When things far removed from show are under discussion, *what* may be said is rather to be considered than *how pleasingly* it may be said.”

When we come to the Fathers of the fourth century it is necessary to bear constantly in mind two most important considerations: (1) The great prevalence of rhetorical instruction in the schools of the empire; and (2) the toleration and patronage of Christianity by the state. The educational and social advantages thus given to preaching profoundly affected both its practice and its theory. We find toward the middle and end of the fourth century one of the great historic culminations of preaching; and the five most famous pulpit orators of the age were, without exception, rhetorically trained. These were Basil, Gregory, Nazianzen, Chrysostom, in the East; and Ambrose and Augustine in the West—all of whom enjoyed in marked degree all that the best rhetorical instruction of the times could bestow. So also was it with others.

I have not found in my little reading of Basil anything at all upon the theory of preaching, but the more exhaustive research of Paniel brings out the following. He speaks in one of his homilies of the necessity of varying the style of discourse according to the subject and audience, and says: "For as a man whose business is war and another who pursues farming do not use the same implements. . . . so also the preacher cannot use the same mode of speech when he exhorts to the acceptance of the faith and when he opposes adversaries." In another homily he urges that the discourse should be as concise and pointed as is consistent with clearness, "so as to show many things in few words, and on account of its brevity to be easy for the memory to carry away". These excerpts can only make us wish that we had more of Basil's theory.

There is not much from Gregory Nazianzen, but that little is worth while. In one of his songs (quoted by Paniel) he stoutly takes issue with the notion (its age is no recommendation to it!) that it is more pious to be unprepared so as to give free scope to the Holy Spirit. In one of his homilies also he speaks similarly and says it is better in an assembly to speak and hear five intelligible words than to pour forth an inexhaustible speech like a drum, but without edification. It is evident that this great master of sacred eloquence—no matter what his practice—at least in theory had no great respect for the sky-lark method of preaching—"profuse strains of unpremeditated art". We should look to find some homiletics in Gregory's famous oration at Nazianzus on his return from his retirement to Pontus, in which he discusses with eloquence and power his conception of the pastoral life and work. But it is mostly devoted to the practical and ethical side of the preacher's life, with little that even remotely bears on the theory of preaching. Teaching and preaching are named among the elder's duties, and adequate and studious preparation are insisted on, but character and wisdom rather than rhetoric are the main topics of this eloquent and thoughtful discourse. One sentence at least I must quote, where in speaking long and acutely of the folly of putting unprepared men into the ministry, he says: "And we may rightly, in my opin-

ion, apply to them the saying of Solomon, 'There is an evil which I have seen under the sun, a man wise in his own conceit'; and a still greater evil is it to charge with the instruction of others a man who is not even aware of his own ignorance." Chrysostom, Ambrose, and especially Gregory the Great, were all deeply indebted to this vigorous oration of the Nazianzen for their more elaborate treatises on the Pastoral Office. In his practice of eloquence Gregory was often betrayed into soaring and prolixity. Perhaps his theory was better.

The world-famous preacher, John Chrysostom (347-407) of Antioch and Constantinople, was carefully educated by Libanius, the best teacher of rhetoric of the age. His sermons and homilies, of which a great number remain, give constant evidence both of his native powers and of his excellent training and practice. The three parts of the typical preacher's work are well illustrated in this ancient prince of the pulpit. He was an admirable pastor, shrewd in his knowledge of human nature and faithful and loving in service of his flock. He was a careful and untiring student, especially of the Bible; his principle of interpretation being that of Antioch rather than of Alexandria; that is, he paid chief attention to the liberal and moral teaching of the word, with little or no allegorizing. And to crown it all he was a pulpit orator of the first rank. His practice is everything, and but little theory is to be found in his works. Scholars have culled from his sermons here and there passages in which he speaks of preaching. These set forth his homiletical principles. The preacher must found his discourse on the word of God, discard ambition for oratorical display and applause, and seek first of all the spiritual edification of his hearers. Over and over again these principles are insisted on. More technically, he says somewhere that an introduction is necessary to a well ordered discourse, for a number of reasons. And to this his practice agrees; his introductions are usually excellent. More than in the homilies we might expect to find Chrysostom's theory of preaching set forth in his famous and delightful treatise *On the Priesthood*; but he is here chiefly occupied with the pastoral side of the work, and does not say much about preaching. But that little is well worth remembering. (Reference is here made to the

translation of B. H. Cowper.) In Book IV., 3, Chrysostom asserts that ability to speak well is necessary for a presbyter, and adduces Paul as an example. In the following chapters he elaborates this and gives illustrations from Paul's writings in support of his argument. In Book V. he urges (c. 1) that to speak well requires much labor and study (c. 5) that the learned preacher must labor even more than the unlearned, and (c. 7) that he should compose his addresses with a view solely to pleasing God and not man. It is worth quoting what this eminent preacher says as to the need of work: "For since speaking comes not by nature but by learning, although one may attain to perfection in it, he who did not cultivate the faculty with constant zeal and practice would at last turn out destitute of it." That he conscientiously took pains himself is beyond all doubt.

It remains to mention the two great Latin fathers—Ambrose and Augustine. But as our next article will deal with Augustine's work on preaching our attention is here restricted to Ambrose, the eloquent and celebrated bishop of Milan toward the end of the fourth century. Ambrose had the conventional rhetorical education, and had been trained for the civil service. His practice was formed on that of the Greek preachers of the Alexandrian method of interpretation, and his allegorizing is excessive. I have found little if anything of homiletical value in his writings. In his treatise on the duties of the ministry he owes much (by way of adaptation) to Cicero's *De Officiis*, and much (by way of borrowing) to Gregory Nazianzen, but there is nothing of special interest on the theory of preaching. In his epistle to Constantius (Migne. Pat. Lat. tom. 16, col. 918, seq.) Ambrose says that a preacher's sermons should be flowing, pure and clear, that by his gentle arguing he may pour sweetness into the ears of the people, and by the graciousness of his language soften down the crowd that they may willingly follow him.

We see then that in the Fathers there are only scattered hints and traces of a homiletical theory, but that it was forming on the combined principles of the classic rhetoric and of Scripture. It was getting ready to find formal and enduring expression through the great mind of Augustine.

THE SOCIOLOGICAL FUNCTION OF THE MINISTRY

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Under the name of the priesthood the religious class has had a history as old as the immemorial traditions of society itself. Wherever a religious cult can be found there the religious class will be found also.

Not only is the religious class old, but it has also been powerful in history. It has been the peer of the military class. If neither has been able universally and permanently to dominate the other, neither has been able to get along without the other, and both have from time to time made the lower classes dependent upon them. Among some tribes and nations the priestly class has notoriously stood for selfishness, for corruption and for superstition. These cases may, however, be passed by as instances of abuses from which even so noble an influence as the priesthood is not exempt. More characteristic is it to say that the priesthood is an active and interested sharer in every phase of national life. It goes with the people to war and it celebrates the proclamation of peace. It stands sponsor for the monarch as he governs and for the people as they follow their various industries. Their humblest occupations and their noblest aspirations are known and shared by it.

Historically the priesthood has been a well differentiated body, a group, an organization, a sociological unit, performing its sociological function as such. Similarly the Christian ministry is something more than a mere aggregate of individual preachers, isolated missionaries, and Christian workers in separate fields. They whose field is the world and whose mission in life it is to serve their fellowmen constitute a body, a corps, a social unit, having characteristic functions as such, exercising great power as such.

Whether we include the larger body of Christian workers or the smaller body of ordained ministers, the organization of the class is not a mere analogy. It is something real. The medical profession, loose as its organization is, succeeds in maintaining and enforcing a professional code of ethics among its members by no other means than the threat to disfellowship those who

violate it. The legal profession is organized and has its code of ethics, and the National Bar Association is a body of recognized influence. The National Educational Association and the American Historical Association are bodies of teachers and students which by the simple means of membership fees, the circulation of literature, and the holding of annual conferences, inspire their members with professional enthusiasm and accomplish educational reforms of no slight importance.

The modern Christian ministry is not a body like the Brahmins, the sacerdotal caste of the Hindus; nor like the hereditary Levitical priesthood of the old Jewish nation; nor yet is it like the celibate priesthood, that powerful agent of the Roman Catholic Church. Christianity is emphatically propagandic, and we must look for an adaptation of the means to the conditions with a view to the accomplishment of the great end. The Christian ministry is democratic. It draws its constituents from the people at large. Membership in it is voluntary; none are constrained to enter it by any other force than the sense of their own duty. Its members distinguish themselves from members of other social classes no more than these do from each other; the nature of its duties requires a sobriety of conduct, a purity of thought, and a spirituality of soul not required of the others. Yet the ideal of the class is not to emphasize and perpetuate these distinctions, but to lessen them; not, however, by becoming like other men, but by teaching them—regardless of occupation—to cultivate purity and spirituality. In point of method, also, the modern evangelical denominations stand in contrast with the authoritative hierarchical organization of past times. Instead of the coercive power that can compel men there is substituted the force of rational and moral conviction which mightily disposes men to will to do that which reason, morality and religion approve. If there is an element of weakness in that men cannot be ecclesiastically compelled to conform to the codes of civil, moral and religious conduct recognized by Christians, there is an element of untold strength in the assurance that a man who acts from conviction adds the weight of his influence to that social force which he would deplete were it necessary to exercise it in compelling his obedience;

and there is in addition the sublime confidence in that harmony which must exist between God's nature and law and that expression of them in finite terms, comprehensible to human minds, which we look for in the fundamental principles of religion.

Again, as to the scope of the interests which Christian workers and the ordained ministry especially may properly cherish, there is much more to be said than there is here either space or occasion to say. If there is a fallacy in the argument of the Pope, there is also a rich suggestiveness in his claim as head of the church universal that the monarchs of the world are the bounden agents of the church, holding the inquisitorial power of administration and the temporal power of the sword at his service for the discipline of heretics and the conversion of the pagan. If our religious conceptions are right they are fundamental, comprehensive and exclusive. Nothing which is inconsistent can be tolerated; nothing which could be looked upon as indifferent can be allowed unless it conforms. So all matters that pertain to society and to individuals must be tested by our religious ideas, to be sanctioned or prohibited by them, the amenities of social intercourse, the rules of industrial activities, the diversions that occupy the hours of relaxation, the principles of government, the standard of public and private morals; none of these may be sanctioned if it conflict with the development of Christian morals and spiritual religion; all that are sanctionable must conform to and contribute substantially to this development.

It would be superfluous in this connection and it would lead us aside from our purpose to discuss in detail whether and how we can find religious sanction for the current code of moral conduct and social intercourse and the current political and industrial institutions. Two things only it is within the scope of this paper to discuss: first, whether, proceeding scientifically, with minds entirely neutral, open and uncommitted, we can trust the principles of social science to lead us to put the same high value on the work of the Christian ministry, on morality, religion, and spirituality, that we put upon them, proceeding from the standpoint of religious institutions and biblical revela-

tion : secondly, whether or not science has anything helpful to suggest in the way of analysis which will enable us the better to appreciate the adaptation of the Christian ministry as a means to the ends we seek through it, or in the way of new methods or of convincing argument that will promote our ends and confirm our results. If, as we firmly believe and assume, there is an essential harmony between God's nature and being and the works of His universe, then science, which is essentially a method for increasing our knowledge and comprehension of that harmony, should help us to a deeper appreciation of it. If it has contributed so much in the domain of things material and things social already, may we not with confidence still use it?

First: It is an accepted function of the ministry to teach the Bible; and science supports and confirms the Christian view of its importance.

Is there anywhere in history or philosophy, physics or metaphysics, a body of moral truth more helpful, more important to mankind than is contained in the Christian Bible? Magnify the noblest thoughts of profane writers as we may, neither Shakespeare nor Browning, Ruskin nor Carlyle, has a message that will compare. Neither the Confucian nor the Buddhist nor the Mohammedan system can afford a satisfactory substitute for that system which begins with the revelation of monotheism to the Hebrews, and concludes with the atoning sacrifice of Christ on Calvary for the sins of the world, Jew and Gentile alike. Before a body of Mohammedans, of Buddhists, of pagans, of materialists, of atheists, the proposition would have to be supported by a line of vigorous argument. What the Christian preacher takes for the axiom of his life a man predisposed by birth and tradition and training to another system will with difficulty be brought to admit. It would be necessary with him to resort to the methods of science because they are neutral and common and accepted by both Christian and non-Christian. It would be necessary by long analysis to ascertain what these systems of philosophy purported to offer and what human needs they purported to satisfy. It would then be in order to show that the Christian system recognizes

the same and even nobler ends and offers a more satisfactory answer.

In passing let it be noted as an encouraging sign of the times that the Bible is coming again to be studied as perhaps it has not been studied since the days of the Reformation, when Coverdale and Tyndale and the King James translators placed it, printed and in the vernacular, before a people hungry for its precious truths. Bible study has been reintroduced into college curricula and college Y. M. C. A. courses. Bible and mission study classes are numerous and earnest and devout. Surely the revision of the King James version and the application of ripe scholarship to Biblical interpretation has contributed to this result. Have the new methods of literary study which have been introduced into our classrooms within the last fifteen or twenty years been put to their best and fullest use when they have helped us to interpret the literature of the Elizabethan age, the stirring liberty literature of the period of the French Revolution, and the literature of the Victorian age with its message of social reform? Prof. Moulton would say not, and in demonstration of his opinion has edited the *Modern Reader's Bible*. Taking the accepted text of the revised version without theological note or doctrinal bias, he has treated the Holy Scriptures as he has treated less sacred literature. He has given it a modern literary form, dividing it into paragraphs, separating episode from episode, giving to each its distinguishing title: be it the genealogy of David; the census of the tribes; the orations of Joshua; the song of Deborah; the prophecies of Ezekiel; or the apocalypse of John. He has invited us to study Job as we would study Browning, to study the Psalms as we would study the sonnets of Wordsworth and the lyrics of Tennyson, the prophecies of Isaiah as we do the biting criticisms of Carlyle, the gospels and epistles as we do Ruskin and Matthew Arnold. Is this reducing our sacred literature to the level of the profane? Is it not rather applying a method which we have tried successfully upon profane literature to the nobler work of helping us interpret the fullness of meaning in the Scriptures? If by this method we can get ennobling thoughts out of Shakespeare, Browning, Wordsworth,

Ruskin, Carlyle, George Eliot and Matthew Arnold, shall we doubt that by the same method we can get profit out of the literary study of the Bible?

A second function of the ministry is to evangelize.

Christ's commission to His disciple's to evangelize the world is specific, abiding and imperative. The work enjoined by this supreme authority will not be complete when the gospel has at last been preached to the remotest heathen. It will have to be continued as long as there remain unconverted at home. As often as generation shall succeed generation and the years of infancy shall pass into years of discretion and judgment it will have to be renewed. So long as it is demanded that a man shall consciously, as an act of will, repent, be converted, turn his back upon unworthy ideals, and set his heart upon godliness, even so long must there be earnest, persistent, unremitting evangelization. Even so long must there be Isaiahs standing in the high places to denounce: "Woe to them that go down to Egypt for help." Even so long must there be John Baptists crying in the wilderness: "Bring forth therefore fruits worthy of repentance and begin not to say among yourselves: 'We have Abraham to our father.'" Even so long must there be Pauls reasoning "with them from the Scriptures, opening and alleging, that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus . . . is the Christ."

It is almost appalling to reflect how many there are now enjoying the blessings of what we may properly call Christian civilization who, rejecting godliness, persist in wickedness and unholiness. If the principles of Christianity mean as much for men in the world as the Christian realizes they mean for him and believes they mean for others, his sense of social duty, *noblesse oblige*, will compel him to preach the gospel, a dying man to dying men.

Thirdly, it is the mission of the ministry to promote spirituality in Christian life.

Spiritual-mindedness is not valued and cultivated as it should be. One phase of evangelistic work seems to discredit it. "By grace have ye been saved", is the burden of evangelistic preaching, thereby expressing a great and fundamental Chris-

tian truth. "By grace", "through faith; and that not of yourselves: it is the gift of God." The blood of Jesus Christ and the grace of God are sufficient to save any who will believe. This is a fact; and a tremendously great and gracious fact to the repenting reprobate in the eleventh hour of his earthly existence, when his excesses in wickedness are bringing him down prematurely to the grave. But it throws for the moment into the background another religious truth, equally fundamental and of immediate practical importance throughout the long life of the child religiously trained by Christian parents or of the man converted to God in the prime of life.

It is agreed by all Christians and practically by all philosophers that man has a threefold nature: physical, intellectual and spiritual, that he has both a mind and a soul in his body. Now it is a matter of common experience and observation that he can develop both mind and body. It is recognized as an obligation with a moral sanction that he should cultivate both. If now the soul of man partakes, as we believe, of the nature of God, who is Spirit, we cannot by analogy consent to believe it to be so insignificant part of ourselves as even Christians by their conduct seem to make it. Is the spiritual faculty to remain uncultivated, undeveloped, until the decay of the mortal shall set the immortal free? Is there nothing in the world of to-day, no pleasure in living on God's earth in the midst of His works, among men whom He has created in His own spiritual likeness, which we could enjoy through our spiritual nature here as well as hereafter if we but set out to develop it more?

No doubt spirituality is a difficult virtue to cultivate. The Hebrews not only had the advantage of teachings which God revealed through holy men, but he himself appeared to them in theophanies and taught them. Yet would they not hear and learn. Their history is one long series of relapses into idolatry, superstition and formalism. It is sad, but it is significant that such was their experience; and human nature has not changed so very much since. The very virtues of our modern civilization seem to hinder the growth of spirituality. Men are constrained to live honorably, deal justly with their neighbors,

and give generously out of their abundance in benevolence not only by the precepts of religion, but also by the obligations of public esteem. But with that we are too well satisfied. The constraint stops short of the obligation to cultivate spiritual-mindedness as a supreme virtue.

The spiritual nature ripens and mellows slowly and men come to wear it naturally only after long experience in cultivating it. Yet it is properly reckoned an important qualification for the calling of the ordained ministry. Spirituality is power. Therein lies the strength of those Christian workers, neither sensational nor eloquent, who draw men, busy men, worldly men, hardheaded, unsentimental, intellectual men to sit at their feet and hear the simple gospel preached. In this age of boasted morality the thing which is most rare among Christians is spirituality. It is the thing most needed to convince the world of the reality of religion, because without it religion is insufficient to convince and with it religion would be complete; for it is the logical crowning part of the Christian philosophy of religion.

Again, fourthly, the minister, the Christian ministry as a class, is the great champion of morals and teacher of righteousness.

Pilate asked with a sneer: "What is truth?" In the same spirit might such an one ask: "What is right?" seeing how different people insist on calling different things right when it would appear reasonable that only one thing can be right under given circumstances. One standard of right and wrong is the law of the state. Another standard is public opinion, with which in the long run the laws of democratic states must coincide. With formalists the presence or absence of a thing in the *index rerum prohibitorum* is sufficient to decide. This spirit of formalism was rebuked many times by Christ, notably when he defied the Jewish law regarding Sabbath observance in such a way as to make it plain that it is the fitness or unfitness of the means to the end which makes the means right or wrong. He thus put the responsibility upon us and left it for us to decide by reason, instructed intellect and enlightened conscience what is right and what is wrong. Surely there are

many reasons why we should have the responsibility of deciding for ourselves; otherwise we would become the slaves of an unchanging rule in the midst of changing conditions. The idea would be absurd and the reliance would weaken the moral fiber of our character. This being the case, we see the important function of the teacher of morals. Those who presume to instruct us as to our moral standards must be the most discerning in knowledge, the most discriminating in judgment, animated by the broadest, noblest, purest motives and most refined and spiritualized conceptions of God's nature. Not only will they be called upon to set the ideal standard by which to guide the conduct of the individual Christian; they will also have to indicate that which shall be made the standard of discipline in our churches. They will have to set a higher standard than the common opinion of the public around them or than the law of the state will recognize. They will be called upon to oppose and denounce the public standards in the pulpit and in the market place too; and in so far as by their efforts they can strive to raise them.

It may be assumed as the fundamental basis of Christian morals that the moral laws enjoined in God's word are not arbitrary injunctions, the mere sport of omnipotence commanding because it must be obeyed. Surely there is reason and justice in God's decrees. Surely his moral laws are such as conform to the great purposes of His universe. Things are right because they promote, and wrong because they interfere with, his all-wise fatherly purposes. If His universe is one and all things in it make for the upbuilding of His supreme ends, things in it are to be judged according as they promote these ends. Are we not justified in positing the development of the race as the immediate and the perfection of the individual as the ultimate end? And may we not lay it down as a practical principle and working hypothesis that things are right or wrong according as they contribute to these ends?

Roman Catholics have made marriage a sacrament. Protestants give it the sanctity of a religious rite and throw the protection of religious obligation about it. Now it is notorious that the state has declared marriage a civil contract and as such void-

able for a large number of causes specified. So long as public opinion sanctions and the state is prepared to grant divorce for minor causes it may be safely assumed that there will be those who will take advantage of the opportunity lightly to dissolve the marriage bonds regardless of the teachings of Christian moralists and the discipline of the churches. The situation is a real and a serious one, and the issue must be faced. Let the moralist beware of destroying his opportunity to exert an influence for good by denouncing divorce dogmatically and arbitrarily, simply on the ground that it is forbidden by the Bible, an authority which, from the circumstances of the case, it is evident that the community does not regard on this point. Rather let him assert his confidence that the prohibition is in the Bible because it is founded in the reason and the eternal fitness of things for the good of the race and the good of man. Let him therefore respect it and exhort others to respect it. Stooping to conquer, let him state the proposition—which will be generally accepted—that practices against public welfare must be discountenanced and prevented. Then the issue can be joined directly on the question whether the practice of divorce and the remarriage of divorced parties, as now permitted by law, does or does not come under the rule. Let the question be studied scientifically to find out. The family is a social institution of prime importance. Its importance for the nurture and education, the industrial, moral, religious and spiritual training of the new generation is plain. Is its efficiency menaced by the present practice of divorce? Are divorces growing more frequent? Are there other deleterious influences exerted upon public morals by the practice? Does not the New Testament condemnation of them point to some consideration, perhaps not readily appreciated by us at present, which ought to be recognized and which, being recognized, would plainly justify the prohibition? The National Divorce Reform League has long been at work agitating the question. The practice of many ministers and churches and denominations is strongly pronounced in favor of the stricter and higher morality. Public sentiment seems to be ripening and attaining to the same conviction. Let us urge our convictions with the

force of all the evidence and argument which we can command in the name of mankind and mankind's God; and let not the slowness of the progress and the occurrence of many obstacles discourage us and deter us from our efforts.

The same is true of the liquor traffic. The law of the land regards whisky as property and protects it as jealously for its owner as it protects those other articles which the conscientious moralist will consent to own. The law declares the liquor traffic legitimate under certain conditions and as plainly protects it within those limitations as it penalizes severely those who exceed the limits. Surely there are many who think that the manufacture, sale and ownership of liquors ought to be limited still further. The common basis for determination, the only effective criterion, is public welfare. Cultivate a sensitive discrimination not only as to what contributes to public welfare, but as to what contributes to the highest and most refined public welfare. Then devote your best energies to showing how seriously the public welfare is involved, and in due time the public sentiment that has provided for denying his liberty to the man who steals, and for punishing capitally the man who murders with malice and premeditation, will surely stop the liquor traffic. This is not putting morals and righteousness on a low plane. It is assorting arguments which will convince according to the intellectual and moral limitations of those whom we would convince in order that we may so win them to the support of our higher ideals.

In the matter of the liquor traffic it is now more apparent than ever that the moralist has a great ally in economics. Men who have property and business interests at stake are coming to recognize that those men are the most reliable servants whose moral habits are good. This appeals to the lower, selfish ends. But it is very effective because these ends can be appreciated by people who are not yet prepared to appreciate the broad public ends and to cherish the highest motives.

There are also social diversions and pleasures and many other things that, not necessarily wrong, may easily be abused or used to mislead others.

I have often been much interested and instructed in studying

the paradoxes of the Bible. There are principles which are antithetical, contradictory. Yet each restricted to its proper sphere of application is rich in admonition and wisdom. "Come ye out from among them and be ye separate" is one. "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till all was leavened," is another. They point to two fundamentally different conditions and indicate the action appropriate to each. The one points to certain things which the sociologist in his terminology designates as unsocial and which the moralist calls demoralizing, irreligious, and despiritualizing. The principle with regard to them is that they must be utterly discarded and cut off, tabooed as unclean. The other contemplates some things that may be quite harmless or neutral in themselves, at least are not so positively bad in character and so actively deleterious in their influence but that by putting the good in contact with them they can be redeemed and made good. To them the propagandic rule applies: Put with them things of the character which you would have them acquire and let them be assimilated. The rule is perhaps especially popular in these days. Our civilization is so high, has to such an extent come to be based on Christian principles, that we are encouraged to go further. It is urged that our religion should not be a thing of the closet or of the Sabbath and public worship only. It should be carried into our business, our pleasures, into everything we do. Christians should not keep out of employments or diversions because the irreligious and immoral abuse them. They should go in, carry their religion with them, and rescue them for high and noble and spiritual uses. This is plausible, it is public-spirited and noble, it is ideal. Amusements and diversions like card-playing, theater-going and dancing; professions like politics and business, in some lines of which conformity to high ethical principles is none too scrupulously observed, are cases in point. The ministry, to which we look for leadership in morals, would do nobly if it could succeed in rescuing some or all of these for high uses. Especially do we need innocent diversions in which we can seek relief from the stress of toil and recreation without deleterious effects. But there

is danger lest the thing which we wish to reform should prove to have the stronger nature and should leaven with unrighteousness instead of being leavened by righteousness. Evidently both principles must be applied concurrently. There are some things which must be cut off utterly because spirituality, religion, morality and the lesser principles of social science unite in denouncing them as anti-social and unholy. Some things we ought to seek to leaven because they are socially and spiritually sound in principle and because we are strong enough to undertake to deal with them. Still other things we must be more cautious in taking hold of now lest they degrade us. Here, as elsewhere, it must be made clear that it is beyond the limits of this paper and beyond the specific purpose in hand to settle these questions. Most of them cannot be settled in a day nor within the lifetime of one generation. Some, if not all of them, will require aggressive campaigning. It is hoped that it will be thought worth the while, since there is a hard battle to be fought, to state the issue squarely. More especially it is the purpose in hand to show that the issue is not an issue of religion and morality for their own sakes alone, as though they were something separate and apart from all forms of worldliness. On the contrary, the issue is a social issue for society and for the good of the individual whose perfecting is to be sought through social means, and of religion and morality as social forces. Finally it is an issue for the ministry to take hold of and lead in by precept and example, not simply as seeking to bring men into conformity to the laws laid down in the Bible, but as showing that society reaches the fulness of its development in the everlasting principles there laid down.

Again, the ministry must be the censor of our social institutions, economic, political, and the like.

When one laborer strikes work, dissatisfied with the wages and conditions of labor and unable to negotiate satisfactory terms with his employer, we say that the principle of freedom of contract applies under which dismissal by the employer or strike by the employe is a sufficient and satisfactory remedy. But when fifty men, 500, 5,000 men, 50,000 coal miners strike, dissatisfied with the hours, wages and conditions of labor and

unable to negotiate a satisfactory settlement with the combined coal mine operators, we find that neither the principle nor the remedy applies. In such cases the strike or the lockout inevitably leads to intimidation, violence, boycott, and great sacrifices by an innocently involved public. In the present organization of industry serious disagreements between aggregated employers and aggregated employes are unavoidable. The aggrieved party in each case will say that it is in a dilemma: it must either submit to an injustice at the hands of the other party or it must resort to methods that are against law, unrecognized by law, and that amount to a modified warfare between social classes. Society has nourished in its bosom an industrial organization which it cannot control. There is need of a remedy. The economist and the statesman must do their parts; there is something for the ministry to do also.

Once again. If a man going alone stumbles he can get on his feet again. If a man stumbles in the midst of a surging crowd it will trample him to death. In the simple conditions of agricultural life poverty is seldom distressing, and by thrift the poor can ordinarily succeed in redeeming themselves from poverty. But to be poor in the city, without work, without health, is to starve; and the honest and industrious and frugal and God-fearing are as helplessly crushed under the industrial juggernaut car as the thriftless. If they are few they suffer and perish and no one hears. If they are many they cry aloud bitterly in their discontent and threaten a social revolution. They deny God, despise religion, and hate the church because God, religion and the church belong to their enemies and join with their oppressors. The situation is at times appalling. Moses of old looked upon the burdens of his brethren and saw an Egyptian smiting a Hebrew, and slew him. "And he went out the second day, and, behold, two men of the Hebrews srove together; and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us?" and Moses feared. The task may be difficult and perilous, but the conditions must be faced and the issue must be met. The problem is an economic one and the remedy must be economic, no doubt; but the ministry as a

class must participate. The contending classes are industrial; the ministry is neutral and so suited to mediate. The state is looked upon as the protector of property and vested rights and on the side of the property classes; and the standards of justice and the principles of equity which it recognizes are those calculated to protect property. But the ministry is a class which must look higher to find the guiding principles of its conduct and the standards of its judgment. For the sake of society and for the sake of religion as well, the ministry must vindicate the higher law by which it is necessary that men should regulate their conduct in order that man, the noblest part of God's created universe, may by the equity of his rules and the harmony of his social functioning bear witness to the goodness and the holiness of his Creator.

With this thought I close. I have tried to show that science is not simply a body of accumulated knowledge, but essentially a method for ascertaining knowledge. I have tried to show that social science points out the best means for elevating the individual through the development of society, especially since the ideals which the Christian holds dearest all find their proper places among the noblest ideals of social science. I have tried to show that while the individual is but an atom in comparison, the social group of many individuals permeated by a common purpose and stimulated by a common interest is unmistakably great. Moreover, each group has its peculiar and appropriate function. In particular, those men whose glory it is that they have been called by God to the work of the Christian ministry, a great, grand, united, powerful body of workers devoted to social service, are engaged in performing functions—in teaching the Bible, in evangelizing, in promoting spirituality, in perfecting social institutions, and in promoting the highest standards of morals and righteousness—which social science ranks highest. Thus does science magnify this sacred calling.

THE CATHOLICITY OF CHRIST.

BY REV. WILLIAM RUSSELL OWEN, BALTIMORE, MD.

There is real ground to-day for the serious question, "Has Christianity ever been fairly tried?" or perhaps, "Do Christians accept seriously the teachings of Jesus?" The cry of to-day is, "back to Jesus", "a return to Christ", and these phrases are retrospective. It has occurred to the writer that it is of sufficient dignity to inquire whether the real ground of Christianity rests upon either retrospective or prospective ideals. Christianity is Christ, and the basis of Christianity is a tenseless ideal which must needs be constructed by the apologists of each day out of the preserved sayings of Jesus himself. Is there not a universal plan, a programme for the Christian state for all time in the sermon of Jesus, termed by us the Sermon on the Mount? Platitudinal treatises and exegetical studies have been exhaustless on this sermon, but consider this analysis of the Sermon on the Mount in the light of the Catholic teaching of Jesus, in short, the Catholicity of the Christ. I believe the Sermon on the Mount to have been a single deliverance, previously prepared, perchance written, and spoken by the great Christian Teacher to the multitudes on the Kurn of Hattin.

Christ first appeared in the temple. Now, from this seat on the hills, under God's open sky, Christ utters thirty years of calm, transcendent thinking to the multitudes who had gathered to hear.

In a wise, this sermon is the Magna Charta of the Kingdom of God, yet no demands were wrested from a reluctant John. And, too, we might say this is the manifesto of the King, the speech from the throne, but I am persuaded that there is set forth in this sermon as reported by Matthew the Catholic teaching of Jesus—the setting forth of such abiding principles that here is the universal constitution of a

kingdom eternal. Says William Burnett Wright: "Of all teachers, dead or living, of all friends, visible or invisible, not excepting the Apostle Paul among the departed and those who are dearest to me among the living, none has ever helped me to find sight for my mind or rest for my spirit except in such proportion as he has helped me to understand the Sermon on the Mount. I believe it contains the true solution of every problem which has troubled mankind in the past or troubles men in the present; the key to every perplexity; the weapon against every danger; the balm for every wound; the assurance against every anxiety which any man can meet; the setting forth, I am led to believe, of a final and satisfactory meaning of the atonement of Jesus the Christ."

The Sermon on the Mount is the setting forth of a final philosophy which, if you please, I shall term the philosophy of the affections. This is set forth in the two pre-eminent ideas which Jesus Christ came to teach man, namely: the idea of the Kingdom of God and the idea expressed by the term, "My Father"—the Kingdom of God and the Father. The corollary of the idea of the Kingdom of God is the perfected system of Christ's ethics; the corollary of the idea of the Father is the universal principle of love. You will find in the Sermon on the Mount these two ideas, ethics and love, running on in parallel lines, each necessary to the other, equidistant from the other, tantamount one to the other, but signally bearing in themselves enough knowledge in the complex relation of man to God and God to man, as to satisfy man in his ceaseless quest after God. The Sermon on the Mount then is the end of the quest for God. The supreme quest of man is the quest after God, the conquest of man is made when man finds the Father whom he has not sought. So then here is a study in concomitance in which the love of the Father is set forth as the principle of all action, in the expression of which man and God are brought under the harmony of reconciliation.

This is a broad claim for the Sermon on the Mount, yet I ask that you follow with me the historical search of man

after God and thus discover a philosophical basis for this paper.

It has ever been thus—the blind search of man after God. There is something pathetic, I think, in the anxiety which everyone shows to rediscover himself. Carlyle wrote nearly seventy years ago: “Into how many strange shapes of superstition and fanaticism does the silent searching of man tentatively and errantly cast itself! The higher enthusiasm of man’s nature is for the while without exponent, yet does it continue indestructible, unwearily active, and work blindly in the great chaotic deep; thus sect after sect and church after church, bodies itself forth and melts again into new metamorphosis.” Carlyle was right, for whether we find the historical origin of the religious principle, which means the struggle out of torpor and discord into unity and light, in the theanthropic conception of a co-equality in man and God, or to the theocratic conception of a sovereign God, or else to the Polyzoic deification of the nature principle, the struggle has been that of man in search of God—the harmonizing, if you please, of the undiscoverable qualities which man knows reside in himself with the existing of a sublime reality which man calls God—the search in a bewildering labyrinth for Him and from the maze there is no escape.

In the world at present there are but six great religious ideas: The great Chinese ethical system of Confucius, the older non-resistance simplicity of Laotsze, the cynicism of Brahma, the speculation of Buddha, the Jewish fanatical sacerdotalism, and the Christian declaration of love. Count Leo Tolstoy, in an article in *La Revue* of Paris, declares that “Christianity unites, explains and defines all the older religions, but after Christianity no religion appears, no prophet explains and defines his doctrine. All that appears in this sense is only the elaboration and application of Christianity. Indeed, all the systems of religious teachings that now exist, in so far as they contain any truth, are included in Christianity.”

So man has been searching after God, but, oh, the little

faith of blind generations, who were left to be shown by this Teacher of Nazareth that the good woman of the house had been the while searching the silver, that the shepherd of the sheep had been searching the lost, that the Father had been missing the son.

Many seminary days I wrestled much with the theology which obtains in the dry places of the earth, and I wrote at the completion of the study upon the margin of my text book: "I have studied this matter faithfully and I think satisfactorily to my teacher, and I am convinced that we cannot reach God through reason. But I know God I am sure, and am persuaded that it is true, because long, long ago He has reached me with love."

"Religious experience," says Dr. Adolph Harnack, "is to be measured, not by any transcendency of feeling, but by the joy and peace which are diffused through the soul that can say, 'My Father'." "Thou hadst not sought me hadst thou not known me", is the trite saying of Pascal, and the great joy of man comes in the conscious finding of the Father.

There are two realms of knowledge—the realm of science and the realm of the soul's experiences; the one we prove by demonstration, the other we do not prove at all. The one is worthless without the laboratory, the other is worthless when its fingers feel the nail prints of its Messiah. The soul's experiences become transcendently real when demonstration is proven futile and the unblossomed sprig of faith gives promise of a fragrant fidelity in the cry from the truant disciple: "My Lord and my God."

All ethnic study of religions reveals the fact that previously to Christianity there was no religion which was free from the objective element. Idolatry substantizes its ideal; Greek and Roman mythology bodies its ideas in sacred things. Judaism must objectize its monotheism in the tabernacle idea. The American Indian is neither idolater nor the worshiper of the Invisible Mystery, except as he holds sacred the game that he shoots and the wild plants that he plucks. Moses endured as seeing Him who is invisible, but the least in the

Kingdom of Christ is greater than Moses, because he believes better than Moses, yet without the Sinaitic vision. Christianity, on the side of appeal and response in worship, is wholly subjective.

The credo of the realm of science is, I believe what I see; I believe what I feel; I believe what I taste, what I smell, what I hear. The creed of the soul's experience is: "Blessed are they who believe yet have not seen." Evolution as a science is undoubtedly true, but must needs spend sleepless nights in the laboratory. The Old Testament speaks of the heart as being the seat of the issues of life. "Keep thy heart with all diligence, for out of it are the issues of life." "As he thinketh in his heart, so is he." The heart is not only then the seat of the affections, but of the mind, and indeed in the proverbs, of the will, since the Scripture saith: "My heart trusted in Him." This idea is expressed in the Greek word, *splanchnon*—"bowels of mercy and compassion". So Jesus Christ came and made his religious appeal to the heart-seat of the Old Testament, to the bowels-seat of the New. This is the realm of the soul's experiences of religious appeal, and the soul's response. Jesus came then with a message to the inner ear of man which alone might hear; He came to appeal to the realm of the appreciations. Now in the realm of the appreciations there lie the universe of ethics, the universe of aesthetics, and the universe of religion. The universe of ethics discerns that there is an oughtness and oughtnotness in this world of ours—a right and a wrong—and has to do with reason. The universe of the aesthetic observes the quality of love and hate, and has to do with the feelings, while the universe of religion realizes out of its pre-eminent consciousness that the harmony of these two, ethics and worship, lies in the submission of the self to the control of a sovereign guide, wherein lies the teaching of the Sermon on the Mount. Jesus Christ sets forth the ideal character of the ethical kingdom in what we commonly call the Beatitudes, then consistently, unswervingly, he pursues this idea with its concomitant thought that love to the Father

is the motive of all action, then with the appeal to submission he sets himself up as the one foundation of life, and characterizes the man who builds not upon himself as building his hopes on sand.

Sociologically, Christianity is a life—Christian ethics; philosophically, Christianity is an acquaintance—a devotion to the Father; religiously, Christianity is a response—the answer of man to God.

What then shall be the final test of Christianity? It shall be the test of the principles set down in this Sermon on the Mount. Tolstoy declares this Sermon on the Mount to be his rule of conduct in life, and the wise find fun in his folly, but it must be even so. Dr. Charles D. Williams, dean of Trinity Cathedral, Cleveland, in an article in McClure's Magazine for December, says: "The great problem before Christianity to-day is the integration of the common conscience." In other words, the understanding that ethics cannot be divorced of love, nor love of ethics.

"There are stories of our gigantic business enterprises which have climbed to dizzy heights of unprecedented financial power." By indirect evasion and overt fractures of both moral and statute law, men have iniquitously prostituted brilliant abilities and strong purposes. And yet who are they who do such things? They are often gentlemen who are scrupulously correct in their personal behavior, sober, chaste, temperate. They are good husbands, kind fathers; their home life is above reproach. They are even orthodox, pious and devoted in their religious life. Where is the flaw? "It seems to me", says Dr. Williams, "to lie in a lack of moral co-ordination, a divided and disintegrated conscience. These men have attained and fulfilled their ideals of morality in their personal conduct and relationships and their technically religious life. In these regions they exhaust their conscience, but in their commercial relations and business life they have no standards whatsoever. They are here morally blind." So then the real test of Christianity, the final test is the test of this sermon of our Lord. Love prompting life is the word.

There is no holier or higher sphere of life to-day than the mayoralty of a great city, which calls for this higher gospel. Opportunities are bare for the mutest heroism and the manliest sainthood in the field of commerce, governments and religion. "There are new quests for the new knights of to-day, infinitely better than a crusade for the rescue of the Holy Sepulchre from the hands of the infidel", and that Christian citizen who lives the Christian life, who has learned this catholic thought of Christ, love and life—worship and ethics co-ordinated—will become the character who shall eventually inherit the earth. The idea of the Father and the Kingdom of God eventuates in a perfect life normalizing out of a God-like heart.

I have now come to that part of our discussion where I feel I must succinctly lay down the principles of the Sermon on the Mount; that is all I can hope for in the brief compass of this paper. The Sermon on the Mount is the constitution upon which the Christian State is builded. It is a sermon of constructive principles, and the illustrations for these principles, genetically annunciated, are so abundant that to choose the best were a task well nigh impossible. Jesus proceeds, above everything, logically. The character of the constituents of the Kingdom of God is set forth in the Beatitudes, then this new creature is compared in his flowering life to the religious standard of Phariseeism at that time existent, after which the Christ sets forth a positive religion, in the perfected relationship of man to God.

Will you follow me in this brief analysis with the two ideas of an ethical kingdom and the love of the Father in full view?

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| I. The Ideal
Citizen: | { | 1. Seven Beatitudes, Matt. 5:3-9.
2. An ethical preserver, Matt. 5:13.
3. A way shower of love, Matt. 5:14-16. |
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II. The appeal to:	{	1. Ethical	{	State, Matt. 5:21-26.
		appreciations:		Home, Matt. 5:27-32.
				Individual, Matt. 5:33-37.
		2. Aesthetical	{	Almsgiving, Matt. 6:1-4.
	appreciations:	Prayer, Matt. 6:5-15.		
		Fasting, Matt. 6:16-18.		
		3. Religious	{	Mind, Matt. 7:1-6.
	appreciations:	Affections, Matt. 7:7-13.		
		Will, Matt. 7:14-20.		

If you will examine later Jewish literature, which is closely akin in thought to many of the Psalms of the Old Testament, you will find that the word "poor" directly denotes those who have their hearts open and are waiting for the consolation of Israel. Jesus found this usage of speech in existence, and his first beatitude was meant straight to those poor in spirit whose hearts were open to God: "Blessed are the poor in spirit." An open heart is the first step which one must take to enter the kingdom—the member of the kingdom who deplores his poor attempt at acquaintance with God is happy because a personal relationship is promised him through a comforter—"Blessed are they that mourn." Meekness finds itself in the ideal character which expresses perfectly the superior ethics of the kingdom and the meek thus become the pre-eminent swayers of affairs. It is the affections which hunger and thirst and yearn to appropriate the qualities of God and these four characteristics: desire for God—poor in spirit; a personal relationship to God—the mourner and comforter; an ethical likeness to God—meekness; and a yearning after God—hunger and thirst, form the four characteristics of the perfect character of the kingdom on the manward side. Blessed are the merciful, blessed the pure in heart, blessed the peacemakers, are the Godward characteristics of the members of the kingdom.

The parallel still is preserved in these last three, the merciful love of the Father and ethical purity which has for its prototype the holiness of God. There is a splendid

progress in these seven beatitudes from the narrow gate of entrance along the way of the rough ascent which leads to a cross. "Blessed are the peacemakers, for they shall be called the children of God." Here in this early sermon is the foreshadowing of it all. The peacemaker has ever been earth's divinest emblem. The peacemaker, whether it be the lowly disciple treading the *via dolorosa*, the martyred monk in the Piazza della Signoria, or Jesus, the poor man's minister on the Hill of Golgotha. The peacemaker is he who brings God and man to meet together, who maketh mercy and morals kiss each other, and peace only cometh after war.

Ye are the salt of the earth—ethical preservers. Why did you write your "Rise and Fall of the Roman Empire", they asked of Gibbon. "To prove that Christianity is a failure", he answered. "Then why do you commune at the church on every Sunday?" was the next question. "Because the common people could not be controlled without Christianity." Ye are the salt which is to make savory the vapid, inane undercrust of life, and to be the preserver of putrescent society. "Ye are the light of the world." He who came to be the light of the world becomes to be formed in His disciples, and that light which has shone neither on land nor sea is transmitted downwards through the centuries and outwards to the uttermost part of the earth to the end of all that Christ wrought and said the glorifying of the Father who is in the heavens. The light of the world is the love of the Father.

You will then notice in this chapter those marvelous plays at contrast of the Christian teachings with current conceptions: The contrast of the Mosaic murder law with the anger of the heart; the contrast of the Mosaic adultery law with the lust of the sense; the statute limitation in foreswearing to the sober control of the individual. These are the three partitions of any society—the State, the home, the individual. The State, from the nature of facts, must be the governor of the personal safety of the citizens; the home is concretely the sphere of adulteries aspersions, while the in-

dividual is the unit of personal and undelegated approach by Christ. "If thy brother compel thee to go a mile, go with him twain." The principle of love is laid down in these succeeding illustrations as the motive which controls the ethicizing of the State, the home, the individual. This represents Christ's Kingdom of ethics.

All worship, or better the aesthetics of religion, I think, is compassed in the threefold divisions of Jesus in the sixth chapter of Matthew—alms giving or eleemosynary activity; prayer or aesthetical communion and fasting or an asceticism of self renunciation—work, worship, sacrifice are the principles. So the motive for all worship Christ sets forth in the love principle of the added words: "If God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, oh, ye of little faith? Your heavenly Father knoweth that ye have need of all these things."

Then comes the appeal of Christ for men to submit to Him as their controller, fitly divided into the seventh chapter.

There are three ways of approach to God: First, through the mind, which is set forth in the discriminative presentment of Christ to cast not your pearls before swine; second, through the affections, which is set forth in the simple declaration, "If thy son ask a fish, will ye give him a stone? If ye then being evil know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask Him." The third, and necessary, approach is through the will, which is an act of submission. "Enter ye in at the strait gate." That is it—the call of the centuries through Christ to find God through the person Jesus. "For not every one that saith to me Lord, Lord, shall enter into the Kingdom of heaven, but he that fruits and produces the will of my Father which is in heaven." "Every one that heareth these sayings of mine and fruits and produces them, shall be likened unto a wise man which built his house upon a rock, and the rain descended and the floods came and the winds blew and beat upon that house, and it

fell not, for it was founded upon a rock." This is the Sermon on the Mount, beginning at the baptismal drama at the Jordan, ending at the tomb of the Arimathean. Beginning at the birth of the new spirit in our own experience, ending at the cross of service. Oh, there is such a catholic span bridging the eternal silences, over mortal time, to the great and heart-revealing day of the Lord!

So you have gotten my thought I hope—that the end of the quest of man lies in the catholic teaching of Jesus. No theory of the atonement has taken hold upon me with lasting grip or even with satisfaction. The ransom idea of the Fathers is a fundamentally true idea, but it is fundamentally wrong in the thought that Christ was compelled to pay the price. The Federalist idea of the headships of Adam and Christ is true, but wrong when it makes the ordained headships the arbitrary act of God. The Governmental theorist says that the law of God was broken and justice demands a fitting punishment to annul the sin. That is true partially, but this view looks upon God as capricious, as imposing penalty and punishment at his will. And so with all the theories. They have filled searching students with inglorious despair and the insane wards with pious theologians. There is but one point of universal agreement in the atonement of Christ, namely, that God is a sovereign. I am finding at last that this peroration of the Sermon on the Mount has in it the answer to my own unrest, and I am prone to style it the atonement of submission to the Person of Christ. The way of life lies through submission of Jesus to His Father and of man to Christ. The principles of Christianity, as here defined by Christ and exponentiated by the martyred apostles, inevitably lead to a cross. The Sermon on the Mount does not make mention of the atonement, but the life it sets forth leads to the submissive cross life. It is taught by Christ, "Blessed are ye when men shall persecute you and say all manner of evil against you falsely—Rejoice and be exceeding glad." The apostles, Peter and Paul, insist upon the necessary death element of the cross in the atonement and rightly, for the apostles were but expositors of the principles

of this Sermon on the Mount. Jesus taught this at the temple feast when the Greeks came to inquire, "Father, glorify thy name", and I, if I be lifted up from the earth, will draw all men unto me." That is it, the atonement by submission of Christ to the Father, by submission of man to Christ. "I lay down my life that I might take it again. No man taketh it from me, but I lay it down myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father."

Ritschlianism is not all wrong in laying heavy stress on the Person of Christ. "The certainty of faith", they hold, "springs immediately out of the experience of the revelation of God in Christ. It is the direct result of the impression which Christ makes upon the soul historically confronted with Him. You come into the presence of Christ as He meets you in the Gospel page. The impression He irresistibly makes on you is that in Him God is drawing near to you. It is no reasoned conclusion, is connected with no metaphysical view of the Person of Christ, but is simply a *faith*, the result of the irresistible compulsion exercised by Christ over those brought spiritually into contact with Him." (James Orr.)

Somehow in Christ comes the call for control, the plea to submit. Jesus in this Sermon on the Mount answers all the great questions that have troubled man. He answers the question of origin. "Consider the lilies of the field, how they grow—Solomon in all his glory was not arrayed like one of these." Love clothes them. The source of all life is love—love in action is the lily of the field, the infinite, tender sky; cosmos sprung out of the touch of love. The question of society, what shall preserve it? Jesus answers the problem of the law courts and ecclesiastical contortionists about the divorce question with the simple answer that the unifying principle of all society is love, and it is true. The question of man's freedom? Man is sovereign in his own sphere, and God is sovereign in his own sphere. Man is limited in God's sphere and God is limited in man's. Submission to the person Jesus answers to the sovereignty of God in desire for control and

declares the freedom of man in his voluntary submission. The supreme question of all, the question where lies the seat of religious authority, is answered by Jesus in the clear phrase, "Whosoever hears these *words of mine* and produceth them". There is the question answered—submission to Jesus, the person—not to the Scripture ultimately, not to the intimations of man's spirit, but to Jesus Christ Himself.

When Jesus sent out his disciples and they had come back weary and sick, and forespent and discouraged men—Jesus answered and said, "Come unto me and learn of me, for I am submissive and lowly at heart and ye shall find rest for your souls". That is the call to every poor soul, to every one who bears a human face; it is the plea of the Father for control, of Jesus, the Son, for submission.

Jesus the Christ, born of mystery, reared in obscurity, suddenly came to maturity; among teachers a teacher, among philosophers a philosopher, among religionists a religionist! But we do not think of him as greater than Socrates or Plato, or Mohammed, but we think of him as a man head and shoulders above all men. And he speaks for submission as one having authority, not as the scribes. Jesus, by virtue of his own sinlessness, speaks with authority. The greatness of Jesus Christ lay, not in the princely genealogy, but in the wooden shoe of the peasant, not in rising above men, but by descending beneath the crust of life. Hence his silent greatness. He sought no will but His Father's. He had no thought but to submit. His soul was still before God, content in the possession of quiet submission. His life was a perfect self-possession and serene self-reliance—all gentleness and joy because "of myself I do nothing, except the things which my Father shows me".

Jesus loved the Father, and out of the perfect love there normalized the quiet life which went out among men to live sinlessly and effect their common good. "This fruitful work fell to his share, not because he secularized religion, but because he took it so seriously, so profoundly, that while in his view it was to pervade all things, it was itself to be freed from everything external to it." (Harnack)

Jesus Christ is the catholic man—the contemporary of the ages, and his teachings are the aorist tense, the same yesterday, to-day and forever. Christendom has never understood its Christ. We are beginning to see. You and I know better the catholicity of the Christ than did the apostles. The world was not ready for the preacher of the Sermon on the Mount, so it cast him out. It is not ready yet. The preacher of the Sermon was led out to die, and so we, for the servant is not greater than his lord.

They have said that the Sermon on the Mount is not so important as is the Sermon on the Cross. I assert that the Sermon on the Mount is the Sermon on the Cross; and the Kurn of Hattin foreshadowed the Mount of Olives.

His mission was the fulfilling of a vision of humanity, sinning and sinned upon, and the great soul saw and understood.

It is a great gospel we preach, a triumphant truth, a catholic Christ. Sidney Lanier, the master musician poet, whose rhyme-melody has long been all too poorly valued, puts it thus in his "Marshes of Glynn":

"Ye marshes, how candid and simple and nothing withholding
and free,
Ye publish yourselves to the sky and offer yourselves to the
sea!
Tolerant plains that suffer the sea and the rains and the sun,
Ye spread and span like the catholic man who hath mightily
won,
God out of knowledge and good out of infinite pain,
And sight out of blindness and purity out of stain."

BOOK REVIEWS.

I. SYSTEMATIC THEOLOGY.

Systematic Theology. A Compendium and Common Place Book designed for the use of Theological Students.

By Augustus Hopkins Strong, D.D., LL.D., President and Professor of Biblical Theology in the Rochester Theological Seminary. In three volumes. Volumes I and II. American Baptist Publication Society.

We cannot do better than begin this review by quoting the opening paragraph of Dr. Strong's Introduction: "The present work is a revision and enlargement of my 'Systematic Theology', first published in 1886. Of the original work there have been printed seven editions, each edition embodying successive corrections and supposed improvements. During the twenty years which have intervened since its first publication I have accumulated much new material, which I now offer to the reader. My philosophical and critical point of view meantime has also somewhat changed. While I still hold to the old doctrines, I interpret them differently and expound them more clearly because I seem to myself to have reached a fundamental truth which throws light upon them all."

In the second paragraph he explains the new viewpoint.

"That Christ is the one and only Revealer of God, in nature, in humanity, in history, in science, in Scripture, is in my judgment the key to theology. This view implies a monistic and idealistic conception of the world, together with an evolutionary idea as to its origin and progress."

Dr. Strong's Theology has been too long before those who are especially interested in this great subject to need very much reference to its general features, which are all preserved in the new and larger work. It is a Compendium of the most comprehensive character. It includes the general range of subjects, in some works on theology, relegated to Introduction

and taken for granted. There are discussions of the chief views held on the most vital subjects in all eyes. Perhaps disproportionate attention may be thought to be given to some ancient beliefs in comparison to that devoted to some of the questions and views which are at present agitating the theological world. But there are few phases of thought on this great subject which do not receive attention. It is also a storehouse of the best thought on all the great range of subjects treated of with their most important aspects. We know of no work on theology which is comparable to Dr. Strong's as a thesaurus of the most pertinent literature covering this immense area. This is especially true of this enlarged book in which this part has been greatly enriched. There is impressed into this work the gist of a great library. Like all excellent features, this may be a temptation. Some may be satisfied with the quotations given and be less desirous of reading the outstanding works in full. With others, it may but whet the appetite for a fuller acquaintance.

Dr. Strong's division of his treatment into a multitude of distinct sections and sub-sections is favorable to a more minute analysis and a more detailed discussion; but the student is liable to lose his way in them, and fail to grasp the general logical connection which reveals the unity of it all in one great system. One who pursues this method may also find it more difficult to be self-consistent through it all. It is too much to say that Dr. Strong has altogether escaped this danger from his method.

But then the reader will be most interested to know how the adoption of what he terms Ethical Monism has affected his general theological position. The surprise is that there is so little change. Scarcely a general statement in the previous editions has been elided; very few have been modified. The new sections added—and they are not so very many—are supplemental rather than substitutes. For the most part it is reading the same conclusion from what is thought a better metaphysical basis. But the changes and modifications of his views, if carried to their full legitimate conclusion, would be far from trivial.

Dr. Strong declares his position to be that God is the single "substance, ground, or principle of being". If this means merely that God is the source and necessary support of all beings, it is not monism—neither is it new in theology. If it means that God sustains all things through his immanent presence and power, this also has been long held and taught, but perhaps not enough emphasis laid upon his immanence as compared with his transcendence. I cannot but believe that Dr. Strong, in his general treatment of God's relation to the universe, uses "substance" in this more usual sense. This is involved in his doctrine of Creation. He says: "Creation is not the fashioning of pre-existing materials, nor an emanation from the substance of Deity, but is a making of that to exist which once did not exist, either in form or substance." II. 372. Here "substance" means the essence of that which constitutes the being of a thing. Now God is here said to have originated that which constitutes the being of the universe. It could not have belonged then, to God's own being, up to this time, neither can we believe it can now, without holding that he added to his own essential being at creation—an impossible conception. God's essential being and that of the universe must then be separate and distinct, according to his use of the term "substance" here. If he is its one substance, as Dr. Strong says above—it can only be as the source and support of its being, not as constituting a part of his own.

So also is his explanation of God's relation to the universe in Christ. "Matter is no longer blind and dead, but is spiritual in its nature, not in the sense that it *is* spirit, but in the sense that it is the continual *manifestation* of spirit." Vol. I. 109. Matter then is distinct from spirit. It is not of that which is the essence of his being. God as Spirit manifests himself in something which does not belong to his essential self. This so far as it goes, is but a statement of the view always held. Dr. Strong, however, almost commits himself to the view that all matter is but the 'continuous operation of the divine will. But he may mean no more than that all the forces manifested in and through matter are but the power of the divine will, a view to which some of us have long been inclined. But when

Dr. Strong refers to the relation existing between God and man, his monism is real: "Substance, ground or principle of being," here means that which constitutes, rather than what sustains, being. Take this expression, I. 109: "If within the bounds of God's being there can exist multitudinous finite personalities (men), it becomes easier to comprehend how, within those same bounds, there can be three eternal and infinite personalities (the Trinity)—indeed the integration of plural consciousness in an all-embracing divine consciousness may find an analogy in the integration of subordinate consciousness in the unit-personality of man." Also II, 757: "Because Christ is essential humanity, the universal man, the life of the race, he is the central brain to which and through which all ideas must pass. He is the central heart to which and through which all pains must be communicated." This means that our being constitutes a part of the being of God or Christ. Our very personalities, with their thoughts and feeling and consciousnesses are integrated in the all-embracing divine consciousness, and have as real a place in the being of God as have the personalities of the Trinity. The "ethical" element of his Ethical Monism is plain. It consists in men having personalities of their own distinct from that of God, and a freedom which makes them responsible and guilty as sinners. I., 106 and 107. This ethical element, the recognition of God's transcendence as well as his immanence, and the recognition of his personality, constitute the distinction between Dr. Strong's view and pantheism.

The limits of this review are too narrow to permit a discussion of the question whether this ethical feature can be reconciled with the Monism as above explained. Dr. Strong thinks we can be metaphysical monists and psychological dualists. But can we? Notice what seems to be involved. What constitutes a part of God's very being is finite, is not under his moral control, becomes morally corrupt, is liable to his own wrath, brings the consciousness of pain and guilt into the all-embracing divine consciousness, etc., etc. Does this not bring what are absolutely irreconcilable—the finite and the infinite,

the holy and the sinful, etc.—into the very being of God, and make the mystery of moral evil altogether insoluble.

Dr. Strong's evolution, to which he feels his ethical Monism commits him, is of a very mild type. There is no eternal existence of the substance of the world, neither has it been fashioned by irrational forces resident in it. Its progress has been shaped by the immanent action of God. It is then really development as usually distinguished from evolution—which does not differ much from the old theological view. Even in the case of the life of the world it is altogether different from that of Darwin. He, in the first place rejects spontaneous generation. On II, 470, he gives the fullest statement of his view: "No single instance has yet been adduced of the transformation of one animal species into another, either by natural or artificial selection; much less has it been demonstrated that the body of the brute has ever been developed into that of man. All evolution implies progress and reinforcement of life, and is unintelligible except as the immanent God gives new impulses to the progress. Apart from the direct agency of God, the view that man's physical system is descended by natural generation from some ancestral simian form can be regarded only as an irrational hypothesis. Since the soul, then, is an immediate creation of God, and the forming of man's body is mentioned in direct connection with this creation of the spirit, man's body was in this sense an immediate creation also." This means that God by his immediate and special agency made it so that new and higher species were born from the lower, until man appeared. As he explains of man, "he came not *from* the brute but *through* the brute" II, 467. With no spontaneous generation to account for the origin of the first life, and with the origin of species—some of them at least—and of man through mediate creation in the wombs of lower types. Dr. Strong's evolution, in this realm, is practically equivalent to the out-and-out creation views. It is only a different method of creation. Whether this hypothesis will conciliate the regular evolutionists remains to be seen.

He prefers a definition of miracles which will permit miracles

to be explained naturally as science advances (Schleiermacher's view) but holds to their full attesting power.

He is favorable to the Documentary Theory of the origin of the Hexateuch as held by the more moderate radical critics, accepting also the dates and the order they give of the three codes—Book of the Covenant, probably written by Moses; Deuteronomy, produced in Isaiah's time; Levitical, post-exilic. Yet he holds the books of the Hexateuch genuine and inspired. The creation, flood and fall stories, and all those of the patriarchs are not myths, but historical, etc. Whether a mediating position of this kind can be held, in view of all that enters into consideration, seems to me more than doubtful. If we go with them so far as does Dr. Strong, it seems necessary to keep on.

In his definition of Inspiration a marked change is apparent. Inspiration is said to be "that influence of the Spirit of God upon the minds of the Scripture writers which made their writings the record of a progressive divine revelation, sufficient, when taken."

There is no dispute that the revelation of the Bible is progressive; but does it require a sincere enquirer to take all this revelation together and then have it interpreted by the Spirit to have sufficient *knowledge* to seek and find salvation? This carefully prepared definition leaves room for error, even in the moral and religious teaching of the inspired. Indeed, he proceeds to say II. 198. "We may reasonably presume that he will not trust this revelation *wholly* to human *tradition* and *misrepresentation*", etc., (italics mine), implying that he has not altogether saved it from these perverting influences. But in his further treatment there is little departure from the old conservative position. He rejects the Intuition and Illumination Theories as before and reaches the conclusion (I, 216), "Inspiration is therefore not verbal, while yet we claim that no form of words which taken in its connections would teach essential error has been admitted into Scripture." He also refuses to admit that even errors in matters of Science, History, Morality, in Reasoning and Prophecy have been found in the Bible, although he thinks its inspiration would not be invalidated by errors in "historical detail", or by wrongly employed

Rabbinical methods of reasoning. I cannot but be sorry that Dr. Strong has not adequately embodied—as I venture to think—the strength of his able treatment of this vital subject of Inspiration in his definition.

But it is in connection with the doctrine of Original Sin and of the Atonement, especially of the latter, that his monism exerts a decisive bearing upon a part of his discussion, and is used to reinforce his general Augustinian position.

This Natural Headship view is made all-determinative over all this ground. It is here that Dr. Strong exerts all his strength, and the discussion is very able and complete. The view is carried through with relentless finality. It is only as mankind were seminally in Adam and shared in his fall that men can be justly held responsible for their own fallen natures and the sinful acts which spring from them.

I frankly confess to the strongest doubt whether we are justified in staking man's responsibility and condemnation for his corrupt nature and sinful acts upon so narrow and questionable a ground, and have sought to find a better basis for it all. It requires us to believe that human spirits are propagated as well as bodies, a view which probably has the balance of opinion against it. It depends almost altogether upon a challenged interpretation, or a challenged application, of a single passage—Rom. 5:12sq. It gives as the ground of all human responsibility and guilt that which does not appeal to moral consciousness, but has this consciousness instinctively against it—that we are justly guilty of an act in which, even admit we were seminally in Adam as to the substance of our souls, we did not consciously and personally share any more than in any deed or all the deeds of all our ancestors. It demands that infants and those who never become morally conscious be thought justly exposed to the eternal wrath of God, even though provision has been made for the deliverance from it of all who die before waking to moral consciousness. The Scriptures generally appeal to men as conscious of guilt because of their personal sin, or through their personal sin, and not because of an unconscious and impersonal sin in Adam.

But it is when Dr. Strong carries his Augustinian views

through into the doctrine of the Atonement that he parts company with the most who, in the main, agree with him, and that his monism culminates. It is here more than anywhere else that Dr. Strong is convinced he makes his special contribution to theology.

In his earlier elaborations of his view, it was our Lord's human nature sinning in Adam which gave him a guilt and condemnation of his own to expiate, which was thought to have made it possible for him to act for all the race. In his present thought, it is rather because of the race being in Christ as a part of his substance or very being that he not only could suffer for men, but that he must suffer for them. In the one case it was because our Lord was a part of the race. The monistic view changes this to the race being a part of him, although both ideas are still retained.

I confess I cannot see how our Lord's having the sin and condemnation of Adam's sin upon his human nature can be the explanation why he can be a propitiation for the sins of all. After stating that Christ, as holy in nature and act, could nevertheless have guilt upon him which he needed to expiate because his human nature was in Adam and shared in his sin, Dr. Strong proceeds: "If it be asked whether this is not simply a suffering for his own sin, or rather for his own share of the sin of the race, we reply that his own share in the sin of the race is not the sole reason why he suffers; it furnishes the subjective reason and ground for the proper laying on him of the sin of all", II, 758. With deference I submit it that the exact opposite of this conclusion is true. If our Lord must have guilt of his own upon him before sin can be properly laid upon him, must it not follow that he can suffer for sin only so far as he has guilt of his own to expiate, and that no other than his own sin can be laid upon him? This was Dr. Strong's older view before he adopted his fuller Ethical Monism. This new viewpoint has led him to go much further. It is not given in his new work with the clearness and explicitness we find it in his "Christ in Creation and Ethical Monism". But it can be gathered from detached statements. Christ is "essential humanity", "the universal man", "the life of the race", "the cen-

tral brain", "the central heart", II, 757. All finite personalities are included in the bounds of his being. I, 109. In other words, the all-inclusive nature of humanity is included in the all-embracing being of Christ. "Christ's union with the race in his incarnation is only the outward and visible expression of a prior union with the race which began when he created the race", II, 758. Because of the moral evil brought into the being of Christ, he has suffered from the beginning of sin—we suppose of the fallen angels as well as of men, although Dr. Strong does not mention the former—and must continue, as a necessity of this evil existing in his own holy being, as long as it continues. This suffering is the real atonement. "Christ, therefore, as incarnate, rather reveals the atonement than made it. The historical work of atonement was finished upon the cross, but that historical work only revealed to men the atonement made both before and since by the extra-mundane logos," II, 762. Our Lord was responsible for allowing evil to come into his being, and as mankind contributed a part of his being, he shared in their sinning. I cannot otherwise understand his statements of II, 758 and elsewhere: "I cannot justly bear another's penalty, unless I in some way share his guilt. The theory we advocate shows how such a sharing of our guilt on the part of Christ was possible. All believers in substitution hold that Christ bore our guilt. . . . But we claim that by virtue of Christ's union with humanity, that guilt was not only imputed but *imparted* (italics mine) with Christ's obligation to suffer, etc." I venture to say that in Dr. Strong's treatment of this phase of his subject, there is an obscurity, because he does not clearly distinguish between his views that Christ's human nature was in Adam and had the guilt of that first sin upon it—which, he says, made it possible for him to expiate guilt which was not his own—and this monistic view which includes all human nature in his own being, and makes him share in its guilt because the guilt was *imparted* rather than *imputed* to him. In this last view he states the principle that no one can suffer penalty, unless he shares in the guilt which deserves it. No one can then become a *vicarious sacrifice*. Our Lord, then, only suffered for his own guilt, that

which was imparted to him or was his own in some other way. But can guilt be imparted except through the impartation of the sin which brings it? The imputation of sin would not impart its guilt. But is not the impartation of sin to a moral being, who has not been induced to commit it, utterly out of the question? and a moral impossibility? The imputation of sin with its consequent guilt has its difficulties; but this which is involved in Dr. Strong's view—either the imputation of guilt without that of the sin which causes it, or the impartation of sins to one which he does not commit—is a moral contradiction. Neither would the natural and necessary reaction of Christ's holy nature against the moral evil which is alleged to have come into his being in man who is said to be a constituent part of it, constitute any *impartation* of guilt. for, as necessary, it is not a moral act. Nor would it be because of an obligation to suffer. In order for our Lord to have upon him an obligation to expiate the guilt of all men for whom he died, he must have been guilty himself both for allowing sin to enter his being and for all the sin of man in all ages—a terrific conclusion. In any case, even though we accept the idea that two independent moral beings can become responsible for the sin in which only one shared, would not each have his own guilt still, and if no one can suffer for a guilt not his own, the bearing by Christ of his own guilt could not help men so far as their own guilt was concerned. Unless our Lord was guilty or became guilty of all men's sins so that man was no longer himself guilty, he is in desperate need of a propitiation which, on Dr. Strong's principle, Christ could not render. But who can believe that man is rendered, by any such relation to Christ even as that alleged to exist. *Ethical Monism* of Dr. Strong's description really shuts men out from redemption, as it seems to me.

Notwithstanding passages of Scripture given in support of his views, I cannot but believe the Bible teaches that it was only as he had *no* guilt of his own to bear that our Lord could expiate the sins of all the ages, and not because the guilt of Adam's transgression was his, or the guilt of all men because they are of his substance. He took upon him that

which was not his own and not what he was under "obligation" to bear. The sinlessness of our Lord and the voluntariness of his suffering are insisted on in the Bible, especially in Hebrews, or trustworthy exegesis is out of the question.

The view, also, that our Lord's life on earth and his death on the cross did not *make* atonement, but merely were to *reveal* an atonement by pre- and post-incarnate sufferings, cannot be drawn from the Scriptures by any fair interpretation. It is his death which is said to *be* the propiation, not to show forth an atonement made outside his life on earth. This view would reduce the cross to a mere scenic display, and would be little better than the Docetic of old. All over this ground, I have to confess, that Dr. Strong's monistic view, notwithstanding its ethical element, and even because of it, seems to me to be, not only unsupported by Scripture but to contradict its plainest meaning. It therefore appears to me to be a choice between the latest phase of metaphysical thought, if it really *now* be its latest phase, and the Bible interpreted without biasing presuppositions. I have been able in this review only to reach the principle features, and them but inadequately.

I have had the unpleasant task of paying chief attention to the bearing of his new metaphysical view upon his general positions, and from my standpoint, have had to criticise all too much to be agreeable. I wish to say, in closing this review, that as far as the great facts of sin and guilt and Christ and atonement and salvation are concerned, he holds substantially the old positions. In the treatment of the atonement itself, he gives full value to the death of Christ. It is only when he seeks to explain how Christ could make this atonement, that his Monism covers it with its risk of sweeping away the foundation for a vicarious sacrifice altogether. It is a monumental work in its comprehensiveness, in its suggestiveness, in the wide range of the literature of this great subject both embodied and referred to, in the strength and conviction with which it holds to the great facts of man's nature, condition, salvation and destiny. I cannot do better than close this review with a quotation from his Introduction, written on his seventieth birthday, to show Dr. Strong's

loyalty to the great central truths of our people, notwithstanding what I have written, and because I felt I must, by way of criticism: "I am distressed by some common theological tendencies of our time, because I believe them to be false to both science and religion. How men who have ever felt themselves to be lost sinners and have once received pardon from their crucified Lord and Savior can thereafter seek to pull down his attributes, deny his divinity and atonement, tear from his brow the crown of miracle and sovereignty, relegate him to the place of merely moral teacher who influences us only as does Socrates by words spoken across a stretch of centuries, passes my comprehension."

The second volume ends with the discussion of the atonement.

C. GOODSPEED,

Baylor University, Waco.

The Infinite Affection.

By Rev. C. F. McFarland. Pilgrim Press, Boston, New York and Chicago. Pages 174.

Individual confessions of faith have their own interest and value. The theology of a young man who says he is in sympathy with the modern thought is the outline in this book. By "the infinite affection" he means the love of God, of course. Love is fundamental in God's nature. God must love. He may be just. We can afford to dispense with original sin, the author thinks, because there is enough left that is actual. This is scarcely a valid method of reasoning, but it seems to satisfy the author. The incarnation meant a divine human Christ. The atonement is the expression of God's love. The Holy Spirit dwells in all men, and is a continuous incarnation. The book is well written and thoughtful. The author, however, does not betray a profound acquaintance with views which conflict with his own. The book is interesting as the expression of the theology of a young man who has passed through a struggle. One cannot but wonder whether he will not feel constrained to modify some of his views as he matures in thought.

E. Y. MULLINS.

The Heart of the Gospel. A Popular Exposition of the Atonement.

By James M. Campbell. F. H. Revell Co., New York, Chicago, Toronto, London and Edinburgh. Pages 234.

The style is popular; the chapters are short; the discussion is from the point of view of the author's preferences and philosophic leanings. The author cannot endure the thought of God's righteousness exacting anything for sin, and that God can exhibit wrath seems incredible. He reviews Lidgett, Dale, Moberly, McLeod, Campbell and others. He rejects the idea that the death of Christ was a ground for remission of sins. The altar imagery has lost its force, he maintains. Men are thinking "in biological terms". Paul's forensic view was a bridge for the Jews to pass to the inner and spiritual in Christianity. The sacrifice of Christ was the center of redemption. But the key to the atonement is the parable of the prodigal son. The barrier to be removed is on man's side and not on God's. "The primary object of the atonement is to reveal God's suffering love, so as to awaken repentance in man". This book adds little to what has already been said in the many books which advocate the same general type of theology. It is popular and readable in style, and for those who like this one-sided theology it will be welcome. E. Y. MULLINS.

Christian Agnosticism as Related to Knowledge. The Critical Principle in Theology.

By E. H. Johnson, D.D., LL.D. Edited with biographical sketch and appreciation by Henry C. Vedder. Griffith & Rowland Press, Philadelphia, 1907. Pages 302. 90 cents, net, prepaid.

We may sum up the general position outlined in these pages in the following quotation: "Reason is free to build up her systems as well as she can, but reason should never stuff worn-out guesses into the broken windows of faith". This is the last work of the late lamented Prof. E. H. Johnson, of Crozer Seminary. It is in his usual vigorous and terse style. The book was not quite finished, but all except the last two chapters had been put in readiness for the press, and the last two are made up of materials left by Dr. Johnson, and we are assured by Dr. Vedder that the contents represent only Dr. Johnson's

thought. A very appreciative biographical sketch by Dr. Vedder precedes the text. One rejoices to have this biography of the great teacher and theologian, and regrets that it is not longer. It is, however, comprehensive, and sets forth Dr. Johnson's character adequately, so far as can be done within the meagre limits of an introduction. The editor has done his work thoroughly well, as Dr. Vedder always does.

Dr. Johnson rejects the Kantian view, which disallows all reasoning about God except the practical. The spiritual is also real and knowable. The book is an effort to define the limits of the known and the knowable in theology, and in particular to expound the doctrine of the unknowable in theology. Protestantism has been guilty of unwarranted "cliff climbing". The aim here is to relieve theology of superfluties, to disburden it of those things which hinder its acceptance. The book discusses all the great fundamentals of theology from the standpoint adopted at the outset.

As to the will, the author holds that necessity and freedom are both true. "Ability to will in my own way is the fullest liberty". "Ability to will only in my own way is the strictest necessity. Necessity and freedom, therefore, are one". In the elaboration of this point Dr. Johnson is not quite clear, especially toward the conclusion. He seems to use agnosticism in a double sense. The reader is uncertain whether he means to conclude that he has actually solved the problem of necessity and freedom which he seems to assert, or whether, after all, he leaves the unknown element present. The latter seems to be the real view. If he really solves the difficulty, then agnosticism is unnecessary, and if the problem remains, there is no solution. Doubtless what he means is that we know without doubt the truth of freedom and without doubt the truth of necessity. Agnosticism remains as our attitude toward the ultimate problem.

He gives a very interesting discussion of life and its origin. The problem of creation is one of the most interesting. Dr. Johnson says the Monists attempt the impossible in their effort to show how mind and matter are one. Dualists have trouble enough, but escape this difficulty by refusing the at-

tempt. We do not know the relation between mind and matter. It is an ultimate problem. Creation out of nothing is an insoluble mystery. Yet the most indubitable element of our knowledge is God's existence. "That God created, means that he was; that He rules, means that he is. If we claim to know any truth of religion, this is the truth which we know best; but if any truth of religion is inexplicable, this is that truth."

The discussion of the Redeemer is suggestive and interesting. The doctrines of the eternal generation of the Son and of the procession of the Spirit are speculations and not revelations. The synoptists have no word as to Christ's prenatal relations to the Father, though they teach that he was divine. Paul and John both teach the pre-existence of Christ explicitly. Here Dr. Johnson makes a distinction which seems over-subtle. John, he asserts, does not affirm personality in the pre-existent Christ, though the Logos was, according to John, an individual. Just what he means by this distinction, he does not make clear, and it is a difficult one to grasp. It is difficult to accept this distinction on the basis of what seems a rather precarious exegesis. The application of agnosticism here seems not done well enough, or overdone. Either John meant Christ was a person, or we do not know what he meant.

Dr. Johnson well remarks that many theories of how the dead are raised exhibit bad tactics for Christians and provoke unanswerable objections from unbelief. The fact is sufficient.

One of the best chapters in the book is the last, entitled *The Modus Vivendi*. Faith knows that the essential facts of Paul's Gospel are true. Experience is the fruit and proof of their truth. Without the experience, they could not be believed, because the alleged cause would have no effect. Yet historical tradition confirms experience; a line of witnesses runs back to Christ. We may be agnostic, therefore as to insoluble questions of criticism, while perfectly clear as to the facts of Christianity.

The above is of course an exceedingly meagre outline. The book is one of the most valuable which has appeared in recent times on theological subjects. The agnostic principle is here made to do the highest service which it has ever been called

upon to render, yet it is handled by a sane thinker who knows the facts of faith as well as the theories of philosophy. The book is a striking example of adapting a principle of the adversary to the uses of faith, and illustrates how that every imposing and permanent element of human thought has its function in the realms of life and truth. The book will prove reassuring to many wavering believers. It will disarm many hostile critics. Agnosticism as here expounded is regarded by the author as the critical principle in theology, while the idea of law is the constructive principle. The book is destined to have a wide reading, and is eminently worthy of it.

E. Y. MULLINS.

II. BIBLICAL LITERATURE.

A. GENERAL.

How to Master the English Bible.

By Rev. James M. Gray, D.D., author of "Synthetic Bible Studies," etc. Winona Pub. Co., Chicago, 1904. Cloth. Pages 84.

The high claim is made for the author of this book that his work has revolutionized the method of teaching in some Sunday Schools; put life into dead prayer-meetings; materially helped to solve the problem of the second service of the Lord's Day; proved a boon to many pastors in the labors of study and pulpit; contributed to the efficiency of many foreign missionary workers; and has reacted beneficially on the instruction given in the English Bible in some of our home academies, colleges and seminaries; and that the secret of the results is given in this little book. In a prefatory note by the publishers one pastor is quoted as saying: "I learned more during the few days I listened to Dr. Gray about the true character of preaching than I had learned in all my Seminary course and my twenty years of ministry." The publishers, therefore, are glad, they say, to give to the public this book which tells the story of the case, and "contains a practical application of all that the author has said and taught to the results which may be gathered from it in the pulpit." The book is really too good a thing to be embarrassed and discounted by such extravagance.

In part first the author significantly confesses that for the first eight or ten years of his ministry he did not know his English Bible as he should have known it; that he found only one or two brethren in the ministry who knew it better than he did; and that all declared that the theological seminaries did not profess to teach the English Bible; they taught much about the Bible, the Hebrew and the Greek, the principles of exegesis, the history of the text, etc., but seemed to assume that their students were acquainted with the English Bible, the great facts about it and their relation to one another, before matriculation. It was this unfortunate state of things, he says, that, in part, accounts for the rise and maintenance of such institutions as the Moody Bible Institute, and Spurgeon's College in London, with their almost countless offspring and imitators everywhere. Certainly there is more than a grain of truth in this statement of the case; and we may well rejoice that the wise founders of the Southern Baptist Theological Seminary constituted it an exception to the rule, and made ample provision from the first for the study of the English Bible, as well as for the study of the Hebrew and the Greek, etc., and that since the day so vividly pictured by Dr. Gray. The lack justly complained of has been felt and remedied to some degree in a growing number of colleges and theological seminaries in this and other lands.

The author began by "ignoring the Bible tongues for the time" and reading Genesis through in English at a single reading; then repeating the process until the great outlines of the book became his. Then he took up Exodus in the same way, Leviticus, Numbers and ultimately all the books of the Old and the New Testaments. His "plan", in short was simply to read and reread each book in English, by itself and in its order, as though there were no other in existence, "until it had become a part of my very being". Who will deny the merit of such a plan? No wonder he gives a glowing account of the joy and power which resulted from it. When ministers thus come to know their Bible, he says with enthusiasm that is contagious, and get imbued with its love and anointed by the Spirit through whom it speaks, sermonizing will give place to preaching—the

preaching that God bids us to preach, the exposition of His Word, which is not only much easier to do, but correspondingly more fruitful in spiritual results.

GEO. B. EAGER.

The Student's Bible. (King James Version, with Copious Readings from the American Revised Version) with marginal notes of an exhaustive topical analysis of all passages, citing explanatory foot notes with numerous sub-headings and with references to all related Scriptures.

By Orville J. Nave, D.D., LL.D., and Anna Semans Nave, M.L.A. Topical Bible Publishing Co., Lincoln, Neb., 1907.

Chaplain Nave's Topical Bible is well known to Bible readers. In the present work he has produced what seems to the reviewer to be the most useful work of its kind in existence. It is a complete system of analysis and references in one handy volume. The unique feature is the fact that references to all Biblical passages bearing on a given subject are collected in a footnote at one point. This footnote refers to every passage bearing on the subject and every passage bearing on the subject refers to this footnote. Some eighty thousand subjects are thus treated and these subjects are gathered up in a valuable index at the end. The text is that of the King James version, but where the Revised and American versions differ materially their valuable readings are indicated in the margin, where there are other valuable notes. Every Bible student who wants to know the teaching of the book will find this work a most useful guide to its collected teachings.

W. J. MCGLOTHLIN.

The Bible as Good Reading.

By Senator Albert J. Beveridge. Henry Altemus Company, Publishers, Philadelphia. 1907. Cloth, 50 cents; Ooze calf, \$1.00. Pages 94.

Think of a United States Senator writing a book on "The Bible as Good Reading"! But here it is, and right "good reading" it is itself. How did he come to write it? Well this he tells us in quite a lively way in the first chapter entitled "In the Big Woods". We are reminded of what we learn from another source, that the Senator from Indana was, in effect, brought up in a logging camp. He had a prodigious natural

appetite for reading, but out there in the woods there was nothing much to read save the Bible. Accordingly, the lad read the Bible through and through, and over and over; and he came at last, as he went on in life and had occasion to compare it with other books, to see that it was, considered strictly from the point of view of interesting reading, the very best book of all. This he undertook to prove to his companions at this later day, in "The Big Woods". When one of them craving "something to read" demurred to the suggestion contained in the question, "Well, what's the matter with the Bible?" "Why," man, said the other, "the Bible has more good reading in it than any book I know of. What will you have—poetry, adventure, politics, maxims, oratory? They are all here." Thus occurred the first Bible reading "in The Woods"; and after it was over, it was the demurrer who said: "Why, I never knew that was in the Bible. Let's have some more of that tomorrow." And on the morrow they did have more of it; and one of the guides was near and sat down and listened. The next day all of the guides were there. The day after the reading was for some cause delayed, and Indian Charley said: "Isn't it about time to have some more of that there Bible?" And is it a wonder, after all, that this continued day in and day out "through the long, but all too brief vacation in the woods—the real, deep woods; that even the guides found the old book full of keen, human interest; that it was no trouble even for them to understand Isaiah; that they had the same spirit that inspired David when he went up against Goliath; that they knew with their deep, elemental natures, the kind of woman Ruth was and Rebekah was; that Moses slaying the Egyptian and leading the children of Israel out of Egypt, even laying down the law in good, strict man-fashion, was entirely intelligible to them? Even the Sermon on the Mount, yea "Most of all", the author tells us, was taken in by these rude guides with apparent understanding and delight. What would the "Scholars" and "higher critics" say to this, he wonders.

How few of us after all, ever think of the Bible just as good reading? How many ever dream of comparing its stories

with the fiction we read, or its orations with the speeches we hear? Yet these are just the sort of comparisons Senator Beveridge makes to the immense advantage of the Bible, showing, in fact, that, considered merely from the point of view of interest, it is the monarch of all books. This he endeavors here to prove in a most vigorous and engaging way, in a style that evidently itself was largely formed from years of interested study of the Bible. The book is really a valuable, popular guide to the most interesting portions of the Bible; and whoever reads it will not only find entertainment, but will be quite sure to read his Bible, too, with a new zest.

GEO. B. EAGER.

B. OLD TESTAMENT.

The First and Second Books of the Maccabees. The Temple Bible Series.

By W. Fairweather, M. A., Philadelphia. J. B. Lippincott & Co. 1907. Price 40 cents.

Mr. Fairweather is thoroughly at home in the inter-biblical history and has done his part well in the introduction to the two books and the comments on the Maccabean period. It is a very interesting portion of Jewish history and throws much light on the New Testament history. A. T. ROBERTSON.

Grammatik der Septuaginta. Laut und Wortlehre.

Von Dr. Robert Helbing, Professor am Mädchengymnasium in Karlsruhe, Vandenhoeck und Ruprecht, Goettingen, Germany, 1907. S. 149. To be had also through Lemcke and Buechner, New York.

This is a most welcome volume. The one on Syntax is eagerly awaited. The new discoveries in the papyri have not released us from the necessity of studying the Septuagint. The task is rather made more urgent and also more hopeful. We turn now to the Septuagint not merely for Hebraisms, but also for illustrations of the vernacular, *κοινή*. Dr. Helbing has performed his task with skill and in condensed form gives a good working apparatus. At last it is becoming possible to make intelligent use of the LXX in the study of the New Testament Greek. We have the Cambridge Text, Swete's Introduction to

the Old Testament in Greek, Hatch and Redpath's Concordance. We need a Lexicon of the LXX and Prof. Thackeray is at work on another Grammar of the LXX. But good luck to Dr. Helbing in his volume on Syntax.

A. T. ROBERTSON.

The Book of Jeremiah.

By Charles Rufus Brown, D.D. American Baptist Publication Society, 1907. Pages 256.

The American Baptist Publication Society is pushing to completion as rapidly as possible its series entitled "An American Commentary on the Old Testament". Prof. Brown's commentary on Jeremiah is certainly one of the most important volumes in the series. The commentary is preceded by a valuable Introduction. A chronological chart covering the period from 638 B. C. to 30 B. C. gives much information about events in Judah, Babylonia, Egypt, Syria and other countries with which the Jews had political relations. Prof. Brown has inserted in this chart dates for the Israelitish literature as presented by Kautzsch in "The Literature of the Old Testament". We could wish that Prof. Brown had given us his own personal views concerning the dates of the Old Testament books.

The life and activity of Jeremiah are sketched with a firm hand. The author divides Jeremiah's life into four periods: First, his youth and earlier activity, from about 647 to 608 B. C. Second, his activity in the reigns of Jehoiakim and Jehoiachin, 607 to 597 B. C. Third, his work during Zedekiah's reign, 596 to 586. Fourth, his life subsequent to the deportation by Nebuchadrezzar, 585 to 575 (?) B. C. The author is inclined to look with favor upon the traditional view that Jeremiah was stoned to death by his unbelieving countrymen.

While frankly recognizing Jeremiah's inferiority to Isaiah in brilliancy of style and the measured flow of thought, Prof. Brown endorses without hesitation Prof. Driver's statement concerning Jeremiah that, "By his conception of the New 'Covenant' (31:31-34), he surpasses in spirituality and profundity of insight every other prophet of the Old Testament". This is claiming for Jeremiah all that his most ardent admir-

ers could wish, and it may be that the statement is put a little too strongly.

The author compares Jeremiah with Hosea, "the prophet of the decline and fall of the Northern kingdom". Both prophets have much to say of Israel's adulterous departure from her Divine husband. Jeremiah's complete subordination of all his personal life to his calling as a prophet receives proper emphasis. Dr. Brown shows that Jeremiah's tears were the expression of a deep nature. He well says: "There is no evidence whatever to suppose that he was naturally a weak man, or anything but joyous in temperament, and he could be as optimistic as the most hopeful when the facts warranted such an attitude." He adds: "The noblest Hebrew of the centuries could not live in Jerusalem at the time, and strive continually and unavailingly to open the eyes of the blind leaders of the blind, without disappointment, and so artless a soul must express his sorrow with freedom. In such a man we can note the manliness of tears."

Prof. Brown has made full use of recent commentaries and discussions concerning the poetry found in the writings of the prophets. In the special translation, printed along with the authorized version in the body of the commentary, Prof. Brown has given in poetical form those parts of the roll of Jeremiah which he regards as having real poetical measure. It is not always easy, as Prof. Brown recognizes, to distinguish between prose and poetry in elevated Hebrew oratory.

The roll of Jeremiah contains several valuable hints as to the manner in which our book received its present form. In chapter 36 we are told that Jeremiah dictated to his friend Baruch in 640 B. C. the substance of his oracles of the twenty-three preceding years. Prof. Brown thinks that the most of Jeremiah 1:1 to 9:22 was found in the roll which Jehoiakim burned in the fire. He conjectures that the larger roll, compiled in the following year, contained in addition chapters 11 to 17. From chapter 18 onward Prof. Brown thinks that we have other prophecies by Jeremiah in the period following 603 B. C. He is of the opinion that the book gradually grew until it included chapters 1 to 39, certain later interpolations

being excluded. Of course much of this additional material may have first appeared in smaller collections. He would find in chapters 27 to 29 one of these smaller collections, which probably had separate existence before being incorporated into our present roll. He leans to the view that these smaller collections were incorporated into the roll of Jeremiah gradually. He imagines that the roll may once have closed with chapter 25, and later on with chapter 36. His theory of the growth of the book of Jeremiah becomes considerably involved as he endeavors to sketch the insertion of various smaller sections, whose addition finally brought the roll to its present dimensions. He credits Baruch, Jeremiah's amanuensis and friend, with large parts of the book. He also thinks that other disciples of Jeremiah inserted and added many passages.

Dr. Brown gives an interesting chronological table for the composition of the various sections of Jeremiah. He also appends a valuable table of quotations in Jeremiah from earlier books of the Old Testament, and of repeated passages in Jeremiah.

Prof. Brown follows Duhm in his theory of the value of the Septuagint for tracing the history of the growth of the book of Jeremiah. The Greek arrangement of the book, as all Old Testament scholars know, differs very considerably from the order in the Hebrew manuscripts. A good many modern scholars prefer the Hebrew order as the most natural; but Dr. Brown agrees with Duhm in regarding the Septuagint order as the earlier one. His view of the growth of the roll of Jeremiah receives confirmation, he thinks, from a careful comparison of the Septuagint with the Hebrew text. He remarks: "The comparison is of great importance, however, as showing that in Jeremiah, as Duhm maintains, we have a people's religious book in which the prophet's language served as a thread on which were strung the edifying words of many generations of authors."

Dr. Brown's view as to the various authors who contributed to the formation of the present book of Jeremiah is thus expressed: "Nearly *one-half* of the book consists of sermons, more or less expanded from Jeremiah's utterances; a little more than

one-quarter was written by Baruch and others in the way of a history of the prophet, embodying a few of his words also, and the remaining *one-quarter* is made up for the most part of discourses by admirers of Jeremiah, and is based upon his own language and that of other prophets." He reminds us that Duhm, in his effort to be very exact, ascribes to Jeremiah *four-nineteenths* of the whole number of verses in the book, to Baruch *three-nineteenths*, and to unknown authors *twelve-nineteenths*. In making selections Duhm ascribes to Jeremiah's hand the poetic passages possessing the strongest marks of originality and prophetic foresight. The ordinary reader might fancy that Professors Duhm and Brown would reject as interpolations from half to twelve-nineteenths of our present book. To remove from himself the suspicion of thus destroying the value of a large part of the roll of Jeremiah, Dr. Brown remarks: "Indeed there is no biblical ground for maintaining Jeremiah's authorship of the book called by his name, the name simply designating Jeremiah as the principal figure among its characters; and, if it is considered worth while, one ought to be perfectly free to search for its authors by any known means of inquiry, just as we might in the case of Joshua, Judges, Samuel, and Kings, regarded by the Jewish doctors very properly as belonging to the same class of books". In another paragraph Dr. Brown seeks to make his position plain to his readers: "From the present point of view it will be seen that, in the use of the terms *genuine* and *not genuine*, and in denying to Jeremiah the authorship of parts of our book, the writer must not be understood as questioning the *authority* of a given passage, or its value to the Christian life, although from a literary point of view it must be allowed that Jeremiah's own words are superior to those of the authors that have been associated with him." While Dr. Brown directs the reader's attention chiefly to the literary superiority of Jeremiah to the later authors and editors, who are supposed to have enlarged upon his work, the inevitable effect on the mind of the student would be to exalt the genuine passages to an authority and value far above that of the work of the later writers. One finds himself wishing that he might have precisely

the words that the great prophet Jeremiah spoke, all interpolations and modifications being entirely removed. The so-called later additions the reader almost inevitably comes to regard as having the value only of a commentary on the original text of Jeremiah. While not disposed to set aside as of no value these later insertions and modifications, the modern student would scarcely think of them as having the authority of the fresh, living words of a great, inspired prophet like Jeremiah. Of course such an objection to the conclusion reached by Prof. Brown would not in the least settle the question of the correctness of his views. This is properly a matter of evidence, and the reader ought to be willing to examine the facts carefully and fearlessly. The presence of Baruch's hand in the roll would not startle the most orthodox student, for we are expressly told that he acted as amanuensis to the prophet Jeremiah. Moreover, other pupils and admirers of the great prophet might well have possessed all the qualifications for writing down the story of his life. We have no definite information as to the manner in which Jeremiah's prophecies and the story of his experiences were finally put into their present form. We should welcome any light that sane and searching criticism can throw on the problem. The present reviewer must confess that the idea of interpolations in the prophetic messages of the prophet is quite displeasing. It may seem to be merely a matter of taste, and bold critics may laugh at his squeamishness, but he would honestly prefer, if the view of Duhm and others is correct, to disentangle every interpolation and other interference with Jeremiah's own speech and forever keep them separate from the genuine words of that noble prophet. Ten verses from the mouth of Jeremiah would outweigh a hundred from the pens of later editors and commentators.

Prof. Brown brings forward an excellent bibliography on Jeremiah. Nothing of real value on the book seems to have escaped his careful eye. For the convenience of the student, a full table of contents is prefixed to the commentary. The reader can at a glance discover the author's view as to the authorship and date of any passage in the roll of Jeremiah.

We have not space in which to call attention to the author's comments on the many interesting passages in the book of Jeremiah. With much of this we find ourselves in hearty agreement, and everywhere there is evidence of careful first-hand study of the original text and wide use of the best critical literature on the book. An Old Testament scholar would naturally turn first of all to the comment on Jer. 7:21-23. Recent radical critics have contended that Jeremiah meant to say that Jehovah gave no commands to Moses concerning burnt-offerings and sacrifices. His one revelation at the time of the Exodus, according to Jeremiah, was moral and spiritual. According to the divisive critics, the representation of the middle books of the Pentateuch that Jehovah gave to Moses and Aaron many precepts concerning sacrifices, was the work of late authors, and Jeremiah held quite a different view concerning the origin and value of sacrificial rites. In commenting on the 22d verse Prof. Brown says: "Until very recently commentators have sought to evade the natural meaning of this verse by strained interpretations. On the one hand it has been explained as a rhetorical statement, expressing not an absolute antithesis, but a relative one. According to this Jehovah would be made to say, 'I have not so much given you commands in respect to sacrifice, as rather enjoined something else upon you.'" Prof. Brown accepts Jeremiah's statement literally as an absolute antithesis: "Sacrifices did not originate at Sinai and were not there commanded. In Deut., chaps. 12 to 26 (cf. Exod. 23:14-19), sacrifices are indeed enjoined, but in a way consistent with the hypothesis that they **are** inheritances from the past, and that only the conditions of their presentation are to be regulated. It is possible that even the minute prescriptions of the priestly parts of the Pentateuch may be understood in this way." But the priestly parts of the Pentateuch distinctly represent Jehovah as giving specific directions and commands to Moses and Aaron with regard to the sacrificial system. Moreover, the moral and spiritual requirements emphasized in the 23d verse had also been anticipated in the promises and commands to the patriarchs. "Attention to the divine voice and a life in har-

mony with his will" received much emphasis prior to the Exodus from Egypt. Loyalty to Jehovah was not a thing first promulgated at Sinai. As this passage is a fine example of the figure of exaggerated contrast, the reviewer has prepared a brief article on this subject for publication in the present issue of the REVIEW AND EXPOSITOR, to which the reader is referred for a discussion of Jer. 7:21-23 in the light of parallel passages.

In closing his discussion of Jeremiah's words concerning the sacrificial system, Dr. Brown says: "It is scarcely necessary to add that in the interpretation of vers. 21-23, the present writer has left untouched the question of the Mosaic institution of the pentateuchal legislation." Our author has by his lapse into literalism placed Jeremiah in direct contradiction with the representations in the middle books of the Pentateuch. The plain reader will be at a loss what to do. Shall he cease to believe the statements in the Pentateuch about the different directions as to the various sacrifices? or shall he charge Jeremiah with a misunderstanding of the facts? The dilemma in which the reader finds himself is a serious one, and it is only by an exceedingly "strained" interpretation that the minute prescriptions of the priestly parts of the Pentateuch may be understood as inheritances from the past, only the conditions of their presentation being regulated. The question of the Mosaic institution of the Pentateuchal legislation is not as fundamental and important as the question of the *Divine* institution of that legislation.

JOHN R. SAMPEY.

Israel: or Jacobs' New Name. A Study.

By Edward Payson Vining. America Printing Co., Boston, 1908.

While engaged in the careful study of the exact meaning of Jacob's new name, Mr. Vining made some unexpected discoveries of such importance that it seemed to him desirable to make them known. He came to the conclusion that the plain and simple meaning of the name Israel is "God Commands", or "Let God Command". Further investigation of the use of the verb which he renders "command" and other

related verbs put in his possession a goodly number of facts which oppose the current radical view of the composition of the Pentateuch. So far as the facts thus brought together can be used as a touchstone, they favor an early date for the book of Genesis. The author has made a careful study of the usage in cognate languages in order to fortify his conclusions as to the exact meaning of the Hebrew words which he discusses. The explanation of the name Israel in Genesis 32:28, according to the rendering in the American Revision, is "for thou hast striven with God and with men, and hast prevailed". Mr. Vining would render it: "For thou hast commanded with God and with men; and hast been able". He regards the name Israel ("God commands") as a constant reminder to Jacob that he must no longer assume the position of commander, and as such try to dictate to God. Mr. Vining has brought forward much valuable material in confirmation of his view.

The last four chapters of the book are devoted to the careful study of the meaning of II Samuel 12:31. Mr. Vining would translate the first part of this verse: "And the populace which was therein he brought forth and set in order with the stone-saw, and with pointed tools of iron, and with cold-chisels of iron; and he caused them to migrate, with their king." He thinks that the early Jewish scholars and translators in their effort to magnify the former importance of their people and the greatness of their sovereign, invented for him the glory of sawing his captives asunder and driving threshing-sledges around over them. To be sure, David's conduct at this period of life was wholly unworthy of a theocratic king, but Mr. Vining believes that a wrong translation has done serious injustice to David.

The author is quite original in his method of putting things, and has made a contribution to Hebrew exegesis that is worthy of the careful examination of Old Testament scholars. We hope that he may continue his researches in this field.

JOHN R. SAMPEY.

The Minor Prophets.

By Frederick Carl Eiselen. Eaton & Mains, New York, 1907. Octavo. Pages 741.

Prof. Eiselen's book is volume IX, in a Commentary on the Old Testament put forth by the Methodist publishing house of Eaton & Mains. The author is a competent Old Testament scholar with a judicial mind. While thoroughly acquainted with the newest theories of the most advanced students, Professor Eiselen is not swept off his feet by any modern consensus of critics. He is also quite at home with the best commentaries produced by evangelical scholars in all ages and countries. He is not the paid attorney of any coterie or school, but rather an open-eyed investigator earnestly seeking to discover and propagate the truth. His spirit is thoroughly irenic. He is careful to state varying views with clearness and sympathy. Even when he decides against one's own personal view, the reader must acknowledge that the author has been courteous and fair. No doubt in the end he will win more adherents to his own personal conclusions by reason of his justice and fairness.

Prof. Eiselen prefixes to each of the twelve minor prophets an introduction dealing with such general questions as date and authorship, the integrity of the writing, summary of the teaching of the book, etc. The special problems peculiar to some of the books receive adequate treatment. As a rule commentaries are rather dry reading; but Professor Eiselen has given us a book quite easy to read. His meaning is always plain, and the reader's interest never flags.

Our author's position as to questions in debate among scholars as to the date of certain books may be of interest to the reader. Professor Eiselen thinks that Hosea's activity ceased about 735 B. C. He would place Joel shortly after the time of Nehemiah, perhaps about 400 B. C. The activity of Amos he would locate about 760 to 755 B. C., in agreement with most modern scholars. The most probable date for Obadiah, according to our author, would seem to be the period immediately following 586 B. C. The composition of the Book of Jonah he would place somewhere between 450 and 200 B. C.

Professor Eiselen defends the Book of Micah against the attacks of the more radical scholars, who allow to Micah only 1:2—2:11; 3:1-12. He seems inclined to agree with George Adam Smith in calling chapter 7:7-20 "a canto of several fragments, from periods far apart in the history of Israel". The earliest possible date for the prophecy of Nahum is 663 B. C., and Nineveh, whose destruction it foretold, fell in 607-606 B. C. Our author would locate this prophecy during the years immediately preceding the final overthrow of the city. He is inclined to put Habakkuk shortly before 600 B. C. The arguments against the genuineness of the prayer of Habakkuk seem to our author inconclusive. Professor Eiselen thinks that Zechariah 9—14 emanated from some prophet or prophets other than Zechariah the contemporary of Haggai. Chapters 9—11 he would assign to a date not earlier than 350 B. C. Whether chapters 12—14 come from the author of chapters 9—11 or from another post-exilic prophet, he leaves an open question. As to Malachi, Professor Eiselen hesitates as between 432 B. C. and a date prior to 458 B. C.

As to some questions of authorship, genuineness of detached passages, etc., the present reviewer is unable to accept Professor Eiselen's conclusions, but with the author's spirit and scholarship he has no fault to find. To pastors and Sunday school teachers the book will be immensely helpful in the study of the much neglected books of the minor prophets.

JOHN R. SAMPEY.

Christ in the Old Testament. Being short readings on some Messianic passages.

By B. W. Randolph, D.D. Longmans, Green & Co., New York., 1907. Crown Octavo. Pages 216.

The Bishop of Salisbury contributes a brief introduction commending the book for its loyalty and its practical value. Dr. Randolph selects a number of the most important Messianic passages in the Old Testament, and then goes on to show the application of the Old Testament prophecies to our Lord Jesus Christ. The emphasis of the book is placed upon the spiritual edification of the believer, rather than upon scien-

tific exegesis of the Old Testament passages in the light of their context. He does not hesitate to apply to our Lord Jesus Christ any Scripture that is so applied in the New Testament. Referring to the story of Philip and the eunuch, the author calls attention to the fact that in the early days of the church every Christian, and most of all every converted Jew, would see in the 53d chapter of Isaiah a picture of the sufferings, death and triumph of the Christ. He then adds the following remark: "But if we imagine some modern destructive critic sitting in the chariot with the Ethiopian instead of St. Philip, we sometimes find ourselves wondering when the distinguished Treasurer of Queen Candace would have heard the name of Jesus Christ". Dr. Randolph, while repudiating a mere mechanical conception of inspiration and prophecy, seeks to avoid the opposite extreme of emptying the Old Testament Scripture of all real predictions of the Christ.

In mechanical execution the volume is worthy of the excellent publishing firm of Longmans, Green & Co.

JOHN R. SAMPEY.

Books for Old Testament Study. An annotated list for popular and professional use.

By John Merlin Powis Smith. University of Chicago Press, Chicago, 1908. Postpaid, 54 cents. Pages 70.

Dr. Smith is an able representative of the Radical School of Old Testament scholars, of which Kuenen in Holland and Wellhausen in Germany have been the foremost leaders. The work of the members of this school, such as Stade, Cornill, Cheyne, Toy, H. P. Smith, Duhm, Marti, etc., receives the highest commendation. A good deal of faint praise is bestowed upon the representatives of the Mediating School, their scholarship receiving due recognition, but their fondness for retaining as much as possible of their inherited views receiving due castigation. Most representatives of the Conservative School may thank their stars if they escape with the skin of their teeth. If the student who uses this list only knows in advance the theological and philosophical presuppositions of the author, he can use this booklet with profit. He should bear

in mind, however, that he is consulting the brief of a very able attorney for the so-called progressive criticism. We have found a careful perusal of the lists exceedingly interesting. In discussing commentaries on the Psalter, the author has this to say of that masterful interpreter of Scripture, who has done so much to illumine the Psalms for the modern preacher: "Maclaren is wholly homiletical and traditional." We should like to say in this connection that the busy pastor, if he happens to have access to this list, would do well to purchase those books which fall under the author's displeasure as "traditional", "timid", and "conservative". JOHN R. SAMPEY.

Speakers for God. Being plain lectures on the Minor Prophets.

By Rev. Thomas McWilliam, M. A. Eaton & Mains, New York, 1907. \$1.00 net. Pages 356.

Mr. McWilliam is minister of New Byth, Aberdeenshire. He has attempted in a series of lectures to present the mission and message of the twelve minor prophets in the light of recent scientific criticism. He follows in the main such writers as W. R. Smith, George Adam Smith and Cornill. He places after Malachi the book of Joel, Zechariah 9—14, and Jonah. He follows the general trend of the writers whom he takes as his guides in calling in question the genuineness of all passages whose historical setting cannot be fully recovered. He has a keen appreciation of the work of the prophets on behalf of civic righteousness. The moral and spiritual teaching of these ancient writers is set forth with clearness and force. It is not necessary that one should follow the author in his critical theories in order to gain stimulus and suggestion for the public exposition of the prophetic Scriptures.

JOHN R. SAMPEY.

C. NEW TESTAMENT.

Canon and Text of the New Testament.

By Casper René Gregory. Charles Scribner's Sons, New York. Price \$2.50 net. Pages 539.

Here at last is a vital and masterly work on the Canon of the New Testament by an American, one who has been pronounced the foremost of American Biblical scholars, and one

of the greatest living New Testament scholars. Professor Gregory accords to the late Bishop Westcott the credit of having produced "the best book ever written on the canon"; but it is likely now that this shining distinction will be transferred to the author of this later and completer work. This review deals with the work only so far as it has to do with the canon. As was to be expected, the fruits of the widest learning and maturest thought are to be found here in richest abundance, but, what will mean more to many a reader, it is all served up in so fresh and vivid and untechnical a style as to make it fairly fascinating and refreshing. Professor Gregory is singularly happy in getting at the large human interests that underlie the story of the formation of the canon, and in illustrating ancient facts and forces by modern parallels. For this and other reasons the old story becomes new under his touch, and as a result there is not a page of it that will not be read with interest and even avidity by one familiar with the story as it is usually told, and, indeed, by every person of inquiring mind who is concerned to see brought out into the clear the thrilling facts of the origin and history of the New Testament. Convinced that the old way of putting and approaching the question is not the right way, he justifies and adopts a new way. His first aim is not the history of the canon, but the criticism of the canon. He conceives, not unreasonably, that a scholar today should be able to gain a truer and more complete view of the circumstances of that early time, as well as greater clearness and depth of insight into the mental movements of the period than a Christian scholar of that very time could have secured. The current assumption that the canon is there almost from the first, that the books of the New Testament can scarcely be conceived of as all in existence for any appreciable space of time before the swift arm of ecclesiastical power gathered them from the four winds of heaven and sealed them in the official volume, he casts aside as pure fiction. Indeed, he does not, like most writers, assume that an unalterable collection of books—"The Canon"—existed then, or exists now; but he sets about in true scientific fashion to explore the evidence both for early existence of the writings

most highly valued by Christians, for both private and public use, and for the gradual classification of them as "canonical", *i. e.*, normative or standard works, acquiring at last "Scriptural" authority. Available evidence is manifold, but it is unequally distributed through six periods—from 30 to 700 A. D. It is in the second, or post-apostolic period, that these writings are first found passing from a common to a sacred use. But even Augustine, in the fifth century, after the Council of Carthage, staunch churchman that he is, dares to say that he regards the number of the books in the New Testament not yet settled. It is still, at that late day, a question whether this or that book belongs to the fully authoritative New Testament, *i. e.*, there is yet no canon in the technical sense of the word. One result of the searching investigation of the author is the conclusion that at no period in the history of Christianity did the necessity make itself apparent to the whole church to say just what was and just what was not "Scripture". As to any general council of the church "determining" the books which belong to the New Testament, there never was one. Now and then a local or partial council ratified the statement of some preceding church writer—that was all. The Christian churches of Europe and America suppose that we have a New Testament that consists in all parts of the world of the same books, but that supposition is the result of a half-unconscious process of closing the eyes to the testimony of history. The Reformers at first showed a freedom in dealing with this question which augured progress. But Rome and her offshoots, alarmed, sought for decisions. So the Council of Trent, April 8, 1546, was the first to make the question of the canon a matter of faith. Strange to say the churches of the Reformation, though declaring that the free spirit of the Christian recognized the genuine work of the Divine Spirit in these holy books and their use, were not content to leave the books to care for themselves. So, following the lead of Rome, they declared the whole New Testament for undoubted Scripture. From that day to this the questionings of the authenticity of one of the New Testament books has called forth anathema.

"We see by turning back the pages of the years," says the author in conclusion, "that God simply did not, in the way supposed, have the books collected. We say: Man proposes, God disposes. We might here say: Man imagines, God did. I believe that God watched over every step in the paths of the early Christians, but he had no thought of this (modern) theory of inspiration and of the canon. If any one then be inclined to say that this puts an end to all faith in the Scriptures, he may reassure himself with the reflection that when God makes nuts, the point is not the shell of the nut, but the kernel. If God sends the truth to men, the thing that he cares for, the thing that His Spirit watches over, is the truth". "The great thing for us is, not to become excited about diverging views as to a canon, but to take the truth and live in the truth, and *live the truth* and impart it in its purity to others." Certainly to that we can all say amen!

GEO. B. EAGER.

The Canon and Text of the New Testament.

By Casper René Gregory. Charles Scribner's Sons, New York, 1907. Pages 539.

I shall treat only of the second part of the volume, the Text. The book belongs to the International Theological Library, a really great series. There is no living scholar better qualified about the text of the New Testament than Dr. Gregory, of Leipzig. This Prolegomena (1894) to Tischendorf's *Novum Testamentum* is a noble performance and indispensable to the student of New Testament textual criticism. This was followed by *Text Kritik des Neuen Testamentes* (2 vols., 1900 and 1902). The discussion now before us is popular in form, but thoroughly scholarly in method and spirit. Dr. Gregory is a strong exponent of the type of text presented by Westcott and Hort. He admits modifications in the light of new discoveries, but holds to the essential correctness of Westcott and Hort's theory of the text. I am in full accord with this position myself and teach it. It is a distinct pleasure to have the facts and the theory of textual criticism put in such a form that any intelligent reader can understand them. He gives so many interesting

items and makes so many pertinent remarks that cut into the heart of things that the most technical student will also find interest and help. It is distinctly a readable book on a very abstract theme. Dr. Gregory prefers the term "Re-wrought" Text for Western, "Polished Text" for Alexandrian. The neutral he merely merges into the Original Text, and the Syrian Revisions take the place of Syrian Text. These are all improvements in the terminology, but time alone can tell of their acceptance. He looks askance at the work of Von Soden on the New Testament text since he seems to be oblivious of Tischendorf and Westcott and Hort. That is indeed a serious fault.

A. T. ROBERTSON.

A Dictionary of Christ and the Gospels.

Edited by James Hastings, D.D., with the assistance of John A. Selbie, D.D., and John C. Lambert, D.D. Volume II. Labour-Zirn with appendix and indexes. Charles Scribner's Sons, New York; T. & T. Clark, Edinburgh, 1908. Price \$6.00. Pages 912.

With this volume Dr. Hastings completes his unique undertaking, that of producing a cyclopedia about Christ and the gospels. He recognizes that the dictionary cannot be really adequate from the nature of the case, and yet these two volumes become indispensable to the studious minister of Christ. I cannot claim as yet to have read all the articles in this volume. The book is not to be read that way. I have enjoyed turning about in it and reading some of the articles that most attracted me. In the discussion of the Language of Christ Rev. James Young properly holds that Jesus used both Greek and Aramaic, though the bulk of his teaching was probably in Aramaic. Drs. Lambert and Stone divide the treatment of the Lord's Prayer. The Gospel of Luke is handled ably by Dr. A. Wright, of Queen's College, Cambridge, while Dr. A. Souter, of Mansfield College, Oxford, has Luke's life. So Dr. Rae writes on Mark and Dr. Maclean on the Gospel of Mark. Dr. W. C. Allen is naturally the man for the Gospel of Matthew. Dr. James Denny is at his best on Preaching Christ and Dr. J. H. Farmer on Pre-eminence. Reconciliation and Redemption have fallen into good hands, those of Dr. James Orr. The same thing is true of the important article on Res-

urrection of Christ by W. J. Sparrow-Simpson. Dr. Jas. Stalker is ideal for the Son of God. The articles in the Appendix are as good as any in the volume and in particular Dr. Sanday's Paul. Fortunately these two volumes are not beyond the reach of most of those who need them and ought to be greatly useful.

A. T. ROBERTSON.

The Gospel History and its Transmission.

By F. Crawford Burkitt, M.A., D.D., Hulsean, Professor of Divinity in the University of Cambridge. Second Edition. T. & T. Clark, Edinburgh, 1907. Pages 366.

Dr. Burkitt has produced a very able and suggestive book. He has shown much independence in his method of treatment and is thoroughly free in his criticism as he ought to be, so far as that goes. He holds by what he calls a real historical kernel in the life and teachings of Jesus, but does not think that the Four Gospels, as we know them, can be used as history in the modern sense. I think Dr. Burkitt is too severe in the conditions that he lays down in the criticism of the Gospels. He points too narrow a basis in making Mark the criterion for judging the rest, that is Mark and the other source commonly called Q. It is in my judgment gratuitous to assume that Mark wrote down all that he knew and believed about Jesus or all that was there. Nor do we have the right to rule out as un-historical what is not in Mark or in Matthew and Luke both (Q). Certainly more than two men wrote of Jesus (Luke says "many"), and certainly again many more knew much about what he had done and said. One of the difficulties of our criticism is that we impose arbitrary and even artificial limitations upon documents and demand that they come up (or down) to their criteria.

I must demur also to the confidence with which Dr. Burkitt dates Luke's writings at the close of the first century. It is by no means clear that Luke used Josephus. He is elsewhere a careful historian, as credible as Josephus, and Theudas is too common a name to trip Luke on. If he had used Josephus, he would hardly have Lysanias and Theudas in so different a connection. To my mind the argument goes just the other way to show that Luke did not use Josephus.

Dr. Burkitt demands also that a place be found in Mark's Gospel for the raising of Lazarus before that event can be credible. This is a curious alternative unless one is to assume that Mark knew everything about Jesus and also that he told all that he knew. Other reasons beside ignorance can be suggested for Mark's not telling the raising of Lazarus such as the brevity of his Gospel, the fact that Lazarus may still have been alive and the desire to shield him from the known purpose of the Sanhedrin to kill Lazarus. I think we need to test our criticism as severely as we do the Gospels themselves. But Dr. Burkitt keeps one awake and writes with vigor and clearness.

A. T. ROBERTSON.

Studies in the Inner Life of Jesus.

By Alfred E. Garvie, M.A., D.D., Principal of New College, London. A. C. Armstrong & Son, New York, 1907. Pages 543.

Dr. Garvie is one of the ablest British theologians. He is a Congregationalist and the Principal of New College, one of the leading Congregational theological schools. He is a thorough scholar and a patient worker with a distinct philosophical turn of mind. In this book we have his *Magnum Opus* and it is worthy of him and of the great theme.

The book is not devotional as that term is usually understood though there are devotional passages here and there. The work of Dr. Garvie is distinctly critical and severely scientific in method and spirit. He does not hesitate to put everything in the crucible of argument nor can one complain of that. On the whole and in the greatest things the author holds by the fundamental evangelical faith. He argues well for the Virgin Birth, the Resurrection, and the real Divinity of Jesus. Principal Garvie is a man of real spiritual force as well as great mental grasp and his heart beats true all through the book.

Many critical questions confront us in this really great book and one cannot expect to find agreement on them all. I would myself put many things very differently as, for instance, the Fourth Gospel, which Dr. Garvie considers by an eye-witness, but not by John the Son of Zebedee (p. 29). He assigns it to the Presbyter John (p. 32). I will not here attempt to criti-

cise these points of detail. I much prefer to accent the candor and sincerity which the book displays at every turn, the evident desire to get at the truth. The author, like all other men, is under the influence of his philosophy in his interpretation of Christ, and does not hesitate to challenge at times the interpretation of the Fourth Gospel as in Jo. 2:19. Instead of taking this as a crisp parable of the destruction of the body of Jesus in terms of the temple, expressly said to be not understood at the time, Dr. Garvie prefers (p. 173) to put his own interpretation into the words, viz., "a spiritual restoration in a very short time".

But this is a serious and earnest work and will repay careful study. The style is heavy, but the thought is strong and the words are all well weighed.

A. T. ROBERTSON.

Studies in the Life of Christ.

By J. B. Shearer, D.D., LL.D. Professor of Biblical Instruction, Davidson College, Richmond, Virginia. Presbyterian Committee of Publication, 1907. Cloth. Pages 172.

This does not purport to be a new Life of Christ. Dr. Shearer's aim is rather to make a wide and exhaustive induction of the facts, in the Gospels and elsewhere in the Scriptures, which throw light on the person, character and work of Christ.

Here are the chapter titles: The State of the World at the Christian Era; the Fulness of Time; Who is the Lord? Who is Christ; His Names and Titles; Christ's Prayer; Christ's Controversies; Parables; Miracles; Typology; Prophecies Fulfilled in Christ; Christ's Prophecies; The Parousia or the Coming; Four Last Days of Christ's Public Ministry; The Passover, The Lord's Supper, the Betrayal; The Trial; The Crucifixion; The Resurrection and Ascension; The Overlapping of the Dispensations; Summary of the Gospel of Christ.

Our main criticism is that the perspective is not as good as it might be. Should we not expect in that last one chapter, at least, devoted to the Kingdom and Jesus' teaching respecting it as throwing light on His own character and spirit. Indeed the chief failure of the book is just there. It is too ex-

ternal and official and does not reveal sufficiently the principles and spirit of Jesus.

On the other hand it has many good features. There is valuable constructive work here. There are truths wrought out that are now-a-days commonly overlooked. Many striking things are said. Some of these one would agree with, e. g., the identifying of Christ with Jehovah; the explanation of the "three days and three nights" in the grave. With others one would disagree, e. g., the idea that the "parousia" refers wholly to Christ's present administration through the Spirit, and the meaning of the "cup" in Gethsemane. On the whole we commend the volume as calculated to give an enlarged and truer conception of our glorious Lord. J. H. FARMER.

The Lord of Glory. A study of the designations of our Lord in the New Testament, with especial Reference to His Deity.

By Benjamin B. Warfield, Professor in Princeton Theological Seminary. American Tract Society, New York, 1907. Price, \$1.50 net. Pages 332.

Dr. Warfield has made an exhaustive study of his subject as one would expect. He brings before us the entire New Testament field. His plan has the advantage of a certain amount of repetition and monotony as the various books pass under review. But after all that is probably inevitable in such a discussion. There is no monotony in the style, but freshness of view and vigor of statement throughout. More than half of the volume (173 pages) is devoted to the Synoptic Gospels. This is well in view of modern attacks on John and Paul as giving a "theological" rather than the historical Christ. He begins with Mark and finds in the primitive the same fundamental conceptions of the deity of Jesus that meet us later in John and Paul. This is undoubtedly the strongest part of the argument. The entire Synoptic picture is set before us and it is impossible to find here a merely human Jesus. Possibly Dr. Warfield is a little too unwilling to admit a development in the use of the terms as the disciples came more fully to apprehend Jesus. But he is wholly right in his basal contention. One of the best things

in the book is the minute discussion of each of the terms used of Jesus. One will find the work a handy place to turn to for data on this subject. The book is not a discussion of the whole question of the deity of Jesus, but only of this one aspect. This it does thoroughly.

A. T. ROBERTSON.

The Man of Galilee. A new enquiry.

By George R. Wendling. Olcott Publishing Co., Washington, D. C., 1907. Pages 270.

Mr. Wendling has a series of very able, popular lectures which he has delivered to enthusiastic audiences all over the country. One need not doubt that much good has been done to the cause of religion and morality by these addresses. He is now publishing seven of them under the title of *Modern Doubt Series*. They treat some of the central questions of faith. The present volume is the most important of the series. Mr. Wendling comes at the problem of Jesus not from the standpoint of a technical theologian, but from that of a cultured publicist who has read widely the criticisms of sceptics and has done his own thinking. His treatment is therefore independent and fresh rather than exhaustive. He follows large general lines of thinking which form a fine groove for the mind of the modern man. I suspect that many a busy man of to-day who has been thrown into doubt by the noise of present-day sceptics will find a way out into the open by means of Mr. Wendling's address which is here published in expanded form. It has all the elements of Mr. Wendling's characteristic style and is readable clear through.

A. T. ROBERTSON.

The Teaching of Jesus Concerning His Own Person.

By Wayland Hoyt, LL.D. American Tract Society, New York, 1907. Price, 75 cents. Pages 199.

Dr. Hoyt writes with enthusiasm on this noble theme and with admirable good sense. He is alert and sane and skilfully puts the various aspects of the problem in a way to help the young readers whom he has in mind. But older minds will

find food for thought here too. Dr. Hoyt has read widely and makes good use of his reading in his discussion. He has the style of the eloquent preacher that he is and has richness of suggestion at every turn. The volume belongs to Dr. Kerr's Series on the Teachings of Jesus which now lacks only one book of completion.

A. T. ROBERTSON.

The Parables.

Edited by Rev. Lyman Abbott, D.D.D. Appleton & Co., New York, 1907. Pages 193.

There is a brief and interesting introduction by Dr. Abbott, but the bulk of the volume is devoted to the printing of the text with beautiful decorations by Arthur Jacobson. There are also a number of modern illustrations of the parables by Arthur E. Becher. The book is handsomely bound. The total result is a delightful volume that sets in aesthetic beauty the matchless stories of the Master. In nothing does the teaching of Jesus surpass that of all other men more than in his wondrous parables. They are made more attractive, if possible, by this volume.

A. T. ROBERTSON.

L'Évangile. (Synopsis, Vie de Notre Seigneur. Commentaire.)

Par Abbé Verdunoy. 1 vol. in-12, 400p., avec 1 carte et 2 plans; Lecoffre, Paris, 1907. 3 fr. 50.

(Abbe Verdunoy is the Superior of the Petit Seminaire of Dijon, France.)

It is not his first appearance in print, but it is the first work of his of any particular interest to Biblical scholars. Not that he is a novice in this realm. This book gives evidence of long and patient labor, and is soon to be followed by two others that should prove equally interesting, one in two volumes, entitled "L'Eglise Apostolique" translating and commenting on the rest of the New Testament, the other "Scenes Evangeliques".

The author's aim is "to teach Christians to read the gospel; to enable them to relish and live over again its unique pages, and to that end to show the real bond of union between these fragmentary records, and throw light on the obscure part of

a book written nineteen centuries ago by men of an epoch, race and country very different from our own". There are thirty pages of general introduction. There are many interesting things in these pages. Inspiration is defined thus: "A supernatural help which leads someone to write and enables him to find what he ought to write." "There are two agents", he adds. "God, man; the divine action is efficacious, not necessitating."

The Gospels, he regards as "not stenographic report nor some notes taken from day to day, but a part of the apostolic tradition." Protestants are therefore wrong, he says in accepting only these fragments and rejecting the tradition which is more complete and more important than the Gospel. His summary of the synoptic problem is this: "There was an oral catechism which was repeated sometimes in the same, sometimes in different terms. The first written collection preserved both resemblances and differences which afterwards passed into our Gospels. We must abandon the old harmonistic methods of reconciling divergent accounts and cease demanding of the evangelists a minute accuracy in details which was entirely foreign to the literary habits of the time."

The purpose of each gospel is briefly stated. Matthew wrote of the admission to the Gentiles into the church to answer the question which so troubled Jewish Christians, namely: if Jesus was the Messiah, why was he not recognized by his compatriots? Mark's aim was to show Roman converts from paganism that Jesus Christ is the Son of God. Luke writes primarily to enlighten the faith of Theophilus, but secondarily only for all the faithful. His distinctive note is that the Gospel consists in a salvation won for all men by the death of the Messiah and by personal repentance. John has a twofold purpose—to convince his readers that Jesus is the Christ, the Son of God, and to lead them to express this conviction in their actions, to transform it into "life". Their historicity is not questioned.

The life of Jesus is divided into three parts—the birth and early years; the public life (sub-divided, naturally) and the "glorious" (resurrection) life. The opening pages present the

material in tabular harmonies to form with 190 sections as compared with 143 in Broadus. Four passovers are noted. A second table is added of ready reference for each gospel to section and page. An index of important subjects is given at the back, and in the body of the work are two maps and two plans of the temple.

In the Commentary he takes up the harmonistic sections one after another. John 1-11, however, is treated by itself, forming sections 104 to 129. The text, in the author's own translation from the Greek, is first given complete in small print, and then follows the commentary in more readable type.

The general standpoint is that of orthodox Catholicism. This gives it a value of its own. Take the attitude of tradition, for example. That leaves freedom for both the higher and the lower criticism. The author actually departs from the infallible Vulgate text in favor of the Vatican or the other early manuscripts. And we have already seen that divergent accounts cause him no anxiety, for where they fail he has tradition to fall back upon. And really, as one ever and anon comes upon the estimate of tradition here held, he is led to wonder whether after all modern criticism would not do well to pay more heed to the united voice of the early centuries, as in counterpoise of the spirit of undue subjectism that reigns in some quarters.

There are many observations in the body of the Commentary and in the numerous foot-notes that are interesting and suggestive for the English reader. French vivacity and a delicious naïvete are constantly in evidence. It is especially refreshing to see how the good Abbe, in expounding Christ's rebukes of the Pharisees emphasizes the futility and danger of outer ritual "if the heart be not right".

The book is positive and confirmatory of the historicity of the Gospels, and is really much better and nearer the mark than those that give the impression that they are generally unreliable. Of the latter we have a superabundant supply.

J. H. FARMER.

Paul, the Mystic. A study in Apostolic Experience.

By James M. Campbell, D.D. Andrew Melrose, 16 Pilgrim street, London, England. 1907. Price, 4s. 6d. Pages 284.

I am sure that many will be helped by reading this book, not so much by the inherent novelty of the ideas, as by the truthful portrayal of the great Apostle's spirit that we here meet. The writer has a terse style and many of his sentences are well balanced and he has neat turns in abundance. It is no novice who is unfolding to us the mind of Paul. There is a revival of interest in mysticism even in its technical aspects and Dr. Campbell does much to put the true conception of mysticism before his readers. But his real work lies in the emphasis laid on the fact that Paul's mysticism was so sane, so practical, so vital. Those who think of Paul as the theologian chiefly or even as the missionary will derive distinct help from this strong accent upon his mystical side. He treats Paul as a religious mystic, a Christian mystic, an evangelical mystic, a practical mystic. The fertility of Paul is well illustrated by the number of books necessary to set forth the variety of his nature. Dr. Campbell has done well to single out this side of Paul's life. It was indeed the heart of the man, his mystic union with Christ. All else was subordinate to this, the possession of his soul, to live in Christ, to let Christ live in him.

A. T. ROBERTSON.

Die sittlichen Weisungen Jesu. Ihr Missbrauch und ihr richtiger Gebrauch.

Von Dr. W. Herrmann, Professor an der Universität Marburg. Zweite verbesserte Auflage. Göttingen, Vandenhoeck und Ruprecht, 1907. Price, 1 mark.

In this booklet of seventy-two pages, the outgrowth from an address given in 1903, Professor Herrman sets forth the wrong and right ways to regard and use the moral precepts of Jesus in such fashion that it is adapted to meet many needs. While there are defects in it, as the attributing to Jesus of an expectation that the world would immediately end, yet its great merits by far overweigh its defects. That Jesus did not come as a lawgiver to give new precepts of righteousness but

to demand and impart a new temper, that this temper is love without limit, that this temper of love will in new circumstances find new duties, that Tolstoi, for example, is in error in applying sayings of Jesus to our present relations as citizens, for which they were not spoken—all this is said so forcibly and well as to deserve what a German reviewer said, "Herrman's Grundgedanken sollten jedem echten Protestanten in Fleisch und Blut übergegangen sein." D. F. ESTES.

The Johannine Literature and the Acts of the Apostles.

By Henry Prentiss Forbes, D.D., Professor of Biblical Literature in the Canton Theological School. G. P. Putnam's Sons, New York and London, 1907. Price, \$2.00.

This is the fourth and concluding volume of the "International Handbooks to the New Testament", a series of commentaries representing and adapted to "liberal" thinkers, so-called. This work of Professor Forbes does not suffer in comparison with the previous volumes by President Cary, Professor Cone, and Principal Drummond. It well carries out the original purpose, which is thus stated by the general editor, Dr. Cone: "to furnish a series of Handbooks to the New Testament which should meet the wants of the general reader, and at the same time present the results of the latest scholarship and of the most thorough critical investigation." "The space generally devoted in commentaries to a minute examination of the grammatical construction of passages of minor importance is occupied with the discussion of those of a special interest from a doctrinal and practical point of view." "More prominence has been given to the statement of the results of the critical processes than to the presentation of the details of these processes by means of extended discussions of questions of Greek grammar, philology, and exegesis." Accordingly while a good general impression of the course of thought may almost always be secured, this volume, like its predecessors in this series, gives as little aid as it intends to such students as believe that only by careful study of the exact language can its real meaning be secured. Also, while "the aim of the writers has been to ascertain and clearly set forth the meaning of the

authors of these books by the application of this the historical method in freedom from dogmatic prepossessions", it is not for a moment to be supposed that they have succeeded in ridding themselves of such prepossessions. On the contrary, they stand out on every page, as they must, and indeed, ought. What the author thinks of the untrustworthiness of Scripture and of its lack of inspiration in any proper sense of miracle, of the real nature of Jesus and of the work which he actually accomplished in and for this world, and what he thinks on many other points limits and moulds his comments. For example, the miracle of the feeding of the five thousand is simply set aside; the turning of the water into wine and the raising of Lazarus are regarded as allegory or spiritual representation; the teaching in I John 2:2 is clearly stated and then set aside by the characterization "Pauline and Alexandrian". Whoever reads this commentary should read it as from a particular school of thinkers for that school. Yet it should be recognized that its spirit and temper are in purpose at least reverent, in harmony with Professor Forbes' own words: "Even those who cannot accept the Logos-Christ of its [the Fourth Gospel] pages can follow the Jesus whose 'meat and drink it was to do his Father's will'."

D. F. ESTES.

The Trial of Jesus from Jesus Sources.

By Rabbi A. P. Drucker. Bloch Publishing Co., New York, 1907. Price, 25 cents. Pages 64.

This is a very interesting and also a very sad book. It is interesting in showing the mind of a present-day Jewish rabbi who admires Jesus and considers him the leader of the Jews of his day. It is sad since one sees how difficult it is for the modern Jew to understand Jesus. I have read a good many books in my day, but I do not recall that I ever noticed so many errors in one book and it is only 64 pages long. The point of the whole book is that the trial of Jesus as told in the Gospels violated Jewish legal procedure at almost every point and therefore Christ was never before the Sanhedrin at all. He was merely the victim of Pilate's hate and Caiaphas's

treachery. If we could only find out facts by logic! The violation of legal procedure shows the intensity of Jewish hate, not the non-existence of the trial. Rabbi Drucker rankles under the stigma that Jesus with all his innocence was condemned by the Sanhedrin. But wishes do not change history.

A. T. ROBERTSON.

The Crucifixion Viewed from a Jewish Standpoint.

By Dr. E. G. Hirsch. The Bloch Publishing Co., New York. Pages 49.

This is not a new book, but I have been interested to look it over. It is sad to see how tight an able Jewish scholar will close his eyes by prejudice. He declines to recognize what the Talmud, what Josephus, what the Gospels say about Jesus. He considers what Paul has to say to be very little and most of that manufactured. Therefore we know nothing much. Therefore the Jews are not responsible for the death of Jesus, the point to be proved. But the book shows how keenly the Jews rankle under the guilt of the death of Christ, the noblest man of the ages. It does not show that they have any desire to take him as Messiah, but merely to brush him aside.

A. T. ROBERTSON.

The Historical Evidence for the Resurrection of Jesus Christ.

By Kirsopp Lake, M.A., Professor of N. T. Exegesis and Early Christian Literature in the University of Leiden. G. P. Putnam's Sons, New York. Williams & Norgate, London, 1907. Crown Theological Library. Pages 291.

This is an able, but on the whole a sad book. The author seems to realize that he is drifting away from the evangelical standpoint. He admits that his conclusions "are nevertheless an entire abandonment of the central doctrine of Christianity—the unique and miraculous character of the Resurrection." It is rather odd that Dr. Lake should occupy the chair of the famous Doctor Van Manen who discovered that Paul wrote none of the letters that bear his name and perhaps never even existed. Dr. Lake seems to have felt the force of his surroundings. He seems abnormally sceptical and credulous besides in accepting

very thin explanations for the side of radical criticism. He credits the wildest vagaries of criticism as secure results of scholarship and looks askance at a statement in the Gospels. This is a serious charge to make, but this is much the temper of Dr. Lake's mind. He insists too narrowly on the Marcan narrative as the test of the rest and rules John out of court. Dr. Lake is willing to admit that Jesus still lives, but denies that his body ever came out of the tomb. He conceives that Christ's resurrection had to be just what ours will be in all respects and magnifies every variation in the Resurrection narratives. He admits that his philosophy makes a bodily resurrection impossible. This is the key to Dr. Lake's point of view. He had settled it before he weighed the evidence.

A. T. ROBERTSON.

The Testimony of St. Paul to Christ. Viewed in some of its aspects.

By R. J. Knowling, D.D. Hodder & Stoughton, London, 1905. Pages 533.

This volume I have meant to call attention to for a long time, but could never get to it somehow. It is too late now for a formal review and I shall not attempt it. Suffice it to say that there is no more thorough treatment of this important theme. Paul's relation to Christ is a subject that will grow in interest and this book of Dr. Knowling will be valuable to every student of Christ and Paul.

A. T. ROBERTSON.

The Christ Face in Art.

By James Burns. With sixty-two illustrations. E. P. Dutton & Co., New York, 1907. Price, \$2.00 net. Pages 252.

The lover of art and the disciple of Jesus will not be disappointed in this volume. The author may attach too much importance to these imaginative representations of Jesus. He is not sure that we do not have a real conception of the face of Jesus. But the points of great value in the book are the pictures by the great masters shown in order of development and the luminous comments of the author. The total effect is

most pleasing. The pictures vary greatly in merit, to be sure, but the great variety illustrate well the point of view of different ages and different nations. There is indeed a sense of failure in it all, but not wholly. Each artist has aimed at the best in man and has not always failed in all points. Some, in fact, are marvels of beauty and poetic truth though all must miss much the glory of the Son of Man.

A. T. ROBERTSON.

The Cities of St. Paul. Their influence on His life and thought.

By Sir W. M. Ramsay, Kt., Hon. D. C. L., Professor of Humanity in the University of Aberdeen. A. C. Armstrong & Son, New York; Hodder & Stoughton, London, 1908. Pages 452.

Sir William Ramsay continues to throw light on the life of Paul. He apologizes indeed at the end of the volume and says that some men spend their time reading the many books about Paul and then adding more without much study of Paul himself. There is too much truth in that criticism. But certainly no one can lay it to the charge of Dr. Ramsay who, more than any man of our time, has made his Pauline studies first hand. He has been on the field and made prolonged and renewed researches concerning the field of Paul's work. He has come to the life of Paul from a fresh angle and with an open mind. I am glad to say that no living man has taught me so much about Paul as Sir William Ramsay.

This volume is not mere geography, though geography is not to be despised. Far from it. Few subjects are so illuminating, and Dr. Ramsay is the master of modern men in his knowledge of the geography of Asia Minor. This volume has some 63 pictures, cuts and maps that throw light on various aspects of the subject. I say it is not mere geography, but historical geography and philosophical history. Part I is a bold and strong presentation of Paulinism in the Roman World, while Part II discusses St. Paul in the Roman World. Dr. Ramsay knows that he will not be believed by all when he claims that Paul was a great philosopher whose philosophy gave a new turn to the current of Greek philosophy, but he makes a strong case. I am glad to note how strongly Dr. Ramsay insists on

the Hellenic side of Paul's life. We must add that to the Hebraic and the Christian sides if we are to understand the fulness of Paul's strength. Paul in the opinion of Dr. Ramsay has not yet been appraised for his full worth.

Indeed Dr. Ramsay predicts that the whole of imperial Roman history must be rewritten in the light of the struggle between the church and the empire, not as an incident, but as the main thing in the life of the empire. That conflict settled the destiny of both church and empire. The compromise under Constantine wiped out the empire and obscured Paulinism till the Reformation under Luther. But it is hardly possible to give one a full idea of the strength of this book. The present volume deals only with the cities of Asia Minor, Tarsus, Antioch in Pisidia, Iconium, Derbe, Lystra. The author passes by Antioch in Syria and Jerusalem and the cities of the Aegean. He promises another volume on the Aegean cities. Why not one on Antioch in Syria and Jerusalem in their relation to Paul?

A. T. ROBERTSON.

III. CHURCH HISTORY.

History of the Christian Church. By Philip Schaff.

Vol. V, Part I—The Middle Ages from Gregory VII, 1049, to Boniface VIII, 1294.

By David S. Schaff, D.D., Professor in the Western Theological Seminary, Allegheny. Chas. Scribner's Sons, New York, 1907. Price \$3.25. Pages 910.

It is generally conceded that Dr. Philip Schaff was our greatest church historian. Naturally it has been a matter of keen regret that he did not live to finish the great work on church history which he had projected and was so nobly prosecuting when death overtook him. In his son, the Rev. David S. Schaff, he has a worthy successor who has undertaken to complete his father's work, at least in so far as the Mediaeval Age is concerned. This will make the entire work complete through the German and Swiss Reformations. Contrary to the plans of his father the author is devoting two stout volumes

to the Middle Ages from 1049 to 1517. This is at once a recognition of the enormous amount of work that has been done in recent years on this period and a testimony to the increasing conception of the importance of the period. This amount of space is in fact necessary to the attainment of an adequate treatment, such as the father had given of other periods in the earlier volumes.

The present volume covers the period from 1049 to 1294, the most brilliant and glorious period of papal history. It is the great period of Catholic revival, presenting many features of great interest for succeeding centuries. This period Dr. Schaff has treated with a fulness not before attempted in any general history in English. The fulness is not due to the multiplication of unimportant details, the temptation of every historian, but to the broad, adequate treatment of the important phases of the history. There is enough incident and detail to enliven the narrative, but the broad outlines and great currents of the history are of chief interest. The treatment is not strictly chronological. The salient and important features of the entire period are taken up one by one and given a treatment that leaves little to be desired. Some conception of the character and scope can be gathered from the following distribution of space: The volume opens with a discussion of the popes of the period, what might be called the outward political history of the church, covering 210 pages; then follows 97 pages on the Crusades, 119 pages on Monasticism in this its flourishing period, 17 pages on missions, 13 pages on the treatment and sufferings of the Jews, 76 pages on the dissenters of the period, Albigenses, Waldenses, etc., with the establishment of the Inquisition and the efforts at their suppression; 53 pages on schools and cathedrals, 177 pages on the various phases of Catholic theology, including mysticism, scholasticism, the sacramental system, indulgences, sin and grace, the future state, etc.; 66 pages on the hierarchy, including such sub-topics as canon law, the Pope and the Curia, the Councils, the clergy in England; the remainder of the volume is devoted to worship, including such subjects as the worship of Mary, preaching, sacred poetry, demonology and popular

superstitions. The whole is provided with a fairly complete index and table of contents.

This distribution of topics and space indicates the comprehensiveness and adequateness of the plan. The quality of the work is in all respects equal to the plan. The author has acquired a mastery of his theme from a thorough study of the sources as well as diligent use of the latest investigations of other competent scholars. He never allows himself to be swamped by details on the one hand, nor does he permit himself to present only the dry bones of outline on the other. He holds himself to the important, the significant, the elevated. The treatment is vital, genetic, causal; the narrative permits the reader to see living men and women bending at their tasks, laboring at their problems, battling with the adverse forces of the world of sin. He shows many of the best qualities of his great father. He is equally master of his subject, his style is equally interesting, his material is in better proportion; he is perhaps not so profoundly religious in his treatment as was his father, at least there are not so many digressions intended for edification; nor does he stop to draw the great parallels which are an interesting characteristic of his father's style. On the whole we may say that the volume is entirely worthy of its place in the midst of the great work projected but not completed by his father. It is in harmony with the very best historical work of America and Europe, and is welcomed by the reviewer with unalloyed pleasure. It is to be hoped that Dr. Schaff will not only complete the other volume on the Middle Ages, but also continue the whole on the same comprehensive plan down to the present time, or at least finish the Reformation era. W. J. MCGLOTHLIN.

Virginia Presbyterianism and Religious Liberty, Colonial and Revolutionary Times.

By THOS. CARY JOHNSON, Professor of Ecclesiastical History in Union Theological Seminary, Richmond, Va. Presbyterian Committee of Publication, Richmond, Va., 1907. Pages 128.

The struggle for religious liberty in the United States is of perennial interest. Virginia furnished the most spectacular features of that great effort, in which the Presbyterians took an honorable part. They were especially efficient in the

Revolutionary struggle for political freedom. Many of the officers and chaplains in the colonial army were Presbyterians and they also furnished their full quota of privates. They were not so consistent in their attitude towards religious freedom. They were deeply influenced by European traditions. A few years after Roger Williams had established the new state of Rhode Island on the basis of religious freedom, the first state in history to be so founded, the Parliament of England was laboring to make Presbyterianism the established religion of the realm; it was and still is the state church of Scotland. It is not strange that the Scotch and Scotch-Irish of America should be slow in coming to adopt the American ideal. They never made Presbyterianism the established religion of any of the colonies. They never anywhere possessed sufficient strength to do this had they so wished. By the showing of Dr. Johnson they demanded only toleration for themselves until about 1776, when they began to demand religious equality and even freedom. But even as late as 1784 they express a reluctant assent to a general assessment in the interest of all denominations. On the contrary the Baptists had for several years been suffering imprisonment for their disobedience to state laws establishing religion. The Presbyterians fought for the freedom enjoyed in England under the Act of Toleration, 1689; the Baptists for the freedom wherewith Christ had made them free.

The author is not writing a history of the struggle for religious liberty in Virginia, but only of the part taken by the Presbyterians. He recognizes that constituted only one factor in the great struggle. He reproduces many of the most important Presbyterian documents bearing on the subject; also extracts from diaries and other papers of Madison, Henry and others. These constitute a valuable feature of the work. In concluding he undoubtedly claims too much for the Presbyterians. He says (p. 120): "It is clear that the great mass of Presbyterians were *always true* to the cause; that they generally furnished the effective leadership in the fight for it; that they excelled in the pleas which were put forth in behalf of "soul liberty, etc." This statement is disproved by the Pres-

byterian documents given by the author himself as well as by quotations from Madison. Patrick Henry, who is claimed as an exponent of Presbyterian ideals, was an earnest advocate of a general assessment in the interest of all denominations. It would have been a miracle for the Presbyterians of Virginia to be so far in advance of their confreres in the rest of the world. No miracle was wrought. W. J. MCGLOTHLIN.

Die russischen Sekten.

Von. Mag. theol. Karl Konrad Grass, Privatdozent in Dorpat. Erster Band. Die Gottesleute oder Chlüsten nebst Skakunen, Maljowanzü, Panijaschkowzü u. a. Leipzig, J. C. Hinrichs'sche Buchhandlung, 1907. Price 15 M. Pages 716.

The comprehensiveness of the title is disappointing. Not all the Russian sects, not even the most important ones, are treated; neither the Schismatics who differ from the orthodox church chiefly in cultus nor the sects which seem to be the result of western evangelical work, e. g., the Stundists, Baptists, etc., find any place in the book, but those only which have arisen out of the Greek church. Thus the sanest and most promising of the independent parties are not treated. Moreover the author, being a systematic theologian rather than church historian, has avowedly approached the subject from that standpoint. He is chiefly interested in their theology and devotes himself principally to that subject. And here he has done a notable piece of work. From numerous widely scattered Russian sources he has gathered vast stores of information; he has traveled in Russia, examined libraries public and private, and as far as possible come in contact with the sects, but has used unpublished acts of court processes but little. He claims to have brought together the results of recent investigations more completely than any of his Russian or German predecessors. Certainly it is a wonderful story of strange superstitions, Christian fortitude, bitter persecution. The author declares the Chlüsten or "God's people", the sect to which he gives most attention, number from one hundred and fifty to two hundred thousand and to be scattered over the whole of Russia. They are enrolled in the state church but have their own secret meetings; union with the sect uni-

formly means improvement in the life. They are not so numerous or important as the Stundists who are found, however, in southern Russia only.

W. J. MCGLOTHLIN.

Das Veto der Katholischen Staaten bei der Papstwahl seit dem Ende des 16. Jahrhunderts. Mit Benützung.
 Von unpublizierten Akten aus römischen Archiven und dem k. u. k. Haus-Hof-und Staatsarchiv in Wien.

Von Dr. Alexander Eisler. Wien, 1907. Pages 362.

The enormous political influence of the pope has made his personality and attitude of the utmost importance to the Catholic powers. This has led them from the earliest times to make all possible efforts to effect the election of a man favorable to their purposes and aspirations. While the pope was a vassal of the emperor the task was a comparatively easy one. But as the pope built up an ecclesiastical state which enabled him to become an independent prince the task of the empire became more difficult and the way was opened for the exercise of influence by other powers upon the papal elections. This influence has been exerted in many ways and continuously despite all efforts of the church to shake itself free from all external political machinations. The church has never willingly recognized any external pressure as legal, and yet has tacitly permitted it throughout the centuries.

The latest form of influence is the right of veto exercised by various Catholic powers. The national influence is exercised not so much in favor of some candidate as against one or more aspirants whose election, it is thought, would be inimical to national interests. It is the growth of this practice or "right" which Dr. Eisler considers. Others have written on the subject but he claims to have had access to material not before used. The treatment is critical, sound, interesting. The author claims that the practice can not be called a *right*, that the church has never recognized it as such, but that it has been tolerated until it has grown into a recognized custom which has almost the validity of a right. He combats all other views of the strange practice, and makes out a strong case for his position.

There is copious reference to sources, and many important extracts in an appendix. The work is an interesting and scholarly discussion of an important Catholic practice.

W. J. MCGLOTHLIN.

The Inquisition in the Spanish Dependencies—Sicily, Naples, Sardinia, Milan, The Canaries, Mexico, Peru, New Grenada.

By Henry Charles Lea, LL.D., S. T. D. The MacMillan Co., New York., 1908. Price \$2.50 net. Pages 564.

This volume is the natural sequel to Dr. Lea's work on *The Inquisition in Spain*, which has been reviewed in these columns. Much of the material must have been collected in preparation for the larger undertaking. It is, however, not yet quite complete as the Inquisition in the Netherlands is not treated owing to the fact that the archives have not yet been sufficiently examined. It manifests Dr. Lea's well-known mastery of details, thorough investigation of the sources and clear and fair statement.

It is rather startling to find the same inquisitorial methods, the same horrid spectacular punishments in our sister republics on the south, Mexico and Peru, as obtained in Spain itself. As in the mother country itself heresy, bigamy, adultery and other sins were visited by the death penalty relentlessly. The book reminds us afresh of the blessing that lies in the fact that most of North America is Protestant rather than Catholic. What would have been the history of the world, had Spain colonized North as well as Central and South America? Many Protestant English suffered the death penalty in Mexico and Peru. Traders were often seized by the Inquisition while engaged in legitimate business and brought to an untimely end.

As in the preceding volumes there is an appendix with many important illustrative documents in the original Latin and Spanish. The whole is provided with an excellent index. In this volume we have for the first time any adequate treatment of the history of the Inquisition in those countries once dependent on Spain.

W. J. MCGLOTHLIN.

The Ifs of History.

By Joseph Edgar Chamberlin. Henry Altemus Co., Philadelphia. Pages 203.

The purpose of the author seems to be to show that all that is best in our Western civilization—religion, freedom, character—is the result of a series of historical accidents upon which the most tremendous issues turned. If the Persians had defeated the Greeks at Salamis, Mithra would now be the god of the Europeans; if the Mohammedans had defeated Charles Martel at Tours, Europe would now be Mohammedan; and so with other features of our Western civilization. Nothing can be more idle and futile than such speculations. The author thinks his suggestions will affect the stern necessity of the evolutionary conception of history. But it is as absurdly extreme as that view and will do nothing to affect it. Such a view of history utterly ignores the great forces that move in society and are not turned back or aside by trifling incidents. Defeat at Tours would not have been the annihilation of the Christians or the exhaustion of their resources or powers of resistance. Beyond question there are contingencies in history, but there are also mighty forces that are not accidentally overcome, great streams that are not deflected or dammed by a pebble. The suggestions are stimulating, but they cannot be accepted for a moment.

W. J. MCGLOTHLIN.

The English Reformation and Puritanism with other Lectures and Addresses.

By Eri B. Hulbert, D.D., LL.D. A memorial edited by A. B. E. Wyant, Ph. D. University of Chicago Press, Chicago, 1908. Price \$2.50 net. Pages 484.

Dr. Hulbert wrote no books. His colleagues say he could not be brought to write, believing that his work was in the class-room and the building up of institutions rather than in writing books. It is in a way refreshing to find a real scholar who has courage to resist the tacit demand that a scholar shall write books, courage to give himself unreservedly to the work of teaching. His renunciation, if renunciation it was, had its rewards. By all accounts he was a teacher of marvelous attractiveness and power, holding the undivided attention and

stirring the noblest and deepest emotions of his students. He did not devote himself to minute investigations in original sources, but gathering his material from expert investigators who had gone before him, he conceived the historical situation vitally and vividly and presented it so clearly and accurately, so rhetorically, almost oratorically, that students could be arrested and impressed. These papers prepared for the most part from his notes, reveal all these qualities. There is a splendid indignation at all wrong, error, hypocrisy, splendid faith in and enthusiasm for the noble, self-sacrificing, faithful. Along with the lectures on the English Reformation are papers of appreciation by various persons, and some additional papers by Dr. Hulbert on such subjects as the Education Act of 1902, Baptists of Today in Great Britain and Ireland, The Baptist Outlook, etc. The whole is printed and bound in such a substantial and tasteful manner as to make a very worthy memorial volume. If one wants to know how interesting and stimulating Church History can be made let him read this volume.

W. J. MCGLOTHLIN.

The Life of Edward Henry Bickersteth, D.D., Bishop and Poet.

By Francis Keyes Aglionby, M. A., Vicar of Christ Church, Westminster. Longmans, Green & Co., London and New York, 1907. Pages 222.

Mr. Aglionby was one of the examining chaplains of Bishop Bickersteth and had ample opportunity to know the real life of the author of "Peace, Perfect Peace", "Yesterday, Today, and Forever". The volume is marked by intelligent and skillful use of the materials, and original sources are quoted wherever possible. The result is a sympathetic and worthy memorial of the Christian poet, for it is by that his name will last. He was a noble Bishop at Exeter, but there have been bishops in plenty. It is not an eventful life that is here recorded, but one worth recording none the less for its normal development in culture and grace and the highest service. The poet lived his poetry and that is much to know. The pictures of the man and places of work give added interest to the volume.

A. T. ROBERTSON.

The Life of George Matheson, D.D., LL.D., F.R.S.E.

By D. Macmillan, M.A., D.D., minister of Kelvinhaugh Parish, Glasgow. A. C. Armstrong & Son, New York, 1907. Pages 369.

Few lives of the nineteenth century are more worth telling than that of George Matheson, preacher, poet, author, mystic, scholar. Son of a successful Glasgow merchant, a brilliant student in the great university of his native city, afflicted with almost total blindness from early youth, he devoted himself to the ministry of the State Church of Scotland with a singleness of purpose and an effectiveness that was hardly equaled in any of the pulpits of Scotland. His great learning, his mystical piety, his poetic tastes, his sympathy with modern thought, made him peculiarly helpful to the large and cultured audiences that waited on his ministry for thirty-five years. He had passed through the dark regions of doubt and emerged triumphant on the sunny hills beyond; he knew the road and the feelings of travelers along the gloomy way, and was thus providentially prepared to help them. His triumph over his serious physical disability was an inspiration to other men. He was no mean hymn writer. Who can ever forget the haunting melody of rhythm and music in "O love, that will not let me go?"

The author has done a very good piece of biographical work, fortifying his conclusions with numerous extracts from Matheson and others. It is to be hoped that readers of Matheson's "Representative Men of the Bible" will also get acquainted with his beautiful and inspiring life through this excellent biography.

W. J. MCGLOTHLIN

IV.— SUNDAY SCHOOL AND EVANGELISM.

THE NATIONAL TEACHER-TRAINING INSTITUTE TEXT-BOOKS.

BOOK II.

The Sunday School Teachers' Pupils.

Edited by Rev. H. T. Musselman, Superintendent American Baptist Publication Society, Philadelphia.

It would not be easy to find another book equal to this volume in merit when we consider purpose, contents, style and

size. Many a teacher and pupil will read it with delight and profit. It consists of two parts with ten chapters in each part.

Part One is devoted to Pupils in General. Beginning with the Study of Human Nature the various stages of development from infancy to maturity are discussed in an intelligent, up-to-date and pedagogical manner with special reference to Sunday school efficiency.

In Part Two "The Mind of the Pupil" is studied in the light of its various faculties or functions, as sensation and perception, attention and interest, apperception, memory, thought, emotion, will, and religion and morals. At the close of each chapter there are suggested topics for class discussion and class papers.

It is what many teachers and pastors have long desired and well deserves an extensive circulation.

B. H. DEMENT.

Our Sixty-Six Sacred Books, or how our Bible was made.

By the Rev. Edwin W. Rice, D.D. American Sunday School Union, Philadelphia.

This is a revised and enlarged edition with analysis and questions suggestive to all students of the Bible. The book merits the extended circulation it has received and in this revision some recent critical treatises on the Old Testament are briefly considered, and due recognition is given to the increased popularity of the Revised Versions of the Bible and to its growing circulation. The author says the purpose of the revision is "to incorporate the accepted results of recent explorations and the researches of critical scholars within the past decade." The treatment of versions, manuscripts, date, authorship, and structure of the Bible is sane, scholarly and conservative. The brief analysis of each book, and divers items, the contents, history and circulation of the Bible are helpful to the thoughtful student. It is a compact volume of 218 pages, written in clear, pointed English by a master of logical analysis and Biblical details.

B. H. DEMENT.

The Boys' Life of Christ.

William Byron Forbush. Teacher's Edition. Funk & Wagnalls, New York. Price, \$1.25.

The author of "The Boy Problem" and "The Travel Lessons on the Life of Jesus" is eminently qualified to write "The Boys' Life of Christ", and many a youth, parent and teacher will be grateful to him for this signal service.

The style and contents are adapted to the heroic age of boyhood. Special emphasis is laid on what Jesus did. The royal and heroic are made to stand forth with such clearness and prominence that the volume might be called "The Kingship of Jesus".

In twenty-five chapters and 263 pages we have many of the incidents in the life of Christ presented in graphic way to appeal to the manly, the chivalric and the active qualities of boyhood and youth. The imagination is employed enough to make the scenes live before the mind, but not enough to divert attention to the painter's brush.

There are 41 pages of valuable notes on the various places referred to in the narrative and these are invested with a vital and historic reality.

The 38 pages of suggestions for teachers will be serviceable to those who use the volume as a text-book on the life of Christ.

B. H. DEMENT.

The Boy Jesus.

By Rev. Cortland Meyers, D.D. The American Baptist Publication Society, Philadelphia.

Dr. Meyers is widely known as one of the greatest soul-winners of this generation, while his writings are characterized by a charming simplicity and directness. In a dozen chapters and eighty pages he tells much of what a bright, enquiring boy would be pleased to know about Jesus who is graphically depicted in home, school, church, shop, field, trade, etc., as the ideal boy. The twelve illustrations from famous paintings and the exquisite mechanical execution are in harmony with the winsome contents.

B. H. DEMENT.

Sunday School Records, Reports and Recognitions.

By E. A. Fox, General Secretary Kentucky Sunday School Association. The Sunday School Times Co., Philadelphia. Price, 50 cents. Pages 111.

The Sunday schools of today are devoting more attention than formerly to securing a complete and accurate record of every phase of their work. To those officers and teachers who wish to examine a variety of the best methods of dealing with the problems of attendance and record we recommend a careful reading of the twelve chapters in this timely little volume.

B. H. DEMENT.

Up Through Childhood.

By George Allen Hubbell, Ph. D., Vice-President of Berea College. G. P. Putnam's Sons, New York.

The contributions that Psychology is making to the art of mental discipline and character-building are becoming fully realized and disseminated. Dr. Hubbell has produced a readable volume in which he discusses "some principles of education in relation to Faith and Conduct". There is nothing especially striking in the views of the author nor in their expression, but the scope of topics is comprehensive and treatment smooth and helpful to those interested in the most vital elements of religious culture.

Part I deals with "The School of Life". Life is opportunity, the aim of education, and the institutions of education—the home, the school, the church and the Sunday school.

Part II treats of "The Teacher"—his work, his preparation, his text-book and his pupil.

In Part III "The Learner" is studied from the view-point of psychology—e. g., man's nature, environment, the senses, attention, apperception, interest, memory, imagination, motive, habit, will, etc.

Part IV consists of only one chapter—"The Graduate", or "The Rounded Life".

The book is worthy of a place in the teacher's library.

B. H. DEMENT.

Simples from the Master's Garden.

Annie Trumbull Slossom. The Sunday School Times Company. Price, \$1.00 net.

In the opening chapter of this charming little book the author enlists our interest and sympathy by the touching picture of "The Master's Garden", and this interest is maintained undiminished through the five succeeding chapters. Each chapter gives us a delightful glimpse into the life of one of the humbler little flowers found in this garden of rare beauty and simplicity.

The material, style and characters are all original and striking, interesting alike to the children and the older ones.

B. H. DEMENT.

Evangelism in the Pew.

By J. C. Masee. The Winona Publishing Co., Chicago. 1907. Pages 177.

A vision of two chief needs in the churches has moved the author to send forth this book: First, more pastors consumed with evangelistic zeal, and, second, more churches inflamed with a kindred spirit, and likewise committed to the great work of the Kingdom, whose chief business is the making of disciples to Jesus Christ. To awaken and inspire men and women toward this service is its only mission. The author hopes it may be used as a class book of study in young people's societies, personal workers' classes, and in the study of many pastors.

Gradually, he says, the holy enthusiasm that was the supreme passion of Jesus and his immediate followers burned itself out as an untended fire. "There is fire still in the embers, but the embers have fallen apart." "It has been eighteen centuries since the church was dominated by the supreme passion of Jesus." "There is a smoldering warmth in the creed; but there is no holy flame leaping and lighting and heating the life of the church." "The church has fallen upon a season of Laodicean Coldness." "There needs to be created again the consciousness of the earnestness of Lord Jesus in his search for souls. "There needs also to be restored the consciousness of the partnership of his people in this consuming zeal of the

Master." "For the most part the church resents the great commission." "A small, though a growing number, are taking up this most fascinating work God ever had to give to men." These quotations will give the reader the author's point of view and purpose, and reveal to him also the spirit in which the high task is pursued. The book is another earnest contribution to a subject that is everywhere today commanding attention and awakening thought.

GEO. B. EAGER.

V. MISSIONS.

The Highway of Mission Thought. Eight of the Greatest Discourses on Missions.

Edited by T. B. Ray, Educational Secretary Foreign Mission Board, Richmond, Va. Sunday School Board Southern Baptist Convention, Nashville, Tenn. Price 75 cents postpaid.

The Sunday School Board and Dr. Ray have rendered a valuable service to the cause of missions in issuing this striking volume of sermonic masterpieces. The editor illuminated each discourse by giving a brief graphic biographical sketch of the preacher, and by indicating the occasion on which the sermon was delivered.

We can do no better than present the topic of each discourse and the speaker, as found in the table of contents:

1. An Enquiring into the Obligations of Christians to Use Means for the Conversion of the Heathens.—Wm. Carey.

2. The Star in the East.—Claudius Buchanan.

3. The Attraction of the Cross.—John Angell James.

4. Moral Dignity of the Mission Enterprise—Francis Wayland.

5. Vindication of Missions in India.—Alexander Duff.

6. The Missionary Trials of the Church.—William Conner Magee.

7. Apostolic Mission, or the Gospel for Every Creature.—Joseph Angus.

8. Heroism of Foreign Missions.—Philips Brooks.

The merited circulation of this volume would give a powerful impulse to the missionary enterprise. B. H. DeMENT.

The Dharma: The religion of enlightenment—An exposition of Buddhism.

By Paul Carus. Fifth Edition, revised and enlarged. Open Court Publishing Co., Chicago. Kegan, Paul, Trench, Treubner & Co., London, 1907. Pages 169.

That every man is a lamp unto himself is a favorite principle of Buddhism. This principle evidently appeals with power to the author of this book, which is an attempt to set forth the essential teachings of Buddhism. The merits of Buddhism are numerous, according to the view here held. It has no dogmas and no revelation. It has no personal authority of any kind. There is no conflict between science and religion in Buddhism, because Buddhism does not deal with ultimate things, or at least does not dogmatize about them. The author thinks that modern psychology confirms the Buddhist view of the soul, that it is phenomenal rather than a distinct and permanent entity in itself. Buddhism denies the notion that there is an independent personal self and that the welfare of the self is the main purpose of existence. Nirvana is the cessation of individual existence. The self is identified with the truths of which it consists—whatever this identification may mean. Nirvana is the surrender of self to the truth. Buddhism is the religion of deliverance from evil through enlightenment.

It is not difficult to recognize the points of contact between Christianity and Buddhism in this exposition, or in any other which gives any adequate view of Buddhism, but one is constrained to feel that the author, in interpreting the moral side of Buddhism, reads a good deal of Christianity into it, and interprets Buddhism from the point of view of the environment and consciousness created in a Christian civilization and through a Christian literature. The book, as a brief exposition of the principles of Buddhism, is to be heartily commended.

E. Y. MULLINS.

The Inward Light.

By H. Fielding Hall, author of "The Soul of the People," etc. The Macmillan Co., New York, 1908. Price \$1.75 net. Pages 228.

The inward light is Buddhism and specifically the Buddhism of Burma. The purpose of the book as stated by the author (p.

10), "is to explain and illustrate really what Buddhism is." He seems to be an Englishman who has been seduced by the Mysticism of the East into becoming a convinced Buddhist. He glorifies his new found faith and its effects upon men. It, he claims, is alone rational, eschewing revelation, offering the only reasonable immortality, pointing away from weakness, sin and suffering to purity, joy and gladness; it leads men to think not of sin but of righteousness; it produces the most beautiful family life, puts the soul into connection with the eternal source of all things.

This is not the place to discuss Buddhism. The author's presentation is attractive. In form it is the experiences and reflections of a wounded Englishman in Burma in contact with the Buddhist monks and the village life of the Burmese. There are bits of beautiful description, references to interesting native customs, etc. One feels the almost weird spell which Eastern faiths cast over some Western minds. The weakness of these faiths is equally apparent. The insignificance of the individual, the futility of all his endeavors and aspirations, the depressing effects of contemplation are all painfully present. With such a faith greatness is impossible. The individual is restrained and depressed rather than stimulated to endeavor.

W. J. MCGLOTHLIN.

Islam, a Challenge to Faith. Studies on the Mohammedan religion and the needs and opportunities of the Mohammedan world from the standpoint of Christian Missions.

By Sam'l M. Zwemer, F. R. G. S., Secretary Student Volunteer Movement, Missionary in Arabia. The Student Volunteer Movement, New York, 1907.

The author of this volume is already widely and favorably known to the Christian world through his work as a missionary and his work as secretary of the Student Volunteer Movement, as well as by other publications on Mohammedanism. He approaches the subject from the missionary rather than the scientific standpoint. He is seeking to show that Mohammedan fields offer an opportunity today as never before—are a "challenge to faith". At the same time the author has supplemented his personal knowledge of the fields and the religion by the

use of the scientific studies of others. The "book lays no claim to originality save in the form in which the results of the labors of others in this wide field are presented".

The author is optimistic, hopeful for the future of Mohammedan missions. He believes today offers a crisis, an opportunity, which Christianity does not miss or neglect. In the brief compass of this work there is a fairly comprehensive and satisfactory treatment of the origin, content, history and present condition of Mohammedanism. Few volumes of equal size contains so much valuable information and inspiration for the pastor.

W. J. MCGLOTHLIN.

The Fruit of the Desert.

By Everett T. Tomlinson. The Griffith & Rowland Press, Philadelphia and London. 1907. Pages 492. Price, \$2.00.

Frontier missions have furnished material for several admirable stories such, as Black Rock, Sky Pilot, etc. Hitherto, these have dealt chiefly with missions in the Northwest. "The Fruit of the Desert" is an excellent story of mission work in the Indian Territory. The missionary, Hugh Bradford, is a manly young fellow, with the right spirit in him. The difficulties and discouragements with the brighter sides of missionary labor are well told, and there is a delightful story of pure and high human love. The book can be heartily recommended.

W. J. MCGLOTHLIN.

VI. APOLOGETIC AND POLEMIC THEOLOGY.

The Philosophical Basis of Religion.

By John Watson, M. A., LL.D. James Maclehose & Sons, 1907.

Modern philosophy is being invaded by idealism. The older materialistic conception of the world is giving place to this type of philosophy which is a vast improvement upon it. We have here 466 pages of closely reasoned exposition of the general thought contained in the title. In the first lecture the author discusses religion and authority. He says religion is at once a life, a creed, and a ritual, and as any one of these constituents may be accentuated, there are three main types of re-

ligious philosophy which follow. The second type is the one which the author considers first—religion as a creed. Christian dogma was inevitable, and Christian philosophy was a means of defining Christian ideas. Authority arose inevitably as a means of safeguarding dogma. The author discusses quite sympathetically Newman's theory of development, though he rejects it of course in part. He says Newman's theory is wrong in not recognizing that reflection enriches faith, and is also wrong in viewing doctrine as a symbol of faith. He replies to Dr. Wildred Ward's new defence of authority, claiming that the authority of experts rests ultimately upon the rationality of the universe and the identity of reason in all men, and not merely upon expert authority. In like manner, the authority of the church is ultimately the authority of reason. Out of this arises the conclusion that reason is the only basis of morality and religion.

In the fourth lecture the author sets forth idealism as a philosophy of religion. He distinguishes between speculative or constructive idealism and other types of idealism. Personal idealism, he thinks, cannot constitute an ultimate explanation of things, because it shuts up the individual in a closed circle of personality and excludes God really from the experiences of men. The idealism dominating our thinking is that which allows for the free interplay of personal beings throughout the universe.

The author gives a very interesting discussion of types of religious opinion throughout the world's history, including an exposition of Philo in his relation to the New Testament, an exposition of the Gnostic theology. Augustine's phases of faith, and his theology, and mediaeval theology, concluding his historical survey in a chapter on Leibnitz and Protestant Theology. In chapters 16 and 17 a summary is given of the idealistic view of the world. He distinguishes constructive idealism from pantheism. He shows, first, that there is a point of agreement between them in that both affirm that the world can have no reality apart from God, and therefore that the finite as such has no existence. But they differ in that pantheism conceives of the divine as equally manifested in

nature and in mind, putting the two on the same level. That is, it reduces the universe to the two great antithetical distinctions of matter and mind, each related to a single, permanent, and unchanging substance so that, according to Pantheism, the universe might with equal propriety be called God or nature. Constructive idealism, however, denies that matter and mind are manifestations of the divine in an equal degree. The rational principle of the universe is the highest revealed therein. So that this principle which constitutes the crown of the process of nature is not to be regarded as a manifestation of the divine on a plane so low as physical nature. The rational principle of course is implicit everywhere in nature, but it finds its highest expression in mind.

The book is a very interesting and suggestive discussion, and for all those who enjoy abstract reasoning it will prove interesting and helpful. One could wish that the author had not been so brief in his exposition of his views in the two closing chapters. Many questions are raised which remain unanswered, and some parts of the discussion are so compressed that it is difficult to grasp fully the principles advocated. We have sought above in the most condensed way to outline merely the general position of the book. The style is clear and the reasoning compact.

This book is a further illustration of how the idealistic philosophy, as stated at the outset, is invading human thinking. Like all thoroughgoing monistic schemes of philosophy, it seems impossible to reconcile all the facts of life with the general principle involved. At the same time, it is very suggestive as a purely philosophic attempt to explain the world.

E. Y. MULLINS.

Die Entwicklung des Christentums.

Von D. Otto Pfleiderer, Professor an der Universität zu Berlin. München, J. F. Lehman's Verlag. 8 vo. Pp. IX+270.

The delivery and the publication of the course of lectures printed in the present volume were occasioned by the expressed desire of some non-theological readers of his lectures on "The

Rise of Christianity", published some years ago for a similar treatment of later Christian history, with a view to the demonstration of the correctness of his conception of the beginnings of Christianity. In another work, "Religion and Religions", he has taken a glance backward. Thus, in the three works, he has sought to show the universal applicability of his development view of religion.

For the history of the post-apostolic period he makes no pretense of possessing first-hand knowledge, but is content to use the materials contained in such well-known works as those of Baur and Hase, with whose interpretation of Christian history he is in substantial agreement.

In an "Introduction" of twenty-one pages he expounds somewhat fully his view of Christian history in contrast with a number of opposing views, which he freely criticizes. He adopts as his own Baur's definition of Christianity as "the religion of theandricity (*Gottmenschheit*), of the exaltation of men to the consciousness of their oneness with God and freedom in God." "This is the new and characteristic feature of Christianity whereby it stands above all other religions. This new religious principle was indeed already germinally present in Jesus, in his pious disposition, his living faith in God, and his pure love of humanity; but yet it was still enveloped in the Jewish forms of the Messianic idea and limited to the Jewish people, which naturally stands in contradiction with the idea of the theandric religion, which alone can embrace the whole of humanity.

He attributes to Paul the work of emancipating the elements of truth in the life and teachings of Jesus from Judaism and thinks Paul's interpretation of Christianity a great improvement upon the original. So he seeks to justify the further modifications that have come to Christianity from its contact with Greek philosophy and all later influences and to show that there has been a progressive development up to the present time and that the end is not yet.

Especially interesting is his criticism of the Ritschl-Harnack conception of Church History, which he regards as the old

Protestant pessimistic conception in a sharpened form. This school of thought regards the Christianity of the New Testament as complete and looks upon all post-apostolic changes as involving a serious lapse. The perfect essence of Christianity is, according to Ritschl, contained exclusively in the first three Gospels. It was his opinion that the man Jesus must be regarded by us as God because he alone was the true revealer of the will of God. Paul introduced corruption and disease into Christianity by mingling with it Pharisaic theology and a doctrine of sacraments: John corrupted it still further by the introduction of his divine Logos who became flesh in Jesus. The further mingling of the teachings of Jesus with Greek philosophy still further corrupted it. Pfeleiderer feels that in seeking to stem the Ritschl-Harnack tide he is assuming a tremendous task, and yet his convictions on the subject are so fundamental that he feels bound to do what he can to correct error and to inculcate truth. By "development" he means "the regular and purposeful becoming, in which everything is fruit and everything is seed, every individual phenomenon being conditioned by the foregoing and conditioning those that follow". This definition applies, he thinks, to history, and he regards it as an absurdity to expect to find anything perfect at the beginning of a process of development.

The body of the work consists of two divisions with the Reformation as the dividing point, each sub-divided into eight sections or lectures. The topics of the lectures are: "Paul and John"; "Apologists and Antignostics"; "The Alexandrines, Clement and Origen"; "Dogma and Morals"; "Aurelius Augustinus"; "The Germanic-Roman Church"; "Scholasticism and Mysticism"; "Outgoing of the Middle Ages"; "Renaissance and German Reformation"; "Swiss Reformation and Dissenters"; "Catholic Counter-Reformation"; "Protestant Sects"; "The Illumination"; "German Poets and Thinkers"; "Romanticism, Speculation and Historical Criticism"; "Reaction and New Conflicts".

It would be pleasant to quote bright sentences from each of these well-written and purposeful lectures. For seekers after truth, however radical may have been the results reached, he

has nothing but the warmest approval. For reactionaries of the most extreme types he knows how to account without imputing to them evil motives or thinking their influences wholly bad; for the worst forms of intolerance and dogmatism and bigotry provoked reactions that carried still further the principles of freedom and brotherhood. He rejoices greatly in the disposition of younger theologians in Germany and elsewhere to devote themselves magnanimously and enthusiastically to Christian-socialistic efforts for the well-being of the masses in the direction of education, charity, reconciliation of social classes, "in short for the Christianization of the whole life of the people and the secularization of Christianity in the Rothe's sense". He takes great satisfaction in the fact that the younger generation of theologians are not only thus widening their field of labor along these practical lines, but that "it is beginning of late to shake off the shoe-leather of the narrow dogmatism of their school-theology and unabashed to survey the broad province of general comparative science of religion". He looks forward hopefully to the achievements of Christianity in the twentieth century believing that much progress will be made in the direction of "the realization of the unity of God and man, the permeation of the entire ethical life of man with the powers of the divine Spirit of truth, freedom, love".

ALBERT HENRY NEWMAN.

The Axioms of Religion.

By E. Y. Mullins, D.D., LL.D. American Baptist Publication Society, Philadelphia, 1908. \$1.00 net, postpaid. Pages 316.

What is the distinctive message of the Baptists to the world? President Mullins replies that it is "the principle of the competency of the soul under God in religion". He thus restates the Baptist position: "The biblical significance of the Baptists is the right of private interpretation and obedience to the Scriptures. The significance of the Baptists in relation to the individual is soul freedom. The ecclesiastical significance of the Baptists is a regenerated church membership and the equality and priesthood of believers. The political significance of the Baptists is the separation of Church and State. But as

comprehending all the above particulars, as a great and aggressive force in Christian history, as distinguished from all others and standing entirely alone, the doctrine of the soul's competency in religion under God is the distinctive historical significance of the Baptists." President Mullins calls attention to the fact that the Roman Catholic system is the direct antithesis to the doctrine of the soul's competency. "In every particular of the ecclesiastical and religious life of the Roman Catholic, the soul's incapacity is assumed. All the seven sacraments illustrate the statement in a striking way." As for the Protestant churches, they are inconsistent in that they try to combine the Romish principle of incompetency with the antithetic principle of competency. "In insisting upon the doctrine of justification by faith they recognize the principle of competency; but in retaining infant baptism or episcopacy they introduce the opposite view. Infant baptism takes away from the child its privilege of individual initiative in salvation, and lodges in the hands of parents or sponsors the impossible task of performing an act of religious obedience for another."

But what are "The Axioms of Religion?" Growing out of the mother principle for which Baptists have always contended, viz., the competency of the soul in religion under God, six propositions are brought forward by President Mullins as self-evident truths:

1. The theological axiom: The holy and loving God has a right to be sovereign.
2. The religious axiom: All souls have an equal right to direct access to God.
3. The ecclesiastical axiom: All believers have a right to equal privileges in the church.
4. The moral axiom: To be responsible man must be free.
5. The religio-civic axiom: A free Church in a free State.
6. The social axiom: Love your neighbor as yourself.

It may be well to let our author explain what he means by the word axiom. "In calling the above statements axioms the intelligent reader will understand that I do not employ the word in its strict mathematical sense. The truths set forth,

however, are in the moral and religious sphere what axioms are in mathematics. That is to say, when the meaning of the various terms is clearly grasped there will be no protest or objection in the reader's mind. I make bold to say that in America no member of any of those churches known as 'evangelical' will dissent from any of the principles enunciated in this list of six axioms. Indeed, it is believed that the great multitude of unbelievers—men who reject Christianity as held by the evangelical bodies, but who are theists, believers in a personal God to whom man is responsible, will also admit these axioms. I do not, of course, suppose that all Roman Catholics will yield assent to these propositions save in a most abstract and general way. Romanism forbids more. Such of them as grasp clearly the principles of Romanism will combat them just as they do the whole Protestant standpoint of the right of private judgment in religion. Romanism, against the whole modern view of man, assumes the incompetency of the soul in religion. Doubtless also those in European countries who are wedded to the theory of a union of Church and State will repudiate the religio-civic axiom. But the cases of the Romanist and of the man who favors a religious establishment may for the purpose of our discussion be treated as exceptional. On the other hand, it may be asserted freely that the religious and intellectual growth of the great Protestant world since the Reformation has been such that, with the qualifications just made, the six axioms will meet with a hearty and favorable response."

In his discussion of the various axioms of religion President Mullins holds the reader's interest to the end. In his hands the doctrine of election is no longer an arbitrary or capricious thing. "It is infinite wisdom, grace, and skill, seeking to save the world by the method which will reach the greatest number in the shortest time. This explains the fact that election is a widening process. From generation to generation the horizon broadens and increasing numbers enter the kingdom. Holiness thus vindicates itself in that God refuses to violate man's moral nature, even in order to save him; and love vindicates itself

in that the process of saving men is accelerated as much as possible at every stage."

In discussing the doctrine that all men have an equal right to direct access to God, Dr. Mullins properly devotes much space to infant baptism as a contradiction of the religious axiom. He shows the hopeless contradictions in the views of evangelical Protestant churches. In replying to the plea that infant baptism is necessary to Christian nurture, he well says: "Every parental duty in the matter of religious teaching and training is possible without the use of a rite which anticipates and forestalls personal action, robs the child of the joy of conscious obedience to Christ in his own appointed ordinance; in short, which does despite and violence to individuality and personality, the choicest gift of God to our children, and that which we should above all things protect and conserve."

Inasmuch as all men have an equal right to direct access to God, they are entitled to equal privileges in the church. In the church Christ is absolute monarch and all believers are brethren. Dr. Mullins rightly insists that there is no indirect lordship known to the New Testament. "An ecclesiastical monarchy with a human head, like the Roman Catholic Church, radically alters the very nature of Christianity. Baptist congregationalism is the exact antithesis of the Roman hierarchy. Modified ecclesiastical monarchies, or aristocracies, or oligarchies, are less objectionable, but they, too, violate one or the other of the organic laws of the church, the direct lordship of Christ, or the equality of all believers in spiritual privilege." Dr. Mullins rightly insists that the church should be an organism rather than a mechanism. He is fully persuaded that all departures from the simple democratic church polity of New Testament times have been mistakes. He believes that a religious democracy can provide itself with adequate equipment for its spiritual tasks.

In discussing human freedom our author is quite at home in philosophy as well as in exegesis. He boldly champions the cause of freedom against materialism and undue exaltation of heredity. His description of human freedom is well worth

quoting: "Now freedom is self-determination. Of course, it does not mean that the will is without bias, or that human choices are uninfluenced by external forces or other human personalities, or by divine influences of grace. It only means that when a man acts he acts for himself. The choice is his own. He is not compelled but impelled. He is self-determined. This is the core of manhood and personality. This is the inner glory of our being. It is the one spark of fire which kindles about our humanity its unique splendor." The author regards infant baptism as an interference with the religious experience of a child: "To baptize a child in infancy is to treat it not at a free moral personality, but as a thing." Infant baptism assumes that Christ demands from the soul what the soul cannot give. For there are thousands of infants left without baptism, and when the child of the Christian parent dies without it, it leaves a heartbreak which no church has a right to inflict by such teaching."

President Mullins devotes a special chapter to Christian nurture. He shows that the Baptist view is in perfect accord with the best modern pedagogical theory; for, as he tells us, "the best pedagogy ever respects personality, seeks to call forth the latent powers of the soul, and jealously guards the nature of the child from premature forcing." "Infant baptism is like requiring the mastery of algebraic symbols before the boy has learned the multiplication table." How may we know that a child has been converted? Dr. Mullins says there are two marks of this great experience: "These two elements—the Christian motive and the Christian struggle—when they appear as permanent in the child's life, are sure indications that Christ has come into that life." Our author is an enthusiastic advocate of Christian nurture in the home. The child should be surrounded with every incentive to holy living, and be led to a complete acceptance of Jesus as Lord and Savior in early youth. "There is no higher task for angels or men than to teach a little child to pray."

President Mullins remarks that a new era in man's spiritual history began when Roger Williams founded the common-

wealth of Rhode Island. He shows that Baptists both in creed and life have been the consistent advocates of a free church in a free state. Baptists have always stood for religious liberty and not merely religious toleration. True to their doctrine of the separation of Church and State, they today oppose the appropriation of public money for sectarian schools, and the enforced reading of the Bible in the public schools. As to the exemption of church property from taxation, the author states the argument pro and con with clearness, and remarks: "Up to the present it cannot be said that time has demonstrated the unwisdom of exempting religious property from taxation."

President Mullins holds firmly that Christian men cannot keep aloof from public questions and public service. The moral and evangelistic impulse makes the true believer an aggressive advocate of a saving gospel and of all morality and social righteousness. "The church is the dynamo whose task it is to charge all departments of life with righteousness." The advantage of a democratic church polity is that it leaves men free to cast their lives and influence into the complex and manifold affairs of the State, and in all great movements for the moral and spiritual improvement of society.

In treating of "Baptists and General Organization", Dr. Mullins shows that the voluntary principle must control, the representative principle in the strict sense being excluded by our general position. Up to this time Baptists have been wise enough to avoid the evils of delegated authority. As our author remarks, "Papal infallibility is the inevitable logic of all forms of religious authority." He deprecates the suggestion occasionally thrown out that Baptists ought to have a more centralized polity.

In discussing Christian Union President Mullins calls attention to the vantage ground held by Baptists. Our people have eschewed the tendency to incorporate new features into the simple New Testament polity, and put the emphasis in their teaching and life on the great principles which our author has stated as axioms. Real Christian union cannot be secured by

manipulation, but rather by a general acceptance of the fundamental teachings of the New Testament. "We must learn to think God's thoughts after him as revealed in Christ if we are to find the clew to unity."

In a special chapter on Institutional Christianity Dr. Mullins handles with ability the plea for "open membership". He shows how persons who advocate the admission of members into the church without baptism not only overlook the many Scriptures which show that church members in New Testament times were baptized persons, but also predicate their teaching on the false assumption that baptism as a required condition of church membership interferes in some way with Christian liberty. To discard all institutional forms, which some extremists advocate, would leave the community of believers, so to speak, gasping in a vacuum.

The address delivered at the Baptist Convention of North America, held at Jamestown, Va., May, 1907, on "The Contribution of the Baptists to American Civilization", appears almost word for word as it was delivered. The style is free and flowing, and sallies of wit and humor light up the address.

The closing chapter of the book is entitled "Baptists and World Progress." If Baptists have done so much for civilization in America, the question naturally arises: Do the axioms of religion as expounded by President Mullins contain in themselves sufficient virtue to guide the destinies of the race? Do they partake of the nature of *principia*, or first principles of advancing civilization? Our author shows how these axioms will work in the religious world, in the realm of the intellectual life, and as a social and political force in the world's progress. Dangers and difficulties described by some of the leaders of religious thought would disappear before the spread of the axiomatic principles expounded by our author. Dr. Mullins shows how the educational process of the centuries culminates in the axioms of religion. The best educational method of our time is in perfect accord with these axioms. Science and Philosophy are moving in the same direction. Moreover, the extremes of Socialism will break upon these axioms. Whatever

is good and true in this great modern movement will be found to accord with these axioms.

President Mullins is a master in clean-cut definitions and felicitous illustrations. His style is so prespicuous that it is almost impossible to misunderstand him. His spirit is irenic, but he makes no compromise with error. He is always fair to an opponent, stating his position clearly and fully. He is often eloquent, but without the slightest suspicion of an attempt to be so. He is particularly happy and gifted in the department of Apologetics. In his former work entitled "Why is Christianity True?" he made a notable contribution to the defense of our common Christianity against all forms of modern attack. In the present work he offers to his Baptist brethren throughout the world the most notable statement and defense of the foundations of their faith. The book ought to go into every Baptist home in the English-speaking world.

JOHN R. SAMPEY.

VII. MISCELLANEOUS.

The Magic Wand.

By Tudor Jenks. Illustrations by John R. Neill. Henry Altemus Company, Philadelphia.

This little book contains three short stories: The Magic Wand, The Sultan's Verses and The Boy and Dragon. All will be found bright and interesting for children, and the Sultan's Verses contains a fine moral lesson. I. M. M.

The Iliad for Boys and Girls. Told from Homer in Simple Language.

By the Rev. Alfred J. Church, M. A. With twelve illustrations in color. The Macmillan Company. New York. 1907. Pages 302.

I confess that I am boy enough to have enjoyed this condensation of Homer more than the text itself. To be sure one who has read Homer before will fill in a deal here and there. But Mr. Church has preserved the spirit and power of the story with surpassing skill. The very brevity gives concentrated power. The wonderful vividness of Homer is here reproduced. It is hard to think how a boy or girl could have a better intro-

duction to the Iliad than this beautiful volume. The pictures are simply delightful. It is a part of a real education to know Homer, and this work of Mr. Church is an ideal beginning of the Homeric part of the child's training. Homer never grows old, for the elemental passions rage in the Iliad.

A. T. ROBERTSON.

Good Stories from the Ladies' Home Journal.

Henry Altemus Company, Philadelphia. 1907. Illuminated boards, 50 cents. Ooze calf, boxed, \$1.00.

This is a bright collection of jokes with apt illustrations. They are advertised as good for the blues, for the cure of them at any rate. Books of stories have a place for the spare moments when depressed and jaded. These are good ones, as the title says.

A. T. ROBERTSON.

Beautiful Joe.

By Miss Marshall Saunders. American Baptist Publication Society. Price, \$1.25. Pages 399.

All true lovers of the animal creation will welcome this new and enlarged edition of Beautiful Joe.

Five hundred thousand copies of the edition first published in 1893 have already been sold, and every reader of this beautifully tender autobiography of a dog has been made a stronger friend and a greater admirer of all dumb animals. For the story deals not only with dogs, but with animals of all classes, and the book contains many helpful suggestions as to the training and care of all manner of pets, and is in every way worthy of a still more extensive reading.

B. H. DEMENT.

Gail Weston.

By Mrs. S. R. Graham Clark. Philadelphia. American Baptist Publication Society. Pages 431.

Gail Weston is the next to the oldest of the seven children of her widowed mother. She appears in the beginning as the heroine of the story and we can but admire her courage and faith through hard struggles with poverty; her tender dealings with a mother pitiably selfish and inexcusably childish; her devotion to a brother fallen into sin, and her earnestness in winning many members of her family to the Master.

We can but lament the exposing to public gaze of such an irritable specimen of motherhood, but trust that her tribe is small and not subject to imitation. There are many happy sketches in the book that make portions of it pleasant reading.

B. H. DEMENT.

The True Patrick Henry.

By George Morgan, author of *John Littlejohns of J., The Irene, etc.* With twenty-four illustrations. J. B. Lippincott Company, Philadelphia. 1907. Pages 324.

This is one of the very best volumes in the "True" series. The author has taken pains to get at the original sources and has used them with great skill. The result is a very clear portrait of the "forest-born Demosthenes". Henry is a fine subject for the biographer and Mr. Morgan does not miss his opportunity. It is not possible to discuss Patrick Henry adequately without bringing before the reader the colonial civilization, politics, and religion, for he had a leading part in all the issues of his time. He was not indeed a success as a soldier in the war which his eloquence had started, but he had gifts of statesmanship which Virginia put to good use. The present volume will help to perpetuate the fame of one whose glory will not fade, so long as America lasts at any rate. Henry had great native gifts, but his cause was also great. It was not platform oratory with him, but the eloquence of a soul on fire with a living issue of transcendent interest.

A. T. ROBERTSON.

The Position of Greek in the Theological Education of To-day.

By Prof. Samuel Dickey, M. A. 1907. Pages 45.

This is the inaugural address of Professor Dickey on his entrance upon the duties of the Chair of New Testament Literature and Exegesis in the McCormick Theological Seminary, Chicago. Prof. Dickey is impressed with the decline in the number of students relatively who study Greek in the schools of the country. The same situation exists in Germany, France, and even England. Only in Cambridge and Oxford does Greek hold undisputed sway.

Prof. Dickey, while recognizing the necessity for curtailment

of the old classic curriculum in view of the wealth of modern studies, deploras the decrease in mental culture that is the result. In particular it is to be regretted that so many ministers come to the theological seminary without a knowledge of Greek. A. B. can be obtained in most colleges without Greek. The pity of it is that the modern theological seminary has to cover so much new ground as to make it very difficult to acquire Greek there. The practical side of the ministers' life receives new and proper emphasis, but this should not be at the expense of the scholarly element. We must have cultured preachers, with the emphasis on both words.

A. T. ROBERTSON.

The Return of the Danaids.

By Prof. J. E. Harry, Ph. D. 1906. University of Cincinnati Press. Pages 48.

These excellent critical notes, a reprint from the *Classical Journal*, give a good illustration of the richness of Prof. Harry's scholarly store. The skill here shown in the criticism of the text of Prometheus is a good model for New Testament criticism.

A. T. ROBERTSON.

How to Invest Your Savings.

By Isaac F. Marcossou. Reprinted from the *Saturday Evening Post*. Henry Altemus Company, Philadelphia. 1907. Pages 120. Price 50 cents.

This book may have some interest for preachers, provided only he has some savings to invest. But even a preacher ought to save a little--if he can. These times of high prices make a heavy problem for the man with a fixed salary.

A. T. ROBERTSON.

Sterrett's Homer. Iliad, First Three Books and Selections.

Edited by J. R. S. Sterrett, Professor of Greek, Cornell University. Cloth, 8vo, 619 pages, with map and illustrations. Price, \$1.60. American Book Company, New York, Cincinnati and Chicago.

This edition is complete in itself. The chapter on the dialect of Homer is sufficiently full and exhaustive to make references to current grammars unnecessary. The notes are generous throughout, and the editor has endeavored to help the student over all difficulties. The notes to Books I and II are exhaus-

tive, those on Books III are less full, while those on the selections from the remaining Books grow progressively smaller in volume, but everywhere constant reference is made to the chapter on the dialect of Homer. Translations are employed sparingly in the commentary, but all the more stress is laid upon the elucidation of all questions of human interest, and the results of archaeological research have been utilized. The edition is illustrated, chiefly from the ancient monuments. The vocabulary was made directly from the poem for this edition. It is full and complete, and contains all the forms that occur in the selections printed in the volume with the meanings peculiar and suitable to each passage. A feature of the vocabulary consists in the insertion of etymologies wherever it was possible.

It would be hard to imagine a more delightful book with which to begin Homer. In this one volume the pupil has all the real help that he needs or ought to have. Advantage is taken of the new discoveries at Mycenae and Troy in both the illustrations and notes. It is enough to make one envious to think of this splendid apparatus and to remember the old books on Homer. This excellent volume is part of a Greek Series edited by Prof. H. W. Smith, of Harvard.

A. T. ROBERTSON.

The Discoveries in Crete and their Bearing on the History of Ancient Civilization.

By Ronald M. Burrows, Professor of Greek in University College, Cardiff, Wales. John Murray, Albemarle street, W. London, England. 1907. Pages 244. Price 5s, net.

This is a timely book even though, as Prof. Burrows says, we must wait for the exhaustive work of Mr. A. J. Evans, the famous discoverer of the Palace and Labyrinths of Minos at Knossos. But enough is already known to justify the present interpretation of the facts as far as known. Prof. Burrows has the benefit of the views of experts like Mr. J. L. Myers, of Oxford, and others, besides the valuable help of Mr. Evans himself. The subject here treated, while full of technical detail, is very interesting in its main features to the general reader of

culture. It is not possible yet to reach solid conclusions on many points, but in general it is clear that the earliest Cretan civilization was long antecedent to that of Greece, earlier even than that of Mycenae, and was parallel to that of Egypt and the Euphrates valley. It was Eastern in type and very far advanced in the arts. It is astonishing to see on the pottery a couple of thousand years before Christ costumes much like those worn by the Parisian women to-day. We must revise our ideas about early culture. We are to-day learning again some of the things that the ancients forgot. They had bull fights in Crete and that is the explanation of the Minotaur; even girls fought in the arena. Minos was not only a real king of vast wealth, but he ruled a great empire and his civilization swayed a large part of the world. Many specimens of a pictographic style of writing and a later linear script have been found, but they are not yet translated. If this new language is ever deciphered, light may be thrown on the origin of the Greek language.

But apart from speculation a great gain has been made in our knowledge of the early life of the race by the discoveries in Crete. Prof. Burrows' volume is a welcome handbook for those who do not have time to make original researches in this field. He has indeed ideas of his own also at many points that will deserve the attention of scholars.

A. T. ROBERTSON.

Mother Goose Puzzle Pictures.

Henry Altemus Company. Philadelphia. 1907. Illuminated cover. Price, 50 cents.

Here is a new idea in the way of children's books. The familiar Mother Goose rhymes appear with a concealed picture in each group. One of the figures is hidden from view, but can be found. The little book will give pleasure.

A. T. ROBERTSON.

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No. 3.

A STUDY OF HOMILETICAL THEORY.

ARTICLE III.

THE STATE OF HOMILETICAL THEORY DURING THE MIDDLE AGES
A. D. 400-1500.

BY REV. E. C. DARGAN, D.D.

The time included in the present survey extends from Augustine (d. 430) to Erasmus (d. 1536). Each of these distinguished writers marks an epoch in the history of homiletical theory; Augustine the close and culmination of the patristic development, Erasmus the beginning of the modern. Between them lies the long stretch of mediævalism, in which the only important contribution to homiletics was that of scholasticism. But the elaborations and refinements of the scholastic method added little of real value, except fuller and clearer analysis, to the principles laid down by Augustine; while it was precisely these excesses of method which invited the criticism and proposed improvements of the Humanists and Reformers. Why then, it will be asked, place Augustine at the beginning of the mediæval period instead of at the close of the patristic, where he more properly belongs? Simply because there was no new beginning immediately after him. His work remained the norm and standard of homiletical teaching throughout the Middle Ages, except for the scholastic developments mentioned. Nor was there any formal homiletics before Augustine. His position in the history of this subject is therefore unique.

He is the turning point of the patristic into the mediæval age, and therefore belongs to both; to the one because he sums up its development, to the other because he is its principal, and for a long time its only homiletical teacher. It would indeed be proper to make some sort of new homiletical era begin with the rise and dominance of the popular and scholastic preaching of the twelfth and thirteenth centuries, but as that would leave almost a blank between Augustine and that time (so far as homiletical theory is concerned), it is just as well to take the whole long period in one survey, dividing into four shorter periods as follows: (1) A. D. 400-600; (2) 600-1100; (3) 1100-1300; (4) 1300-1500.

THE FIRST PERIOD, 400-600.

As was pointed out in the preceding article we have no definite theory of preaching before Augustine. But in his famous treatise *De Doctrina Christiana* (*On Christian Teaching*) we come at last upon a distinct and worthy effort to formulate the principles of public discourse as these apply to preaching. Both the title and contents of the book show that the author had in mind preaching as the function of teaching the Word of God in a worshipping assembly of Christians, rather than as the proclamation at first hand of the gospel to unbelievers. His treatment therefore is a study of the method of interpreting and publicly teaching the Scriptures. We must keep in mind in regard to the author these three things: (1) That he was a carefully trained rhetorician, and had taught rhetoric with success before his conversion to Christianity; (2) That he was a devout and profound thinker and theologian, fully committed to the view that the Christian Scriptures are an authoritative revelation from God; (3) That he was a preacher and prelate of long experience in the pastoral office when he wrote this treatise. Thus his equipment for his task was admirable, and as complete as his times and his personal limitations permitted.

The treatise *On Christian Teaching* consists of four books, of which the first three were written in the year 397, the fourth not until 426. The first three are not strictly homiletical, but

hermeneutical. They lay down the principles of Biblical interpretation as these were conceived by Augustine. He believes that the first duty of a preacher is to have a clear and correct understanding of the Word of God; but, it is also a rhetorical principle of the first importance that a speaker should have something to say! Accordingly in the opening chapter of the first Book he announces his purpose in these words: "There are two things on which all treatment of the Scriptures depends: the method of finding what is to be understood, and the method of setting forth what has been understood. We shall first discuss finding, then setting forth." In the prologue to the fourth Book (published thirty years later) he quotes this language when taking up the second part of his proposed task. Thus the first three Books are devoted to invention, and only the fourth, after a long interval, is given to rhetoric, or homiletics, proper. On this we may remark, first, that it was a well accepted rhetorical theory from Aristotle down that the invention of material was the main thing, the mode of expression secondary; and in thus giving first and more extended treatment to the materials of discourse Augustine was but carrying out the rhetorical principles in which he had been trained. Secondly, this procedure accorded well with the accepted practice in preaching as it had been developed up to Augustine, namely, making the careful interpretation of Scripture the principal element of discourse.

For our immediate purposes, however, the first part of the treatise *On Christian Teaching* (Books I.-III.) may be omitted, and only the fourth Book need be brought under review. The edition used is that of Tauchnitz, a recension by Bruder of the Benedictine text. Reference is also made to the translation of J. F. Shaw in Dods' edition of the Fathers (T. and T. Clark, and reprinted in the American edition of the Post-Nicene Fathers). The work has been discussed by Paniel, Nebe and other students of the History of Preaching; and particularly well by Brömel, *Homiletische Charakterbilder*, Bd. I., S. 1ff. The following brief outline of this justly famous and profoundly influential study of the art of preaching will give the reader some inkling of its highly suggestive and useful con-

tents; but neither outline nor translation can be anything but a feeble substitute for the vigorous, terse, interesting original.

In chapter 1 the author says it is not his purpose to "lay down any rules of rhetoric, such as I have learned, and taught, too, in the secular schools. These are useful, but can be learned elsewhere". In chapter 2 he shows that "it is lawful for the Christian teacher to use the art of rhetoric", and says: "Now the art of rhetoric being available for the enforcing of either truth or falsehood, who will dare to say that truth in the person of its defenders is to take its stand unarmed against falsehood? For example, that those who are trying to persuade men of what is false are to know how to introduce their subject so as to put the hearer into a friendly or attentive or teachable frame of mind, while the defenders of truth shall be ignorant of that art? [Augustine here states the commonly accepted theory of the Introduction as given by Cicero: *reddere auditores benevolos, attentos, dociles.*] That the former are to tell their falsehoods briefly, clearly and plausibly, while the latter shall tell the truth in such a way that it is tedious to listen to, hard to understand, and in fine not easy to believe? That the former are to oppose the truth and defend falsehood with sophistical arguments, while the latter shall be unable either to defend what is true or refute what is false? That the former while imbuing the minds of their hearers with erroneous opinions are by their powers of speech to awe, to melt, to enliven and to arouse them, while the latter shall in defence of the truth be sluggish and frigid and somnolent? Who is such a fool as to think this wisdom? Since then the faculty of eloquence is available for both sides, and is of very great service in enforcing either wrong or right, why do not good men study to engage it on the side of truth, when bad men use it to obtain the triumph of wicked and worthless causes, and to further injustice and error?"

In chapter 3, however, Augustine is careful to show that a mastery of rhetorical rules as such is not necessary to good speaking; that we can learn by hearing and following eloquent speakers. A wise caution is given in these words: "Care must be taken indeed lest the things which ought to be said escape

from the mind while attention is being given that they be said by art." In chapter 5 he says that wisdom is more valuable than eloquence, but both are needed, and goes on to show in the next chapter how the sacred writers employed both. As there is an eloquence appropriate to the different ages of men, so there is a species appropriate to men "who justly claim the highest authority and are evidently inspired of God. With this eloquence they spoke; no other would have been suitable to them." Further on this point he says: "It was as if wisdom were walking forth from its home—the breast of the wise—and eloquence, like an inseparable attendant, follows without being called." In chapters 7-9 he illustrates the combination of inspired eloquence and wisdom in the cases of Amos the prophet and Paul the apostle, acutely and interestingly analyzing and discussing passages from their writings. He cautions that the preacher must not imitate the obscurities of the sacred writers, which, though proper to them, are not so to us. This leads him in chapter 10 to discuss clearness of style and to say that it must be secured even at the expense of other things if necessary, saying that it is of no use to speak at all if our hearers do not understand us. In chapter 11 he says that a golden key which will not unlock the door is useless, while a wooden one that does is better. Yet as even the food necessary to life requires seasoning for some palates we must not reject elegance of speech where it is appropriate. In chapters 12 and 13 he develops Cicero's maxim that an eloquent man must so speak as "to teach, to please, to move", showing how the principle applies to the Christian preacher. This is one expression which he gives to the principle: *Oportet igitur eloquentem ecclesiasticum, quando suadet aliquid quod agendum est, non solum docere ut instruat, et delectare ut teneat, verum etiam flectere ut vincat.* Chapter 14 discusses beauty of diction and cautions against excess of ornament.

In chapters 15 and 16 Augustine wisely and seriously treats of the preacher's necessary dependence upon the Holy Spirit and prayer for any true success in his preaching. Yet he must not neglect a sensible use of proper human helps. In chapters 17-19 another great dictum of Cicero's is handled and applied

to preaching. It is the principle of the three different ways of speaking which grow out of the nature of the things to be discussed: *parva submisse, modica temperate, magna granditer*, that is, little things humbly, ordinary things moderately, great things grandly. Then in chapters 20-26 he discusses these three styles—the humble, the moderate, the grand—giving illustrations from the sacred writers, and also from Cyprian and Ambrose. In one highly entertaining passage (chapter 24) the author relates an incident from his own experience, when under an earnest appeal to a rude people in Mauretania to desist from the bloody feuds to which they had long been addicted they were led with tears to abandon an inveterate custom.

Chapters 27-29 present with force the great truth that whatever be the style of the preacher's speaking his life should enforce what he says; for though truth is truth and will do good even when spoken by evil men, yet the preacher who carefully practices what he preaches is sure to do the most good. So in chapter 30 the great duty of prayer for the divine aid and blessing is suitably once more pressed home. In chapter 31 the author concludes his treatise with an apology for making it longer than he intended, closing with these words: "I give thanks to our God that in these four books, with such little skill as I have been able, I have discussed not such a preacher as I, to whom many things are lacking, could claim to be, but such an one as he ought to be who in sound, that is Christian, teaching is diligent to labor not for himself alone but also for others."

Even so slight a sketch of this notable treatise shows that with a master's hand the great thinker has touched the essentials of the art of preaching for all time. There are three things which stand out pre-eminently clear in Augustine's teaching: (1) The essential of a right character in the preacher and a proper conception of his task; (2) The necessity of a correct interpretation of Scripture and its use as the authoritative material in preaching; (3) A sane and skillful employment of accepted rhetorical principles as far as these are available and serviceable to the preacher of the gospel.

Relatively to homiletics the treatise occupies the position of Aristotle's *Rhetoric* toward the art of speaking in general. Details of interpretation (especially the allegorical method) and of rhetorical theory itself are of course open to criticism and dissent, but on the whole this first treatment of homiletical theory remains one of the most important, not only for its historic and literary interest, but for its grasp of fundamental principles, its solidity of thought, its charm of style, its devoutness of aim.

After Augustine there is no treatise on preaching for centuries. Though Gregory the Great (pope from 590 to 604) was a diligent preacher and urged the duty upon others, he added nothing of importance either to the theory or practice of preaching. His justly celebrated *Pastoral Rule* (*Regula Pastoralis*) is a highly interesting and important contribution to Poimenics but has little value for Homiletics. (Besides the edition in Migne's *Latin Patrology*, Gregory's Works, there is a convenient edition containing both the original and a translation, by H. R. Bramley, Oxford, 1874). The little book was a great favorite throughout the Middle Ages. It was paraphrased by Alfred the Great into Anglo-Saxon and its study enjoined upon the priests. Charlemagne also admired it much and caused several synods to urge the reading of it upon the clergy. The treatise owes much to Gregory Nazianzen and Chrysostom, and something to Ambrose, but has also an independent value. Devoted to a discussion of the duties and character proper to a pastor it gives a few hints here and there on preaching, but no formal discussion. In the introduction and first chapter Gregory insists that only suitable and skilled men should be made pastors. In chapter 7 he discusses with good sense the calls of Isaiah and Jeremiah as well illustrating both the modest reluctance and the courageous obedience which should characterize one who is called to the duty of preaching. Chapter 4 of Part II. opens with the good remark, "Let the pastor be discreet in silence, useful in speech; that he may neither declare what ought to be kept, nor keep what ought to be declared." There is some discussion of how he may be "useful in speech". The Lord rebukes the pastors

who will not speak, calling them "dumb dogs that cannot bark." He uses the words of our Lord and of Paul to enforce the duty of preaching; he insists on careful preparation by the preacher, "lest if he is hurried into speaking without due order the hearts of the hearers be hurt with the wound of error". Again, "Often the value of the things said is lost, when it is made light of to the hearts of the hearers by a careless or unbecoming manner of speech." In Part III. Gregory discusses (much after Chrysostom and the Nazianzen) the different kinds of hearers to be addressed, with suggestions as to what is appropriate to each sort. It may be remarked in passing that the ancient and mediæval rhetoric and homiletics both made much more of this topic than is customary in modern treatises. Gregory uses a curious illustration when he says that as the cock strikes himself with his wings before crowing in order to awaken himself and be alert, so the preacher must smite himself before he warns others! Finally in Part IV. he briefly sets forth how the preacher should be duly on his guard not to be puffed up either because of his good life or his good preaching.

THE SECOND PERIOD, 600-1100.

The period from the seventh to the eleventh century inclusive is the darkest in the history of preaching. Ignorance and other unfitness in the clergy, brutality and illiteracy among the people, and many other hindrances worked against the preaching of these ages. It is not to be expected that our research into the state of homiletical theory during such times will be rewarded with anything of special value. Yet there are a few treatises which present some degree of interest as filling what would otherwise be a total blank. Two of these claim slight notice here, for this and other reasons, and not as having any intrinsic worth. These are works of Isidore of Seville and Rabanus Maurus.

For Isidore I have studied the accounts in Wetzer and Welte's *Kirchenlexikon*, Hauck-Herzog *Realencyclopadie*, Schaff's *History of the Christian Church*, Vol. IV., p. 662ff., Montalembert's *Monks of the West*, Vol. I., p. 424ff., and the Works of Isidore in Migne, *Pat. Lat.*, tt. 81-84.

Isidore of Seville (d. 636) was the younger brother of Leander whom he succeeded in the archbishopric of their city. He was a man of wonderful learning, a notable prelate, and an esteemed preacher. He wrote a number of works on a great variety of subjects. His most remarkable production is the treatise in twenty books usually called the *Etymologies*, sometimes the *Origins*, in which he briefly discusses all the learning of his time. Most of it indeed is mere compilation, and he is said to have quoted 150 authors. The title is quite misleading, as the discussion of etymology proper is only a small part of the work. Schaff describes it as "a concise encyclopedia of universal learning".

In Book I., after defining culture ("discipline") and describing the Seven Liberal Arts, he takes up grammar, discussing the alphabet and the grammatical rules of the schools. In Book II. he proceeds to rhetoric. Here he condenses the accepted body of doctrine on that subject. There is nothing new or striking in his treatment, but it shows easy mastery of his matter and power of vigorous and condensed statement of principles. He defines rhetoric as "the science of speaking well", and adopts (of course without quotation marks) Cato's famous definition of the orator as "a good man skilled in speaking" (*vir bonus dicendi peritus*), adding that the "good man consists of nature, morals and arts". One of the best of the little chapters (Bk. II., Chap. VII.) may be given entire as a sample of the author's manner: "Chap. VII. On the Four Parts of an Oration. 1. The parts of an oration in the art of rhetoric are four: exordium, narration, argumentation, conclusion. The first of these arouses the mind of the hearer, the second explains things that have been done, the third produces confidence in assertions, the fourth embraces the end of the whole oration. 2. We must begin then in such a way as to make the hearer well disposed, teachable or attentive: well disposed by beseeching, teachable by instructing, attentive by exciting. We must so narrate as to speak briefly and clearly. We must so argue as first to strengthen our own [arguments] and then to crush those opposed to us. We must so conclude as to stir up the mind of the hearer to do [lit. to fulfill,

implere] what we say." The whole of the little treatise is only a condensed rhetoric, with nothing distinctively homiletical. And this is all that the literature seems to show in the way of homiletical theory up to the ninth century!

Nearly two hundred years after Isidore lived the famous Rabanus Maurus (d. 856), archbishop of Mainz. He, too, was a learned and voluminous writer. His complete works occupy six volumes (Tt. 107-112) in Migne's *Latin Patrology*. Besides other authors I have found something on Rabanus as a homiletician in Lentz' *Christliche Homiletik*, Bd. I., S. 218ff. Of his works as given in Migne the famous treatise *De Clericorum Institutione* (*On the Institution of the Clergy*) contains what he has to say on homiletical theory.

The book was written in the early years of the author, probably while still a monk at Fulda, though perhaps already a teacher of others. It is dedicated to the then archbishop of Mainz, Haistulph, and to the author's fellow-monks at Fulda. The treatise is a sort of text-book of clerical duties, and matters pertaining to the clerical office. It treats of the ranks of the clergy, tonsure, vestments, etc.; of the rites and ordinances, such as baptism, the Supper, unction, the mass. In the second book he discusses the sacred seasons, fasting, penance, confession, reading and singing in worship, the Catholic faith and heresies. In the third book he takes up preaching and thus describes his purpose (*Pat. Lat.*, tom. 107, col. 296): "The third book sets forth how all things written in the divine books are to be investigated and learned, also those things in the studies and arts of the heathen which are useful to be studied by the ecclesiastic man. Lastly also the book shows in what way it becomes those who bear the office of teaching to address different hearers with different modes of speech, and in ecclesiastical doctrine faithfully to teach them." In the work itself he adheres to this preannounced plan and comes in his third book to the discussion of the discipline or education of the preacher. In the first fifteen chapters he treats of the Biblical material and its interpretation, acknowledging (very justly!) his great indebtedness to Augustine and referring to that father for fuller treatment.

In chapters 16-25 he discusses the Seven Liberal Arts—the *trivium* and *quadrivium*—in regular form. In chapters 26, 27 he makes some remarks as to the bearing of the study of philosophy and morals on preaching. At last in chapters 28-36 he takes up and discusses *quid debeat doctor catholicus in dicendo agere*, that is, how the orthodox preacher ought to act in speaking; or, in other words, how the principles and practice of rhetoric are applicable to preaching. But let not the expectant reader look for much, now he has come to the main point. For what follows is only a rehash of Augustine's *Christian Teaching*. It is greatly condensed, but all the ideas are borrowed from that great book. The three ends of teaching—to please, to instruct, to move; the three styles—humble, moderate, grand; the example of Paul (though not of Amos), all are here. Rabanus even reproduces Augustine's ingenious and sophistical defense of plagiarism—which is surely quite to the point! The substance of the defence is that when one takes and commits to memory what another has written, for use in speech, he does no wrong, provided he puts himself into the feelings of the original author; for he who steals takes away what is another's, but the word of God is in no such exclusive sense another's, for it really belongs to him who obeys it! That is, he makes it his own (no matter who has put it into form) if he lives up to it! In another passage Rabanus discusses (after the Gregories this time, even using one Gregory's acknowledgement of debt to the other!) the three very important matters of (1) how the preacher should adapt his teaching to the quality of his audience, (2) how he should be able to distinguish, classify and contrast the virtues and vices, (3) how he should pray to God for power in speech. In case we have learned anything from others we should pray for those from whom we have received it, and for those to whom we offer it, and give thanks to God who gave it both to our teachers and to us.

These two weak compilations are all the treatises which have come down to us from the long period under review. Perhaps there were others, but if so they have either perished or have escaped the notice of scholars.

THE THIRD PERIOD, 1100-1300.

The impulse given to preaching by the reforms of Hildebrand (c. 1050) and the first crusade (c. 1095) naturally first affected practice rather than theory. But within the flourishing epoch of mediæval preaching which reached its height in the twelfth and thirteenth centuries, we find that renewed attention is given to the art as well as the act of preaching.

One of the most important and famous writers of this age was Guibert of Nogent (1053-1124). He was born of excellent and wealthy parents at Clermont. His father died while the boy was yet an infant, but his good mother gave him a careful upbringing, a service which he has duly and tenderly recognized and eulogized in his autobiography. (See Migne, *Pat. Lat.*, tom. 156, col. 839, and elsewhere). Among other educational advantages Guibert enjoyed the instructions of the noted and beloved Anselm at Bec. He became a preacher of some note, Abbot of Nogent after 1104, and a writer of many books, among them the well-known *Gesta Dei per Francos*, an account of the First Crusade. His homiletical work comes in the way of a preface to his commentary on the Book of Genesis (*Moralia in Genesim*), under the title *Liber Quo Ordine Sermo Fieri Debeat*, or A Treatise on the Method (order) in which a Sermon Ought to be Made. (The original in Migne, *Pat. Lat.*, tom. 156, col. 21ff; and a slight account in Lentz, *Gesch. der Hom.*, I. S. 235ff). It is by no means a formal treatise on rhetoric, sacred or secular, but rather a defence or explanation of the author's preferred method of interpreting Scripture, and therefore appropriately prefixed to a commentary on the first book of the Bible. It was written at the request of a friend. The style is rather crabbed and involved, but the book is spirited, and shows both vigor and independence of mind. The treatise does not lend itself to formal analysis, but is for substance as follows:

It is a perlious thing for one whose function it is to preach to neglect his business; for if it is blameworthy for one to commit sin, it is likewise so for one to fail to try to hinder others from sinning, or to help save the sinner. But preaching

is much neglected by some, and that on account of pride; of which there are two sorts: (1) Distaste, (2) Jealousy. Distaste arises from "sermonizers" who by making a business and boast of preaching disgust those who do not wish to be reckoned with that class. Others decline to preach through jealousy, not being willing for others to profit by their knowledge, or fearing lest they might profit too well and surpass themselves. Others still are provoked by envy to only occasional efforts, and these for vainglory. Yet others are kept from preaching because they are evil men and naturally do not wish to speak of good things while they themselves are doing evil things. And still others withhold their services from their brethren because they have no pastoral charge. Let us belong to none of these "orders", but the rather be living members of the church of Christ, clean in heart and earnest in effort to learn and teach the holy things of Scripture. "Let prayer precede the sermon, that the mind glowing with divine love may ardently declare the things which it received from God; that as it glows inwardly it may thus inflame the hearts of the hearers." A lukewarm and languid sermon pleases neither preacher nor hearer. When we find ourselves dull and lifeless it is better to make an end, for if even a good sermon wearies by excessive length how much more does a dull one! Also a preacher should consider both elements of his audience, making things plain to the uncultured and at the same time giving the educated something to stir thought and kindle aspiration.

There are four well-known methods of interpreting Scripture in sermons: (1) historical; (2) allegorical; (3) tropological, or moral; (4) anagogical, or spiritual. For example, Jerusalem, after the historical method is the city of that name; allegorically, the church; tropologically or morally it is "the believing soul of any one who sighs for the vision of eternal peace"; according to the anagogical or spiritual method it signifies the life of the heavenly citizens who see God face to face. Each of these methods has its value, and the preacher should know how to use them all; but the most useful for edification is the tropological, the way of moral application.

For though allegory be pleasing to the believer, and may help his faith, moral application is more profitable to his life. For its effective use the preacher should know both virtue and vice, that he may persuade to the one and warn against the other. From his own experience he should know what temptation is and how the Lord delivers from it. "Magnifice enim tentati magnificentius sunt erepti gratias magnificentissimas debent." Some allegory intermingled imparts freshness, and the preacher should also know how to illustrate from nature and life. His sincerity and good intentions should be not open to question; there should be no ground to suspect him of preaching either for fame or money. In moral preaching it must be made clear that vice is punished both in this life and forever in hell, and that virtue is eternally rewarded in heaven. But the preacher must also remember how God forgives the penitent and accepts the fruits of genuine contrition. Paul knew how bitterly vice punishes him who commits it, and St. Gregory says there is nothing happier than an innocent mind. But a theoretical knowledge of vice and virtue is not enough. In vain is a soldier armed if he has no mind to fight. "And what profits it to perceive the virtues contrary to lusts if the reason torpid and inert, will not arise to fight with them?" Holding these principles in mind the author proceeds to comment on the Book of Genesis.

Next after Guibert should be mentioned Alan of Lille (Alanus ab Insulis) who died about 1203. There were several influential men of this name, and the tangle of personality has not been quite satisfactorily worked out by scholars. But this particular Alan seems to have been a Cistercian abbot at the town later known as Lille in Flanders. He is said to have lived to a very great age, and to have been a man of great learning. He was a voluminous author and his writings were much read. We are here concerned only with his *Summary of the Art of Preaching* (*Summa de Arte Praedicatoria*), a treatise which shows great acuteness of thought, ample learning and considerable homiletical skill. (It may be consulted in Migne, tom. 210, col. 110 sqq., and is noticed by Lentz, *op. cit.*, S. 232ff, by Lecoy de la Marche, *La Chaire Francaise*

au Moyen Age., etc., p. 152 seq., by the cyclopedias, and quite recently in the new volume of Schaff's *Hist. of the Christian Church*, V. 853f.)

In the preface Alan begins by saying that the ladder of Jacob consisted of seven rounds which represent the progress of "the catholic man" and are these: (1) Confession; (2) prayer; (3) thanksgiving; (4) study (*perscrutatio*) of the Scriptures; (5) in doubtful interpretations seeking aid from older men; (6) exposition of Scripture; (7) preaching. Each of these is elaborated somewhat, and on the last it is remarked: "He ascends the last round when he publicly proclaims what he has learned from Scripture." Alan says that on the first six steps much has been written, but on the last very little. So "we have thought it worth our while to compose this treatise for the benefit of our neighbors. First, then, we must consider what preaching is and of what sort as regards both the surface matter of words and the weight of opinions, and how many are its kinds; secondly, who ought to preach; thirdly, to whom it should be delivered; fourthly, why; fifthly, where." According to this promised outline the work proceeds to treat of the first topic, or set of topics, in chapters 1-37. Chapter 38 suffices for the second—whose office it is to preach. The third head, on the different kinds of hearers occupies chapters 39-48. And here the book abruptly ends, the two last of the proposed topics being omitted without explanation.

In the opening chapter Alan discusses the nature and qualities of preaching, giving this definition: "Preaching is open and public instruction in morals and faith, promoting the information of men, and proceeding from the path of reasons and the fountain of authorities"—by the last lumbering expression he means that it is to be supported by arguments addressed to the reason and by the authority of the Scriptures and of the church or theologians. Developing his theme he shows that preaching must be open, according to Christ's command in Matt. 10:26f, and as opposed to the secret teaching of heresy; and that it must be public, that is, addressed to more than one. By morals and faith he means of course duty and doctrine, and thus explains: "The two parts of theology are intended,

namely, the rational, which pursues knowledge of divine things, and the moral, which offers instruction in morals. For preaching instructs now in divine things, now in morals; which is signified by the angels ascending and descending; for these angels are preachers, who ascend when they preach heavenly things and descend when through moral teaching they adapt themselves to their inferiors." Promoting information gives the final cause, or utility, of preaching. Preaching in ambitious or undignified language for effect is to be avoided; but we must not be too censorious of those who thus preach, but rather bear with them, according to the example of Paul who rejoiced in the preaching of the gospel, even in pretense. The weight of thought in a sermon is the main thing. As regards form, preaching should first of all rest upon the authority of Scripture as its own proper foundation, especially the Gospels, the Psalms, the Epistles of Paul, and the writings of Solomon, from which useful moral instruction may be derived. But other parts of Scripture should not be neglected, especially when they can be made to serve the purpose in view in preaching. In the next place, the preacher should capture the good will of his hearers alike by his own modest bearing and by the usefulness to them of the theme which he proposes to discuss. He ought to impress them that he is setting before them the word of God for their good, and not for any earthly reward to himself or for applause, for they should be thinking not of the speaker but of what he says. "For in a thornbush not the sharpness of the thorn but the beauty of the rose is to be considered; for even in a frail reed honey is found, and from a stone a flame is struck." Next the preacher should proceed to the exposition and application of his text. He should not take too difficult and obscure a text. Nor should he range too widely from his theme, lest the beginning, middle and end of his discourse should not agree! He should adduce other authorities to sustain his proposition, occasionally quoting even secular authors, as did Paul. He should put in moving speech to soften the minds of his hearers even to bring tears. When he sees tears flowing he should pause a little, but not too long, remembering what Lucretius says: "*Nihil citius arescit*

lacryma" (nothing dries more quickly than a tear). The sermon should be concise, "lest prolixity beget disgust". Finally, the preacher should use examples to prove his points, for teaching by illustration is both easy and popular. So much for theory.

Alan now proceeds in chapters 2-38 to illustrate his principles by examples. He takes up a number of different subjects and gives model sketches and outlines showing how they ought to be treated. These are more curious than valuable, full of strained interpretations and applications, but exhibiting not a little homiletical skill and shrewdness in the outlines and hits. Some of the subjects treated are Contempt of the World, Contempt of Self, Gluttony, Luxury, Avarice, Pride, Spiritual Grief and Joy, Talkativeness, Lying, Prayer, Alms, Hospitality, etc. In chapter 38 Alan takes up his second general topic of discussion, Who should preach? and claims that the function should be confined to those duly authorized by the church. They must be sound in doctrine that they may teach others, and pure in life that they may offer a good example. He condemns unsparingly the lazy, the mercenary, the unworthy. "To preachers belong knowledge, that they be trained in both Testaments, discreet in the examination of opinions, skilled in sermons, circumspect in all their actions, contemners of the world, assiduous in their duty." In chapters 39-48 he discusses the matter of audiences—the different kinds of hearers. It is evident that he has in mind imperfect believers rather than unbelievers. Membership in the church is presupposed. Those outside are rather regarded as swine before whom the pearls of gospel truth must not be thrown. He instances a great variety of hearers, and shows how the preacher must adapt his teaching to the different ones as a physician his remedies to different patients. As before, he gives examples of sermons to the different kinds of hearers, showing how it must be done. These include sketches of sermons to soldiers, lawyers, princes and judges, monks, priests, married people, widows, virgins, *and the sleepy*. With this crack of the whip our worthy homilist concludes his homily on homiletics. Whether the remaining two topics proposed in the introduction

were purposely dropped, or postponed and never again taken up, does not appear. But either of these conjectures is more probable than that this part of the treatise was finished and lost.

This is the most important work on the theory of preaching since Augustine. It introduces the scholastic method and the more numerous treatises of the scholastic period. Though incomplete, ill arranged, abounding in strained conceits and other faults, it has some measure of originality, and a good deal of shrewdness, good sense and suggestiveness.

The great collection of mediæval Latin writers embraced in Migne's *Patrologia Latina* ends with the twelfth century; I have therefore not had access to the originals of the treatises to be mentioned in the remainder of this article. But they have been carefully studied and their substance presented by one or more of the following scholars from whose works, and some other authorities, the ensuing discussion is chiefly derived. Lentz, *Geschichte der Homiletik*, 2 vols., an old work, but still valuable in many points though incomplete, Lecoy de la Marche, *La Chaire Francaise au Moyen Age*, a very able, thorough and satisfying work, a model of its kind; R. Cruel, *Geschichte der Deutschen Predigt im Mittelalter*, a work as satisfactory for the German pulpit as the preceding one is for that of France. The thoroughness of research, candor and critical ability displayed in these latter two great works would seem to leave little for an independent investigator to do but to verify their facts and occasionally to differ in judgment as to details.

In the great thirteenth century the most important name that comes up in the theory of preaching is that of the renowned "Seraphic Doctor", Bonaventura (d. 1274), theologian, mystic, cardinal and saint. Among his numerous writings is one which bears the title *The Art of Preaching (Ars Concionandi)*. The little work follows closely the *Christian Teaching* of Augustine. It discusses as its three main topics: Division (the general outline of the whole discourse), Distinction (the more minute and logical analysis of the proposition), and Enlargement (*Dilatatio*, filling out with illustration, argument, appeal, etc.). The book gives sound teaching and useful

cautions on all these points, but seems to pay chief attention to the last. It is noticeable that this great scholastic gives a sane warning against that minute and subtle division of which he was himself so great a master; which goes to show that already the doctors of the scholastic method realized how their weaker pupils were carrying the method to excess. It is at least refreshing to hear this great doctor say (as quoted by Lentz): "For the more simple an analysis is, that is by the fewness of its members, so much the better."

The next treatise of any importance is that of Humbert de Romanis (d. 1277), a Frenchman, educated in Paris, a Dominican monk, and for a long time general of his order. He is said to have begun his book about the year 1255 and to have spent several years in writing it. The work is entitled *De Eruditione Praedicatorum* (On the Education of Preachers) and has special reference to the training of preachers for their duties. It consists of two books of a hundred chapters each. The first book treats of the office of the preacher in a more general way—its requirements, duties, aims, effects, etc. The second book bears more directly on preaching, and is divided into two parts: (1) The art of composing sermons for all classes of hearers; and (2) How to compose sermons promptly (*De modo prompte cudendi sermonen*). It seems, from what Lentz and Lecoy have to say of it, to be a dry and wooden method; a set of detailed rules to be followed in various circumstances, but to contain some valuable hints and suggestions. Lentz says (Bd. I. S. 239f): "The author appears in a more engaging light when he criticises the faults of his contemporaries. Here he gives warnings which are useful for all times. He blames especially the hankering after subtleties, in order, by what is novel and paradoxical, to shine in the pulpit." He also condemns excessive length of sermons, whimsical choice and forced interpretations of texts, and other faults common then and always. One of his sayings worth quoting is: "There are those who are more studious for ornaments of language than for the views to be expressed; like those who care more for the beauty of the dish in which they serve the food than for the food itself."

THE FOURTH PERIOD, 1300-1500.

Toward the end of the thirteenth century the great age of preaching which then came to its height was already declining. This was especially apparent in the scholastic and popular types of preaching; it was not so manifest in the mystic type, which rather came to its height in Tauler of Strasburg in the next century (d. 1361). But the homiletics of the time does not show as much decline as the preaching; and the reason for this is apparent in that as theory commonly follows practice, the theory of any epoch is likely to be based more on preceding than on contemporary practice. This does not hold good entirely, but is sufficiently near the truth to account for the fact mentioned. But even at best we find that the homiletics of the fourteenth and fifteenth centuries is marked by many faults of its own and the preceding age. It cannot be regarded as of the highest sort, but it affords much of more or less curious interest, both as an evolution from the past and as an impulse to the future of homiletical theory. The number of treatises is greater, and they are more elaborate.

Toward the last of the thirteenth or early in the fourteenth century there belongs a group of treatises of uncertain authorship. One of these is assigned to the famous theologian, Thomas Aquinas, (d. 1274), but is almost certainly not his. It is called *A Treatise on the Art of Preaching* (*Tractatus de Arte Praedicandi*), and discusses the nature, value and effect of preaching; the mode of amplifying the discourse; and certain points which the preacher must observe, such as, he must not be ashamed to preach Christ, but must avoid things likely to cause stumbling and be silent about doubtful things, never raise a question without answering it, speak clearly, deliberately, and without unnecessary repetitions; must prepare as carefully for village folk as for the more cultivated, avoid needless haste, must not let his looks wander around when preaching, never address a particular person, nor preach too long, not more than an hour in any case; must carefully turn his Latin sketch into a common tongue, but studiously avoid all coarse, undignified and offensive expressions. A later sup-

plement gives some examples of sermons of different kinds, and distinguishes three different modes of preaching: (1) The laic or popular mode, like the old homily or running comment on Scripture; (2) the thematic, or topical form, which derives a *status* or proposition from the text and logically unfolds it; (3) the remaining mode is described rather than named as being the use of the text itself as the proposition which gives the division, and supporting it with illustrations, arguments, application. Thus we see that the threefold distinction so familiar to us—expository, topical and textual—was already in use and clearly distinguished.

An anonymous treatise belonging to the end of the thirteenth century or early in the next was found by Lecoy in the Sorbonne and is discussed by him in the work already noted. Of the two titles given the critic prefers "A Certain Treatise on Amplifying Sermons (*Tractatus quidam de dilatatione sermonum*). It is very brief, only a sort of homiletical sketch showing how to expand a sermon—chiefly, it would seem, a sketch or outline either made to order or bodily stolen by the preacher! In several places the treatise seems itself to owe guiltily much to the sketch of Bonaventura on the same subject. It gives eight ways of amplifying a discourse: (1) Putting a proposition for a word—by definition, description, explanation; (2) dividing and analyzing, but not overmuch; (3) reasoning, both direct and refutative; (4) citation of texts; (5) use of the degrees—positive, comparative, superlative; (6) use of figures of speech; (7) use of allegory, tropology, anagogy; (8) setting forth of causes and effects. Along with this may be mentioned a *Treatise on the Art of Preaching* usually ascribed to Henry of Hesse (d. 1397), but really of unknown date and authorship. Cruel discusses it, but it seems to be of little or no value except as a specimen of its kind. It distinguishes four kinds of preaching: (1) The most ancient (homily, exposition); (2) the modern (thematic, topical); (3) the ancient (textual); (4) the subaltern (a kind of mixture of the last two). Examples of each kind, except the last, are given.

It is a long time before we come to anything else worth

mentioning in the way of the literary treatment of homiletical theory. We find it at the end of the fifteenth century, just prior to the new era of Humanists and Reformers who introduce the modern epoch. Just about the turn into the sixteenth century there appeared two treatises which show some advance upon the preceding in fulness and force of treatment, but little if any in other respects. One of these is a *Treatise on the method of learning and teaching to the people sacred things, or the method of preaching*, as the long title runs. The author calls himself Hieronymus (Jerome) Dungersheim of Ochsenfurt, and dedicates his work to Ernst, archbishop of Magdeburg, who died in 1513 but seems to have been still living when the book was published. This gives us a general but not exact hint as to the date of the work. Cruel speaks highly of "the vigorous handling and logical division of the material". In the preface the author declares the aim of his work to be the instruction of young preachers for the most important of all tasks, lamenting that so many are thrust into the work without sufficient preparation. He divides homiletics into three parts, somewhat after the manner of Aristotle's *Rhetoric*: (1) As it relates to the preacher; (2) the sermon itself; (3) the hearers. In the first section he gives sensible counsels as to the preacher's studies, character and habits of work. One good warning, which it is refreshing at least to find, is directed against the practice of depending on collections of sermons prepared for use. And it is interesting to note that the author urges at least three years of preparatory theological studies before taking up the active duties of the priesthood. In the second section, which is more definitely homiletical, the treatise sets forth in chapters 1 and 2 the utility, material, and composition of sermons. Chapter 3 tells of the different kinds of sermons and discusses at length the *modus communis*, or prevalent method of preaching: First comes the announcement of the text in Latin, then the greeting to the people, next repetition or paraphrase of the text in the vernacular, with prayer for divine aid in expounding it, using with this an *Ave* or a *Paternoster* or the *Veni Sancte Spiritus*; then comes the introduction which may be derived

from various sources; then the proposition; next the disposition or arrangement, which may be either a logical division of the theme or may follow the natural division of the text. The author then proceeds to specify ten ways in which the method of treatment may be varied, such as, a running comment on the lesson of the day (the old homily fashion), division of the passage into several parts, explanation in the fourfold manner (historical, moral, allegorical, spiritual), consideration of causes, effects, circumstances, modes, peculiarities of the text; and so on. Chapters 4-8 discuss amplification, figures of speech, turning the sermon into German, faults of delivery, and the conclusion. The third section covers the long familiar ground of the various kinds of hearers and the preaching adapted to each.

About the same time flourished another homiletician of some note in Ulrich Surgant who says that he was a young priest in 1475; the first book of his treatise is dated 1502, and in the second book 1508 is mentioned as the current year. He held important positions as canon and dean in churches at Basel, was a titled doctor and evidently a man of some culture. His book bears the title A Manual for Curates (*Manuale Curatorum*). It is important both in itself and as marking the transition to the homiletical work of the Humanists of the opening period. It consists of two books, of which the first treats of the theory of preaching, and the second gives a collection of models, extracts, subjects and examples suited to all sorts of occasions. The first book is the one of special interest here. Without a more general classification it discusses the art of preaching in twenty-five chapters under the following topics: What preaching is, who should preach, what and how, the fourfold interpretation, the special art or science of preaching, different kinds, parts of the sermon, rules and authorities, rules for turning the Latin into German (in the delivery, indicating the use of Latin notes or ready-made sermons), relation of sacred to secular rhetoric, memorizing, delivery, adaptation to the intelligence of the audience, faults in delivery, conclusion of the sermon, homiletical helps—especially books. We see from this enumeration that the treatise covers many points

of practical value; but not having seen the original I cannot give any estimate of the comparative worth of the treatment.

On the whole, as we survey the long path through which we have toiled, we see that homiletics after Augustine was sadly lacking in originality and power. The treatment was sapless and mechanical; life and interest are wanting. I think the little book of Guibert of Nogent prefixed to his commentary on Genesis shows more liveliness than the more formal treatises, but it is merely a sketch. We cannot have failed to notice how largely the matter of adaptation to audiences figures in these works as compared with those of our times. The general rhetorical principles of division and style and delivery receive conventional notice, but the reproduction is monotonous and tame for the most part. One thing we cannot fail to commend is the urgent insistence on fitness in character and culture in the preacher; and, however far short practice fell, it is gratifying that at least theory was found on this vital point. The four modes of interpretation are often explained, but no particular encouragement is given to the allegorical and spiritual. Theoretically at least the historical and moral seem to be preferred. The faults of extremists and oddities are reprehended. After the twelfth century the influence of scholasticism is clearly apparent. There is great need of new and better treatment, and the time is at hand.

CHRISTIAN MYSTICISM A TESTIMONY TO THE SPIRIT.

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Chillingworth gave his famous book the title, "The Bible the Religion of Protestants," a title which was fruitful of much error because it did not state the whole truth. The Bible is not the religion of the Protestant or of any other Christian sect. At best, it is only the record of the Christian revelation made through certain individuals and a course of human history. No religion can be found in a book, because religion always has to do with persons. The book can only record the experiences the person has had.

In this respect the Bible is of priceless value to mankind. It keeps alive the experiences of those who have known religion in its greatest purity and will, for this very reason, always remain as an indispensable guide in religious matters.

But Christianity is not confined to these experiences which man had centuries ago. Christianity, if it is anything, is a redemptive process, and if the experiences of the early Christians were real, if there was a Holy Spirit which was the source of their redeemed lives, which enriched them in greater love and holiness, the same experiences must be possible to-day. The work of the Holy Spirit must be continuous and the consciousness of His Presence must be the constant experience of the Christian Church. Unless this is true Christianity has no value for the world to-day. A God who worked in the past but does not work in the present would be interesting from a historical standpoint but of no value to practical religion. "It is useless to preach the Christianity of eighteen centuries ago, if we ignore the Christianity of to-day." Realizing this fact, we turn to the Christian experience of the Church for some evidence of the reality and activity of the Holy Spirit.

For those to whom Christian experience is a mere sentiment, a set of pious feelings, this article will have no interest. All religion begins in experience, experiences that can be described, that are real to the person who has them, and we assume that

these experiences belong to the realm of facts and are worthy of explanation. We even assume that they may be used as one of the sources for the construction of our theology and that no philosophy of religion is complete which does not take them into consideration.

In this article we deal with that religious experience which is known as mysticism. It is not an experience which belongs exclusively to the Christian Church. The mystic is to be found among the Hindus, Buddhists, Mohammedans as well as Christians. Our investigations, however, will be confined to Christian mysticism.

To understand Christian mysticism and its place in the Christian life there are a few things which we must know about the development of thought in the early church. The central thing in the lives of the early Christians was the Spirit of God. "I live and yet not I, but Christ liveth in me," was the key to the understanding of their religious experiences. They lived and moved and had their being in God and in their lives was the fruit of the indwelling Spirit. Their religion was pre-eminently a religion of the Spirit. But within a hundred and fifty years from the time of the Apostles the conception of the Christian life had entirely changed. Under the influence of the Roman Empire, the church and the kingdom of God had become identified. Men were taught that the Spirit of God could only work through the Church, its sacraments and its priesthood. Thus as early as the second century Irenaeus says: "It is only at the breast of the Church that man can be nursed to life. He cannot partake of the Holy Spirit who takes not refuge in the church. He who separates himself from this church renounces the fellowship of the Holy Spirit." The church was declared to be the one medium through which the Holy Spirit acted. The soul received the Holy Spirit in the sacrament of baptism. Partaking of the elements of the sacrament of the Lord's Supper they partook of the divine life. Baptism had something of the effect of a charm, completing at a stroke the work of regeneration. Furthermore only as Baptism was received at the hands of the priest did it have objec-

tive validity. It mattered not what might be the character of the officiating priest, in his official capacity he was the instrument in the hands of the Spirit for working the salvation of men.

Thus Christianity had passed from a thing that was inward and vital to a thing that was outward and formal. Instead of seeking the kingdom of God in the heart, made conscious of its presence by the indwelling Spirit, men were henceforth to seek it in outward forms and ceremonies. The altar was to take the place of the heart, the form of baptism the place of the indwelling Christ.

Christian mysticism was a quiet protest against this outward form of religion. The mystic has appeared in both the Roman Catholic and the Protestant churches and wherever he is found he represents that in human nature which cannot be satisfied with the mere outward forms of religion. He represents the craving of human nature to know God and to know Him intimately, rebelling against any external authority and craving for that one supreme authority which is found in the spirit of man. Sometimes this mystic goes to extremes; sometimes he becomes the man of visions and ecstasies, but the mystic at heart is the one who seeks the kingdom of God in the heart, and endeavors to enthrone God as a living presence in the life.

It will be impossible for us to cover the entire field of mystical literature. We must content ourselves with a study of the Spirit of God in a few of the most conspicuous representatives of this school of thought.

The fourteenth century was fruitful in the production of mystics. There appears the great philosophical mystic Eckhart, who was followed by the brilliant list of more practical introspective mystics, Ruysbroek, Suse, Tauler, and the author of the *Theologia Germanica*. Among this list, Tauler was the greatest preacher, being also a man of no mean ability as a philosopher. He was born in Strassburg in the year 1290 and entered the Dominican order in 1308. This Dominican monk was a preacher of fame, drawing about him large audiences of eager listeners. One day there came to him a layman, who

was rich in God's grace and asked the famous monk to preach a sermon, telling them how they might live the highest and best life. Tauler promised to do it and, after careful preparation, he preached a sermon in which stated twenty-four rules which, if carefully observed, would result in the perfect life. When Tauler and the layman met to discuss the sermon, the layman's comment was this: "You are a great clerk, and have taught us a good lesson in this sermon, but you yourself do not live according to it." Then proceeding to point the specific defects in Tauler's life, the layman said: "Your vessel is unclean, and much lees are cleaving to it, and the cause is, that you have suffered yourself to be killed by the letter.—In the life that you are now living, know that you have no light, but you are in the night, in which you indeed are able to understand the letter, but have not yet tasted the sweetness of the Holy Spirit; and withal you are a Pharisee." (Life and Sermons of John Tauler, pp 13, 14, 15). These were bitter words for a priest to hear from a layman but so clear was the layman's analysis of Tauler's character, revealing the imperfection of his life, that the learned priest was compelled to submit humbly to the unlearned layman and seek to be led by him.

The result of this conversation was a long spiritual struggle through which Tauler was compelled to pass. The struggle lasted for two years before he became obedient, and was touched and illuminated by the Spirit of God, his religion becoming more than a philosophy, a vital experience. One night he was overtaken by a fault and was so overwhelmed by the consciousness of his sin that he cried: "O merciful God! have mercy upon me a poor sinner, for thy boundless mercies sake, for I am not worthy that the earth should bear me." As he was in this penitent state there came to him a voice which seemed to say: "Stand fast in thy peace, and trust God, and know that when he was on earth in human nature, He made the sick whom he healed in body sound also in soul." Following this there came another experience when he found himself in the possession of a new strength and might in his inner life and also of a clearer understanding of the things

which before had been dark. The Spirit of God had become a reality to him, bringing him strength and comfort. (Ibid. p. 46). From this time the center of Tauler's doctrine, which he delivered to vast multitudes, was the indwelling of God in the soul. He says: "I have a power in my soul which enables me to perceive God: I am as certain as that I live that nothing is so near to me as God. He is nearer to me than I am to myself. It is a part of his very essence that he should be nigh and present to me. He is also nigh to a stone or a tree, but they do not know it. If a tree could know God, and perceive his presence, as the highest of the angels perceive it, the tree would be as blessed as the highest angel. And it is because man is capable of perceiving God, and knowing how nigh God is to him, that he is better off than a tree." (Ibid. p. 188). Again he says: What God works in the soul of those "with whom he holds direct converse, none can say, nor can one man give account of it to another, but he only who has felt it knows what it is; and even he can tell thee nothing of it, save only that God in every truth has possessed the ground of his soul." (Ibid. p. 223). This is the supreme blessedness of life, the highest good that the soul can attain, this knowledge of God in the soul.

It is a knowledge that is to be gained by looking into our own lives, rather than to the things about us. Says Tauler: "You may ask, How can we come to perceive this direct leading of God? By a careful looking at home, and abiding within the gates of thy own soul. Therefore, let a man be at home in his own heart, and cease from his restless chase of and search after outward things." If a man is true to the inner voice, he finds God and is led by him. But these voices come only to the soul that is living at its best. "The pure in heart shall see God," is one of the central principles of all the mystics. As Tauler says: "If my soul is to perceive God, it must be heavenly." The soul never finds its union with God simply for the asking; it must fulfill certain conditions. It must resist all unholy desires; it must be possessed with a deep humility before God; it must be willing to forgive its enemies, and

from the heart be the friend of enemies, and above all it must know how to serve the neighbour with a willing spirit, in all things striving to become like the Lord Jesus Christ, walking in obedience to its Lord. This is the pathway along which the mystic declares that the soul must travel if it would know God.

Thus the mystic after the type of Tauler is no dreamer who wastes his days in passive contemplation, but rather is an intensely practical character. He is the one who strives to be holy within, crucifying all the lusts of the flesh and the sins of the spirit, bringing his life under the dominance of love, that he may at length be united with God whose very nature is that of love. He strives to be perfect as his Father in heaven is perfect, developing those moral qualities in his life which are like God, believing that he can know God only as he is like him.

We now turn from Tauler. A life sad beyond comparison, yet triumphant through faith in all its sufferings was that of Madame Guyon. Born the thirteenth of April, 1648, she was destined to a life of hardship and persecution. Forced to marry a man whom she had seen but three days before her marriage, forced to marry upon the principle of filial obedience rather than of love, married to a man with whom she could find no real chords of sympathy, her home made wretched by the cruel disposition of her mother-in-law, left a widow and an orphan while yet a young woman, persecuted wherever she went because of her religious views, insulted, imprisoned, suffering from the solitary confinement of the Bastille and finally banished from her friends and her city, hers was a life wounded and bruised, yet a life which found peace in the midst of its sufferings and joy in its possession of God.

Madame Guyon was a devoted member of the Roman Catholic Church and while she was declared to be a heretic and imprisoned because of her religious opinions, she never was anything but a pious Catholic. When twelve years of age, at the suggestion of her father, she was prepared to partake of the sacrament of the Eucharist. There seems to have been at this time a slight awakening of her religious life. She made con-

fession of her sins and expressed a degree of satisfaction in partaking of the sacramental elements. But her life had not been deeply touched and all of these impressions soon passed away. Rapidly she grew to a young woman, tall and beautiful, attractive both in her mental and physical qualities. Indulged by her mother, who was proud of her beautiful daughter, and fascinated by the influence of the world, she soon became a victim of pride, forgetting in a large degree the Christ.

The story of her religious life from this time until after her marriage and birth of her first child is one of vascillation. Periods come when she is intensely earnest in her search after God and then again she is lost in the fashionable life of the world, in the gayest of all cities, Paris. But God has His own way of dealing with choice souls, though sometimes he must lead them through the fire and the furnace, and in fitting this woman for her great work He was compelled to lead her along this thorny road. Unhappy in her marriage, her home wrecked through the cruelty of her mother-in-law, the loss of part of their property, the death of her mother and half sister, her own sickness and the birth of a child, were a few of the events which caused her to seek consolation not in the things of the world but in religion. Earnestly she sought this consolation but did not find it, until she met a Franciscan, whose name is unknown to us, and to him she stated her condition and her failure to find peace. After listening to her story he said: "Your efforts have ben unsuccessful, madame, because you have sought without, what you can only find within. Accustom yourself to seek God in your heart, and you will not fail to find Him." (*Life of Madame Guyon by Upham, pp. 35-36*).

These words were God's voice to her soul. At that hour the light dawned and peace was enthroned in her heart. She says: "I told this good man, that I did not know what he had done to me; that my heart was quite changed; that God was there; for from that moment He had given me an experience of His presence in my soul, not merely as an object intellectually perceived, but as a thing really possessed after the sweetest manner. I felt in my soul an unction, which healed

in a moment all my wounds. I slept not all that night, because thy love, O my God! flowed in me like delicious oil, and burned as a fire which was going to destroy all that was left of self in an instant. I was all of a sudden so altered, that I was hardly to be known either by myself or others. I found no more those troublesome faults or that reluctance to duty which formerly characterized me. They all disappeared, as being consumed like chaff in a great fire." (Ib. p. 37).

The change which had been wrought in her life was of the most marked character. She came apart from the social life in which she had been such a central figure, ceasing to attend theatres, dancing and parties of pleasure, not because she found these things wrong, but because she found them dull and insipid, so much so that she wondered how she could ever have enjoyed them. She quit the fashionable world and her dress and manner of living were made to conform to the simplicity and purity of her inner life. She entered with new zeal and from higher motives into her work as a mother, wife and daughter. Not only was she devoted to her family, but also gave her time and money to objects of Christian benevolence. The poor came to her in great numbers and out of her abundance she gave liberally to them. She often retired to solitary places for meditation and found the communion of the divine Love unutterably sweet to her soul. So great was the change that had come over her that her entire being was changed. She was a new creature as the fruits of her life clearly indicate. She was immersed in God and saw all things in God.

There remains, however, another and very important period in her religious development. The aim of all mystics is to reach a perfect possession of and likeness to God and in this attempt of the soul to reach its goal there are, as Inge has observed, at least three stages. "The first is called the purgative life, the second the illuminative, while the third, which is the goal rather than a part of the journey, is called the unitive life, or state of perfect contemplation." (Christian Mysticism, pp. 9-10). Madame Guyon had passed through the first two stages but reached the third only after a long and ter-

rible struggle. She calls this her term of "privation and desolation." These years of desolation, which extended from 1674 to 1680, were caused by the discovery that her life was not yet free from sin and selfishness. She found it difficult to resign herself to the providences of God which placed so many crosses upon her life. She discovered that at root her religion was selfish. It was the consolations of religion that she enjoyed rather than God himself. These were things which brought years of spiritual privation and often times made her think that God had deserted her entirely.

Finally, however, her soul was delivered from its pains and peace returned. Describing her experience she says: "On the 23rd of July, 1860, that happy day my soul was delivered from all its pains.—I was restored, as it were, to perfect life, and set wholly at liberty. I was no longer depressed, no longer borne down under the burden of sorrow. I had thought God lost, and lost forever; but I found Him again. And he returned to me with unspeakable magnificence and purity. In a wonderful manner, difficult to explain, all that which had been taken from me, was not only restored, but restored with increase and with new advantages. In thee, O my God, I found it all and more than all! The peace which I now possessed was all holy, heavenly, inexpressible. What I had possessed some years before, in the period of my spiritual enjoyment, was consolation, peace, the *gift* of God rather than the Giver; but now, I was brought into such harmony with the will of God, that I might now be said to possess not merely consolation, but the God of consolation; not merely peace, but the God of peace. This true peace of mind was worth all that I had undergone, although it was then only in its dawning." (Quoted from Upham's *Life of Madame Guyon*, pp. 125-126).

From this time until her death her faith was never shaken and her peace in God was never disturbed. Her contentment under all circumstances is so remarkable that it must challenge the attention of the greatest skeptic. When she is on the lake in a great storm and her companions are all in confusion, she is calm; when she is in an accident where death seems certain, she

has a peace which cannot be disturbed; when she is cast into prison she is perfectly resigned to the will of God. Giving herself with utter abandonment to God and trusting in His good will she had become one with God. As she describes it: "Self is now destroyed. The soul, recognizing God as its center, is filled with a love, which, as it placed God first, and everything else in the proper relation to Him, may be regarded as pure. It is not until we arrive at this state, in the entire destruction and loss of self, that we acknowledge, in the highest and truest sense, God's supreme existence; still less do we, or can we, have God as a life within us." (Life of Madame Guyon by Upham, p. 241). She had become nothing in herself that the fulness of God might dwell within her. Passing through the mere form and shell of religious ceremony she had reached the center of all and found the life. God had become her all, her very being.

As a result of this consciousness of her oneness with the Spirit of God the virtuous life became the natural one. At the beginning of her religious experience she had struggled to practice the great virtues. The greater part of mankind never reach beyond the point where the moral life is a struggle. After this great experience, however, she seemed to practice these virtues naturally, almost instinctively. "It was my life to do them," she says. "Charity, sincerity, humility, submission and every other virtue, seemed to be involved in my present state of mind, and to make a part of it." (Ib. p. 133). This doctrine of the moral life, so central in the belief of Madame Guyon, is easily understood when we know her conception of the truest union of the soul with God. It is not only with God. It is not only a union in thought and affection but a union of wills. It is a union of the human and the divine will. A union of the affection might be an exceedingly imperfect one but "when the will, which sustains a pre-eminent and controlling relation, is in the state of entire union with God, it necessarily brings the whole soul into subjection; it implies necessarily the extinction of any selfish action, and brings the mind into harmony with itself, and into harmony with every-

thing else. From that moment our powers cease to act from any private or selfish regards. They are annihilated to self, and act only in reference to God. Nor do they act in reference to God in their own way and from their own impulse; but move as they are moved upon, being gradually detached from every motion of their own." Thus a life of holiness becomes the natural life. God becomes the fountain from which the entire life is drawn and as the fountain is pure the life must be pure.

We may now sum up our impression of these mystics. First they make practical what is oftentimes only a theory. It has always been one of the fundamental principles of Christianity that the soul can abide in God and God can abide in the soul, but we must hasten to confess that oftentimes this principle is nothing more than an idea held by the intellect, not a vital experience of the life. The mystics make this fundamental truth one of experience. They find God a reality in the soul. They do not despise outward forms, nor do they neglect the study of the scholars, but to them the central source of our knowledge of God is in the human heart. A consciousness of something "far more deeply interfused, whose dwelling is the light of setting sun and the round ocean and the mind of man," is the poet's expression of the mystic's feeling. The forms of worship have value but only so far as they lead to a better understanding of this eternal Presence in the life. The creed has value but only as it has a deep spiritual experience as its foundation. Religious forms are necessary but only as a means of leading to a deep religious life.

Wherever the mystic is found he insists upon the reality of the union of his soul with God! Saint Teresa says that the soul may be so fully awake to the presence of God that "she is utterly dead to the things of the world and lives solely in God." Mr. Trine, one of our modern mystics, says: "I know an officer on our police force who has told me many times when off duty, and on his way home in the evening, there comes to him such a vivid and vital realization of his oneness with this Infinite Power, and this Spirit of Infinite Peace so takes hold

of and so fills him, that it seems as if his feet could hardly keep to the pavement, so buoyant and so exhilarated does the become by reason of this inflowing tide." (In Tune with the Infinite, p. 137). J. Trevor writes: "It was in the most real seasons that the Real Presence came and I was aware that I was immersed in the infinite ocean of God." Madame Guyon wrote to a young man who was about to enter the ministry: "It is very desirable, in the earlier part of your ministry especially, that you should spend a portion of your time, and that perhaps not a small portion, in communion with God in retirement. Let your own soul first be filled with God's Spirit; and then, and not otherwise, will you be in a situation to communicate of that divine fulness to others. No man can give what he has not; or if a man has grace, but has it in a small degree, he may, in dispensing to others, impart to them what is necessary for himself. Let him first make himself one with the great Fountain, and then he may always give, or be the instrument of giving, without being empty." (Life of Madame Guyon by Upham, p. 214).

Some may look upon these experiences as purely pathological conditions, signifying nothing which can be classed as reality. But such a superficial treatment of the great phenomena of mysticism fails to take into account the fact that some of the best and most beautiful lives of history have come from the mystics. Out of this union of the soul with God has come deliverance from sin and some of the finest fruits of righteousness. Tauler, speaking of the outward forms which men use to help them to lead a holy life such as fasting, prayer, penance, vigils, says: "Know, that shouldst thou let thyself be stabbed a thousand times a day, and come to life again; shouldst thou let thyself be strung to a wheel, and eat thorns and stones; with all of this thou couldst not overcome sin of thyself. But sink thyself into the deep, unfathomable mercy of God, with a humble submissive will, under God and all creatures, and know that then alone Christ would give it thee." Out of this sinking of himself into the "unfathomable mercy of God" Tauler gained his life of holiness and power.

One of the most beautiful confessions of the power of God in the human life which Christian literature contains is this one from the Autobiography of Saint Teresa: "Like imperfect sleep, which instead of giving more strength to the head, doth but leave it the more exhausted, the result of mere operations of the imagination is but to weaken the soul. Instead of nourishment and energy she reaps only lassitude and disgust: whereas a genuine heavenly vision yields to her a harvest of ineffable spiritual riches, and an admirable renewal of bodily strength. I alleged these reasons to those who so often accused my visions of being the work of the enemy of mankind and the sport of my imagination. I showed them the jewels which the divine hand had left with me: they were my actual dispositions. All those who knew me saw that I was changed; my confessor bore witness to the fact; this improvement, palpable in all respects, far from being hidden, was brilliantly evident to all men. As for myself, it was impossible to believe that if the demon were its author, he could have used, in order to lose me and lead me to hell, an expedient so contrary to his own interests as that of uprooting my vices, and filling me with masculine courage and other virtues instead, for I saw clearly that a single one of these visions was enough to enrich me with all that wealth."

Saint John of the Cross, a co-laborer with Saint Teresa in the reform of the monasteries, writing of the touch of God on the soul, tells us that "they enrich it marvelously. A single one of them may be sufficient to abolish at a stroke imperfections of which the soul during its whole life had vainly tried to rid itself, and to leave it adorned with virtues and loaded with supernatural gifts. A single one of these intoxicating consolations may reward it for all the labors undergone in its life, even were they numberless. Invested with an invincible courage, filled with an impassioned desire to suffer for its God, the soul then is seized with a strange torment—that of not being allowed to suffer enough."

Not only does the mystic bear the fruit of goodness and love but also he breathes with the spirit of supreme contentment.

His life is nearly always marked at the beginning by spiritual struggles but end with a peace that passeth understanding. However we may account for it, and it is not our purpose to account for these things but simply to observe them, these people found what they describe as a supreme blessedness, a joy unspeakable as it is full of glory. The price they had to pay was always great but the thing gained was what we most desire, a life of contentment and peace and joy.

When these mystics forgot their theology and spoke in the language of Christian experience there was the same variety of expression which we find in the Bible. Sometimes they called this inner transforming power the Spirit of God, sometimes the Spirit of Jesus and again the Holy Spirit. Sometimes they found words entirely different from these to describe their experiences. Tauler speaks sometimes of the Spirit of God in the soul and again of Jesus "entering in of a surety." Madame Guyon, speaking of the source of her knowledge and power in writing her commentaries, speaks with equal freedom of her union with the Lord and Christ. "The Lord was so present with me in this work, and kept me so under control, that I both began and left off writing just as He was pleased to order it; writing when He gave me inward light and strength, and stopping when He withheld them." And again he says: It was in the experience of this intimate union with Christ that my words whether written or spoken, had a wonderful effect." (Life of Madame Guyon by Upham, pp. 232-233). A President of one of our theological schools, writing in the language of experience, speaks of "the actual work of the ever-present, life-giving Spirit, the Living Christ," thus identifying the presence of the living Christ in human life with the presence of the Spirit. But no one can fail to understand what these mystics meant. A Power-not-themselves was in their lives, transforming them, filling them with joy and enabling them to live in holiness a Power-not-themselves which we must call the activity of God in the human life.

While apparently the inner witness of the Spirit is fundamental in the life of the mystic, a more careful study of the

mystics makes it clear that the subjective experience was aided by the objective revelation. Both Madame Guyon and John Tauler found the secret of a happy life in the indwelling of the Spirit. They were conscious of an immediate and personal communion with God. Looking in their souls they found God and their hearts burned within them because of this experience. But what was the experience? What did it mean? This question became clear only as the work of the Spirit was interpreted by the Word and by the Witness of the Spirit in the Church. Madame Guyon was a careful student of the Bible. She wrote a series of commentaries which have been published, those on the Old Testament in twelve small octavo volumes and those on the New Testament in eight. Her inner experience was a constant interpretation of the Bible while the latter was constantly illuminating her experiences. The published sermons of John Tauler are remarkable as an illustration of the Mind of the Spirit, revealed in the Word, interpreting the Spirit, working in his life. They are a series of sermons of great practical value to the religious life because the inner and outward works of the Spirit are constantly illuminating one another, showing with wonderful power the blessed redemptive work of God in a human life.

We can conceive of the Spirit of God filling the soul of a heathen who has never heard of the Gospel with blessed experiences and so quickening his entire life that henceforth he will live upon a higher moral level. But we cannot conceive of that man growing into the highest character without the aid of the Word which shall interpret the inner work of the Spirit. The record of the Mind of the Spirit revealed in Jesus and in men in whom the Spirit has worked, the Mind of the Spirit as recorded in the collective experience of the Church, are the only things which can reveal the meaning of the Spirit as it works in the human soul. Without these objective guides there can be no Christian experience. The subjective element divorced from the objective ends in an unchristian and philosophical mysticism.

WHAT VIEW OF THE ATONEMENT IS OF MOST VALUE FOR THE DEVOTIONAL LIFE.

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In considering the question here proposed: What view of the atonement is of most value for the devotional life, it would be proper to answer: That view which is most in accordance with Scripture testimony. We may assume that Biblical truth concerning this important subject must be designed for and adapted to the production of the highest results in regard to the devotional life. This would fully justify us in attempting the solution of this question by an examination of Scripture testimony concerning the nature of the atonement.

But while such a procedure would be justifiable and might be considered to be conclusive it may nevertheless be well for us to approach this subject in a somewhat different manner and to inquire into the relation which different views concerning the atonement bear to the devotional life. The result of this inquiry will aid us in deciding what view can best lay claim to a scriptural character, and what view is best attested by Christian experience. We may take it for granted that the view which is of highest devotional value is most likely to be the correct Biblical view.

It will not, I presume, be expected of me, that within the very narrow limits to which I find myself restricted I should attempt to enter upon a minute examination of past and present views of the atonement, or that I should attempt to give a summary even of the history of opinion regarding this topic. I must content myself by stating briefly the contents of the view which I hold to be of the highest devotional value and by giving some reasons which lead me to accord to it this devotional excellence.

The view to which I refer is that according to which there is a necessary and unique relation between Christ's death and man's pardon; the view according to which Christ's death is a sin offering of infinite value; or, to speak in Biblical language

the view which holds that God has set him forth to be a propitiation, through faith, by his blood (Rom. 3:25) that God made him who knew no sin to be sin in our behalf (2 Cor. 5:21), that is, that he took our place as our substitute in suffering on account of our guilt; that he is the propitiation *ἱλασμός* for our sins, and not for ours only, but also for the whole world. (1 John 2:2.)

According to this view the necessity of this vicarious death does not consist in any unwillingness on God's part to pardon the sinners, but in the ethical character of God which demands that his infinite love to man be manifested and exercised in a manner not in conflict with his infinite holiness, but in perfect harmony with it, and in the fact that only such a manifestation of God's love as is given in Christ's vicarious death, can quiet the accusations of an awakened conscience and effectively influence man's heart and disposition.

Of course a fuller statement of this view would involve the reference to questions such as these: how far does this substitution involve an equality of penalty; what gives to Christ's death this unique significance and value; how may the ethical propriety of such a substitution be shown; but for our present purpose we may confine ourselves to this main statement.

We ask now for the reasons why this view may be held to be of the highest value for the devotional life.

And here we may first inquire as to what is meant by the devotional life. I take it to mean that form of man's soul-life in which man's consciousness of his relation to God finds its expression. A certain kind and degree of that devotional life may be affirmed as belonging to the adherents of any religious system; we ask for that form and degree of it in which man's consciousness and enjoyment of his relation to God finds its highest, its most complete, expression.

If now we will consider some of the essential elements which enter into this highest form of the devotional life, that consideration will aid us in testing the devotional value of the view concerning the atonement which is here presented.

And first, we shall all agree, I suppose, that *true humility*

must characterize the true devotional life. If God is an infinite being and man is finite; if God is a being of absolute holiness and man is very imperfect and sinful, it behooves man to draw nigh unto God in lowness of heart and deep contrition.

Now what view of the atonement will be best suited to produce and strengthen in the soul this humble disposition, this contrition? Will it not be that view which presents to man in the death of Christ the reality and magnitude of human sin, a sin which demanded such a sacrifice to render its pardon possible in harmony with God's holiness? Will it not be that view of Christ's death which reveals most fully God's infinite aversion to sin, while at the same time it reveals God's wonderful mercy? Can there be a fuller *ἔνδειξις* as Paul terms it (Rom. 3:25, 26), that is a fuller manifestation and declaration of God's justice in its opposition to sin, a fuller revelation of God's judgment against it than that which is given on Calvary? Here God condemns sin in the flesh (Rom. 8:3) and whoever looks to the cross with the conviction that there the great sin-bearer suffered and died, cannot but be led to draw nigh unto God in deep humility.

But deep humility and contrition is only one of the elements which constitute the highest devotional life. If it remained alone it would be the humility of despair and true fellowship with God would be impossible. *Confidence, trust in God* is equally essential. I must be enabled to trust in God as my reconciled Father, if I am to enjoy the highest form of the devotional life; I must be firmly convinced that notwithstanding my sin, God loves me, is anxious to pardon me; in a word I must be enabled to trust in God's infinite love.

Now what view of the atonement will be most likely to produce this essential element of trust, this reliance upon God's love? It is not so easy and natural for a man who is a sinner to believe in God's love, as it is sometimes claimed to be. The matter is not so self-evident. The heathen at least did not seem to find their way to this truth. God's manifestations in nature may frequently leave us in doubt regarding it. It may be comparatively easy for a self-righteous man, who has never been

deeply conscious of his guilt before God, who has never been deeply humbled on account of sin; it may be comparatively easy for such a person to speak almost flippantly concerning the Fatherhood of God, concerning God's universal love; he has unconsciously borrowed this truth from Christianity and he appropriates it without considering in the least how it can be held in unison with the truth concerning man's guilt and God's holiness and justice; he simply cuts the guardian knot by ignoring God's justice or by identifying it with his love to man. But to the sinner whose conscience is aroused by a sense of sin and deserved punishment this trusting in the love of God is not so easy; for him the mere assertion that God loves man will not suffice, it will not quiet his accusing conscience, nor give him peace with God. Such a soul needs some sure pledge that God can and does indeed love even the most sinful, some explanation how that can be, how a Holy God who looks upon sin with infinite aversion can at the same time freely pardon the guilty sinner.

And where, we may boldly ask, can the awakened conscience obtain a surer pledge of God's love to sinful man and a more satisfying explanation and vindication of that faith than in the interpretation of Christ's death which shows how in the death of Christ God's love is manifested in a manner which does not abrogate but exalt God's justice?

True, it is claimed by some that the cross serves as a demonstration of God's pardoning love to sinners and as an interpretation of God's heart of affection simply, and that there existed no inherent necessity for such a sacrifice in God's holiness and justice. But are we not compelled to say that for God to express his love in a manner which would ignore or deny his holiness and justice, must be for a Holy God an ethical impossibility? And how could a death that were not really needed for our salvation be as great a manifestation of God's love, as a death which shows God's willingness to exercise his mercy even at such a cost? To quote the pertinent words of a recent writer on this topic: "The simplest hearer feels that there is something irrational in saying that the death of Christ is a great proof of God's love to the sinful, unless

there is shown at the same time a rational connection between that death and the responsibilities which sin involves, and from which that death delivers."

We are justified then in saying that this view of the atonement gives to the death of Christ the highest significance as a revelation of God's pardoning love and thus enables the soul, when its presentation is accompanied by the influence of the Spirit, to trust confidently in that love for pardon and salvation and to live from henceforth a life of filial trust and confidence in God. If then to trust in God, to rely upon and rest in his love is an essential element in the devotional life, this view of the atonement most surely produces and cherishes this element.

It is hardly necessary to remind ourselves that *love to God* is essential for the highest devotional life. Now what is the genesis of this love, upon what does it feed? It certainly cannot thrive where servile fear prevails, it is the necessary product of that confidence in God's love which fills the heart of the believer.

That view then concerning Christ's death which produces the deepest conviction of sin, but at the same time the deepest conviction concerning the magnitude of God's wonderful love to the sinner is best adapted to call forth and to cherish in the soul the deepest response of reciprocal love; it will prompt believers to exclaim: "We love, because he first loved us." (I John 4:19).

If then, as we have endeavored to point out, this view which holds the vicarious significance of Christ's atonement is best adapted to fill the troubled soul with confidence in God, with assurance concerning his pardoning mercy it is equally well adapted to make our devotional life one of intense love to God.

And this love, thus produced within us, will certainly be the main-spring for holy living, for a life of cheerful obedience to God. It has been well said by Augustine: "*Amorordo virtutis.*" Love is the law of virtue; love to God produces Christian virtue in that it capacitates the soul for willing obedience and in that it has every individual virtue in its train. Love to

God secures the fulfillment of Christian duty, it not only prompts to duty but it transfigures duty into privilege. And this love will certainly find its expression in the joyful worship of gratitude.

I can only add that the devotional life produced by this view will necessarily be one which makes Christ as our Savior inestimably precious to the soul, one which enables the believer to say truly: "The life which I now live in the flesh I live by faith, the faith which is in the Son of God, who loved me and gave himself up for me."

And as to the influence of the Holy Spirit upon which the manifestation of the fullest and truest devotional life absolutely depends, it seems evident that this activity of the Spirit must necessarily stand in an intimate connection with that conception of the atonement which fully reveals God's holiness and which at the same time presents the death of Christ as the highest manifestation of God's love to mankind. As the apostle says: "The love of God hath been shed abroad in our hearts." That is, this precious truth concerning God's love manifested in Christ has been consciously appropriated in the heart—"through the Holy Ghost which was given unto us." (Romans 5:5).

It would not be difficult to show how the actual experience of thousands upon thousands of true believers corroborates and attests the fact concerning the devotional value of this conception in relation to the atonement. I think that an appeal to Christian experience would fully bear me out in this claim.

If now the elements mentioned are indeed the most essential elements which constitute the highest devotional life, we may fairly challenge any one to present another view of the atonement of equal or higher devotional value. We hold this view not simply on the ground of its devotional significance, but because we are led to believe that it can be fully substantiated by Scripture testimony. But the fact of its devotional value, of the blessed results flowing from its acceptance, wherever it is truly accepted under the influence of the divine Spirit, is to us a strong attestation of its truth.

The question which we have thus endeavored briefly to consider is by no means a mere theoretical or speculative question, it is a question which stands in intimate relation to our own religious and moral welfare and to the welfare of those to whom we preach. Man needs the removal of guilt, the assurance of God's pardon, he needs an influence, a power, which will not only pacify an accusing conscience but which will also fill the heart with filial confidence and thrill the soul with that intensity of affection which will manifest itself in willing obedience and in joyful grateful devotion. Can this view of the atonement do this? Does it do it where the Spirit uses it and accompanies it? Does this view prove itself to be that 'word of the cross' which is unto us who are being saved the power of God? (1 Cor. 1:18). If so, it must be the gospel, and it becomes our duty and our precious privilege to preach it.

THE SECOND EPISTLE TO THE CORINTHIANS.

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We have already seen that the events which happened between the first and the second of our two Epistles, are shrouded in the deepest obscurity. The Book of Acts gives us practically no help at all, and we are left to draw what inferences we can, from the perplexing hints and allusions in the Epistles themselves. A brief sketch has been given of what seemed to be the most probable order of events, and the view has been advocated that we now possess the Second Epistle pretty much in the form in which it left St. Paul's hands.

Fortunately these matters of historical and literary criticism affect to a very slight extent our understanding of the Second Epistle. They will be noted, in passing, where they occur. But the themes with which St. Paul deals and the matters he has so keenly at heart, are largely independent of these detailed considerations and stand out in clear relief from them.

It is generally agreed that the Epistle falls naturally into three clearly defined sections. The first of these is contained in chapters 1-7. It is a peace offering on the apostle's part. The Corinthians had obeyed the stern mandates of his former letter, and had taken steps to remove the stain of impurity which was defiling their church. Their obedience in this matter makes it possible for St. Paul to approach them with open arms and welcome them to his heart. In speaking on the topic of their recent partial estrangement from him, he has occasion to enlarge on his own true apostolic ministry, in terms of sharp contrast with that of the Jewish legalists who were opposing him.

The second division consists of chapters 8 and 9. The subject here is the collection which he was making amongst the Gentile churches for the benefit of the poor Christians in Jerusalem.

The remaining chapters of the Epistle, chapters 10-13, form the third division. Here the atmosphere is one of controversy and keen reproach. The apostle is dealing, at close quarters, with the disaffected minority in the church and with the judaiz-

ing emissaries who have won them from him. He refers, also, to some who, after accepting Christianity are continuing to indulge in the licentiousness of their former heathen life. With such perversion of the gospel and deliberate treachery to it, he can have no compromise and in dealing with these evils his tone is one of sharp and unsparing severity.

CHAPTER I.

The Epistle opens with St. Paul's wonted greeting, "grace and peace"; the former a Christianized form of the customary salutation of the age, the latter the more peculiarly Hebrew form of greeting. The two are blended together to form the characteristic Christian salutation.

After the opening words of address, it seems to have been his usual custom to thank God for those to whom he is speaking,—for their conversion to Christianity or for their progress in the Christian life. In the first Epistle he thanked God for the "utterance" and for the "knowledge" of the Corinthians. Here he keeps to the same practice of thanksgiving, this time, however, not for the Corinthians, but for himself,—for the Divine comfort vouchsafed to him at a time of deep affliction. The thanks, it is true, are indirectly for them also; for he conceives that God has helped and comforted him that he, in turn, may be able to help and comfort them. It is possible that, in stating the matter so, he hoped to appeal to the sympathy and better feeling of his bearers. Some have even suggested that the Corinthians were aware of St. Paul's trouble and interpreted it as a Divine punishment upon him. If this be true, he here delicately puts aside any such suggestion, and indicates that it had not only been a means of Divine comfort to him but would also be the same to them.

He seems to feel that this departure from his usual custom, this mentioning of his own affairs rather than theirs, needs a word of explanation. He therefore alludes more particularly to "our affliction which befell in Asia." Unfortunately the allusion is in such general terms, that we are left uncertain what its precise nature was. It may have been bodily illness,

or it may have been some peculiarly malignant plot of his enemies against his life. Whatever it was, the danger was extreme, for he speaks of it as "so great a death" and speaks of the Divine help of that of "God which raiseth the dead." That God *had* rescued him from this peril is the ground of his hope that He *will* rescue him from similar danger again. For this, he assumes, his Corinthians friends will pray; and when the help is given they will join in thanksgiving for the mercy vouchsafed.

This reference to the gratitude which he hopes that the Corinthians will feel on his behalf, suggests the thought of their own recent relations to himself. His words take a somewhat defensive tone. They may well feel grateful for his preservation, for he has been to them all that a Christian minister ought to be. There has been no insincerity in his behaviour to them, no ambiguity in his letters. The emphasis with which he asserts this, seems to show that he had been accused of uncandid dealing in his correspondence. This he vigorously denies; some of them, he declares, have been convinced of his sincerity throughout. He hopes that *all* will come to share this conviction and will have as great a pride in him as he has in them.

The words that follow enable us to realize more fully still the intensity of ill feeling with which St. Paul was regarded by certain members of the church. That there was *some* hostility he was well aware, and in consequence had altered his plans for visiting them. He had decided on a route which would only involve one visit to Corinth instead of two. It appears from his words, that some of them, instead of merely expressing disappointment at this decision, had used it to asperse his character; it was a mark, they declared, of his levity and fickleness. The apostle simply meets this by an indignant denial, not merely with reference to this particular incident, but to his whole relationship with them. Neither his own conduct, nor his preaching, nor that of his fellow workers, has ever been marked by any such levity as that of which they accuse him. There is nothing wavering or fickle about the gospel of Jesus

Christ which he preached. There is no yes and no in it. It is the positive fulfilment of all the Divine promises, the vindication of the Divine faithfulness; and he claims that his own character and conduct towards them have been as sincere as that of the gospel he proclaimed. By a variety of metaphors—establishing, anointing, sealing—he drives home this thought of the fixity, the unwaveringness, of the dealings of the God whose minister he is.

It was not then, because of any fickle levity on his part, but from a desire to spare them, that he refrained from coming to Corinth. No sooner, however, had he written the words than he imagines some reader saying: "Spare; what right has he to speak of 'sparing' us?" To disarm any such comment he hastens to disclaim the idea of lordship. His only motive is the desire to help their joy.

CHAPTER II.

And because this was his chief desire, "I determined," he says "that I would not come again to you with sorrow."

The right interpretation of these words is one of the historical difficulties of the Epistle. The subject is too complicated for discussion here. The most reasonable inference seems to be that the apostle had already paid them one visit "with sorrow" and that this must have been subsequent to that first visit when the church was founded. *When* the visit occurred, it is more difficult to say. Some scholars hold that it took place between the writing of the two Epistles; others hold that the connection between the two Epistles is so close, that this painful visit must have been paid before the writing of the first one. For our present purpose, it may suffice to express the strong conviction that there had been a visit of St. Paul to Corinth, unrecorded elsewhere, a visit which had caused him the keenest distress. As his one desire was that he and his Corinthian converts might have the truest joy in one another, he had no wish to repeat this painful experience.

The words that immediately follow are also a fruitful source of debate. "I wrote this very thing," he says, "lest I should

have sorrow from them of whom I ought to rejoice." And again, "Out of much affliction and anguish of heart I wrote unto you." To what is he referring here? Some say, to our first Epistle. Others, holding that our first Epistle does not answer to such a description as this, say, the reference is to a lost Epistle. Others, as we have seen, identify this lost Epistle with the last four chapters of our present second one. This last suggestion we have seen reason for declining. The rival claims of the other two views need not be discussed here, except so far as to point out, that it may fairly be questioned whether the first six chapters of the first Epistle do not, after all, answer to this description. There are passages in those chapters which it may well have cost him tears to write. The balance of probability seems, on the whole, to incline in the direction of this view—that the reference here, is to one present first Epistle.

In any case there had been a sorrowful state of things, and in the following words we come across an allusion to the prime cause of it all. The conduct of some individual in the Corinthian church lay at the root of the matter, and the church which had at first been careless about his wrong doing had, to St. Paul's great satisfaction, now inflicted disciplinary punishment on him. Who this person was, and what his precise offence had been, form another of the unsolved problems of this puzzling Epistle. Some think that it was a man who had been guilty of personal insolence to St. Paul, or to one of his fellow workers. The more probable view is that the apostle is referring to the case mentioned in 1 Cor. 5, of the man who had married his own step-mother. He had on that occasion sternly demanded the man's excommunication from the church. The Corinthians seem to have been roused by the apostle's sharp words, from their careless attitude, and to have dealt severely with the offender. We may infer that the man had repented of his sin, and that St. Paul had expressed the desire that he should be re-admitted to the church. Those who think that St. Paul could not have expressed himself with such kindness as he here displays, with reference to so

grievous an offender, hardly make sufficient allowance for the change which the man's sincere repentance may have wrought in the apostle's attitude. Whoever the offender may have been, St. Paul here desires that they should now "forgive" and "comfort him," lest he "should be swallowed up with his overmuch sorrow."

He now returns to the track of the narrative which he had begun at 1.8 and continued at 1.15. He tells how he had left Ephesus for Corinth, but had proceeded no further than Troas till Titus, whom he had sent on before should bring him word of the condition of things at Corinth. There was opportunity for work here, but he could not seize it; he was too full of anxiety. From Troas he went on into Macedonia, and there, at last, he met Titus. He does not actually say this, in so many words, till we come to chapter VII. 6, but the outbreak of thanks here gives a vivid picture of the relief that the arrival of Titus must have brought to him.

The imagery he employs is somewhat difficult to interpret clearly, but it seems to be connected with a Roman triumphal procession. He conceives God as the great conquerer, who is winning the hearts of men, and who leads St. Paul himself as one of the captives in His triumphant progress. The message of the Gospel is fragrant as the incense that burned on altars in streets through which the triumph passed. It is true that the one gospel led to different issues; to those who were yielding to its gracious power it was "from life unto life"; to the hardened and wilfully obstinate it was "from death unto death." And the thought of this solemn alternative leads him to the question: "Who is sufficient for these things?" Who is so utterly divested of all thoughts of self interest as fitly to present this momentous issue to the minds of men? He, at any rate, and his friends, can claim to have presented the message with all sincerity. They have not mingled it with any thought of petty personal interest, as so many of his opponents had done. The message was from God and had been delivered by one who was "in Christ."

CHAPTER III.

St. Paul had been accused at Corinth of "commending himself," and he anticipated that when the above words are read the charge against him will be repeated. It is evident that he keenly resented the imputation for he refers to it more than once in this Epistle. His indignant question here is a sufficient disclaimer that the words are open to any such interpretation. His judaizing foes at Corinth, on the other hand, *had* done this. The "some" to whom he here refers were probably emissaries from Jerusalem who had come to Corinth bearing "Epistles of commendation" from the church in that city. In his relations with the Corinthians, at any rate, the apostle certainly needed no such things. As he had before told them, in the first Epistle, *they* themselves were his "epistle" of commendation, the standing proof of his apostolic office blessed by God. St. Paul was the amanuensis, and Christ was the writer, who wrote "not with ink, but with the Spirit of the living God." The letter was written on the hearts of the Corinthians, though in a certain sense it was written on St. Paul's heart too.

The contrast here between "hearts of flesh" and "tables of stone" and the reference to the Spirit are premonitions to us that the apostle already has in his mind the contrast, on which he proceeds now to enlarge, between the Old Covenant and the New. The ground for his emphasis on this contrast probably lay in the fact that his judaizing foes at Corinth were, in a certain sense, acting in the spirit of the Old Covenant, were relying on some mere legal and external qualification. The contrast which he draws is sharp and clear; the Old is "of the letter", the New is "of the Spirit." Few men were better qualified to draw this contrast than St. Paul, for he had lived as a faithful and zealous supporter of each. At the same time, in estimating the truth of the contrast drawn, we must bear in mind that St. Paul views the old dispensation with the eyes of one who had been trained in Pharisaic circles, and we must recall the various passages elsewhere, in which he acknowledges its true worth and spirituality. Still, in the last

resort the contrast remains essentially true. The Old was legal and external; the New is inward and spiritual. The issue of the Old, for unaided mankind, could only be death; the issue of the New is life.

And yet, as he goes on to show, the Old had a glory of its own. A visible expression of that glory was the brightness that shone on the face of Moses after his periods of communion with God. It is true that it was a transient glory; but while it lasted it was so great as to dazzle the eyes of those who beheld it. The apostle does not explicitly describe the contrasted glory of the New; he leaves it to be inferred how much greater it will be. But he proceeds to describe the contrast further, by yet another pair of terms, "condemnation" and "righteousness." The very fact that the New is a ministry of "righteousness" rather than of "condemnation" is the measure of its excess in glory. Finally, he makes explicit the contrast at which he had already hinted. The glory of the Old was transient; the glory of the New is better in that it is permanent and eternal.

All these surpassing qualities of the New Covenant cannot fail to inspire its ministers with a confident hopefulness, which in turn will produce in them the most outspoken candour. It may be, that in these words, the apostle is rebutting a charge that he had wrapped his gospel in mysterious obscurity. Such a charge, he seems to say, can be more justly made against the Old. This appears to be the point of his curious allusion to the veiling of the face of Moses, that the children of Israel might not see the fading of the glory on his face. He then proceeds to give a wider interpretation to this symbolic episode. That veil prevented the Israelites from seeing the glory of the older revelation; their minds were hardened. Similarly the glory of their own peculiar Covenant has remained hidden from the Jews; "until this very day . . . the veil remaineth unlifted." It will only be taken away when they shall turn to the Lord; shall turn to the Christ in whom their Covenant finds its end and fulfilment. Then they will enter into that freedom from law and from its condemnation which belongs to the dispensation of the Spirit.

CHAPTER IV.

After these two characteristic digressions on the nature of the Old Testament Covenant, St. Paul returns once more to the topic of the ministry of the New Covenant and of his own behaviour in that ministry. For the whole passage with which we are dealing in his *apologia* for his demeanor towards his Corinthian converts. "Seeing," he says, "we have this ministry, even as we obtained mercy, we faint not." "One" he seems to mean, "who has received such mercy as I have, will not turn faint hearted in the fight. All unworthy forms of weakness are given up; we commend ourselves to the consciences of men by the simple proclamation of the truth".

To this line of thought there is an obvious retort, which he does not fail to notice. Christian ministers may indeed *appeal* to the consciences of men, but what is to be said of those who are not convinced by the appeal? That there are such people, he admits, and in speaking of them he does not mince his words. They are "perishing"; the very fact that they decline to receive the gospel is their own condemnation. They decline to believe because "the god of this world hath blinded" their "minds". The apostle, like his Master before him, describes the forces of evil in personal terms. The great opponent of the gospel is Satan, "the god of this world." It is his work that those who are on the way to perishing reject the gospel of the glory of Christ.

The last word "Christ" is emphatic. He is the sole subject of the gospel. It's ministers are but His servants. He is the true Light of the world, and His advent is only comparable to God's great creative act when, at the first, He commanded light to shine out of darkness. The very grandeur of this conception of Christ suggests, by way of contrast, the weakness of the earthen vessels to which the telling of it is entrusted. St. Paul seems to have in mind, here, the weakness of his own bodily frame,—a weakness with which, perhaps, his enemies were wont to taunt him. And yet this weakness was constantly transcended by the power of Christ within him. In a series of rapid contrasts he shows how that power was ever triumph-

ant. till he says, in final climax, that he bears in his body the "dying" of Jesus. He rejoiced to be a chosen vessel, but he knew that the pressure of the work was killing him. And yet he lived on; and the fact that he did so was a manifestation of the life of Jesus in his mortal flesh.

No one can fail to note in this passage how the apostle repeats and dwells upon the name of Jesus. It is as though the very repetition of his Master's name recalled the Master's love and gave him consolation in his sufferings for the Master's sake.

In spite of these sufferings, he again repeats it, there is no thought of fainting. The outer man may be decaying and wearing out, but the inner man is being daily renewed. And the thought of this contrast, between the fading strength of the body and the growing life of the spirit, raises the apostle's mind to a lofty point where he views the contrast in its grandest, widest form. He sees the contrast between the transient afflictions of the present and the eternal glory that is to come, between the fleeting world of sense and the abiding world of Spirit; and he rests in the strong conviction that the affliction of this present earthly order is working to produce for him a glory that is eternal.

CHAPTER V.

The contrast between the present condition of weakness and the future condition of glory is illustrated in yet further detail. He regards his present body as a tent, a transitory dwelling that can easily be taken down. But if this should happen he is not left homeless. He *has* an abode, not a tent, but a house, made by God, "eternal in the heavens." The glorious prospect of this new and eternal embodiment causes him to sigh longingly for its realization. He proceeds,—in words that have been a fruitful source of perplexity to his interpreters—to define more clearly his yearning desire.

Most probably he means that he hopes for Christ's return in glory before the time for his own death shall come. If *that* were to take place he would be spared from the dread

experience of dying, of putting off the old before putting on the new; he would be "clothed upon" with the new; would pass by rapid transformation from the weakness of the earthly to the glory of the spiritual and eternal.

It is only fair to say that this is but one of many interpretations of his words. Others read the passage as a declaration on the apostle's part that there is no intermediate period of "sleep" for the faithful departed, between death and the second coming of Christ; at the moment of death they are clothed at once with the heavenly body. It is also held by some, that the doctrine here expressed marks a real advance on the views put forth in his earlier epistles, and so constitutes a landmark in the development of his teaching about death and immortality. Whether this be the true interpretation or not, it hardly seems very probable to suppose—as some have done—that this marked change of view was produced by some danger in which he had recently been placed and which had brought him very near to death.

In any case he is supported by the hope of this future glorious abode; and the author of that hope is God. The present possession of the Spirit is the pledge of the future glory. It is true that we are now away from it, and walk in this present world by faith; we walk, as it were, in a realm of faith rather than in one of visible, eternal, reality. Yet faith points to that other realm, and so we walk courageously. Whether here or there it is his aim to be pleasing to Christ before whose judgment seat we must all appear.

The thought of immortality has here passed into that of judgment, with its grave suggestions of eternal destiny. This is the thought the apostle has before his mind as he proclaims the message of the gospel. The purity of his motive, he declares, is known to God; he can only hope that the consciences of his hearers will pass the same verdict on him. In half ironical words, he again repudiates the assumption that the expression of this hope is an attempt to win their favour; he will not, like his Jewish opponents, rest his claim to their favour on any external plea. In all his conduct he is clearly

conscious of devotion to God's service, and to their welfare; he has no motive of self interest to serve. And the secret of this lies here; his life is dominated and guided by one supreme overmastering force, the love of Christ; the love which made Him die for all.

St. Paul, like the other New Testament writers, finds in Christ's death the supreme manifestation of His love. The thoughts which the words before us suggest are too great and far reaching for full discussion here. It must suffice to say that the sentence, "One died for all, therefore all died", can only mean that Christ's death was ours; that in dying he was identified with us in death, and that in some profound and mysterious sense He was not only our representative but our substitute too. And the object of His death was to make us His own; that He should henceforth be the sole end and goal of life for us, that we should be partakers in His risen life.

To share this resurrection life of Christ means complete revolution, means, in fact, rebirth. Christ died and rose for all, and in that great inclusive act, all former distinctions of caste and race and country are gone for ever. The risen life is a *new* life. In the wide scope of this principle St. Paul includes even Christ Himself. "Even though we have known Christ after the flesh, yet now we know Him so no more."

These words have been the subject of great discussion. The point at issue is, whether they mean or do not mean, that St. Paul had known our Lord during His earthly life. Some think that it may fairly be inferred from the words that he had so known Him. Others hold that he is putting a purely hypothetical supposition. Whichever of these views be true, the principle enunciated remains the same. It is not the Christ who walked and talked in Palestine, but the crucified, risen and ascended Christ, in whom the Christian hopes and on whom his faith reposes.

This new life in Christ is God's creation. It is He who has reconciled us to Himself through Christ. It cannot be too clearly observed that St. Paul's word here for the work of Christ is "reconciliation." And this does not mean merely a

subjective process in the human heart, while God's attitude remains unchanged. It means that there is an obstacle on God's side too, and the message of the gospel is that God in Christ has Himself dealt with this obstacle. He has provided the reconciliation and it is ours to receive it. And, that reconciliation with God is to be found in Christ in the Gospel Message to the world.

Of this message St. Paul and his fellow workers are the bearers; they are God's ambassadors, and yet they do not bear themselves with the cold and dignified reserve which the name "ambassador" might suggest. They "beseech" men to be reconciled to God; they bring the message of Christ in the Spirit of Christ. He reiterates again the burden of that message in the well known sentence which may be said to summarize the essence of the gospel. "Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him." To attempt an adequate explanation of these words would carry us far beyond the scope of our present task. It must suffice to indicate that the author of this great transaction is God; that the sinless Christ bore the doom of sin; that His death was the execution of the Divine Sentence on sin; and that this was on our behalf that we might be freed from the power and penalty of sin.

CHAPTER VI.

This is the glorious message that St. Paul, Christ's "ambassador", "entreats" his hearers to receive. The truth he has just set forth are the heart and essence of the gospel. He asks them not to receive it "in vain"; by which he, possibly, means that they must decline the forms in which his foes at Corinth were presenting it to them, forms in which the truths he has just laid before them have no place. Or it may possibly be that the general and more obvious reference is the true one; that is, he bids them remember that they must *live* the new life of the Spirit, otherwise their acceptance of Christ's salvation will be a meaningless thing.

So far as he can contribute to this result, he sees to it that

his own conduct shall put no stumbling block in their path. In a fervent passage, the swift eloquence of which it would be impossible to paraphrase, he depicts the life he has lead and is leading—all on their behalf. He tells of the sufferings he endures, the qualities he displays, the conditions under which he works. These last are set forth in a series of contrasts showing the extremes that meet in his experience, and culminating in the climax “as having nothing, and yet possessing all things.”

From the sustained eloquence of this passage he descends once more to friendly personly appeal. He has been frank and unreserved with them; if there is any want of mutual confidence, the reserve is on their part. Not on his. He asks them to show him affection such as he has shown to them.

The passage that follows (vi. 14—vii. 1.) presents many difficulties. It is, apparently, quite detached in meaning from the context. If it were omitted, the words that follow it would join themselves naturally to the words that precede it, giving a continuous passage of straight forward meaning. So strong are these considerations that many hold the passage to be an interpolation. Some support the further suggestion that the paragraph is a fragment from the lost Epistle referred to in 1 Cor. v. 9, and if we once admit that the passage is a fragment of some other Pauline letter, this particular one would have very strong claims to consideration.

The absence of any external evidence however, makes it difficult to believe that we have any interpolation here, and it is not hard, on closer scrutiny, to find links of connection with the context. The strong appeal to keep aloof from unbelievers, may be an instance of the frankness which the apostle has just said that he feels for them, and would welcome from them. The Christian life, he tells them, is one that cannot temporize with any of the world's impurity but must cast it off. He may have been thinking more especially of the worship and sacrificial feasts of heathen Corinth, but the principle is one of universal application. Christians are the temple of God, and God's temple cannot be associated with the impurities of the sinful world.

CHAPTER VII.

After this slight *excursus*—for so, it may fairly be called—the apostle returns once again to his plea for mutual frankness and confidence. They have no reason, he tells them, for any attitude of hostile reserve. He has done nothing to them to deserve such an attitude. It is true, as we shall see later in the Epistle, that some had said he *had* deserved mistrust; it was said that he had made money out of his ministry at Corinth and had ruined some of his converts. At present he does not discuss this charge; he simply denies it. He is too full, for the moment, of joyous feeling to tolerate any such ungracious thoughts.

He tells them now the reason for his joy. Titus had met him in Macedonia and told him of their return to a better mind, of their obedience and renewed allegiance. He is glad now that he did send the severe and reproachful letter; glad, not because it pained them, but because it wrought this change in them. They were made sorry, they repented, they made ample reparation for their fault.

This result had quite fulfilled his object in writing and he was comforted. He had spoken well of them to Titus, and it was an additional element in his joy, that by their repentance and reform, they had justified the praises he had bestowed upon them.

CHAPTER VIII.

In this chapter and the next we come to quite another subject, the collection for the poorer Christians of Jerusalem. It has been well pointed out that although St. Paul is here dealing with the contribution of money, he never actually uses the word. He speaks of the matter as a “grace,” as a “service,” as a “blessing” and by other kindest names. By so doing he lifts the whole subject into a higher atmosphere. The giving of money only has value in so far as it represents some such higher motives as are indicated of these terms.

He begins by telling them of the liberality of the Macedonian churches. They had contributed and the secret of it was, that

their gift was but the outward expression of the inward consecration of their hearts; "First they gave their own selves to the Lord." The spectacle of this generosity had made St. Paul suggest to Titus that he should push on to completion the arrangements for collection which he had before begun to make at Corinth. He is careful to say that he is laying no command upon them; only *suggesting* that their love should express itself in this fashion. For a pattern, he refers them to the example of Christ. He is not only our Saviour but the supreme type of self-sacrificing beneficence. "He was rich, yet for your sakes He became poor." A third reason, he finds in the effect on the Corinthians themselves. They have begun this good work; it will be to their spiritual gain that they should not let it fail, but carry it out to the end.

He indicates two things for their consideration. Their gift, to have true value, should be marked by readiness and willingness; on the other hand, they must not look on Christian charity as a one-sided thing. A time might come when they too would be in need, and the Christians of Palestine might be expected to render a similar service to them.

The remainder of this chapter is occupied with personal details. He commends to their favorable notice Titus and the two other brethren who had been sent with them to arrange details of the collection at Corinth. Titus, it is to be observed, had made his earlier visit to Corinth with forebodings and misgivings. Now that the Corinthians had come to a better mind, he was returning there of his own accord with the keenest alacrity. Who the other two brethren were, we cannot say. St. Paul does not give their names and we have no certain clue to their identification. Both were his close associates and shared his fullest confidence.

It is evident from the apostle's words here, that unworthy charges of something very like speculation had been made against him by his enemies at Corinth. In this passage he betrays none of the indignation he felt, but merely indicates that he had made arrangements for the collection to be managed in such a way that no suspicion should fall on any one.

CHAPTER IX.

With the delicate courtesy which he could so well display, he presses home the matter of the contribution from a slightly different point of view. He has boasted of them to his Macedonian friends, so much so, that even the generous Macedonians have been stirred to further exertions by his words. He urges them to justify this boast. He points out that when he comes to Corinth, some friends from Macedonia may accompany him. After all he has said about their zeal, it would be disastrous if they were still unready on his arrival. To prevent this, he has sent on Titus and the other two, to hasten on the work.

The remainder of the chapter is a resumption of his earnest plea for a generous contribution to the contemplated collection. They must give cheerfully and must remember that they are giving to God. Such gifts are as seed, and they will produce a harvest of Divine blessing for the sowers. There are other aspects of this harvest too, which must not be forgotten. The collection will not merely relieve the material needs of the poorer Christian brethren, but will produce in them a spirit of joyous gratitude to God. It will have the further effect of reconciling the Jewish Christians to their Gentile brethren; for they will have very practical evidence of the reality of their spirit of brotherly love. They will intercede in prayer for their Gentile brethren and will yearn even to see them in the flesh.

He closes with one heartfelt burst of gratitude for God's gift of Christ—the one supreme gift which makes all Christian giving possible and lends to it its distinctive worth.

CHAPTER X.

We enter here on the third and last division of the Epistle, and in so doing we pass into a wholly different atmosphere. We have already discussed the question, whether these four last chapters are a fragment of the earlier painful letter, and have concluded that there is not sufficient evidence to support this view. We shall assume therefore, in our reading, that

after expressing in the fullest way his reconciliation with those who had obeyed him at Corinth, and after discussing sufficiently the collection for the poor, St. Paul now turns to deal with the insubordinate minority and with the judaizing emissaries whose machinations were the cause of all the trouble. The unpleasantness of the topic with which he has to deal is sufficient to account for the change of tone and temper in the writer. Who these emissaries were and what were their methods of action, will appear more clearly in the course of these chapters.

The apostle has a difficult task. He has to vindicate himself, to assert his own position. And yet he must do so in the Spirit of all who belong to Christ. Hence he grounds the appeal he is going to make on "the meekness and gentleness of Christ." The words that immediately follow are an obvious quotation of the slanderous sneers hurled at him by his enemies, that he was meek when present, but very bold when absent. He does not pause to resent it; he merely prays for them not to give him occasion to use the courage which he certainly will use against the disturbers of his work.

These enemies charged him with walking "according to the flesh," that is, with working for selfish and interested motives. That he, like all other men, was conditioned by the weakness and frailty of his flesh, he is not concerned to deny; but his work among *them* had not been vitiated by any selfish weakness. He had spoken and written with the power of God, a power that would be strong to overthrow all obstacles in the path of God's own work. In this power, when the main body of the church shall have declared its obedience, he will deal summarily with the heads and representatives of the disobedient faction.

We come now to clearer indications of the trouble. There were persons in the church who claimed to belong to Christ in some sense that would discredit St. Paul's relationship to Him. They were probably Jewish Christians who had come to Corinth with letters of commendation from the church at Jerusalem. With these he at once joins issue. He is Christ's as

much as they are. The mere fact that they had seen Christ in the flesh, or were closely associated with those who had, gave them no standing in this matter. To know the power of the risen Christ, and to be blessed in work for Him, is the true criterion of intimate connection with Him. From this point of view he need fear comparison with none.

Still, he does not wish to enlarge on this and so frighten them by his letter. This, again, was a thing of which he had been accused. His enemies had said that he was contemptible in bodily presence, but very terrible in his letters. To this, he merely, replies that those who utter this sneer will find, to their cost, that his presence is as formidable as his letters.

He will not, however, pursue this line of self-assertion further. It is uncongenial to him and resembles too much the methods of his foes. But he does not leave any uncertainty about the fact that he is widely different from them. *They* form a clique in which one compares himself with another; the only standard by which *he* measures himself is the requirement of the gospel message. *They* come in to either reap or spoil the fruit where another had worked; *he* had made it his aim to carry the gospel where no evangelist had been before. In saying so much he has gone as far as he thinks wise in the path of comparison. He recalls the fact that God, after all, is sole arbiter, and that His is the only commendation that has value.

CHAPTER XI.

It is obvious throughout the preceding chapter how distasteful to him has been the idea of parading his own claims. Yet here he now feels driven to do so. It is a role he loathes; he calls it "foolishness" and asks his hearers to bear with him if for a while, he plays this part.

It is only his love for them that makes him willing to do any such thing. He is jealous for their safety and deeply anxious lest any tempter should seduce them, "as the serpent beguiled Eve," from the truth of the gospel he had preached to them. And this was no groundless fear on his part. These Jewish emissaries were preaching *another* gospel. They were, not im-

probably, preaching Christ as the Messiah of Judaism, and not as the directly universal Saviour that St. Paul conceived Him to be. And the Corinthians were tolerating this with the utmost equanimity; while *he* who had proclaimed to them Jesus the Saviour of all, of Greek as well as of Jew, had to plead for their favourable consideration.

The intensity of his deeply stirred feelings makes it somewhat difficult to catch the precise thread of connection in the swiftly hurrying sentences. If such consideration be given to his foes, he seems to say, (for "the very chiefest apostles" here, probably refers to the leaders of his foes at Corinth,) he may claim it too, for he is no whit behind these others.

And yet the Corinthians have chosen to regard him as inferior to them. Can it be, he asks, because he took no support from the Corinthians while he was ministering to them, while the others have exacted recompense for their work? He held indeed, as we have seen in the first Epistle, that the minister might rightly claim to be supported by his flock, and that he himself had as good a claim to this privilege as the other apostles. But at Corinth he had not wished to exercise this privilege; and his enemies asserted that the real ground for this decision was his inward consciousness that he was not an apostle at all.

The insinuation was utterly base. Love for them and a wish to make the gospel free of any sort of cost, alone had prompted his action. If this be a fault, it is one in which he will persist. He will do so, if only for the reason that he may maintain his position of distinction from his enemies; for if he were to yield to these slanders, and prove his apostleship by receiving support, he would be putting himself on the same footing with them. That this should come about would be intolerable; for these men are utter deceivers, members of Satan, posing as angels of light, whose misdeeds will meet with fitting reward.

At this stage he returns again to the idea of boasting. It is as repugnant to him as ever; but, foolish as it is, he craves leave that he may indulge his fancy for a little. The Corinthians are accustomed to put up with overbearing conduct from

his enemies; they need not then decline to tolerate a little boasting from him. Compared with the violence of his foes, his own gentle demeanor might justly be open to a charge of weakness. But whatever ground *they* have for vigorous action, he can, at any rate, show that he too has just as much as they.

And now, at last, after all his lingering aversion, he nerves himself and utters his boast. His foes can make no conceivable claim which he cannot equal or surpass. So far as Jewish standing and privilege are concerned, he is their equal. So far as work and suffering for Christ are concerned, he can show a record such as they can never hope to rival.

The words that follow are unique. They give us a picture of the toil and strain and agony of his life, such as we could have obtained from no other available source; for very few of the episodes he mentions are narrated in the Book of Acts. They tell of toils, of travel, of bitter persecution; and in addition to all this of the ceaseless anxiety for the welfare of his converts. *Their* weakness and *their* trouble went to swell the burden of *his* heart.

Such things, then, as these—his sufferings and his labours—not any privilege earthly or spiritual, shall be the theme of his boasting. Nay, he will even go further, and in telling of his sufferings for Christ, will speak of a thing that the world would count not merely, pitiable, but ignominious. In words of almost startling solemnity, he declares that in this and in what is to follow, he is telling the literal truth. He had to flee from Damascus because of an attempt made by the authorities to capture him, and was let down in a basket by the city wall. To some this might have seemed an episode to be covered up in silence; but he boldly adds it to the tale of what he had suffered for his Lord.

CHAPTER XII.

From this he abruptly proceeds to the matter of “visions and revelations of the Lord.” It is not so much of these that he will glory, but of the weaknesses associated with them. His manner of description is peculiar. He speaks of himself

throughout in the third person. He views what happened to himself as from the detached standpoint of a spectator. He dates the experience as fourteen years ago. This does not enable us to associate it with any other known episode in his life. So far as we can gather from the Book of Acts he may have been at Tarsus or at Antioch. The mode of the rapture remained incomprehensible to him. All he knows, is that he was caught up into Paradise and heard words "unspeakable," "not lawful for a man to utter."

And yet this high mysterious privilege seems to have entailed a penalty. In the Divine providence, to prevent too great an access of spiritual pride on the score of this great and unique experience, there was given him "a thorn in the flesh, a messenger of Satan to buffet" him.

What this "thorn in the flesh" was, we cannot say. Obviously it was some physical affliction. The apostle's words here, taken in connection with the reference to the same thing in the Epistle to the Galatians, seem to indicate that it was something of a depressing and humiliating character. The view most generally accepted has been that it was a seizure of an epileptic nature, many, however, have found Professor Ramsay's suggestion more acceptable, that the reference is to malarial fever which St. Paul had caught in the lowlands of Pamphylia on the first missionary journey. This complaint was of the recurring kind, and was capable, at any time, by a sudden visitation of reducing its victim to a condition of helpless misery. Whatever the trouble was, it was, to St. Paul, an affliction of a most distressing kind. Though he believed that it fulfilled a purpose of God, he calls it "a messenger of Satan," and he prayed repeatedly that it might be removed from him.

The prayer was answered, not in his way but in God's way. The answer was one that has given Divine comfort to innumerable afflicted hearts. "My grace is sufficient for thee: for my power is made perfect in weakness." The weakness was not removed; perhaps it had its work to do in keeping the apostle meek and humble. But the Divine strength and grace were given; the very weakness brought him nearer to Christ, that in

Him he might be more than conqueror. He now no longer prayed for its removal. He was content that Christ's strength should have, in his weakness, occasion to show its triumphant power.

He has finished his boast. At the end of it he feels that it has been "foolish"; that is, it is the kind of speech he would never have indulged in, if he had not been driven thereto by the attitude of the Corinthians towards him. If they had only loyally supported him, he would never have had recourse to such a line of defence.

There was every reason why they should have been loyal. He had proved himself amongst them to be every whit an apostle; certainly no less an apostle than those false teachers to whose doctrine they had been listening. The only thing he had *not* done, was to receive support from them. In words of sad irony, he asks them to forgive him for not having laid this burden on them.

He is about to pay them a visit,—the third. And when he pays it, he will still persist in the same principle of action; he will receive no support from them, but will work at his own charges. In so doing he will be true to his position as their spiritual father and will give proof of his parental love.

He knows that in spite of his disinterested motives for such conduct, his enemies have given him no credit for it. When they could not deny that he had taken no support himself, they said: "He has taken nothing himself, but he has robbed you by means of his agents." There is no answer to be given to this but a downright flat denial. St. Paul's companions had shown the same integrity in all their dealings as he had himself.

He knows too that some of them will reflect, with complacency, on the fact that throughout the Epistle, he has been, as it were, defending himself before them. He bids them labour under no delusion on this point. *They* are not his judges. God alone has the right to pass sentence on his work. But though they are not his judges, they are the objects of his love, and all his actions have been done for their welfare. And it is just because of his care for their welfare that he is distressed,

not only at their present misconduct, but at the sternness he will be compelled to show. Their misconduct he describes in a few scathing words. It consists partly of those faults that spring up naturally in a community that is broken up by faction and by party strife, partly of faults that arise from an impure and licentious mode of living. He is sadly apprehensive that he, their teacher and the founder of their church, will be humiliated by finding his converts defiled by vices such as these.

CHAPTER XIII.

And when he comes he will make vigorous and unsparing search. He will make a strict investigation; all shall be done in due order and in accordance with the principles of Jewish law. He will estimate the evidence and exercise his powers of discipline. He had warned them, on the occasion of his unhappy second visit, that he would do so, and he repeats the warning here. It is not merely to establish his own position that he will do this; but to make them feel the power of Christ who works in and through him. In behaving as they do, it is not St. Paul they are bringing to trial, but themselves, their lives and conduct. Let them scrutinize themselves, and see whether Jesus Christ indeed is in them.

If they do this fairly, he hopes they will find that, after all they are true to their Lord and will admit the same of him. He prays them to do it, that he may not have to exercise severity when he comes. He would rather use his Divinely bestowed power for their edification than for their punishment.

In the few short sentences which precede the end, he hints at their fault of party discord, and prays them both in Spirit and in outward act to be at one.

The letter closes with that brief prayer which has become one of the most cherished forms of benediction in our Christian worship. He invokes upon them all that blessing which comes most fitly from each person of the Triune Deity.

The storm and strain and passion of this thrilling letter have ended with the gentle prayer of interceding love.

LUTHER'S RELATION TO THE ANABAPTISTS.

BY JOHN HORSCH, CLEVELAND, O.

It was at the Leipzig Disputation (July, 1519) that Luther's own convictions became a matter of greater moment to him than the verdict of the Pope and of the Church. In the famous reformatory books of the year 1520 he advocated the most radical anti-romish principles. There is abundant evidence that he upheld at that time the great principle that the Scriptures are the only authority in matters of faith and all teaching and practice that is without Bible authority should be abolished. He emphasized the spiritual priesthood of the believers and contended that no earthly power, either ecclesiastical or secular may rule over a Christian conscience. Pope Leo X. was right when he asserted that Luther was guilty of the heresy that "to burn heretics is against the will of the Spirit". But during his sojourn on the Wartburg, in 1522, Luther's programme of reforms underwent a radical change. He decided upon a uniform reformation of the church to be accomplished by the aid of the civil authorities. He resolved upon a union of the church with the state and, in consequence of this step found himself unable to uphold further the principle that the Scriptures are the only authority in matters of faith. He re-accepted the Romish view that whatsoever is not against the Bible may be accepted although it be without Scripture authority and it is upon this principle that he established his reformation.

When in the peasants' movement for civil and religious liberty which eventually developed into the Peasants' War, in 1525, Luther espoused the cause of the autocratic and tyrannical princes against the liberty loving peasants, and in the same year consented to the organization of an exclusive state church, refusing to give the people as much as the semblance of a voice in the matter and assuming an attitude of utter intolerance to other creeds, he ceased to be the man of the people. The masses, subsequent to the Peasants' War and after all

their hopes that they were to be granted a voice in matters of faith and the affairs of the church, had been shattered, accepted the new order of things with sullen resignation, realizing that the cause of liberty, both religious and civil, had been betrayed by the Wittenberg reformer. But to suppose that all his former adherents would suffer themselves to be brought back into the old yoke of spiritual bondage, was to reckon without the host. There were those who had the courage to stand by the old standard after the Wittenbergers had deserted it—who had religious convictions of their own and refused to accept either Luther or the Elector of Saxony or other rulers as authorities in matters of faith. There arose a powerful popular party that took up the primeval war cry of the Reformation—the Anabaptists.

While a number of Luther's friends unhesitatingly denounced the Anabaptists for their insistence upon liberty of conscience, Luther himself, although he favored stringent measures toward the suppression of "Anabaptism", does not seem to have had the heart to upbraid them for their teaching on the relation of the church to the state. It was their doctrine of the ordinances that furnished the target for his attacks. Luther believed in baptismal regeneration and infant baptism as well as in forgiveness of sins through the observation of the Lord's Supper. The Anabaptists renounced the doctrine that the sacraments are means of salvation or of cleansing from sin. Their teaching on the ordinances was in Luther's view unbearable heresy. Luther fully believed that the Roman Catholic Church, although in need of a reformation and advocating certain teachings which in his opinion were partly harmful and partly unnecessary, did not uphold so vital an error as the doctrine of the Anabaptists on the sacraments. He refused to acknowledge the Anabaptists as a Christian church, while, on the other hand, he urged that Antichrist, according to prophecy, was to "sit, not in the habitation of the devil, but in God's temple",* hence he contends as sure as the Pope is Antichrist, the Roman Catholic Church is the temple of God, dilapidated though it be.

*Erlangen, edition of Luther's Works, 26:258.

Luther wrote a book, *On Anabaptism, to Two Pastors*, in 1528.* He attempts to portray the Anabaptists as "the devil's sure messengers" who by denying that baptism and the Lord's Supper are means of grace, rob the people of salvation. He says: "If they would accept the right teaching concerning baptism and the sacrament, the Christians under the Pope could escape with their souls and be saved, as heretofore. But now that the people are deprived of the sacraments, they must of necessity be lost, because they are thereby deprived of Christ himself."† It is a noteworthy fact that Luther always recognized faith to be a prerequisite to baptism. Infant baptism he justified on the sophistical ground that infants may have faith, as well as adults. Yet, no one, he asserts, can know that he has saving faith. Not only is the minister left in the dark concerning the real condition of the candidate for baptism, but the latter himself cannot know whether or not he has saving faith;‡ therefore the Anabaptists' insistence on believers' baptism is unreasonable. Luther, in this book, describes the Roman Catholic Church as the temple of God, although in need of a reformation, and asserts that the Anabaptists by disowning the baptism and rejecting the fundamental teachings of the Church of Rome, assail the temple of God. Although he believed that they should not be tolerated in the land, he was at that time not in favor of inflicting capital punishment upon them.

In 1532 Luther wrote a book, *Against the Sneaks and Hedge Preachers*,§ which is directed against the dissenters, i. e., the Anabaptists. By this time he apparently had forgotten the days of yore when Lutheranism had not yet been "joined to the state" and the spreading of reformatory principles was largely dependent upon the self-denying efforts of what he now chose to designate as sneaks and hedge preachers. He urges the civil magistrates to be ever on the alert for wandering preachers who are not of the established church. If they will not labor in public or duly announce their appointments to preach, they are surely the devil's messengers. "Whoever tolerates and

*Erlangen, 26:255-294.

†Erlangen, 26:260.

‡Erlangen, 26:268.

§Erlangen, 31:213-227.

hears them, should know that he hears the devil himself as if speaking out of a possessed person." Since dissenters were apprehended by the Saxon authorities whenever they could be found, Luther's insistence that their appointments must be publicly announced appeared to them as heartless mockery. Says Melchior Hofmann in the same year in which this book was published: "Many cry out against the hedge preachers and desire to have them come to the light, not with good intention but to drink their blood."*

At the Diet of Speier, in 1529, a decree was passed by the Catholic majority of the Estates, in the name of the Emperor, that all who had been rebaptized should be killed without trial or sentence. "Every Anabaptist and rebaptized person of either sex, above the age of childhood, shall be put to death by fire, the sword or otherwise, without previous trial." Luther, instead of raising his voice in protest against so murderous a decree, advised the Elector to accept it. "Concerning the other point," he wrote in April, 1579, "that His Electoral Grace should be obedient to His Imperial Majesty's command against the Anabaptists and Sacramentarians [i. e., the Zwinglians], it is right that H. E. G. should do this willingly, for of the forbidden creeds none is either found or tolerated in the land of H. E. G., neither are they to be tolerated."†

In 1541, in a document addressed to the Elector of Saxony, Luther expressed himself as favoring the execution of Anabaptists with the sword.‡ Those who fell into the hands of the Saxon authorities were put to death if they could not be persuaded to recant. In one case only, and under peculiar circumstances was an Anabaptist imprisoned for life in Saxony.

Melanchthon, Luther's most renowned co-worker, wrote a number of treatises against the Anabaptists. In the well-known Augsburg Confession he mentions and repudiates some of their principles. The ninth article of the confession contains this sentence: "They [the Lutherans] condemn [literally damn, the Latin word is *damnare*] the Anabaptists who reject

*Cornelius, *Münst Aufruhr*, 2:225.

†DeWette, *Luther's Briefe*, 3:441.

‡Corpus Reformatorum, ed. Brestchnei der. 4:740.

the baptism of infants and teach that infants are saved without baptism." When Melanchthon for the first time was brought face to face with the teaching that infants ought not to be baptized (in 1521, while Luther was on the Wartburg, he found himself at a loss to meet the objections against the baptism of unconscious infants. He knew his Bible well enough to be aware that this practice cannot be established on Scripture authority, and at that time he, as well as Luther, stood for the principle that the Bible is the only authority in matters of faith. Melanchthon was obviously embarrassed. It appeared to him, as he stated in a document addressed to the Elector, that by denying the validity of infant baptism, the enemy "would touch us on a weak spot."* But a few years later he apparently had forgotten this. Mild as he was in his attitude to the Roman Catholics, he was intolerant toward the Anabaptists. He believed their sect to be of the devil and their piety only hypocrisy and a devilish spectre.† Their martyrs, he said, were hardened by Satan.‡ Repeatedly he insisted that they should be put to death.§ To justify their persecution he states that the ancient Emperors Honorius and Theodosius had decreed that rebaptizers are guilty of death.|| He asserts that some of them hold teachings which will lead to violation of civil law, but, says he, even if they were not advocating any other error than what they teach on baptism, the original sin and separation from the (Lutheran) church, the death sentence should be inflicted upon them.¶ He believed it the duty of the civil authorities to put to death heretics.**

A number of times Melanchthon was called to confer with Anabaptist prisoners, and to convert them if possible to the creed of the state church. Early in December, 1535, he met an imprisoned Anabaptist minister, Henry Crouth, at Jena in Saxony. The confessions of this man,†† as written down partly by Melanchthon himself, are interesting. Concerning

*Corp. Ref., 1:534.

†C. R., 3:197.

‡C. R., 3:34.

||C. R., 3:199.

¶C. R., 3:200.

**C. R., 3:199.

§O. R., 2:889;—4:737-740;—3:14-17;—3:195-201.

¶¶C. R., 2:997-1003;—3:14-17.

the original sin Henry Crouth said: "All infants, whether they be of Christian, heathen or Turks, are saved. God is not such a God that he would damn a child on account of a little water." "But when one grows up and consents to do sin, it is then that the original sin receives strength. Infants are not without sin, but it will not be counted against them, for they do not understand what is good or evil." He denied emphatically that forgiveness of sins is to be obtained through the Lord's Supper and that the bread of the Supper is the Lord himself.

He was asked who had called him to preach. His reply was: "He was called of God through the knowledge of his Word and did not need the civil authorities to call him, but only the consent of his brethren and of those who received the Word." He declared his willingness to obey the government, except in matters pertaining to religion. On the question why he and others of his sect preached in secret places "and not publicly in the pulpit", he gave the following striking reply: "The divine Word is most severely persecuted and we are not permitted to preach; yet we must come together; this we do openly and not secretly. And while we are forbidden and hindered to preach the Word, we are not suffered to be doers of the Word."

Henry Crouth and his friends who were imprisoned with him, had the courage to reprove Melanchthon severely for favoring their persecution. Melanchthon's reply was that not he but the government was to deal with them, whereupon they said: "Yes, yes, you would wash your hands like Pilate." They were condemned to death on Melanchthon's advice. Crouth and two of his friends suffered martyrdom, January 27, 1536, at Jena. Melanchthon himself accompanied them to the place of execution. His judgments as to their alleged guilt as heretics are remarkable documents.

In one extraordinary case was an Anabaptist imprisoned for life in Saxony. The execution of Frederick Erbe was prevented by peculiar circumstances. In 1531 he was arrested as an Anabaptist by the Saxon authorities in a county which was under the common jurisdiction of Saxony and Hesse. Capital

punishment could therefore in this instance take place only with the consent of the Landgrave of Hesse. The Elector decided that Frederick Erbe should be kept in confinement until New Year, 1532, and if by that time he could not be prevailed upon to recant, he should be put to the sword. But when his time of grace had expired, the Landgrave persistently refused to stain his hands with the blood of one who had the courage of his Christian convictions. The Elector of Saxony made every attempt to convince him of the necessity of inflicting the death sentence, but the Landgrave stood unmovable. "Since this man," he wrote, "is indicted of the error of Anabaptism alone, we will not conceal from you that hitherto we have in such cases inflicted the death sentence upon no man for the sake of matters which concern the faith." Not even after Luther and Melancthon had expressed themselves in favor of execution did the Landgrave yield. Frederick Erbe, after he had been subjected to the torture, was consequently imprisoned for life. And the place of his prison was Wartburg Castle where, a number of years before, Luther had sojourned for some time. While Luther, however, had gone to the Wartburg for protection, Frederick Erbe was thrown into a miserable prison in a tower, for the reason that he would not approve of the teachings which Luther and the Saxon state church had meanwhile accepted. From 1531 until 1548 when death released him of his sufferings, Erbe was a prisoner on the Wartburg. The guardian of the castle gave him the testimony that he had led a good life and had always been obedient.* Among the many historical events for which the Wartburg is famous, the most notable from the Christian point of view is this, that a devoted believer in Christ, a martyr—for such he was although the Landgrave saved him from the scaffold—was a prisoner in a noisome dungeon of this castle for seventeen years, remaining loyal to his conscience and refusing to bow to any other authority in matters of faith, than the Word of God.

In many works on church history by Protestant authors the impression is conveyed that Luther was a staunch defender of religious liberty, that he was the central figure in a move-

*Schmidt, *Justus Menius, der Reformator Thüringens*, 1:161 sq.

ment for freedom of conscience and a thorough reformation of the church and that those toward whom he assumed an attitude of intolerance were revolutionary disturbers of the peace. The attempt to save upon all hazards the name of the leading state church reformers who for victory of their cause leaned so strongly upon the bloody arm of the state, has been a source of confusion in the study of the history of the Reformation. The importance of the leaders in the exclusive state churchly reformation who bent their energy upon the suppression of the popular movement for genuine reformation, imposing upon the head of the state the duty to decide questions of creed for all his subjects and refusing the people any voice whatever in the affairs of the church and thus forcing them into an attitude of indifference, and who therefore represent a temporizing, easy going type of Christianity—the importance of these men has been constantly emphasized at the expense of those who perceived the wrongs of exclusive state churchism and had the courage of their conviction. The failure of the historians to recognize the true import of “Anabaptism” and of the type of Christianity represented by it, has been a source of distinct loss to the Christian cause. Even in America the beaten path of the historians of the prominent religious parties of Europe has been closely followed. A history of the Reformation, going back to the sources, from the point of view of the great principles for which the Anabaptists stood and for which the Baptists stand to-day is yet to be written.

B. MANLY, JR.

(ADDRESS DELIVERED ON FOUNDERS' DAY, JAN. 11, 1908.)

BY PROFESSOR JOHN R. SAMPEY, D.D.

Basil Manly, Jr., was the son of a distinguished minister and educator. His father was pastor in Charleston, S. C., from 1826 till 1837. For the next eighteen years he was president of the University of Alabama, a position which he filled with remarkable success. In 1855 he returned to the pastorate in Charleston. He died in the home of his son and name-sake at Greenville, S. C., in 1868. Dr. John A. Broadus, in his *Memoir of James P. Boyce*, bears the following testimony to the unusual gifts of the elder Manly: "It was among the marked advantages of James P. Boyce's childhood to attend on Dr. Manly's ministry, and be brought in contact with such a pastor. His preaching was always marked by deep thought and strong argument, expressed in a very clear style, and by an extraordinary earnestness and tender pathos, curiously combined with positiveness of opinion and a masterful nature. People were borne down by his passion, convinced by his arguments, melted by his tenderness, swayed by his force of will." One brother of the elder Manly became Governor of North Carolina, and another became a Justice of the Supreme Court of the same State.

B. Manly, Jr., was born Dec. 19th, 1825, in Edgefield District, South Carolina. His distinguished father was then pastor of the Baptist church at Edgefield Courthouse. A few months later his father became pastor in Charleston, where the younger Manly pursued his early studies in a preparatory school. Many of the friends of his boyhood attained distinction and usefulness in after life. James P. Boyce, with whom he was to be associated most intimately in the Southern Baptist Theological Seminary, was one of these boyhood friends.

On January 8, 1840, Basil Manly, Jr., entered the Freshman class at the University of Alabama, and was graduated December 13, 1843. In 1844 he was licensed to preach. The be-

loved and venerable Joshua H. Foster, D.D., of Tuscaloosa, Ala., writing shortly after the death of Dr. Manly, referred to the young preacher's first sermon in 1844. He was impressed at the time with the preacher's consciousness of his insufficiency for the great work to which, in humble reliance on Christ, he joyfully yielded his life. "After the lapse of nearly fifty years," said Professor Foster, "it remains with me only as a fragrant memento—full of the sweetness and richness and tenderness that have characterized all of the few sermons I have since had the privilege of hearing him preach."

In 1844 B. Manly, Jr., became a student in the Newton Theological Institution, near Boston, where he spent one session. He then entered Princeton Theological Seminary, from which he was graduated in 1847. Here he came under the influence of Dr. Archibald Alexander and his extraordinarily gifted son, Joseph Addison Alexander, one of the foremost of American Biblical scholars. Dr. Charles Hodge was also professor in Princeton at this time. A few years before his death Dr. Manly, by special invitation, visited Newton Theological Institution, and delivered an address on "Free Research and Firm Faith". Both at Newton and at Princeton young Manly was under instructors famous for broad and reverent scholarship. In 1848 he was ordained to the full work of the ministry at Tuscaloosa, Ala., and became pastor of Providence church in Alabama and Shiloh church in Mississippi, giving two Sundays a month to each. In February, 1849, he resigned the care of these churches on account of the condition of his health. About this time he and his honored father undertook the compilation of a hymn book, which appeared in 1850 as the Baptist Psalmody.

In 1850 Rev. B. Manly was called to the pastorate of the First Baptist church, Richmond, Va., a position which he filled with marked ability for four years. He then became principal of the Richmond Female Institute, and remained in this office until he was chosen as one of the four professors in the Southern Baptist Theological Seminary. During these years he was also pastor of Walnut Grove, a country church near Richmond.

During the Civil War, when the work of the Seminary was suspended, Dr. Manly served country churches in South Carolina as pastor, while cultivating, with the aid of his servants, a plantation in Abbeville District, a hundred miles down the railroad from Greenville. When the work of the Seminary was resumed after the war, Dr. Manly took up again his work as instructor in the institution, and remained with it until 1871, when he accepted the presidency of Georgetown College, Kentucky. He filled this important position with acceptance for eight years. In 1879, when Dr. Toy resigned his professorship in the Seminary, Dr. Manly was called to take his place, and remained with the Seminary to the end of his life. He died on Sunday, Jan. 31, 1892,—a day memorable in Baptist annals, as both Spurgeon and Manly laid down their work on that day.

DR. MANLY AND THE SUNDAY SCHOOL.

From early boyhood to the close of his life Basil Manly, Jr., was connected with the Sunday school. While a boy he was taught by Charles H. Lanneau, Sr., other members of the class being James P. Boyce, J. L. Reynolds, William Royall, William J. Hard and T. W. Mellichamp, all of whom entered the Christian ministry. Who can estimate the influence of the excellent man who taught those six boys in the long ago?

In 1858 the Southern Baptist Publication Society, of Charleston, S. C., published an excellent sermon entitled "A Sunday School in Every Baptist Church". Dr. Manly preached this sermon at the General Association of Virginia at Norfolk about 1851 or 1852. He enlarged his motto in later life to read "A Sunday School in Every Baptist Church and Every Baptist in the Sunday School".

In an address before the Southern Baptist Convention in 1887, Dr. Manly gave a brief account of his work in connection with the founding of the Sunday School Board at Greenville, S. C. From the report in the *Western Recorder* the following extract is made: "The *Kind Words* paper and other Sunday school publications began more than twenty years ago. Charles J. Elford—not I, as has sometimes been said—was their origi-

nator, the best Sunday school superintendent I ever saw, the man who when dying, with his feet on the verge of glory, left the message for his Sunday school, 'Come to heaven!' I was the originator of our Sunday School Board at Greenville, I think I may say without impropriety. I urged it on the Southern Baptist Convention in 1862, at Augusta, and it did great good while it was in our hands. It might have been living and useful yet, if we had not yielded to the desire of brethren to have it removed farther West. We had one of the best secretaries—Brother Bitting—whom I always have loved and shall as long as life endures. I felt impelled to start that enterprise by meeting two little white-headed boys in Anderson county, South Carolina. They were mounted on a white-faced horse, riding one behind the other, and I stopped them in the road and asked them if they went to Sunday school. They said they used to, but father had gone to the army and was killed, and there was nobody to teach, and no Testaments or question books or papers to be had, and so there was no Sunday school now. And the tears came to my eyes as I looked at them, and thought how they were the representatives of thousands of others all over our sad Southland—orphans and neglected; and I made a vow to heaven to do what I could, so long as I lived, that the poor boys and girls might have the knowledge of the Bible. I have never retracted or regretted that vow, however imperfectly I have succeeded in carrying it out, and so I expect to work for Sunday schools till I die."

Dr. Manly was a frequent contributor to *Kind Words*, the little paper founded by Mr. Elford. In 1864, while the terrible war was still raging, Dr. Manly published two valuable little books—"Sunday School Questions on the Four Gospels, Vol. I", and "The Child's Question Book on the Four Gospels". Within three years the circulation of the latter reached thirty thousand.

During the years 1887 and 1888 Dr. Manly was editor of the *Kind Words Teacher*. He called to his assistance some of the best scholars and writers among Southern Baptists, and paved the way for the founding of the Sunday School Board of the

Southern Baptist Convention a few years later under the leadership of Dr. J. M. Frost, to whom he committed much of the expository work of the *Kind Words Teacher*. It is beautiful to read the generous and appreciative reviews of the books his colleagues in the Seminary published during these two busy years. But for the brutal assault he sustained at the hands of a robber on the evening of December 15, 1887, which greatly weakened him, Dr. Manly might have continued for years as editor of *Kind Words Teacher*.

Throughout the greater part of his busy life Dr. Manly taught a class in the Sunday school. Rev. T. P. Stafford, describing his work as teacher of a large Bible class in Walnut-street church, writes: "He was patient to bring out the thought of any obscure passage, often with delightful meaning. And with this scholarship there was combined warmth of feeling. He spoke from a full heart with a mother's tenderness. He seemed no more to teach God's Word than to speak it out of his own soul. God's thoughts became his. I love the Bible more because I have heard him teach it."

Dr. Manly was the chief promoter of mission Sunday schools in Louisville during his residence in our city. He raised the money for the rent of halls, visited the schools frequently, and kindled the interest of the students of the Seminary in this form of Christian activity. Rev. W. J. McGlothlin thus reports his last meeting with Dr. Manly, just two weeks before his death: "He was wading through the slush of a melting snow to a mission on the Highlands. After we passed I turned to watch him. His bent form and tottering step showed that he was feeble. He led a little girl with his left hand, in his right he carried his Bible." He kept his vow made in the presence of the orphan boys in 1862.

He once referred in my presence to his frequent visits to friends to beg money for mission Sunday schools, and remarked with a smile that the Scripture would one day be fulfilled which said: "And it came to pass that the beggar died." He did not finish the quotation, but with reverence we may do so, "and was carried by the angels into Abraham's bosom."

DR. MANLY AND THE PASTORATE.

Though never robust, he did a vast amount of work. His sermons were carefully prepared and delivered with earnestness and fervor. He had the heart of a pastor. Few were so happy as he in comforting the afflicted and the sorrowing. He was greatly beloved in the country churches to which he ministered in Alabama and Virginia and South Carolina. Had his health been vigorous, he might have continued indefinitely as pastor of the First Baptist church of Richmond. While he was president of Georgetown College he had the opportunity of serving for eighteen months as co-pastor with Rev. F. H. Kerfoot at Midway, Ky. Had he not given his life chiefly to educational work, he would have achieved distinction in the pastorate.

DR. MANLY AS COLLEGE PRESIDENT.

The brethren in Richmond discovered in the gifted pastor of the First church the qualities that fitted him to fill with unusual acceptance the position of principal of Richmond Female Institute. For five years he presided over this school for girls and young women, and taught the classes in moral philosophy.

From 1871 to 1879 he was president of Georgetown College, located at Georgetown, Ky. The college prospered under his administration. He had plans for enlarging the endowment, but when Dr. Boyce came to Kentucky to raise a large sum for the endowment of the Seminary, in connection with the proposed removal of the institution to Louisville, Dr. Manly generously retired from the field in favor of his former colleague. The financial stringency of 1873 greatly delayed Dr. Boyce in his effort to raise \$300,000 in Kentucky for the Seminary, and so Dr. Manly's plans for Georgetown had to be postponed. Men and women in all parts of Virginia and Kentucky still cherish the memory of their former preceptor, whose broad and varied learning commanded their respect, while his loving interest in their welfare won their love and gratitude.

DR. MANLY AND THE SEMINARY.

Dr. Manly was one of the founders of the Seminary. He was present in most of the conferences and conventions that were held from 1849 to 1858 looking to the founding of a general theological seminary for Southern Baptists. At the meeting of the Southern Baptist Convention in Charleston, S. C., in 1849, he delivered an address in which he argued that a central theological institution for Southern Baptists was both desirable and practicable. At a meeting of "the friends of theological education" in Montgomery, Ala., May 11, 1855, in connection with the Southern Baptist Convention, he was chosen as secretary. This conference of brethren favorable to the founding of a theological seminary for Southern Baptists resolved to call a convention to meet in Augusta, Ga., in April, 1856. At this convention in Augusta, B. Manly, Sr., presided, as he did at a similar meeting in Louisville in the following year. He prepared an address to Southern Baptists, which was published June 17, 1858, reviewing the efforts for theological education in America and in England. Under the leadership of James P. Boyce, the South Carolina Baptist Convention, in July, 1856, offered \$100,000 towards the endowment of a general Theological Seminary, to be located at Greenville, S. C., provided an additional endowment of \$100,000 be raised in other States.

The account given by B. Manly, Jr., of the closing events in the history of the organization of the Seminary is of sufficient interest to justify an extended quotation from his article in the *Seminary Magazine* for January, 1891: "The Louisville Convention, appointed another Convention to be held in Greenville, South Carolina, in May, 1858, to organize the Institution. It also appointed several Committees to prepare a plan of organization, to nominate professors, to procure a charter, to prepare an address to Southern Baptists, and concerning agencies; also a Committee of one from each State to lay the subject before their respective States.

The Committee on Plan of Organization consisted of James P. Boyce, John A. Broadus, B. Manly, Jr., E. T. Winkler, and

William Williams. By correspondence and some informal conference of members of the Committee, it was agreed that sub-committees should be appointed to whom the preliminary work might be entrusted, and that the whole Committee should meet at Greenville a few days before the Convention to compare ideas, revise the work, and agree upon a final report. Accordingly, Boyce was to prepare the general fundamental regulations, as to the Trustees, finances, relations to the Southern Baptist Convention, and all details of organization; Manly to draw up an outline of the articles of faith or "abstract of principles," in accordance with which all instruction should be given; and Broadus to sketch a plan of instruction that would embrace all the different topics of study and the different classes of students for whom it was important to provide.

In due time, this Committee met at the residence of Dr. Boyce in Greenville, and I remember that, as Dr. A. M. Poin-dexter was there, he was invited by the Committee to be present and assist them in their labors. Every sentence and word of what had been prepared by the sub-committees was subjected to a careful examination and revision. Then, at the suggestion of Dr. Boyce, and at his expense I think, the report as a whole was set up in type at Elford's printing office, and copies struck off for further revision before it should be presented to the Convention. If I mistake not, as many as three or four corrected and revised proofs of the report, as it was enlarged or altered by the private discussions, were obtained until it was thought to be as nearly perfect as the Committee could make it.

Those were memorable days to some at least of those who engaged in them. In the freedom of brotherly discussion, in the warmth occasioned by the contact and collision of the ideas of the younger and the older, the brethren from different sections of the country, and who had enjoyed different kinds of training and different associations, there was keen stimulus to thought. Every great topic in theology was handled earnestly, freely and yet reverently. The learning of the past was not ignored. The various forms of expression in which

the faith had been declared in our own and other denominations of Christians were carefully compared and consulted; the safeguards which had been thrown around other Seminaries, both as to doctrine and as to funds were thoughtfully considered; the different methods of instruction, by curriculum, by free election, by courses more or less flexible, were passed in review. The result was almost unanimously approved by the Convention after somewhat elaborate explanation and debate, and has remained practically without modification to the present day."

Four professors were nominated and unanimously elected at the Greenville Convention in 1858—James P. Boyce, John A. Broadus, B. Manly, Jr., and E. T. Winkler. As Broadus and Winkler declined to give up the pastorate, the Seminary could not be opened for another year; but in the fall of 1859 the new institution opened its doors to students with a faculty consisting of James P. Boyce, John A. Broadus, B. Manly, Jr., and William Williams. Dr. Manly began his work as Professor of Biblical Introduction, and Interpretation of the Old Testament, on the first Monday in October, 1859. Writing after Dr. Manly's death concerning the work of this first session of the Seminary, Dr. Crawford H. Toy says: "What most impressed me in Dr. Manly was the versatility of his mind and the sweetness of his nature. These qualities made him a most engaging teacher and valued friend. His intellectual sympathy was wide, his exposition was full of freshness and warmth. In our Hebrew class in the Seminary he made us all feel that we were his companions in study."

In 1869 a fifth professor was added to the faculty of the Seminary; Rev. Crawford H. Toy was then chosen as Professor of Old Testament Interpretation, and Oriental Languages. Dr. Manly retained his class in Biblical Introduction, and relieved Dr. Boyce of Polemic Theology, and Dr. Broadus of Preparation and Delivery of Sermons. The fact that he should have been asked to do work in three classes representing three widely separated departments of theological study was a striking testimony to his versatility and good nature. He carried this burden for two years, but the drudgery of

correcting written sermons finally became so irksome that it contributed in no little measure to his decision to accept an invitation to become president of Georgetown College in the summer of 1871. There were other and greater inducements, as Dr. Broadus has pointed out in his *Memoir of James P. Boyce*; and Dr. Manly really thought that the Seminary could now do without him, as it had four other professors.

When Professor Toy resigned in 1879, Dr. Manly was elected to fill the chair of Old Testament Interpretation, the department of instruction in which he most delighted. A year later he added to this the class in Biblical Introduction, which he had taught from 1859 to 1871. He also gave much attention to the collection of funds to aid needy students in the Seminary. With rare patience and sympathy he superintended the collection and the disbursement of the Students' Fund. He also presided over the meetings of the Society for Missionary Inquiry on the first day in each month. Students in trouble and sorrow instinctively turned to him for sympathy and counsel. During all the busy years from 1879 till his death in 1892 he pushed his studies and his teaching, in the midst of multifarious activities, in public and in private, for the extension of the Kingdom of God. He took up the study of Assyrian, and taught at least one class the rudiments of this language, through the recovery of which so many interesting discoveries bearing on the Old Testament were coming to light. Students who came under Dr. Manly's instruction were impressed with the breadth and accuracy of his scholarship.

In discussing the work of Dr. Manly as a teacher, two defects must be indicated, if we would handle the subject in a manner worthy of such a sincere and genuine man as he was. Fulsome and indiscriminating praise was distasteful to him in life, and would be unworthy of him now. He was so kind and considerate that he often allowed indolent students to impose upon him. The members of his classes sometimes neglected their work, relying upon the professor's kindness of heart to 'put them through.' Another defect was his failure to distribute the work in his classes in such a fashion as that he could get to the end of the course. He often became so absorbed in the

study of interesting details in the Pentateuch that he allowed little time for the later history and the prophetic writings. What he gave on the earlier history was so helpful that students naturally craved the same sort of guidance through the later periods. He was always judicious and reverent in his interpretation, and knew how to unfold the deep spiritual content of the Psalms with rare insight and sympathy. Having been himself chastened by bereavement and affliction, he could put the student into closest sympathy with Job and Jeremiah and other suffering saints. He taught men reverence and resignation and faith. A thousand young preachers caught something of his spirit, and hundreds of pulpits have sounded a clearer note of faith because he lived and taught in the Seminary.

DR. MANLY AND AUTHORSHIP.

While yet a young man in his twenty-fifth year, B. Manly, Jr., united with his father in compiling a hymnal known as the Baptist Psalmody. It contains almost as many hymns from Isaac Watts as from all other hymnists combined. Nine hymns in the collection were composed by B. Manly, Jr. Hymn 539 will give one material with which to estimate the young preacher's ability as a lyric poet.

In doubt's dim twilight here I stray,
Upon me shines no cheering ray;
My Saviour, drive away my fear,
Abide with me, for night is near.

Though sin and Satan o'er my soul
Would throw their hated strong control—
O, help me in th' unequal fight,
Abide with me through sin's dark night.

Dwell thou within my heart; O come
Not as a stranger, but at home;
Here reign supreme, it is thy right;
Abide with me both day and night.

And when my day of toil is done,
 When weak and weary age comes on,
 Uphold me, Saviour, as I die;
 Abide with me, when night is nigh.

Soon shall a voice my slumbers wake,
 A glorious, endless morning break;
 When night and grief forever flee,
 May I in heaven abide with thee.

In 1859, Dr. Manly edited Baptist Chorals, Dr. A. Brooks Everett being associated with him in the work. By request of Dr. Boyce, Dr. Manly wrote a hymn to be sung at the first commencement of the Seminary in 1860. This beautiful hymn has been sung at each succeeding commencement. We have already spoken of Dr. Manly's contributions to Sunday school literature in another connection.

For the year 1856 B. Manly, Jr., while president of Richmond Female Institute, edited the American Baptist Memorial, to which he contributed important historical and practical articles. He had a just appreciation of the ability of Charles Haddon Spurgeon, who was just then rising into fame as a brilliant young preacher in London. Critics were not all agreed as to the character or ability of the youthful Baptist preacher in the world's metropolis. The editor of the American Baptist Memorial published Spurgeon's famous sermon on Songs in the Night, wrote words of appreciation concerning his preaching, and secured a strong review of a volume of his sermons from the pen of the famous Andrew Broaddus, of Virginia. The youthful editor little imagined then that he and the gifted preacher whose sermons he was praising would lay down their work on the same day.

Dr. Manly wrote a number of reports, articles, lectures, sermons, etc., that were published. Thus he compiled a History of the Elkhorn Association of Baptists in Kentucky from its organization in 1785 to the year 1815. Shortly before his death he compiled a small hymnal which he called "The Choice". He composed some tunes as well as many hymns. I

found him one day at the piano in his home playing a tune which he had just composed for his hymn, "Work, for the Day is Coming".

Dr. Manly's chief contribution to theological literature is his book entitled "The Bible Doctrine of Inspiration". The author received appreciative words from Mr. Gladstone, Rev. Alexander Maclaren and other famous men. Those who have read this admirable book will join with Dr. Broadus in the regret that we have so little from the facile pen of its author.

DR. MANLY'S CHARACTER.

He was devout and saintly. He belonged to Jesus Christ. One of his pupils tells of a prayer which Dr. Manly taught his large Bible class in Walnut-street church:

"Three things, O Lord, of Thee I pray:
To know Thee more clearly,
To love Thee more dearly,
To follow more nearly every day."

He was truly humble. No man was ever more appreciative of the best in others. After the death of Dr. Boyce, Dr. Manly took occasion, in the first meeting of the Faculty, to nominate Dr. Broadus as chairman, and added that Dr. Broadus was the proper person to succeed to the vacant presidency. It was all done so quietly that we scarcely appreciated at the time the beautiful humility of the author of the motion.

He was loving and sympathetic. Approachable at all times and to all classes, he ministered cheer and comfort to discouraged and burdened souls throughout a long ministry. Many could join in saying, "He was the best man I ever knew". He was a beautiful character. So thought his wife and children and his intimate friends; and such was the impression even on strangers. I was walking on the streets of Louisville one afternoon with Dr. Manly. He had just preached a tender sermon in East Baptist church, and we had walked about a block, when we passed a lady and her little daughter of five or six years. As we passed Dr. Manly smiled on the little girl

and spoke to her. We had taken a few steps in advance, when I heard the little girl ask her mother: "Mamma, who was the old gentleman with the beautiful face?" And it was beautiful, for the goodness of the heart had impressed itself on the great man's countenance.

He was firm and courageous. Dr. Broadus, in his address at the funeral of Dr. Manly, warned us against the mistake of separating in our thought goodness from greatness. He then called attention to Dr. Manly's strength of character. "Ah! this gentle-mannered man, if ever he made up his mind that something must be done he never stopped till that something was done. I never knew a stronger will nor one more gentle." Only two weeks before his death, Dr. Manly, writing to one of his former pupils, opened a window through which we may look in and discover the secret of his courage and perseverance. "My habit," he writes, "is to face all difficulties squarely, see them clearly, admit them frankly, and then in the name of the Lord to go at them and try to overcome them by his aid". In his youth he once broke a silk umbrella over the head of a fractious horse. That broken umbrella set him to thinking, and he resolved to overcome his violent temper. And surely he succeeded, becoming a man of unusual self-control. Let us close our study of the life and work of Dr. Manly with the words of another of the founders of the Seminary: "I dare say he never found it an easy thing to do right. This nature of ours requires the converting and strengthening grace of God to create a Christian character and help us lead a Christian life. He had no doubt plenty of struggles; many times he must have looked back upon his acts with regret. Let us not fail to be strengthened by such an example, to follow him, to imitate him as he imitated Christ."

BOOK REVIEWS.

I. NEW TESTAMENT.

Die Apostelgeschichte. Untersuchungen.

Von Adolf Harnack. J. C. Hinrichs'sche Buchhandlung, Leipzig, Germany, 1908. S. 225. Pr. M. 5, geb. M. 5.80.

We have here Band III of Harnack's *Beitraege zur Einleitung in das Neue Testament*. Every critical student of the New Testament rejoices that Harnack is devoting much attention to the Acts. He has almost unrivaled equipment for this work. He is still liberal enough for any ordinary use, but he appears in this particular field as a conservative pleading for the genuineness of Luke's authorship of the Acts and the substantial accuracy of his report of the early days of Christianity. Some of the same ground is traversed here on the linguistic side that we had in *Lukas der Artz*, but there is abundance of fresh material. In broad outlines Harnack here sketches his conception of the literary sources of the Book of Acts and the general character of the work. He does it too with his usual wealth of detail.

A. T. ROBERTSON.

Die Schriften des Neuen Testaments.

Neu überetzt und für die Gegenwart erklärt. 11 Lieferung (II. Band, Bogen 39-51) Preis 1 Mark. 12 (Schluss) Lieferung (II. Band, Titel und Bogen 52-60) Preis 1 Mark. Vandenhoeck und Ruprecht, Goettingen, Germany. To be had also of Lemcke & Buechner, 11 East 17 Street, New York. 1907.

Dr. Johannes Weiss continues his able discussion of the Apocalypse though he does not know that John wrote it, most likely not the Apostle John, he thinks, for only a literary fiction. The Gospel of John is here handled by W. Hirtmiller who does not think the book was written by the Apostle John, but **some other John**. So likewise, O. Baumgarten denies that the Apostle John wrote the Epistles that bear his name. He contends that the same man wrote the Gospel and the Epistle and dates the Epistle between 100 and 125 A. D. Thus the

Apostle John is left out in the cold in this series. Van Mauen denies that Paul wrote anything. Poor Peter is held up by the critics. James and Jude are crowded out also. Matthew and Luke are not credited by all and even Mark is looked at askance! Perhaps after all the New Testament is a grand joke. Everything is topsy-turvy! But these are interesting books after all, these German critical books, and they have much to teach the serious student, provided he knows what is true, a lesson, alas, that bothers the student in other realms also.

A. T. ROBERTSON.

The Epistle of St. Jude and the Second Epistle of St. Peter.
Greek Text with Introduction, Notes and Comments.

By Joseph B. Mayor, M. A., Litt. D. The Macmillan Co., New York and London. 1907. P. ccii, 239. Price 14s. net.

Dr. Mayor has produced distinctly the ablest commentary on James and he finds a congenial sphere in Jude and 2 Peter. Jude is the brother of James and 2 Peter undoubtedly makes use of Jude (so Mayor) in the second chapter. This means, of course, that Jude is earlier than 2 Peter, as I also think. I cannot, however, go with Mayor in the denial of the genuineness of 2 Peter. I do not think he answers the suggestion of Jerome and other early writers that Peter had a different interpreter in the two Epistles. Indeed in the Second Epistle we may, as Bigg holds, have Peter's own rugged style, while in 1 Peter the style is toned down much by Silvanus. But, barring this matter, the work of Mayor on these two Epistles is of the very first quality. He is specially strong on the grammatical side of his work as seen in the Commentary on James also. He has an excellent little book, Greek for Beginners, which shows his turn for grammar. But Mayor has great exegetical insight and the book as a whole furnishes one with a wealth of critical apparatus not to be surpassed anywhere. One still needs Bigg on Peter and Jude, but Bigg and Mayor together will enrich any preacher's store.

A. T. ROBERTSON.

Expositions of Holy Scripture. Third Series. Six volumes.

By Alexander Maclaren. \$7.50 net per set of six volumes. This set John's Gospel (Vols. 1, 2, 3), Acts (Chapter xiii—end), and two volumes on Old Testament reviewed under Old Testament department.

Dr. Robertson Nicoll has said that if he could have only one set of books on the Bible, he would take Maclaren's Expositions of Holy Scripture. This is great praise and it is just. Dr. Maclaren's style is so well known all over the world as to call for no comment. He is still the world's foremost expository preacher. Careful scholarship has here confronted the interpretation of the Bible in the light of modern needs. The great preacher has a marvelous faculty for seizing the heart of the passage and putting it in touch with the life of the man of to-day. The volumes on the Gospel of John bring out the best things in Dr. Maclaren's mind. He here walks on the heights with calm step and clear vision of the unseen. The richness of these volumes makes detailed criticism in any measure impossible.

A. T. ROBERTSON.

St. Paul's Epistle to the Ephesians. A revised text and translation with exposition and notes.

By J. Armitage Robinson, D. D., Dean of Westminster. Second edition. Macmillan & Co., London and New York. 1907. Pages 314.

This volume first appeared in 1903, but a new edition is now called for. It has stood the test of service as one of the very best volumes on this great Epistle. It is not necessary to go into much detail now since the book is so well known. The introduction is brief, but full of instructive matter. The author in a sense has two commentaries, one a new translation with interpretative exposition that is very helpful, the other the Greek text with critical comments on the Greek. He then discusses the important questions that are left over and concludes with notes on various readings that are helpful. There are good indices. On the whole one will not go amiss who spends his time on this able and excellent exposition, which is much in the spirit of Lightfoot.

A. T. ROBERTSON.

Interpretation of the Bible. A Short History.

By George Holley Gilbert, Ph. D., D. D. The Macmillan Co., New York. 1908. Pages 309.

The author is entirely correct in his remark as to the fewness of books in this field. It is also a most suggestive line of work. Each age affects the next. We have indeed the same Bible, since the first century A. D., but each generation interprets it in the light of its knowledge and environment, not to say philosophy. There is then a history of Biblical exegesis. It is only a sketch that Dr. Gilbert has here attempted, but one can very well gather the main points from this comprehensive survey. Dr. Gilbert incidentally, as is natural, shows his own sympathies in his portrayal. The Jewish, the Philonic, the Apostolic, the Post-Apostolic, the Alexandrian, the Syrian, the Medieval, the Protestant, the Scientific are some of the types discussed. The writer glorifies the modern scientific method. But, while he is right in this, one must not make a fetich of this method. It does not work automatically nor lead to infallible results. Criticism is subjective and interpretation is criticism.

A. T. ROBERTSON.

Saint Paul's Epistle to the Ephesians. The Greek Text with Notes and Addenda.

By the late Brooke Foss Westcott, D. D., D. C. L., Lord Bishop of Durham. Sometime Regius Professor of Divinity in the University of Cambridge. Macmillan & Co., New York and London. 1906.

Bishop Westcott had the commentary proper in complete form, but the introductory notes were quite incomplete. Rev. J. M. Schulhof was intrusted with the editing of these portions. Instead of filling out the lacunae himself he has quoted from other works of Westcott where possible, from original sources, from the works of Hort or Lightfoot. The result is quite satisfactory on the whole, more so in some parts than in others. The comments on the text itself are in Westcott's usual style as known to all critical students of John's Gospel and Epistles and the Epistle to the Hebrews. His type of mind suits well the exposition of this great Epistle of Paul. He is faithful to the letter and full of the spirit, full of sympathy and necessary mysticism. The book will be a delight to all lovers of Paul and of high thinking.

A. T. ROBERTSON.

Jesus in Modern Criticism.

By Dr. Paul W. Schmiedel. Translated by Maurice A. Canny, M. A. London, England, A. & C. Black. 1907. Pages 91. Price, sixpence net.

We are having a run of books on Jesus in Criticism. These were Weinel, Schweitzer, Sanday, and now Schmiedel. It is hard to deal seriously with Schmiedel because of his arrogance and patronizing airs. He claims that he was misunderstood in his article on Gospels in the *Encyclopædia Biblica* in which he claimed nine genuine sayings of Jesus. He meant that we knew nine beyond any doubt and could argue from them as a minimum. The title of this book is almost misnomer. Schmiedel does not discuss the critical views of various classes of men. He deals only with the most extreme radicalism like his own. That to him is above criticism. He is seriously engaged in the effort to prove that Jesus really lived. If I doubted that fact, I do not think that Schmiedel says anything here to throw light on that subject. He laments that Paul tells us "deplorably little about Jesus," (p. 14), and proceeds to separate the wheat from the chaff in the Gospels. One of his first remarks is that in the message to John the Baptist Jesus was speaking only of the "spiritually blind," "spiritually lame," etc. (p. 20). "The five thousand and the four thousand were fed, not with bread, but with teaching," (p. 21). After this luminous exegesis one is prepared for anything and he is not disappointed. He thinks that Jesus had calm moments and was not wholly visionary (p. 82). Schmiedel cannot approve some of Jesus' teachings, (p. 79 f). He will not assert that Jesus was unique (p. 84). He could not be upset a bit if Jesus never lived (p. 85), for others have excelled Christ at certain points, (p. 86). And this is "criticism," a la Schmiedel!

A. T. ROBERTSON.

The Deity of Jesus Christ According to the Gospel of John.

By the Rev. S. W. Pratt D. D. The Sunday School Times Co., Philadelphia. 1907. Pp. 165. Price 50 cents.

Another publication called for by the study of the Gospel of John in the current International Series of Sunday School

lessons. The book claims, with some show of reason, to be "an induction study" of that Gospel, to ascertain from an analysis and classification of its teachings what rank this Gospel gives to Jesus Christ. It does not deal with critical questions, does not pretend to present new facts, but only by "a new method" to make use of the old facts and thus to throw some new light on the great theme of John's Gospel. The answer found by this method is that 'Jesus Christ is Deity', the author explaining that the word deity is used in preference to divinity because the latter word has been so refined away by usage as to mean less than deity. John has given us a record of facts connected with the Old Testament and the history of the Jewish nation, corroborated by the synoptists, the Acts, and the Epistles, and "further established by the seventy years of the Christian church of which the writer was a part." He gives us views of Jesus from all parts of his life, and "from these has made a composite picture of Deity." "The hypothesis of its truth is the only explanation of John's Gospel."

A. T. ROBERTSON.

The Smaller Cambridge Bible for Schools. St. John.

By A. Plummer, D. D. Cambridge. University Press. Pp. 160. 8vo. cloth. Price \$1.00.

The issuance of a stereotyped edition of this well-known work on the Gospel of John is timely. We cordially commend it, as we do the whole admirable series to which it belongs. It contains in condensed form the essential wealth of the larger work, and is unique in its combination of small compass with rich scholarship. Quantity is not required in such an edition, but quality is; and quality there is here in abundance. The introduction deals in succinct but scholarly way with the life of John, the authenticity of the Gospel, the place and date, the object and plan, and the characteristics of the Gospel; and the appendices with the day of the crucifixion, Peter's denials, and the order of the events of the Passion.

GEO. B. EAGER.

Studies in the Character of Christ. An Argument for the Truth of Christianity.

By Rev. Charles Henry Robinson, M. A. New Impression. Six penny edition. Longmans, Green & Co., New York and London. 1907.

It is a good thing that this cheaper edition of Mr. Robinson's book has been produced. It is a valuable presentation of the character of Christ and makes a conclusive argument for the deity of Jesus that will have weight with the average man who may have trouble on that subject. The author seizes clearly the salient points and makes good use of sharp contrast in showing how Christ differed from other men. Where the book lacks in my judgment is in a rather vague conception of the atonement and an over emphasis on the mere example of Jesus to the neglect of the more vital union of the Christian with Christ. But as a whole the volume will serve its purpose.

A. T. ROBERTSON.

The Life of Christ.

By the Very Rev. Alexander Stewart, D. D., Principal of St. Mary's College, St. Andrews, Scotland. J. B. Lippincott Co., Philadelphia, 1907. Pages 124.

The volume belongs to the Temple Series of Bible Characters and is worthy of its place. The writer is very cautious about committing himself on critical questions, but his sympathies lie with the conservative side of things. For a simple handbook one wonders if there is not too much criticism and too little of the devotional spirit. But you cannot get everything in this compass. The treatment is fresh, clear, able and reverent.

A. T. ROBERTSON.

St. Paul's Epistles to the Thessalonians. The Greek Text with Introduction and Notes.

By George Milligan, D.D., Minister of Caputh, Perthshire. Macmillan Co., London and New York. 1908. Pages CX, 195. Price \$3.00.

Here we have a most delightful volume, worthy of the best traditions of British scholarship, on a par with the work of Swete, Plummer, Sanday and men like them. It is to be observed that this notable commentary comes from the pastor of

a Scotch church, who has given himself to his high task with devotion and success. Dr. Milligan wears an honored name in New Testament study for his father was the late Rev. W. Milligan, D. D., who wrote so well concerning the Resurrection and Ascension of Christ, and the Apocalypse. But the son has not rested merely in the great name of his father. He has made thorough preparation for his task by mastering the new knowledge to be had from the papyri as to Paul's language and the discoveries about Thessalonica.

It would be hard to find a more helpful introduction than Dr. Milligan gives concerning the city of Thessalonica, the church, Paul's work there, the contents of the Epistles, their authenticity, integrity, and text, as well as Paul's language and style and the doctrine of this book. The detailed comments are rich in suggestiveness and luminous in helpfulness. The appendix has excellent discussions of St. Paul as a letter-writer, his use of the Epistolary plural, divine names in the Epistles, Antichrist, etc. He is opposed to the idea that the man of sin in II Thess. 2, is the Roman Emperor and thinks that the solution is to be sought in the Johannine Antichrist and the Jewish apocryphal and pseudepigraphic writings. I wonder if the author emphasizes sufficiently Paul's disclaimer of the immediateness of the second coming in 2 Thess. 2:2. The commentary is chiefly grammatical and historical exegesis rather than expository development of the thought. But the grammatical and historical elements lie at the basis of it all.

A. T. ROBERTSON.

The Appearance of Our Lord After the Passion. A Study in the Earliest Christian Traditions.

By Henry Barclay Swete, D. D., Regius Professor of Divinity in the University of Cambridge. Macmillan & Co., New York and London. 1907. Pages 151.

This is one of the most delightful little books that it has been my good fortune to read in a long time. Dr. Swete is a thorough master in Biblical scholarship and his heart is ripe with rich experience of grace. He uses his wealth of learning with delicate appropriateness and rare suggestiveness to light

up the narratives of the Lord's Appearances. The English is beautiful and the attitude of mind reverent and spiritual. Here is as fine a specimen of real exposition as one could wish to find. Dr. Swete is open to all truth and is cautious and candid. I cannot go with him in his suggestion that the appearance of Mary and of the other women is one and the same event. But there is very little to which one can refuse to give hearty assent. The numerous Greek notes are in footnotes and are very helpful, but they do not interfere with the popular style of the book. It is refreshing to read so reassuring a book of firm faith after wandering through Dr. Kirsopp Lake's doubts about the Resurrection of Jesus. Dr. Swete's book will do one good.

A. T. ROBERTSON.

Jesus.

By Arno Neuman. Translated by M. A. Canney, London, England, A. & C. Black. 1906. Pages 180.

Dr. P. W. Schmiedel has a somewhat extended introduction to the work of his pupil, Dr. Neumann. In fact it is Schmiedel all through, only not quite so offensively put. Dr. Neumann does say that the birth of Jesus is the most important date in history, though he considers and treats Jesus only as a man. These two writers take themselves seriously because they claim to be able to prove that Jesus really existed. They do to their own satisfaction, but I have heard of no converts by their arguments from among the small number who consider Jesus as purely mythical. The trouble is that what they prove is a mere barren ideality.

A. T. ROBERTSON.

Luke the Physician, the Author of the Third Gospel and the Acts of the Apostles.

By Adolph Harnack. Translated by Rev. J. R. Wilkinson, M. A., New York, G. P. Putnam's Sons. London, Williams & Norgate. 1907. Pages 231.

This volume is well worthy to belong to the Crown Theological Library. All that Harnack writes is interesting and the English version puts this notable book in the reach of all who care to have it. The original *Lukas der Artz* was reviewed in this journal and hence a shorter mention will now suffice.

Harnack is anxious that he shall not be considered a conservative because he believes that Luke wrote both the Gospel and Acts, (p. vi). But he cannot break the essential force of his present position that the Christian tradition took definite shape between A. D. 30 and 70. And while Harnack is willing to admit historical errors and legends in Luke, he is disposed to stand up for Luke as against Josephus (p. 123). On the whole he thinks well of Luke as a historian, though not so well as Ramsay. The arguments used by Harnack for the Lukan authorship are very strong and very solid, just the arguments that we had all grown accustomed to in the works of Hobart, Hawkins, Plummer, and Ramsay. It is a refreshing turn of the scale to see a great German scholar change his position under the influence of English scholarship. The lesson of it all is for patience and perseverance. Let us welcome all light and go on in trust. The pendulum swings and real progress toward truth is made on the whole.

A. T. ROBERTSON.

The Apologetic of the New Testament.

By E. F. Scott, M. A., New York, G. P. Putnam's Sons. London, Williams & Norgate. 1907. Pages 258

This is one of the best volumes in the Crown Theological Library. It is not a modern apologetic save as that is briefly outlined in the last chapter. On the other hand Mr. Scott endeavors to set forth in graphic fashion how the various New Testament books came to be written. He sketches the theological situation in vivid style and on the whole with much success. I find much of stimulus in the book as well as much of truth. In the chapters on Jesus as the Messiah and Christianity and Judaism I would not interpret the facts very differently. But the chapter on Christianity and Heathenism is written from the point of view of the union of church and state and becomes an apologetic for the modern situation in Britain. Then Mr. Scott labors to explain Paul's attitude and to justify the English and Scotch union. In doing so he fails to do justice to Paul and does more than justice to the present situation. Paul did feel interest in the state and rulers and considered them

the ministers of God and urged prayer for them. Mr. Scott drives too sharp a wedge in here (p. 139) in my judgment. It is very easy to excuse our own inconsistencies on this point and accuse Paul of "contradictions" and to brand his principles as invalid for our day, we being always right (p. 143). In the chapter on Christianity and Gnosticism, a very suggestive one indeed, I would demur when he calls the Fourth Gospel's attitude towards Gnosticism so very obscure (p. 163). I think also that Mr. Scott errs (p. 211) in saying that in Hebrews the promises are still only promises, not realities. The whole point of Heb. 11 is to show that the promises had been fulfilled in the time of the readers of the book (Heb. 11:39 f.) Hence the greater obligation to be loyal. Mr. Scott makes a very skilful defence of the essentials of Christianity, a defence of service to those who accept the results of radical criticism at most points as he does. I think he underrates the value of the New Testament in his zeal to be modern, but he is modern and fresh and shows how a thoroughly modern man may still make use in the most scientific way of first century truth.

A. T. ROBERTSON.

Das Evangelium Jesu und das Evangelium von Jesus. Nach den Synoptikern. Ein Beitrag zur Lösung der Frage in drei Vorlesungen.

Von D. Erich Shaeder, Professor der Theologie in Kiel. Druck und Verlag von C. Bertelsmann, Gütersloh, Germany. S. 64. Pr. M. 1.

Here is a serious and successful effort to show the substantial identity of the Apostolic message with that of Jesus himself. The author comes to close quarters with Wellhausen in his synoptic studies and takes Wellhausen's admissions as sufficient to prove the claims of Jesus about himself to be in accord with what the apostles say about him. This little book is in refreshing contrast to the high-handed treatment of Paul's ideas of Christ by Arnold Meyer, reviewed elsewhere. The author well says (S. 64) that the apostolic gospel is still the best in the world for us.

A. T. ROBERTSON.

Wer hat das Christenthum begründet, Jesus oder Paulus? —

Von D. Arnold Meyer, O. Professor der Theologie in Zürich. Verlag von J. C. B. Mohr, Tübingen, Germany. 1907. S. 104. Pr. M. 1.20. Geb. M. 2.

This book has a most fascinating theme. The author is a man of known ability, but a thorough radical as is shown by his work on the Resurrection of Jesus (Auferstehung, etc.). One familiar with the author's theological prejudices could easily forecast his line of argument on the relation between Paul and Jesus. He charges up to Paul all our theological conceptions of a supernatural Christ who came from heaven to earth and died on the cross for our sins (S. 95). In so far as that is Christianity, Paul is the founder of such a Christianity, not Jesus (S. 96).

A. T. ROBERTSON.

The Epistle of Paul to the Philippians Expanded in a Paraphrase and Explained in Notes.

By James P. Holcomb, D. D., North India Presbyterian Mission, New York, American Tract Society, Pp. xlvii, 126. Price 50 cents.

In this little book we have, after a brief introduction, the reprinting from the American Revision of the account in Acts of Paul's visit to Philippi, and then the text of the Epistle. This is followed by a paraphrase which is mainly a filling up on statement of thoughts which Paul left to be understood, and this by a commentary, which leaves many things without attempt at explanation, as, for example, "concision", "citizenship", (iii. 2, 20). There is little in this book to criticize unfavorably, but there is less to explain why it ever was published. To some, perhaps to many, who lack access directly to the authorities chiefly used by the author, viz., Lightfoot and Eadie, this book may serve a helpful purpose, but it must be recognized that it does not seem to be at all the result of fresh independent study of Paul, and that consequently it is throughout commonplace in the extreme.

D. F. ESTES.

The Christ That Is To Be.

By the author of "Pro Christo et Ecclesia." New York. The Macmillan Company. Price \$1.50.

This is a striking, suggestive, elusive, disappointing book. It deals with many questions which are demanding some attention, and which ought perhaps to receive more,—such as the corporate unity of the race, the joy of the Gospel, the transcendent and unique greatness of Jesus, the intimacy and mutual interrelation of mind and body, faith-healing and "Christian Science" as related to this unity and dependent upon it—and it deals with these many and varied questions well and helpfully in many ways. But the whole discussion seems onesided and partial, to such an extent that even rightful emphasis becomes overemphasis. The author continually reminds us of the uselessness of theorizing, but his own avoidance of theorizing seems to result in inconsistency or at any rate in mere fragmentariness. His definition of faith seems worth quoting: "An estimate of God's love and will for man which knits man's purpose to the purpose of God, and knits the purpose of each man to that of his fellows," (p. 43). But this is qualified by what we read on page 51: "The faith of each individual is dependent upon the faith of his fellows, more dependent on the faith of those with whom he is in more intimate relation, but also in some degree dependent on the corporate faith of the whole environment." As has been suggested the uniqueness of Christ is emphasized, and arguments are built on his being the incarnation of God. But when his work is discussed, all that is said of the atonement is vitiated by the old error, which, as usual, is not stated in so many words, that the suffering of Christ, though the suffering of one closely related to God, is not the suffering of God himself. In the very title we have an example of the elusiveness of the author's thought. We are nowhere told what Christ is to be, nor, indeed how he can himself become what he is not now; the whole discussion relates to what Christians ought to be and do. Perhaps Dr. Denney has best hit off the character of this book in few words as follows: "There is a stodgy kind of dogmatism in the world, both intellectual and moral, on re-

ligious subjects, and the flashing of this glittering sword in its eyes may startle it for a moment; but we cannot think that on any of the great aspects of the Christian revelation 'Christus Futurus' [the title of the book as published in England] sheds a light in which we see more clearly." D. F. ESTES.

Schüssel zur Offenbarung Johannis. Ein Meisterwerk göttlicher Kunst voll Trost und Kraft.

Von H. Bungeroth, Pfarrer in Rostock. G. Strübig's Verlag, Leipzig, Germany. 1907. S. 160. Pr. M. 2. Geb. M. 2.80.

The author has a spiritual tone and a reverent faith. But his key is in the Theodicy. He sees the outward course of the world history in the Apocalypse. The value of his treatise lies in the devotional atmosphere and practical purpose rather than any special insight into the problem of this very difficult book. It is a little surprising to see no influence of the researches of Sir W. M. Ramsay nor of Dr. H. B. Swete on the subject. The chief light in recent research on the Apocalypse has been in the unfolding of the Roman Empire of Domitian's time as the historical background, the struggle between Christianity and the world power. A. T. ROBERTSON.

II. OLD TESTAMENT.

Old Testament Problems. Critical Studies in the Psalms and Isaiah.

By James William Thirtle, LL.D., D.D. 8 vo., pp. 329. Henry Frowde, New York, 1907. Price \$2.40.

In his book, "The Titles of the Psalms", Dr. Thirtle advanced the theory, now accepted by many scholars, that all liturgical and musical titles should be regarded as subscript lines to the psalms preceding. The reputation for ingenuity and originality which the author gained by the publication of that earlier volume will be enhanced by his latest contribution to Old Testament studies.

Dr. Thirtle entered upon the investigations that are recorded in the present volume in the hope of being able to throw some

light upon "The Songs of Degrees", the interesting group of fifteen poems beginning with Psalm 120, and ending with Psalm 134. The author first shows the inadequacy of all previous hypotheses to explain all the facts in connection with this group of psalms. He then advances a new theory which connects this group of lyrics with Hezekiah; not that Hezekiah is the author of all, nor that they were all first composed in his day, for four are ascribed by the titles to David and one to Solomon. What Dr. Thirtle advances for the favorable consideration of scholars is the hypothesis that the title "Song of the Degree" is connected with Hezekiah's recovery from sickness. Fifteen years were to be added to the life of the pious king, and the Songs of the Degree are exactly fifteen in number. The writing of Hezekiah in celebration of his recovery from deadly illness closes with a promise of praise to Jehovah in the temple: "Therefore we will sing my songs with stringed instruments all the days of our life in the house of Jehovah." We cannot forget in this connection that the shadow of the sun was made to return backward ten steps or degrees on the dial of Ahaz, as a sign of Hezekiah's recovery. Moreover Hezekiah was a patron of letters (Prov. 25:1) and devoted to the worship of Jehovah. The story of his life is told with considerable detail in the Scriptures, the Assyrian inscription of Sennacherib giving additional facts of interest. Dr. Thirtle compares the known events of the life of Hezekiah with the fifteen Songs of the Degrees, and finds for every one of the songs an appropriate setting in connection with Hezekiah's experiences. The five psalms that came from David and Solomon were worked over and adapted to voice the sentiments of worshipers in the days of Hezekiah. With no little skill the author discovers a suitable occasion for each of the Songs of Degrees in the personal history of Hezekiah. Dr. Thirtle's hypothesis seems to suit all the known facts better than any of the rival theories.

Having established his thesis that the Songs of Degrees in their present form are associated with Hezekiah and the stirring events of his reign, Dr. Thirtle next enters upon the larger question of the formation of the Psalter. He first takes

a preliminary survey of the material. He deprecates the attitude of many modern scholars towards the titles. He puts strongly his own view, with which the reviewer concurs, when he says: "The headlines, as a body, are where they have been from time immemorial; and they submit themselves for sane criticism, not for contemptuous neglect." Dr. Thirtle warns against reliance upon verbal peculiarities in seeking the dates of the various psalms, since the Massoretes did so much editorial revision of the Hebrew text.

Dr. Thirtle undertakes to show that Hezekiah was virtually editor of the Psalter as we have it. He thinks he can detect in psalms of various collections within the Psalter evidence that they were composed in the time of Hezekiah or else were adapted by editorial revision to the temple worship in his day. Thus psalms by David by slight revision became suitable for public worship in the days of his great successor. The author is of the opinion that the reigns of David and Hezekiah account for most of the psalms. He finds no *recent* psalms in the entire collection. Even Ps. 137, which is confidently placed by most critics in exile or post-exilic times, is supposed by Dr. Thirtle to voice the feelings of one who was carried captive to Babylon by Sennacherib, and afterwards returned to Jerusalem. The author quotes from the prophecies of Isaiah to show that the attitude of the prophet, a contemporary of Hezekiah, both towards Babylon and towards Edom, was almost identical with that of the psalmist. According to Dr. Thirtle, Hezekiah was a greater man, and a more influential monarch, than history has yet judged him to be.

The second half of Dr. Thirtle's book treats of "King Hezekiah in the Book of Isaiah". The author thinks that the "Servant of the Lord", as portrayed in Isaiah, was primarily Hezekiah. "We cannot but conclude that, from first to last, Hezekiah was before the prophet in this delineation of the Servant of the Lord. However, much the seer may have looked beyond, to One of whom the very best of the kings of Judah could exemplify no more than a weak adumbration, the reigning king could not be out of view. And if, in any sense, a king of the Jews ever furnished a type of the Messiah, what shall

be said of the *role* sustained by Hezekiah, with whom God's dealings were so extraordinary, so full of miracle, so distinctive in character?" Dr. Thirtle regards Isaiah 52:1—53:12 as a prophetic explanation of Hezekiah's illness, as recorded in Isaiah 38, and comes to the conclusion that the two documents relate to a common subject. He also suggests that the reign of Hezekiah supplies the psychological moment for the writing of the Book of Job. He thinks that the center of interest of the last twenty-seven chapters of Isaiah is not in Babylon but in Judah. He finds a portraiture of Hezekiah in various parts of the roll of Isaiah. Hence he discovers no place for Deutero-Isaiah. Of the two references to Cyrus by name in Isaiah 44 and 45 one is supposed to be a later interpolation, and the other the misreading of a single word, by which the common noun meaning "workman" was displaced by the proper noun "Coresh" (Cyrus). Of course, the analytic critics of the day can have little objection to the use of conjectural emendations of the Hebrew text, since they practice this art daily. Dr. Thirtle will find it more difficult to secure the assent of conservative scholars, even though he uses this weapon in the interest of conservative criticism.

The novelty of Dr. Thirtle's conclusions and the force and originality with which he argues for them ought to secure for his book a wide reading. Though unable to follow him in his exaltation of Hezekiah as the vicarious sufferer in Isaiah 52:13—53:12, and in other important details of his book, we wish to express our thanks to the author for his suggestive and instructive treatment of some of the greatest of Old Testament problems.

JOHN R. SAMPEY.

Expositions of Holy Scripture, II. Kings, I. and II. Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes.

By Alexander Maclaren, D.D., Litt.D. 2 vols., 8 vo., pp. 399 and 409. A. C. Armstrong & Sons, New York. 1908.

Dr. Maclaren's Expositions of Holy Scripture are sold in series of six volumes, of which the third series has just appeared. The price of each series of six volumes is \$7.50 net. In the present series, four volumes treat of the Acts and the

Gospel of John, while two cover several of the least used and most difficult books in the Old Testament. The average preacher finds little in some of these books to kindle his homiletical habitude, but if he will follow this prince of expositors through these volumes he will marvel at his own lack of insight into the riches of the ancient revelation. Dr. Maclaren is often very happy in the titles of his discourses. Take, for example, "Drill and Enthusiasm", as the topic for a sermon on 1 Chron. 12:33; "Sorrow that Worships" (Job 1:21); "Job's Question, Jesus' Answer" (Job 14:14; John 11:25, 26); "What I Think of Myself and What God Thinks of Me" (Proverbs 16:2). As an interpreter of Scripture, Dr. Maclaren is sane and reverent. He faces difficulties squarely, states them fairly, and answers them with clearness and cogency. He holds firmly to the doctrine of a progressive revelation, and hence he delights in tracing a doctrine to its full growth in the teaching of our Lord and his apostles. The imperfection of the earlier stages of revelation is frankly recognized; but Dr. Maclaren, unlike many modern students, puts the emphasis on the fact that in the Old Testament we have a genuine revelation from God to men.

One of the best discourses in these admirable volumes is entitled "An Ancient Nonconformist", on the text, "So did not I, because of the fear of God" (Neh. 5:15). The preacher praises Nehemiah as a sturdy nonconformist. From many sentences that call like a bugle to independence in thought and action, take as a sample the following: "Unless you resolve steadfastly to see with your own eyes, to use your own brains, to stand on your own feet, to be a voice and not an echo, you will be helplessly enslaved by the fashion of the hour, and the opinions that prevail." Alexander Maclaren has the ear of Christians throughout the English-speaking world to-day, and it is one of the most encouraging signs of the times that such a wise man should be recognized as the greatest living preacher.

JOHN R. SAMPEY.

The Messianic Hope of the Samaritans.

By Jacob son of Aaron, High Priest of the Samaritans. Reprinted from the Open Court, May and September, 1907. Paper, pp. 36. Price 25 cents.

Professor Abdullah Ben Kori, of Pacific University, has translated an essay by the high priest of the Samaritans on "The Christ Whom the Samaritans Expect"; and Rev. William E. Barton, of Oak Park, Ill., has written an interesting introduction to the brief treatise. The high priest has produced a fine specimen of rabbinic exegesis, deducting a mountain of curious speculation from a small modicum of Scripture. It would take a Christian Scientist to get out of all this fanciful exegesis the faintest hint of any connected and consistent doctrine of the Messiah. The three chief proofs that the Messiah will bring forward in attestation of his mission, according to Jacob, son of Aaron, are the production of the ark of the testimony, the staff of Moses, and the omer of manna which was laid up by Moses. This manna will be fresh and sound as in the day it was first gathered.

Jacob, son of Aaron, has a much deeper interest in the sale of copies of Samaritan manuscripts to American and European tourists than he and his small following have in any Messianic hope. In the spring of 1897 I had the privilege of drinking tea in the home of the high priest, and conversed with him concerning his followers, their customs, sacred books, etc. One of his sons visited my tent repeatedly for the purpose of selling me manuscript. Jacob, son of Aaron, and all his tribe will bear watching, if the tourist does not wish to be humbugged.

JOHN R. SAMPEY.

The Servant of Jehovah.

By George Coulson Workman, M.A., Ph.D. 8 vo., pp. 250. Longmans, Green & Co., New York. 1907.

Dr. Workman, who is Professor of Old Testament Exegesis and Literature in the Wesleyan Theological College, Montreal, has been well known in critical circles for some time as the author of "The Text of Jeremiah", a work in which he pleads for a high value for the Greek text of Jeremiah. His partiality

for the Septuagint crops out repeatedly in the volume before us.

Professor Workman informs us that the subject of the Servant of Jehovah has occupied his attention for twenty years. He began to write on it fifteen years ago. He has given to his studies a clearness of thought and expression that makes them easy to read. Every reader must feel grateful to an author who can say with Dr. Workman, "I have rewritten every sentence several times."

Perhaps we cannot do better than to let the author introduce our readers to the scope and aim of his book in his own words: "This volume deals with the problem of the Servant in the book of Isaiah. It is a new investigation of a much debated question, each phase of which is here considered, and treated as exhaustively as its importance seemed to demand. I have striven to make it a complete and comprehensive monograph. My aim has been to exhibit the technical meaning of the term throughout the second half of that book, to demonstrate its collective sense in every place where it occurs, to elucidate the disputed points in connection with each passage, and to show the way in which the New Testament writers have applied the language of that portion of Scripture, which, though Messianic in its application, is not, strictly speaking, Messianic prophecy."

Professor Workman lightly waives aside the view that in certain passages the Servant is an individual, "because comparatively few scholars hold that view to-day, and because it can be clearly shown that, even in the most salient passages, the figure is that of a community, not of an individual." Dr. Workman holds with Davidson that "the Servant is always the Israelitish nation, or the Jewish Church, contemplated by the prophet either from the point of view of its actual condition or from the point of view of its divine vocation."

The prophet, according to Prof. Workman, was always thinking of the Old Testament Church, and not of the New Testament Christ, when he spoke of the Servant of Jehovah. Even in the fifty-third chapter of Isaiah, "Biblical students", says Dr. Workman, "should understand that the suffering Servant

there described is not Jesus of Nazareth, but the Jewish Church in Babylon". But what of the vicarious sufferings described in that sacred chapter? Do they not point forward directly to Golgotha? Let the author give his view of the kind of suffering described in Isaiah 53: "Vicarious suffering, as taught there, is participative, not substitutionary; so that each quotation, so far as it relates to vicarious suffering, should be explained in the light of that fact. The voluntary sacrifice of the Servant was not an offering given to God, but an offering made for men. In other words, the suffering borne by the loyal Israelites on account of their rebellious brethren had an influence, not on Jehovah, but on the rebels themselves."

Dr. Workman refuses to have anything to do with a suffering Messiah. He thinks the distinction between the Messiah and the Servant was everywhere observed in the Hebrew Scriptures.

The two chapters on the date of Isaiah 40-66 have little that is new, and might have been omitted from the volume without loss.

Our author makes an exhaustive study of the passages in Isaiah 40-53 in which the word "Servant" occurs, and comes to the conclusion that in no passage is the Servant of Jehovah an individual, but always a personified community; "strictly speaking, he is the pious portion, or the righteous remnant, of the nation, but for whose loyalty the worship of Jehovah would have become extinct". He holds that there was a truly ethical reason for the election of Israel to be Jehovah's Servant. "He was chosen on account of fitness and for the sake of service."

The author exalts Judaism, and looks leniently upon Mohammedanism. The work of spreading monotheism, which Judaism commenced and which Mohammedanism has greatly promoted, Christianity, as the perfect religion, must complete.

The chapter on the Explanation of the Passion, in which the author gives a detailed exegesis of Isaiah 52:13—53:12, seeking to prove that the prophet had in mind the suffering Jews in Babylon, and not an individual who would suffer and die in the place of sinners, is in many respects the most important in the book; and we must avow our firm conviction

that Professor Workman has completely failed to establish his contention. Isaiah 53:4-6 towers immeasurably above the interpretation here set forth. It teaches *substitutionary* suffering, and not mere participative suffering. On this rock the author's well laden ship goes to pieces, and his precious cargo is dumped into the sea.

When he comes to discuss the New Testament quotations from Isaiah 40-66, our author speaks out boldly enough. He thinks that all the quotations are examples of accommodated application. They may claim something in the life of Jesus as happening in order that the words of the prophet might be fulfilled, when as a matter of fact the exegesis of the prophetic language does not yield any such meaning. He even goes further, and denies that there was in the divine mind any such intention as the evangelists assert. "The New Testament writers, having been mostly trained in Judaism, seem, agreeably to the Jewish way of viewing things, to have found a divine intention in the applicability of some Old Testament passages, when, in reality, no such intention existed in the divine mind."

What now will this audacious critic of the apostles do with the teaching of Jesus, as recorded in Luke 24:26, 27, 44-46? He recognizes the fact that the fifty-third chapter of Isaiah was probably one of the passages which Jesus is said to have interpreted to the disciples as teaching the sufferings of Christ, and then remarks: "But, as there is no reference to the Messiah in that chapter, and as there is no prophecy of a suffering Messiah in the Old Testament, the things which Jesus is said to have interpreted concerning himself were applicable to him typically and spiritually, not directly or immediately." Jesus himself said, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day." Our author says, "There is no prophecy of a suffering Messiah in the Old Testament." After a careful reading of every line in Professor Workmans' interesting monograph, we see no reason to think that he is a better interpreter of the Old Testament than Jesus of Nazareth, the Servant of Jehovah.

JOHN R. SAMPEY.

III, SOCIOLOGY.

The New Basis of Civilization. The Kennedy Lectures for 1905.

By Simon N. Patten, Ph.D., LL. D. Professor of Political Economy, Wharton School of Finance and Commerce, University of Penn. New York. The Macmillan Co. 1907.

Dr. Patten's name is thoroughly identified with the theory that the explanation of social changes and the causes of social progress are economic. The old civilization was characterized by an economic deficit; the new, by an economic surplus. "Disease, oppression, irregular work, premature old age, and race hatreds characterized the vanishing age of deficit; plenty of food, shelter, capital, security and mobility of men and goods define the age of surplus in which we act.

"The salient feature of the new civilization is work calling urgently for workmen; that of the old was the worker seeking humbly any kind of toil."

In these lectures he works out in a luminous, forceful but sometimes fanciful way the social transformations which result from this transition from social poverty to social wealth. He has chapters on the basis of the new civilization in resources, in heredity, in family life, in social consciousness, in amusement, in character, in social control; and closes with two chapters in which he discusses more specifically the character of the new civilization which is now taking shape and a program of social work which is called for in the present time.

He has a keen sense of the power of social habit, of custom; of the persistence of forms of social thought and social ideals long after the conditions which gave rise to them have passed away. These habits and ideals are the forms of social adaptation to the old conditions; but when conditions change they linger as disturbing and obstructive factors in the social situation. This accounts for many of the phenomena of this transition age. But gradually out of the changed economic conditions there spring up new habits, customs, ideals which gradually displace the old.

Limited space forbids that we should attempt to follow his thought in detail or even to give an adequate outline of it. We can only note a few of the more striking points.

Speaking of social classes, he calls attention to the chronic warfare of early society, caused by the struggle for food-supplies in the age of deficit, and remarks: "It was in such a world, when a man's death was his neighbor's gain, that our social institutions were grounded." "The traits that distinguish them (the social classes) are not additions to the sum of characters possessed by all mankind; they are the effect of a suppression of universal character showing itself on different groups in different ways. * * * * Class qualities represent losses, not growths." The absence of certain human qualities from a group constitute them aristocrats; and the same is true of the middle and the lower classes. The economic forces in the new age are working toward a balanced development of human qualities in all classes. This process is impeded by the persistence of social customs which originated in the age of deficit. "Men are moulded into their classes by the pressure of social things accumulating generation after generation, which finally sum themselves into an acquired heredity, binding men firmly to their places." This old stratification must be broken up, and is being broken up by economic forces. "Thought must be as malisle as action if social institutions are to be remodelled to serve economic ends. * * * * The extension of civilization downward does not depend at present so much upon gaining fresh victories over nature, as it does upon the demolition of the social obstacles which divide men into classes and prevent the universal democracy that unimpeded economic forces would bring about. The social status, properly determined by a man's working capacity, has now intervened between him and his relation with nature until opportunity, which should be impersonal and self-renewed at the birth of a man, has dwindled and become partizan."

The multiplication of economic opportunities open to men is limiting the power of the strong to exploit the weak, and the massing together of men in cities and in huge economic enterprises is developing in all classes, and especially in the workers, a broader social consciousness and sense of the value of co-operation. This in turn is powerfully modifying the social structure. "Competition solidifies, but co-operation mobilizes

and arrests social stratification by assuming the equality of neighbors." "Individualism and suspicion are the outcome of competition; generosity is a product of co-operation."

Dr. Patten is, perhaps, most suggestive and least convincing in his discussion of the changes in the ideal of character growing out of the transition from the age of deficit to the age of surplus. We read with a distinct shock such words as the following: "The morality of sacrifice is the antithesis of the morality of progress, and the two types contrast each other with increasing emphasis. * * * At bottom sacrifice is a physical and animal trait which has come to us in the course of biological development; and when lifted to a foremost place on the spiritual plane, it at length saps energy because it wrests away the fruits of action, and by pouring vitality into negation and undoing, keeps the world a poorer place than it might be." It is in dealing with this most important phase of life that the author's theory of the economic interpretation of social progress reveals most clearly its inadequacy. His is not the Christian conception of sacrifice. To him it means the throwing away, the absolute loss of the life sacrificed. But the Christian conception is that the life so devoted and sacrificed is not lost at all, rather it comes to its most perfect development, its highest realization, through voluntary sacrifice in the interest of others. "The morality of sacrifice," so conceived, is the very essence "of the morality of progress". And, yet, while his view of this matter is one-sided, inadequate and erroneous, his treatment of the subject is of suggestive value in a consideration of the modifications of the moral ideal which are resulting from the changed economic conditions—a line of thought to which ministers and moralists can hardly fail to give most serious attention if they would deal intelligently with the gravest practical problems of their time.

It would be interesting to call attention to other phases of the argument of these lectures; but space forbids. The advocates of the economic interpretation of social progress are doing a valuable service, although the inadequacy of their theories is manifest.

C. S. GARDNER.

Christianity and the Social Order.

By R. J. Campbell, M. A., Minister of the City Temple, London. Author of the "New Theology", "New Theology Sermons", etc. New York. The Macmillan Co. 1907. Price \$1.50, net.

The key-note of this book is struck in this sentence taken from the Introduction: "I now regard Socialism as the practical expression of Christian ethics and the evangel of Jesus."

Mr. Campbell describes his conversion to Socialism, and his individual psychology is revealed in the account. It does not seem to have been a difficult feat. Apparently he was not firmly attached to his former views. He gave them up easily and hastily, and, so to speak, on slight provocation. If there was any mental difficulty or struggle involved in the transaction he does not indicate it. And he has adopted the Socialistic theory with an easy, almost flippant, dogmatic cock-sure-ness which is amusing or irritating according to the mood of the reader. Mr. Campbell has a deliciously off-hand way of settling problems that are as old as human thought and over which generations of thinkers have toiled without reaching such facile certainty as he arrives at with one bound of his agile mind.

He discusses first the alienation of the masses from the churches, of which he gives an extreme and pessimistic statement, and unqualifiedly justifies the masses. Of course, he thinks that the adoption of the thorough-going Socialistic program would heal the breach and bring the masses back to the emptied and starving churches.

The Kingdom of God is discussed in four of the most important chapters of the book—first, the Kingdom in Jewish history, then in Primitive Christianity (two chapters), and lastly, in present-day Christianity. In considering the teaching of Jesus he rejects as much of the record as seems to him improbable and accepts as much as seems to him probable. In form the concept of the Kingdom in the mind of Jesus was practically identical with that in the minds of his contemporaries. Indeed, Jesus is differentiated from his contemporaries only by his superior moral sight and sincerity. He was a true child of his times. Like others, he had the mistaken notion that the Kingdom was to be a political re-

organization of society with the Jews, the people of God, established in supremacy over all other peoples; and like the Apocalyptic of his time he thought it was to be ushered in with miraculous signs and catastrophic wonders. His thought underwent modification in two directions. He was disappointed at the reception of his message by the Jews, and this led him to universalize his conception of the Kingdom; he expected an immediate miraculous revolution and inauguration of the Kingdom and the failure of this expectation to materialize led him to postpone it until his second advent which was to occur shortly after his death.

Mr. Campbell does not unqualifiedly deny the miracles of Jesus, but grants that some of these "supernormal" events may have occurred. Especially does he find it difficult to explain away the resurrection of Jesus; but concedes and even insists that *something* "supernormal" must have happened to produce the great psychological change in the disciples.

The conception of the Kingdom in present-day Christianity has, he thinks, very little, if anything, in common with the thought of Jesus and the first Christians. In his own words: "The difference between ancient and modern Christian thought on these points * * * is fundamental, and we are guilty of a want of intellectual honesty if we pretend to ignore it. * * * It is impossible to hold, with Jesus and his apostles, that the world as it now is constitutes the Kingdom of Satan. * * * It is impossible to believe that its deliverance will be effected by a catastrophic learning of a new order called the Kingdom of God. * * * We know, too, that the New Testament Christians did *not* believe in dying and going to heaven, as we are supposed to do now, and they certainly *did* believe in a personal immortality on the earth plane, a thing not only incredible but repugnant to the modern mind."

Socialism is the true modern version, so to speak, of the New Testament idea of the Kingdom, i. e., the essential thing aimed at in primitive Christianity is aimed at in Socialism; but, of course, in Socialism it is stripped of all the visionary apocalyptic follies associated with it in the mind of Jesus and his disciples. He contends that Socialism, even in its most

grossly materialistic expressions, has really an ethical enthusiasm at its heart. It thus promises to bring in the reign of universal righteousness, in the ineffectual attempt to establish which Jesus lost his life.

Thus by materializing Christianity and spiritualizing Socialism—despite the fact that Jesus maintained that his program was spiritual and the Socialists with equal emphasis maintain that their's is material—he manages to bring them to the same plane; though not quite on the same plane, for according to the logic of this book Socialism is a far more rational and practicable scheme than the Christianity of Jesus.

C. S. GARDNER.

The Church and Modern Life.

By Washington Gladden. Houghton, Mifflin & Co., Boston and New York. 1908. Pages 221. \$1.25 net. Postage 10 cents.

That the Christian church is passing through a critical period, but that it has its great work before it, is the firm conviction of the well known author of this vigorous and timely book. Something of what the church needs to do to gird itself for its work and to become truly the light of the world, these trenchant and stirring chapters are designed to show. The message of the book should commend itself, not only to pastors and teachers, but to intelligent, earnest laymen as well, especially to young men aspiring to social and civic leadership in these critical times. It attempts to make clear that the roots of religion are in human nature, and that it is no more likely to become obsolete than oxygen or sunshine; that, like every living thing, religion grows, is not outside of the sphere of the operation of Him who said, "Behold! I make all things new!" That all religions are rooted in the social nature of man, but Christianity, more than any other, is a social religion, dependent for its culture and propagation upon social organization and the utilization of the social forces; that its primary function is the Christianization of the social order, the transformation of society; that the church thus far has

but dimly discerned the social aims of Jesus, and that a new reformation is called for—the restoration of the social teachings of Jesus to their proper rank and dignity; that for the redemption of society there is needed a further quickening of the social conscience, a re-enthronement of justice and love as the ruling principles of society, a new evangelism and a new and more Christ-like leadership. Since the earliest centuries the possibility of transforming the social order by purely spiritual influences has scarcely dawned upon the church. So long as society was feudalistic or aristocratic, the problem seemed to be beyond her reach; she might hope to improve society, but hardly to reconstruct it upon new foundations. The advent of Democracy has brought home to the church her social responsibilities. In America more than anywhere else the nature of her social obligation has been revealed. Here the sovereign people have pledged themselves to refrain from establishing by law any form of religion, but they have also covenanted together to promote the common welfare. This puts the responsibility for social conditions upon the whole people, and the Christian people are paramount among them. It is theirs, therefore, to see that society is furnished with ruling ideas and organized on Christian principles. “The task,” as Rauschenbusch, in *Christianity and the Social Crisis*, says, “seems like a fair and futile dream; yet, in fact, it is not one tithe as hopeless as when Jesus set out to do it. When he told his disciples, ‘ye are the salt of the earth; ye are the light of the world,’ he expressed the consciousness of a great historic mission to the whole humanity. Yet he was a Nazarene carpenter speaking to a group of Nazarene peasants and fishermen!” To-day his spirit must leap to see the souls responsive to his call. They are sown broadcast through humanity. The harvest field is no longer deserted. All about us we hear the clang of the whetstone and the rush of the blades through the grain and the shout of the reapers. With all our faults and our slothfulness, we modern men in many ways are more on a level with the mind of Jesus than any generation that has gone before. If the first apostolate was able to remove mountains by faith, the apostolate that Christ now summons to meet the

new needs of this new harvest time of history ought to be able to change the face of the earth! The book is a trumpet call to a forward movement for the Christianization of the existing social order.

GEO. B. EAGER.

Sin and Society.

By Edward Alsworth Ross. With a letter from President Roosevelt. Houghton, Mifflin and Company, Boston and New York. 1908. Pages 167. \$1.00 net. Postage 9 cents.

The author of this searching "analysis of latter-day iniquity" is the Professor of Sociology in the University of Wisconsin, already famous as the author of the epoch-marking books, "Social Control" and "The Foundations of Sociology." Of his work on "Social-Control" Justice Holmes remarked in commending it to the president that it was one of the strongest and most striking presentations of the subject he had ever seen. This led the president to read it and that reading called forth the letter of the president herein published. He quotes with approval the Professor's words: "If a ring is to be put in the snout of the greedy strong, only organized society can do it," and adds: "Your book is emphatically an appeal to the general sense of right as opposed to mere class interest." "It is wholesome and sane and I trust that its influence will be widespread." That is as true of this book, of which this is the fourth impression, as of anything the Professor has written. It deals with sin, but doesn't entreat. It's exhortation, as the author says, is not *Be good*, but *Be rational!* "To modify judgments on conduct one speaks to the intellect. That is the method of this book. Its aim is to enlighten rather than to move." It never occurs to the public that sin evolves along with society, and that the perspective in which it is necessary to view misconduct changes from age to age. "Hence," says the Professor, "in to-day's warfare on sin, the reactions of the public are about as serviceable as gongs and stink-pots in a modern battle." "Rationalize public opinion; modernize it and bring it abreast of latter-day sin; make the blame of the many into a flaming sword guarding the sacred interests of society"—that is the timely lesson this little book seeks to im-

press. And surely, if it is rightly *learned*, it may be trusted to move all right. The form of the message is almost too snappy and brilliant.

GEO. B. EAGER.

Newer Ideals of Peace.

By Jane Addams, Hull House, Chicago, Author of "Democracy and Social Ethics" etc. New York. The Macmillan Company. 1907.

Miss Addams' discussions of social problems are worthy of a reading by all thoughtful men. She brings to these discussions a mind trained in the theory of social science and trained also in the practical handling of concrete social conditions. This is a combination rarely found. Seeing the problems from both the theoretical and practical point of view, she is capable of contemplating the suffering and struggle of the common people with the detachment of the scientist and with the sympathy of a good woman who has devoted her life to the service of human need.

This little volume consists of eight chapters whose titles are suggestive of the stimulating and illuminating discussions. After the Introduction, which is a very appetizing preparation for what follows, we have chapters on "Survivals of Militarism in City Government", "Failure to Utilize Immigrants in City Government", "Militarism in Industrial Legislation", "Group Morality in the Labor Movement", "Protection of Children for Industrial Efficiency", "Utilization of Women in City Government", and "Passing of the War Virtues".

Only an indication of the general principles on which the writer insists can here be given; and it is done in the hope that the readers of this review will read for themselves the applications which Miss Addams makes of these principles to the phases of modern life indicated in the chapter titles. Modern city life is characterized by the aggregation of great masses of people representing many national and group types, and this is especially true in the poorer quarters of the cities. The result is inevitably a falling away of the national and group limitations and the emergence of a morality which is simply and universally human. "A deeper and more thorough-

going unity is required in a community made up of highly differentiated peoples than in a more settled and stratified one, and it may be logical that we should find in this comingling of many people a certain valance and concord of opposing and contending forces, a gravitation toward the universal." It is easy to see how the development of this type of social conscience must react against militarism; and our author fervently believes that this process must ultimately put an end to war. But while modern industrialism is reorganizing the very tissues of our moral life, we are still holding on to the ideals and the machinery of government which were developed under and adapted to the militaristic conditions of life. The result is that the methods and procedures of government are not adapted to the actual conditions with which they ought to deal. "It may be found that certain survivals of militarism in municipal government are responsible for much of the failure in the working of democratic institutions." Out of this mal-adaption arises much of the political corruption, governmental friction and social unrest which characterize the age.

The book closes with a chapter in which the ideals and social order which are slowly developing from our industrialism are set forth in sharp contrast with the ideal and order which had their origin in the militarism of the past age.

C. S. GARDNER.

The Development of Western Civilization. A Study in Ethical, Economic and Political Evolution.

By J. Dorsey Forrest, Ph.D., Professor of Sociology and Economics in Butler College. The University of Chicago Press. 1907.

The author is conscious of the largeness of his task, which is to pass in scientific review the whole series of social developments that have resulted in our present Western civilization. There is, therefore, no space for details and minute analysis. He deals with everything in the large, and steps from mountain top to mountain top of wide generalization. One chapter of sixty-seven pages is devoted to the "Contribution of Antiquity to Modern Society". "When the Teutonic

peoples came in contact with civilization, they found, for the first time in the history of the race, that the ideas which underlay the structure of human society had been abstracted." The Greeks worked out the intellectual conception of the social end, Justice. The Romans worked out practically a rough realization of the Greek ideal. But neither grasped fully the principle of individuality. The Hebrews, whose historic mission culminated in the work of Jesus, contributed this principle and set forth the doctrine that "the individual needed an ideal society in which to function, a society in which the interests of the individual and the interests of the whole should be identical."

In succeeding chapters he points out how the vigorous Teutons received those ideals from the decaying ancient world and under their influences gradually developed out of chaos a new order of society. The Christian doctrine of the Kingdom could, in the middle ages, be realized only emotionally, and hence the Kingdom was conceived of as a social order to be actually attained in the future life and another world; but it hovered over the social chaos as an *ideal* and shed a second light upon the individual. This ideal was mediated in that chaotic medieval world by the Catholic Church, which by the assumption of magical powers gained an extensive authority over ignorant men who were swayed by violent, anti-social passions and thus proved a powerful socializing agency among them. Meantime economic causes were working out an actual social order in which the individual could with increasing effectiveness function as a conscious social unit. First came the organization of agriculture under the feudal system; then the development and extension of manufacture and commerce and the growth of cities, and last this movement has culminated in the industrial society of the present day. Paralell with this development or rather involved in it, has been the organization of society into a great democracy in which the individual is the conscious social unit and realizes at least proximately, the identity of his interests with the interests of society. Thus the ideal of the Kingdom of God is proximately realized in

modern democracy. The author, then, seems to drop the ideal of the Kingdom as no longer operative, as exhausted in modern democratic society, and looks to the science of sociology to develop a scientific ideal that shall guide the social development of the future. Of course, many of his readers will part company with him here, being fully convinced that the ideal of the Kingdom was never so dynamic a social force as it is today, that social progress must consist in its fuller realization, and that one of the most interesting phenomenon of our times is the gradual working out from the scientific point of view of a social ideal which is a reproduction in its main features of the ideal proclaimed by Jesus nineteen hundred years ago.

C. S. GARDNER.

IV. PRACTICAL.

Taking Men Alive.

By Charles Gallaudet Trumbull. Young Men's Christian Association Press New York. 1907. Pages 197. Cloth. 60 cents net.

This work by a worthy and loving son is a fine companion volume to go along with the well-known work of the illustrious father, H. Clay Trumbull, "Individual Work for Individuals". That is chiefly a record of actual experiences, grouped by chronological periods, without any effort to make a special study of the method back of the work, or to make a specific statement of the principles underlying the art. The ascertaining, formulating, and illustrating of these principles is the distinctive purpose of the studies in this volume. It is really based upon the experiences recorded in both of the elder Dr. Trumbull's books, "Individual Work for Individuals" and "How to Deal With Doubts and Doubters"; but it draws also on the classic little story entitled "Fishin' Jimmy", by a sister of Dr. Trumbull's, Mrs. Annie Trumbull Slossons. Yet it is truly an independent, up-to-date study of the great subject that today more than ever is commanding the thought and effort of Christian men the world over, "Taking Men Alive" for Christ and in Christ's unfailling and imperishable way.

GEO. B. EAGER.

God's Message to the Human Soul.

By John Watson, D. D., (Ian Maclaren). Fleming H. Revell Company, New York and Chicago. 1908. Cloth. Pages 272. \$1.25 net.

We have here in worthy form the Cole Lectures of Vanderbilt University for 1907, prepared but not delivered by the lamented author, now in a second edition. The suggestive sub-title is *The Use of the Bible in the Light of the New Knowledge*. The volume contains an *In Memoriam* and Introduction by Dr. Wilbur F. Tillett, Dean of the Biblical Department of the University. The book, it is worth saying again, is one of the best that ever came from the author's fertile pen. It was written by request to meet the needs of young ministers in our day. The all-pervading thought of it is that the best result that comes from the new study and the new knowledge of the Bible is the light it throws, and the emphasis it places, upon the Scriptures as God's message to the human soul. Whatever interpretation of the Bible will impart to it this highest ethical significance and value is the interpretation which the author accounts the truest and best, and this regardless of whether it is called "traditional theology," or "higher criticism." While avoiding purely critical questions, he accepts as true some of the results of the modern method of studying the Bible, both because he believes them to be true, and because they seem to him to furnish the best foundation for interpreting the Bible as God's message to the soul. Some sentences and views may be found open to criticism. It is pointed out in extenuation that they are published just as they came from the author's hand, without having been delivered and without his having had the opportunity to give the manuscript a careful and final reading. Certainly, however, the Cole Lecturship of Vanderbilt University is to be congratulated that it succeeded in calling forth from this gifted, clear-headed, Scotch preacher and author a message of such vital interest and lasting value to the Christian world as that conveyed in this substantial volume.

GEO. B. EAGER.

Winning Men One by One.

By H. Wellington Wood. The Sunday School Times Company, Philadelphia. Pages 119. Price 25 cents, net.

A volume of incidents from personal experience in winning men for Christ by one who has had long, varied and exceptionally successful experience in such work, and who has a knack for telling about it in a vivid and suggestive way. This he does here under three heads: "Using Opportunities at Home", "At Evangelistic Meeting", "A Traveler Seeking Souls". The book concludes with a list of Scripture verses that have been found of great help in such personal work.

GEO. B. EAGER.

Christian Sanity.

By A. T. Schofield, M. D., with preface by Dr. Moule, Bishop of Durham. New York. Armstrong & Son. 1908. Pages 165. Price \$1.00 net.

Bishop Moule vouches for the author of this timely volume as a highly skilled and widely experienced physician who is also the convinced and devout believer in our Lord Jesus Christ and His Word. The topic is one of pressing gravity. We are meeting today on every hand with theories of the spiritual life and with actual or alleged phenomena of spiritual or psychical experience which force upon us the questions: What are these teachings? What are these experiences? What are their relation to the promises and the warnings of Scripture? What is their place in the history of religion, or in their bearing on the salvation of man, physical and spiritual? The bishop's confidence in the authors' high competency and in the specimens of his work on this subject which he had seen in advance led him to welcome the work as one which is timely in a high degree. Careful examination of it leads us to welcome and commend it as, not only timely, but eminently sane, and as likely to help others to the attainment of the Christian sanity which it so admirably sets forth and advocates. The chapters on "What is Sanity in Christianity?" and "Sanity in Revivals, Conventions and Missions", in view of the great Welch Revival and certain extraordinary happenings of late on the foreign field are especially worthy of study.

GEO. B. EAGER.

A Plain Man's Working View of Biblical Inspiration.

By Albert J. Lyman, D. D., Brooklyn, N. Y. Eaton & Mains, New York, Jennings & Graham, Cincinnati. Pp. 47. Price 50 cents, net.

For freshness, crystal clearness and power to commend itself to the common sense of fair-minded men this little book is without a peer within the knowledge of the reviewer. The author is a Doctor of Divinity, but he starts from the ground of the plain man's thought and feeling and maintains that ground from first to last. The address (for such it evidently was at the first) was called forth by a question shot upon the author from a college man: "Can you tell me in what sense, if any, I can *reasonably*" (that word was underscored) "regard the Bible as an inspired and trustworthy guide in life, without waiting to settle all the critical questions?" The correspondent was right, the author felt, in underscoring that word "*reasonably*". If we cannot have a reasonable faith, let us have none at all. This is Protestantism. Protestantism, however, does not love the noun less because it loves the adjective more. It insists as firmly upon faith, vital and genuine, as it insists that such faith shall be reasonable. "Can't you and your husband live together happily, without quarreling?" asked the Judge of the woman. "No, your Honor, *not happily*." Reason *and* Faith, now and forever, one and inseparable, is the true formula of the Republic of Truth. "Impossible!" cuts in the metaphysical empiricist, "the two terms are mutually exclusive." "Quite possible and altogether appropriate," answers practical experience; and this little book is simply an expansion of that answer—in the liveliest and most convincing form. Starting from the ground floor of verifiable facts, its process of logic involves four steps—each of them necessary: *First*. There is such a thing as *intellectual* inspiration, and the Bible exhibits in parts a very high degree of this inspiration of genius. *Second*. There is such a thing as *moral* inspiration, and the Bible exhibits in most of its writings a supreme degree of this ethical inspiration. *Third*. The Bible exhibits here and there marks of a *special* and *spiritual* inspiration—involving such insight into the depths of religious truth and the spiritual life of man as to be apparently beyond any natural power of

production possessed by the plain men who, on any theory of the Bible, originated these writings in a rude land and age. *Fourth.* These head-land lights of the Bible are so distributed in the texture of the writings that they become interpretative and corrective of the Biblical record so as to give to the whole Bible substantial unity—so that the Bible *as a whole becomes self-adjusting, self-explaining, self-correcting,* and so practically trustworthy as a guide to duty and to God.

GEO. B. EAGER.

The Religion of a Democrat.

By Charles Zueblin, author of "A Decade of Civic Development," "American Municipal Progress," etc. Published by B. W. Huebsch, New York. \$1.00 net.

"What radical democracy demands of religion," might be given as the real subject of this book. The author belongs to the radical wing of the Social reformers of the day, and the claim made for him is perhaps true, that no one is better fitted than he to express their sentiment. He was appointed instructor in Sociology at the University of Chicago in 1892, assistant professor in 1895, associate professor in 1896, and full professor in 1902. He was president of the American League for Civic Improvement for 1901-1902, and is a director of the Chautauqua Press and the American Civic Association and an independent lecturer of no mean distinction and influence. He is a representative and exponent of a school of thought whose idea and object is to democratise all human wants and interests, a process which is to involve the correlation or interrelation of religion and all other human interests. Religion is vital, real and abiding, but every man must have his own religion, must put the stamp of his own personality upon it. It is only vital when it is a conscious, personal possession. The religion he contends for, however, is non-theological and non-ecclesiastical, and attainable only through the democratic state. The church may be a co-operative agent, but it must be subject to the state as the all-comprehensive institution. His ideal religion is democratic religion, religion personal and real but free for all, organized through the parish and the muni-

cipality, presided over and made actual by the state, by democratising art, education and morality, in the public galleries, libraries, school houses, town halls and churches. The millennial dawn of this democratic religion will usher in the new day when all the wants and interests of all the people are thus recognized, harmonized and provided for and, all work for human good becomes an aspiration and an inspiration. "It is good to live for others; it is better to live for all the others. That is the religion of a democrat—the dynamic to secure the realization of the fulness of life for all people." Who can object to according to a man the right to a Utopian dream like that, let him be ever so radical? If the democratic state of man is that in which man is under no sort of subjection, and religion is a personal faith which is "more important than any special faith", what about "authority" in religion? What about "orthodoxy?" Well orthodoxy demands a consensus of opinion chiefly belonging to a remote past. "The impropriety of claiming any faith as authoritatively orthodox is manifest if we observe the conflict of the orthodoxies." Religious orthodoxy is simply a form of party loyalty. The decay of authority is not yet complete, nor is its utter decay desirable. Examples of its untimely decay are given—a loss of authority that has "plunged us into a maelstrom of moral and social problems." The work is full of "advanced thought" and Utopian dreams, but it has much in it that will repay careful reading.

GEO. B. EAGER.

The Art of Life Series. The Use of the Margin. With an introduction to the Series.

By Edward Howard Griggs, editor. B. W. Buebsch, New York. 1907. Price 50 cents net.

The worthy aim of this series of brief books is to illuminate the never-to-be-finished art of living—that highest and most universal fine art, that gathers up all the others under itself and gives them place and meaning. This art, like every other, must be learned in practice. There is no thought here of solving the problems or giving dogmatic theories of conduct. The purpose is rather to bring together in brief form the thoughts

of some wise minds and the insight and appreciation of some deep characters, trained in the actual world of experience, but attaining a vision of life in clear and wide perspective. It is not too much to say of the three books of the series that have already appeared that in general they are admirably adapted to their purpose. They will not command assent at every point, but will act as a challenge to the reader's own mind, and should bring him to a clearer recognition of the problems of life and the laws governing their solution, deepen his insight into the mystery and meaning of life, and help to make possible and real for him such a wise and brave and earnest facing of the deeps of life, dark or beautiful, as will enable him to say, "Though I pass through the valley I will fear no evil."

In this first volume of the series Professor Griggs' charm as a speaker to one who has heard him is felt in the printed page. His theme is the use of the margin—our spare hours and moments—so as to convert them into the capital of character, intelligence and power—the utilizing the time one has to spend as he pleases so as to attain the highest culture of mind and spirit. How to work and how to play; how to read and how to study; how to avoid intellectual dissipation and how to apply the open secrets of great achievement evidenced in conspicuous lives, are among the many phases of the problem which the author discusses with his accustomed earnestness, but with a light touch and not without irradiating humor. The treatment is engagingly concrete and practical throughout.

GEO. B. EAGER.

Where Knowledge Fails.

By Earl Barnes. Price, 50 cents net.

This second volume of the series, though by a scientific thinker, is likely to prove to many the least satisfactory. The author's platform is certain to be seriously challenged. His attempt is to give the outlines of a brief in which the relations of knowledge and faith are clearly established. How far he has succeeded each one must judge for himself. While his

attitude is distinctly modern and liberal, his spirit is reverent, and doubtless many will find in his frank, brave treatment of his subject help toward the solution of one of the most interesting if not most vital of present-day problems.

GEORGE B. EAGER.

Things Worth While.

By Thomas Wentworth Higginson. Price 50 cents net.

This is a worthy third of the books that have already appeared in this series. If it could be said that any one man links the literature of the nineteenth century to that of the twentieth, the distinction would belong to Colonel Higginson. After a rich and full life as an author, soldier and man of affairs, at 84 he gives us a volume which, though small in size, is full of reminiscence, wise counsel, criticism of life and manners, and homely philosophy. There is nothing old or old-fashioned about it except it be the virtues it possesses or its old-time flavor. In thought and style it carries one back to the best days of Emerson, Lowell and Longfellow. It touches brightly and helpfully many of the perplexing and not a few of the amusing problems and phases of life. It is just like the author to say that one hears chiefly lamentations over what life takes, seldom rejoicing over what it gives. So he invites us to consider some of the joys of life: Friendship, the joy of seeing one's family, or country; the pleasure of public office or service, of literature, of science. In the chapter on "The Conundrum of Human Life", he says: "Grant that universal suffrage and shorter hours of labor, and collective ownership and equalized incomes will remove many of the existing temptations to evil, what is to become of the temptations that remain? Remove every struggle in the world there will still remain the flesh and the Devil." In a chapter on "Truth is Truth" he says: "The Higher Criticism of the Bible is already giving back the book as sacred literature to multitudes who had outgrown the conviction of its infallibility," and he gives this instance of the unconscious revolution: "In the church where I was bred, the First Church in Cambridge, Mass., the prescribed reading of the Old Testament had almost died out and disap-

peared from families and it looked as if the magnificent strains of David would be left unknown by the young when Professor Toy came, full charged with modern knowledge; and how soon the greater part of the congregation was ready to remain an hour after church every Sunday to hear him lecture about Ezekiel and Jeremiah!" The chapters on "How to Elevate the Average Man", and "Peace and Health Heaven's Best Treasurers", are well worth the preacher's attention—as, indeed, the little book is from beginning to end.

Other volumes of the series, we are told, are in preparation. We await them expectantly as signs of the times.

Geo. B. EAGER.

The Mature Man's Difficulties With His Bible.

By Rev. D. W. Faunce, D. D., 12 mo., 200 pages. 75 cents net. American Baptist Publication Society, Philadelphia.

"Your other book helped when I was a young man," wrote a friend to Dr. Faunce about his book entitled "A Young Man's Difficulties With His Bible", "now prepare another on the mature man's difficulties with his Bible, taking up the most modern difficulties, as you have met them in your pastoral work". The present volume, the author tells us, is the result of this advice. It is the "humble effort of one who keenly feels some of the modern objections to Biblical statements, and yet still loves and trusts the book on the study of which he has bestowed more than half a century"—to help, not so much professed theologians, as those busy men who read and think enough to have serious difficulties suggested concerning the Bible. Dr. Faunce, with the ripened knowledge and experience which have come with these added years, has met the questions of such men in a most sympathetic, direct and admirable way in this book.

The topics discussed are as follows: "The Bible and Mathematical Certainty", "The Bible and the Scientific Spirit", "The Bible and the Historic Spirit", "The Bible and Its Morality", "The Bible and Its Methods", "The Biblical Christ and Human Thinking".

The book will be found to possess all the excellencies of style and thought that characterize the earlier work, and will without doubt prove itself equally as helpful and popular.

GEO. B. EAGER.

The Psychology of Inspiration.

By Prof. Geo. Lansing Raymond. Cloth 12mo, xix+340 pp. Funk & Wagnalls Company. \$1.40 net.

The main contention of this book is that religious inspiration becomes perfectly credible and rational the moment we accept its purpose and message as suggestive rather than definitive. Professor Raymond writes as a psychologist who has given much thought—and, some have suggested, too much credence—to the phenomena of hypnotism and the subliminal consciousness. By showing that truth is never wholly contained in any statement of it; that the inner, spiritual nature is susceptible to influences not communicated through eye or ear or by word; that these influences are suggestive rather than dogmatic or dictatorial in character, and are, therefore, often ambiguous and inexact in expression, but at the same time, are unrivaled in effectiveness when addressed to a mind that, for development, needs to be made to think, and that is, as a fact, left free to think, he seeks to make clear, also, that the most beneficial results of religion can be experienced in connection only with the most untrammelled exercise of rationality. He believes that, in this age of general education and scientific thinking, religion, in order to preserve its influence over men, must be prepared, without prevaricating or hedging, to satisfy all the requirements of the rational nature. We may grant there is truth in his contention without conceding that he has given us a complete solution of the problem, or following him to his sanguine conclusion that "liberal Christianity is the only logical Christianity." Certainly it is true, as the author says, that while Protestant churches profess to accept the principles underlying the Reformation as to the authority of the Scriptures and the right of private judgment in interpreting them, most Protestant theologians seem reluctant to admit that

these principles should be carried to their logical conclusion, and in this they are but following the examples set by Calvin and Luther. To these examples historians, without exception, attribute the sudden check put in the sixteenth century upon the progress of the Reformation. We may well hope with the author to be delivered from the calamity of a like check put in the twentieth century upon the progress of all Christianity. We welcome, therefore, this endeavor—exceptional in its processes though not in its purposes—to find a way under the light and lead of modern psychology in which all that is essential to the methods and results of scientific and historic research can be accepted, while, at the same time, nothing that is essential to the theory or practice of religion need be rejected. Surely in so far as the author shows that inspiration is suggestive rather than formally definitive, and that creeds should be treated as symbols rather than hard and fast definitions of faith, we can go with him heartily, for he makes good his claim. It is a disappointment though that his treatise is not simpler and more scientific.

GEO. B. EAGER.

Our Silent Partner.

By Alvah Sabin Hobart, Professor in Crozer Theological Seminary. Fleming H. Revell Company, New York and Chicago. 1908. Pages 160. 75 cents net.

It is significant that the author takes up in the initial part of this treatise "The Holy Spirit's Partnership with Everybody." Ignoring at first questions about the personality or the impersonality of the Spirit, he calls us to study the idea that prevailed among the holy men of Old Testament times, not the Holy Spirit as a specifically Christian theme. Then he considers consecutively the Holy Spirit's partnership with all Christians, the Holy Spirit's partnership with some Christians, and lastly the practical question, How we Should Deal with our Heavenly Partner. The work is avowedly a devotional study of the Holy Spirit. It addresses itself primarily, not to the critical scholar, nor to the well-furnished minister, but to the inquiring church member who is moved to examine the ground work of doctrinal views about the Spirit. There can

be no more important study for men to-day, the author suggests, than that undertaken here. Ideas on the subject need yet to be formulated, tested, examined, and it may be re-examined, until a definite consistent idea has been reached. To help in this good work is the purpose of these pages. It falls in with the prevailing desire to systematize and rationalize the lines and method of Christian work, which, the author believes, has in it an element of great value. The treatment is sane, the style clear and the booklet, we are sure, will prove helpful to every thoughtful reader.

GEO. B. EAGER.

The Form of Baptism in Sculpture and Art.

By John T. Christian, A. M., D.D., LL.D., Louisville, Ky., Baptist Book Concern. 1907. Pp. 250.

The value of Christian art in determining the original form of baptism is not very great. The earliest pictures are probably as late as the fourth century and their interpretation is in dispute. The difficulty of presenting the form of baptism in a picture, especially if the form was immersion, the fact that most of these old pictures have been restored and other considerations make the results of study in this direction exceedingly meager. But those who practice affusion have claimed strong support in these early monuments, and this makes it necessary for the Baptists to consider the matter even for the negative results that accrue.

Dr. Christian has searched diligently and brought together in brief space cuts of many of the most notable baptismal scenes of the early centuries, together with expert opinions favorable to the Baptist position from a variety of sources published and unpublished. These pictures are interesting, but cannot be accepted as representing apostolic baptism. The fact is they do not seem to support the present Baptist practice much more than the practice of affusion. The person being baptized is usually nude and standing in the water up to the breast; the administrator is uniformly not in the water and therefore unable to immerse as Baptists do; in several pictures presented the candidate is in a large kettlelike vessel in which an immersion such as is practiced by Baptists is impossible. Not

one represents the modern Baptist practice as it seems to the reviewer. A partial immersion is certain in all cases and a complete immersion seems highly probable. But it must have been an immersion by bending the head beneath the water rather than the modern Baptist practice. There is not a single picture that represents the baptism of Acts 8:38 where "they both went down into the water, both Philip and the eunuch, and he baptized him". While we correct the claims of others, let us Baptists not claim too much from these pictures ourselves. The New Testament is our standard. These pictures certainly represent a practice very different from present-day sprinkling and pouring; but the immersion which they represent is different from the immersion practiced by the Baptists today. This seems equally certain. W. J. MCGLOTHLIN.

Proceedings of the Baptist Congress at Baltimore, Md.

Baptist Congress Publishing Co., New York. 1907. Price 50 cents.

The speakers who dealt with such living topics as "The Virgin Birth", "The Church and the Wage Earner", "The Organic Union of Baptists, Free Baptists and Disciples of Christ", "The Ethics of Present Day Fiction", and "Fear in Religion", in the late session of the Baptist Congress, are here given larger audience. The interest for those of a theologic turn of mind will probably center in the discussion of the Virgin Birth, opened by Dr. George H. Ferris, of Philadelphia, and further discussed by Prof. F. L. Anderson, of Newton Center, Mass.; Dr. J. W. Phillips, of Binghamton, N. Y., and Prof. John R. Slater, Ph.D., of Rochester, N. Y. The questions of the documentary basis, the mythical theory of the narratives, and whether the doctrine is essential to the Christian faith are all dealt with in a frank and fearless way, and with sufficient liveliness, learning and force to have compelled a hearing, we are sure, and to repay careful reading. Many intelligent laymen and students of sociological and industrial problems will find chief interest in the discussion of the church and the wage earner, by J. E. Sagebeer, Ph.D., of Philadelphia, Edward Holyoke, D.D., of Providence, R. I., George

D. Adams, D.D., of Baltimore, C. J. Keevil, D.D., of Trenton, N. J., C. D. Case, Ph.D., of Brooklyn, N. Y., Wayland Hoyt, D.D., of Philadelphia, and Robert Boville, D.D., of New York City. But many Baptists, ministers and laymen, will find the question of the organic union of Baptists, Free Baptists and Disciples the *livest* and most kindling question of the lot. The "Proceedings" are everywhere of a character and quality to repay reading.

GEO. B. EAGER.

The Memorial Supper of Our Lord. A Plea for Organic Church Life.

By J. M. Frost, Corresponding Secretary, Nashville, Tenn., Sunday School Board, Southern Baptist Convention.

The ordinances of Baptist and the Lord's Supper have often been a bone of sectarian contention. A reaction is now generally evident, and it takes more than one form. Some have lost interest in them altogether, since they have ceased in large measure to be the subjects of controversy; and so there is a marked tendency to treat them as matters of no consequence. Observed as a matter of form handed down by tradition, their significance is neglected and their relation to great spiritual truths and, therefore, to life has dropped out of the consciousness of many Christian people. In a word, with many people they are not felt to be of sufficient practical importance to justify serious discussion, much less controversy. But there is a reaction in another direction, and that is to bring back to Christian people the consciousness of their spiritual significance. Perhaps the controversies that once were waged so bitterly around these symbols gave undue emphasis to their *mere form* in the minds of Christian people, and as mere forms they cannot maintain an important position in a non-ritualistic system of religion. Hence a new interpretation of the ordinances is called for, a non-controversial treatment which emphasizes their relation to spiritual truth. Such a treatment of Baptism Dr. Frost gave us in his book, "The Moral Dignity of Baptism"; and such a treatment of "The Lord's Supper" he has given us in the volume before us.

In his conception of the ordinance as to its position in the Christian system, its symbolism, its relation to Baptism and its restrictions Dr. Frost is, as we might well have expected, in thorough harmony with the conservative Baptist contentions. The significance of the book lies not in any new theories concerning the ordinance nor in any new arguments in support of the theory commonly accepted among Baptists, but in a new and welcome emphasis upon the spiritual significance of the ordinance and its organic relation to the church-life.

The titles of many of the chapters have a spiritual flavor, e. g., "A memorial Service for Disciples", "The Christian Holy of Holies", "The Memorial Signet Set in Red", "In Memory of Christ Himself", "Foregleam of the Heavenly Kingdom". He grasps fully the fact that the ordinance was given that it might be a practical aid to spiritual living, that it is this function which gives it a hold upon Christian hearts and a claim to perpetual observance in the churches. "In the presence of the emblems, and by their emblematic power, we face the cross as the world's greatest tragedy, and stand under its appalling shadow. They take us beyond themselves, and beyond the cross, within the veil, to that profounder something of heavenly enactment, wherein God is just in justifying him that believeth in Jesus, and wherein also there is fullness of redemption and remission of sins through the shedding of blood. * * * * Here they are shut in with their Lord, and the ground whereon they stand is holy ground." Unquestionably the best work that can be done in defence of the ordinances against the tendency to depreciate them is so to interpret them as to make them helpful in building up spiritual life in the churches. Those things which are helpful to life cannot sink permanently into insignificance.

Dr. Frost's mind takes delight in an *organism*. He loves to contemplate the inter-relations and supplementary functions of an organic whole. He takes pleasure in thinking of the church as an organism, and emphasizes the function in it of this ordinance. To leave out or to prevent the ordinance is to mar or to destroy the organic unity of the church life, and when thus

marred the church does not give an adequate expression of the Kingdom of God.

"The Memorial Supper" is likely to have a wide reading among Southern Baptists, and will doubtless also find many readers beyond the author's constituency; and, wherever read, will strengthen conservative conviction as to this ordinance, and will deepen the sense of its spiritual significance and value.

C. S. GARDNER.

Baptist Opportunity.

By W. O. Carver, Th.D., Professor of Comparative Religion and Missions in the Southern Baptist Theological Seminary, Louisville Ky. American Baptist Publication Society, Philadelphia. Pp. 72. Price 15 cents.

The booklet opens with the following striking sentence: "Baptists have today the greatest opportunity in history." This sentence is an epitome of the book. The author finds in the "World Conditions", "The Religious Situation" and "The Baptist Situation" an unrivalled opportunity for Protestants in general and for Baptists in particular. The general awakening in Japan, China and elsewhere; the increasing individualism and sense of brotherhood; the gradual spread of religious freedom; the rise of Christianity into the standard by which other religions measure themselves; a world-wide revival of interest in religion ("It is twenty-five hundred years since the world was so universally interested in religion as it is today," p. 31); a growing demand for a simple Christianity, constitute the chief elements in the Baptist opportunity so far as world conditions are concerned.

To meet these conditions the Baptists have numbers, enlightenment, wealth; the unity and self-consciousness of a great brotherhood, a sense of the imperialism of the kingdom of Christ and a new grip on the meaning of our doctrines and ordinances. The demands which this opportunity makes upon the denomination are first of all loyalty to spiritual truth, to the personal Christ, to the church as "the working organization in the kingdom of God", to the ordinances "as the pictured evangel", to the Gospel "as God's love message to a

lost world", to the Bible "as the true record of the infallible Son"; and in the second place "fidelity to the waiting world". "The historical question of moment is not which denomination is prior, but which is primal."

The booklet is a spiritual tonic. It is not foolishly optimistic in prophetic note. It sees the past failures and acknowledges the present weaknesses and dangers of the Baptists, but it holds up before our eyes an opportunity that is a mighty call to heroic endeavor, and it believes the Baptists can meet the opportunity.

W. J. MCGLOTHLIN.

The Cloud of Witnesses, and Other Sermons.

By Rev. J. B. Hawthorne, D.D. Sunday School Board, Southern Baptist Convention, Nashville, Tenn.

The past generation of Baptists has included no preacher superior to the author of this volume of sermons. Indeed, the author is of the present generation, although he insists upon referring to himself rather in the past tense. No man among us is more youthful in spirit or more optimistic in his view of life and the Kingdom of God.

Dr. Hawthorne has a remarkable command of the English language. His style is as clear as crystal. There is not a weak sentence in the book. These sermons exhibit clear thought, careful exegesis, and intense vigor of thought, feeling and expression. The first sermon in the volume, "The Cloud of Witnesses", is one of the most remarkable we have read. This sermon alone is worth far more than the cost of the volume. The sermons also on "Why We Should Serve and Honor all Men, Humility and Its Counterfeits", and various others are sermons of great power.

Dr. Hawthorne's career has been a knightly one. He has advocated every cause of righteousness; he has never wavered in his devotion to the highest ideals; he has been undaunted in his courage, and marvellously skillful and magnetic in his presentation of great truths to his generation. No wonder young men have been so enthusiastic over him, and have loved to hover in his shadow. As one reads these pages, he feels the propulsion of a great character and the urgency of an

earnest soul. Dr. Hawthorne possesses in an eminent degree the temperament and the gifts of an orator. Indeed, there is no living man whom we could name who equals him in these respects. There are men who have gifts of rhetoric, but sometimes their rhetoric runs away with them. There are men who have reasoning powers of a high order, but they may not possess vividness of imagination and feeling to set their logic on fire. There are men with feeling, men who move one profoundly to tears, but who do not always carry weight of thought in combination with feeling. Here we have a man who combines the power of argument, skill in the use of rhetoric, vivid imagination and intense feeling and high literary skill in a unity which is as attractive as it is rare.

Every preacher in the United States should have a copy of this book. This reviewer wishes to express the earnest desire that Dr. Hawthorne will publish other volumes of sermons before he goes hence. Would God that his health might be fully restored, that he might continue his ministrations in the pulpit and on the platform.

E. Y. MULLINS.

That Blessed Hope. The Second Coming of Christ.

By Rev. David Heagle, Ph.D., D.D. American Baptist Publication Society, Philadelphia.

The question of the second coming of Christ still engages the attention of students of the Bible. In recent years there has been an increase of interest in the subject. The Christian world has been divided into premillenarians and postmillenarians. In this volume the writer undertakes to mediate between these two views. He takes the position that the question of the millenium is not one which should be controlling in our interpretation of the Scriptural statements regarding the second coming of Christ. Holding, as he does, firmly to the view that the New Testament predicts the literal personal return of Christ to the earth, he maintains that the millenium, or a thousand years of perfect piety in the world, should as far as possible be eliminated from the discussion. He bases this statement on the fact that the Scriptures refer to the thousand years in only one place, the twentieth chapter

of Revelation, and that as this passage is symbolic or figurative, it is exceedingly difficult to construct a tenable theory upon it.

In the main, this reviewer agrees with the positions taken in the book, and has for a number of years taught a kindred view to his classes. It seems next to impossible to make out the case either for the premillenarian or the postmillenarian interpretation. The premillenarians, however, have the advantage, as the author of this volume clearly shows, in the many passages of Scripture which exhort believers constantly to watch for the coming of their Lord. The New Testament, beyond all question, gives as the normal attitude of the Christian that of expectation as to his Lord's return. This does not mean that Christ must necessarily return at any given time, but only that the attitude of expectation is the normal attitude of the believer. Postmillenarianism destroys the possibility of such an attitude, as this author shows. The postmillenarian or the premillenarian view, as an elaborate program worked out in detail, it is impossible to establish. Doubtless premillenarians will think that the author does not do justice to the argument of the two resurrections. There are numerous passages in the New Testament to which he does not allude which bear upon the subject of the two resurrections, as cited by premillenarians. The weak points in the postmillenarian view are clearly argued by the writer and in a convincing manner.

There is not much to criticise in the views set forth in this volume. There are, however, one or two points which need attention. The author holds that the resurrection referred to as the "first resurrection" in the twentieth chapter of Revelation is a literal resurrection of the bodies of a special class, as of martyrs or of those who suffered especially for Christ. In his general discussion he says that he proposes to omit "the doctrine of the millenium very largely from our consideration" It will be noted that he employs the phrase "very largely". The inconsistency in his representation lies in the attempt to permit the millenium to modify his general view to a certain extent. He says that any one who accepts his gen-

eral view and still desires to hold fast to the millenium can do even this, provided he modifies the extraordinary glories usually connected with the postmillennial conception of Christ's reign. It seems to the reviewer that the author would have done more wisely if he had omitted the millenium entirely from consideration, after having proposed to do so at the outset. The return to it, even in a modified way, is somewhat confusing. His view of the literal resurrection of the martyrs at the beginning of the thousand years, along with his view that some sort of a millenium is still possible under his general conception, would compel him to hold the view that the martyrs were raised from the dead and went to Christ in glory, and that something corresponding to a millenium took place on the earth during the thousand years. Thus the twentieth chapter of Revelation would refer to a reign of Christ in heaven, with the martyrs raised from the dead, over His Kingdom on earth, which was in the enjoyment of millennial blessings. This is not necessarily an impossible view. The author does not advocate it, nor even suggest it, but his general position would seem to require him logically to hold to some such position as to the millenium. However, he has little to say about the millenium, and only admits it in a tentative way. On the whole, this is an excellent discussion of the subject, and one that ought to exercise a wide influence in the direction of sanity and wisdom in interpreting the great doctrine of the second coming of Christ. E. Y. MULLINS.

Life's Tomorrows.

By Junius W. Millard, D.D., Philadelphia. American Baptist Publication Society. 1908.

This is a little volume of seven sermons on the ever-interesting theme, the future life. They indicate a good acquaintance not only with the Bible teaching but with the general literature of the subject. Dr. Millard has organized his thought well and presented it in a clear and attractive style. The sermons were not, it seems, originally written for publication but were published at the request of those who heard them and

felt the inspiration and comfort which they gave. Doubtless they will clarify and strengthen the faith of many who read them in the great and solemn realities of the after-life.

C. S. GARDNER.

Positive Preaching and Modern Mind.

By P. T. Forsyth, M.A., D.D. The Layman Beecher Lectures. A. C. Armstrong & Son. 1907.

We are accustomed to look to the Lyman Beecher lectureship for something fresh and strong, and in this instance certainly there is no disappointment. Dr. Forsyth seeks in these lectures to set forth the substance of a positive gospel which can be consistently preached by men who accept squarely the main contentions of modern science and Biblical criticism.

He comes early in his discussion to the question of authority in religion which is one of the strategic points in the religious life and thinking of the age. Our authority, he declares, must be both inward and objective. We come face to face with this objective authority in the depth of our spirit. "The more we retire to our inner castle the more we feel the pressure of the not-ourselves and the presence of our Overlord." "The adjudicating faculty which chooses our authority" is not the natural conscience, but the natural conscience redeemed, regenerated. "In the region of mere truth there is no authority. Mere truth is intellectual, and authority is a moral idea bearing not upon belief but upon will and faith, decision and committal." Christ, therefore, the redeemer, the crucified Savior, the atoner, dwelling within the man is the seat and source of authority. The cross is the throne of authority. "The last authority is God in His supreme, saving act of grace to mankind in Christ's cross."

As to the Bible, he does not believe in verbal inspiration. He concedes much to the critics. But he declares that "the true minister ought to find the words and phrases of the Bible to full of spiritual food and felicity that he has some difficulty in not believing in verbal inspiration." He believes that criticism has done much to give us the conception of the Bible as a real book with a real history and development; but

his attitude toward it is reverential and religious rather than scientific and rationalistic. The Bible is sermonic in character; it is "the great discourse" and "is to be interpreted as a sermon is interpreted, and not as a dogmatic nor as a protocol".

He declares that the church must reduce the bulk of its *creed*, i. e., must make the tests of orthodoxy and fellowship fewer than they once were, but that this reduction in the number of required beliefs must be accompanied by an intensification of *faith*. The area of faith, so to speak, must be contracted, but the intensity, positiveness, assurance of faith must be increased. The multiplicity of the tests of orthodoxy diminishes the aggressive, conquering power of Christianity in this age; but, if the church should reduce the number of her demands upon the belief of men, the increased firmness with which she could grasp the central truths and wield them as weapons against the godless world would add to her efficiency.

The "positiveness" upon which he insists with great earnestness and rare eloquence is exemplified chiefly in his contention concerning sin and atonement. Here he is dealing with what he evidently conceives to be the central thing in Christianity. Sin, moral failure, guilt, spiritual impotency and need, divine grace expressing itself in the atoning sacrifice of Jesus Christ, redemption through the acceptance of that sacrifice—these are the things which are of supreme moment in his eyes, and in insistence upon these truths he exhausts the power of his extraordinary eloquence. He believes in evolution, but rejects with all the emphasis of which he is capable the proposition that the evolutionary process renders unnecessary a special and extraordinary act of redeeming grace in the cross of Christ. It is here that he parts company with the "liberal theologians". He sums up the difference between the "liberals" and himself in this pregnant sentence. "The liberal theology finds Christ's center of gravity in what he has in common with us; a positive theology in that wherein he differs." Man's sin and consequent impotency, God's holiness and his great act of redeeming grace in the cross are the subject matter of the "positive preaching" which he contends is the supreme need of the "modern mind".

It would be interesting to discuss the influence upon Dr. Forsyth's thought of the pragmatic philosophy so ably championed by Professors James, Schiller and Dewy; but there is only space to call attention to the fact that he seems to have derived some suggestions and impulses from that source.

There are many who will feel that our author has gone entirely too far in his acceptance of the conclusions of Higher Criticism and of Modern Science in general. Others, of course, will think that he has not gone far enough, that in his main contention he is reactionary. Others, again, will think that he is inconsistent in what he accepts and rejects of the scientific religious theories of the time, that he cannot arrest "the modern mind" at just the point where he himself stands. But whatever one may think as to the merits of his contentions he must feel in this book the force of a vivile personality, a courageous and comprehensive mind, a robust and intelligent faith. It is well worth reading. C. S. GARDNER.

The Village and Country Sunday School.

By E. A. Fox, Secretary Kentucky Sunday School Association. The Franklin Printing Co., Louisville, Ky. Price 50 cents. Cloth.

The Difficulties, Advantages and Importance of the Country Sunday School as indicated in the first three chapters of the book are timely and interesting discussions. The entire volume of 160 pages and 29 brief pointed chapters is devoted to a sympathetic and intelligent consideration of the different phases of an up-to-date village and country Sunday school. It is an admirable book to put into the hands of a country pastor, Sunday school superintendent or teacher.

BYRON H. DEMENT.

The Pastor's Place of Privilege and Power in the Sunday School.

By E. A. Fox, Secretary Kentucky Sunday School Association. Publishing House M. E. Church, South, Nashville, Tenn. Price 75 cents.

The acute accent has been recently laid on the pastor's relation to the Sunday school agency as a factor of power in the Kingdom of God. Prof. Cox has rendered a valuable service

to pastors and churches by bringing into clear light the pastoral leadership of Sunday school forces: "What Some Leading Pastors Say", "The Pastor's Preparation for Leadership", "The Agencies Through Which the Pastor May Exercise His Leadership", "The Pastor and His Superintendent", "The Pastor and the Parents", and "The Pastor and the Lambs of the Fold", are some of the headings of chapters, which abound in clear and helpful suggestions to the pastor who earnestly desires to discharge his duties relating to the teaching function of the church.

The chapter on "The Origin and Development of the Sunday School" presents the subject in a logical as well as a chronological manner: I. "The Period of Germination", II. "Period of Extension", III. "Period of Organization", IV. "Period of Improvement", V. "Period of Training". The chapter on "Grading the Sunday School" is sane and concise. The last chapter of 30 pages is unusually suggestive and reveals the author's power of accurate analysis. Under the heading of "Studies in Human Nature by Departments" we have a helpful discussion of the periods of growth as indicated by the graded Sunday school: The Cradle Roll, The Primary, The Junior, The Intermediate, Senior or Early Adult, and the Later Adult. What the author says on "How Instincts Become Habits" is very briefly but very happily expressed.

BYRON H. DEMENT.

V. MISCELLANEOUS.

Die Griechische und Lateinische Literatur und Sprache.

Von N. V. Wilamowitz-Moellendorff, K. Krumbacher, J. Wackernagel, Fr. Leo. E. Norden, F. Skutsch. B. G. Teubner, Leipzig, Germany. 1907. S. 494. Pr. 2. Auflage. Pr. 10 M.

The new edition of this great work is considerably improved, but it was good before. The names of the authors guarantee work of the first grade. The book is Teil I. Abtheilung 8 of Die Kultur des Gegenwart herausgegeben von Paul Hinneberg. Wilamowitz-Moellendorff writes upon Die griechische Literatur des Alterthums and he is the modern master of this sub-

ject. There is all the fulness of knowledge that one would expect from him. I hardly think, however, that he does full justice to Paul's knowledge of Greek culture though he recognizes (S. 159) the brilliance and epoch-making character of his Epistles. Krumbacher discusses *Die griechische Literatur des Mittelalters* and no one is better qualified to write on Byzantine Greek affairs. Wackernagel has as his part *Die griechische Sprache*. In short compass he gives a wonderfully luminous presentation of the Greek language in the light of modern knowledge. In regular order Leo handles *Die Römische Literatur des Alterthums*, Norden *Die lateinische Literatur in Uebergang von Alterthum zum Mittelalter*, and Skutsch *Die lateinische Sprache*. The work is throughout thorough, convenient, up-to-date.

A. T. ROBERTSON.

The Article in Theocritus.

By Winfred George Lentner. J. H. Furst Company, Baltimore. 1907. Pages 81.

Dr. Lentner has a good introductory sketch of the beginning of the Greek article in Homer, Hesiod and Pindar. In Theocritus he recognizes an artificial situation to some extent under the influence of the Alexandrian scholars. But the increased use of the article in the Doric Theocritus is quite noticeable. The present book secured the doctorate from Johns Hopkins and it is a creditable piece of work.

A. T. ROBERTSON.

Elements of the Comparative Grammar of the Indo-Germanic Languages.

By Karl Brugmann. Translation from the German by Joseph Wright, Ph.D. 5 vol. Lemcke & Buechner, New York.

This translation of Brugmann's masterpiece was completed in 1895 and published by B. Westerman & Co., the predecessors of Lemcke & Buechner, of New York. It is too old to justify a review, but it is too valuable not to mention the fact that Lemcke & Buechner are selling at half price the copies that remain.

A. T. ROBERTSON.

Grammatik der Griechischen Papyri aus der Ptolemäerzeit.
Laut und Formenlehre.

Von Dr. Edwin Mayser, Professor am Karls-gymnasiums in Stuttgart. Druck and Verlag von B. G. Teubner, Leipzig, Germany. 1906. S. 538. To be had also of Lemcke and Buechner, New York.

I have waited till I have made full use of this valuable treatise, a book absolutely indispensable to the student of the *κοινωνία*. Any worker in the field of the Greek New Testament will find Mayser a necessity. Deissmann and Moulton are the pioneers in the application of the papyri to the New Testament Greek. Mayser makes such investigation much easier by the orderly treatment of the phenomena which we here possess. Dr. Mayser has all of the German's painstaking accuracy in detail and minute analysis. One is glad to know that Dr. Mayser is hard at work on the syntax of the papyri also. When this volume comes out, the task of using the papyri for the illumination of the New Testament will be much simplified. Moulton and Moulton are at work on *Lexical Notes on the Papyri* (now running in the *Expositor*) and Deissmann is busy with his *New Testament Lexicon*.

A. T. ROBERTSON.

North Italian Painters of the Renaissance.

By Bernhard Berenson, author of "Florentine Painters of the Renaissance," "Venetian Painters," "Central Italian Painters of the Renaissance," etc. G. P. Putnam's Sons, New York. 1907. Pp. 341. Price \$1.50 net.

The author of this book uses the pen of a master artist; He shows us clearly the failures and successes of the many artists of Northern Italy during the time of the Renaissance. This book gives a new insight into the development of paintings in this period. A desire is awakened to seek these masterpieces and behold them with our own eyes. The arrangement of the book is excellent. The artists are discussed chronologically. Not the least important part of the book is the list of the painters, their works and where they may be found at the present time. Following this is an Index of Places, giving first the name of the place and grouping under it the works

of art that are found in that city. This feature makes the book exceedingly valuable for students and travelers in that region.
M. B. W.

An Alphabetical Subject Index and Index Encyclopaedia to Periodical Articles on Religion, 1890-1899.

Compiled and edited by Ernest Cushing Richardson. Charles Scribner's Sons, New York. 1908. Pages 1,168. Price \$10.00.

This Index contains references to about 60,000 periodical articles from about 1,500 periodicals, together with a brief definition encyclopædia of about 15,000 subjects, giving references to one or more of the best and most accessible encyclopædia articles on each subject. It forms a book of about 1,300 pages printed on extra quality paper, substantially bound in cloth, and costs ten dollars.

The method of the work is the famous Poole index method with several of the more modern features added; (1) the brief definition now becoming familiar in the various "bio-bibliographical" and "topo-bibliographical" reference books; (2) the still further addition of some good encyclopædia reference, to which the user may readily turn for that general information which he needs to "orient" himself with reference to the subject; (3) the giving of author and title in its ordinary though abbreviated bibliographical form, articles being arranged under the subjects in the alphabetical order of authors; (4) the giving of date as well as volume; (5) the giving of first and last page references instead of first page only.

The work constitutes in effect a compact reference encyclopædia of religious life and thought at the opening of the twentieth century.

While the Index belongs to the order of those practical working bibliographies which necessarily put comprehensiveness above perfection in detail, a good deal of pains has been given to secure reasonable working accuracy. More than 90 per cent. of the articles have been taken, or verified, from the periodicals themselves, leaving, out of 25,000 topics gathered from bibliographical sources and out of a total of perhaps 60,000 references, only about 6,000 references which have been taken from

secondary sources. In this process many thousands of corrections have been made in the references taken from standard bibliographies. The direct references have been verified or twice compared with the original article by the cataloguer.

The Boy Geologist at School and in Camp.

By E. J. Houston, Ph.D. Henry Altemus Co., Philadelphia. 1907. Price \$1.00.

The facts of geology are told in the form of a story that ought to interest boys.

A. T. ROBERTSON.

Indices to Diatessarica.. With a Specimen of Research.

By Edwin A. Abbott. Adam & Charles Black, Soho Square, London, England. 1907. Pages LXIII, 152. Price 2s. 6d.

Dr. Abbott pushes on to the end of his gigantic task. These Indices will be very helpful to those who have the other volumes of Diatessarica. They were prepared by Dr. Abbott's daughter. The Specimen of Research is about the Sweetening of the Waters of Marah. It is amazing to see all the ramifications in Jewish literature that this subject undergoes. Dr. Abbott makes it all very interesting and luminous and you draw your conclusions out of it all.

A. T. ROBERTSON.

The Infinitive in Polybius Compared with the Infinitive in Biblical Greek.

By Hamilton Ford Allen, Ph.D. The University of Chicago Press, Chicago. 1907. Price 50 cents net, 54 cents postpaid.

The author gives a very useful bibliography in connection with his thesis for the doctorate. It is not exactly just to put as a subtitle "Biblical Greek" when he only uses Genesis, the Wisdom of Sirach, II. and IV. Maccabees in the comparison. The term "Biblical" is no longer distinctive anyhow in the linguistic realm. But the book furnishes interesting data about Polybius' use of the infinite in convenient form. Polybius is much more literary in his style than any of the New Testament writers as, for instance, is seen in the use of the infinitive with Greek and in many other ways. Still much is to be learned from him.

A. T. ROBERTSON.

The Old Dominion. Her Making and Her Manners.

By Thomas Nelson Page. Charles Scribner's Sons, New York. 1908. Pages 394. Price \$1.25.

Mr. Page loves Virginia with his whole heart. Who can blame him? He has a great theme and it is worthily treated in these essays. It is not a connected narrative, but the various essays blend well together. There is the same charm of style together with the elevation of tone that characterize all of Mr. Page's books. Some of these essays, like *An Old Neighborhood*, *An Old Virginia Sunday*, are very delightful indeed. The pictures of the civil war and the reconstruction period are only too vivid and realistic. The early portion of the volume deals with Jamestown and the beginning of American history in a very interesting fashion.

A. T. ROBERTSON.

The Appreciation of Literature.

By George E. Woodberry. (\$1.50 net.)

The Baker and Taylor Company are bringing out an attractive series of books on the appreciation of art—*Pictures*, *Sculpture*, *Architecture* and *new Literature*. Prof. Woodberry is exceptionally well fitted for this task, being a critic with an artistic as well as a scholarly mind. He emphasizes the necessity for imagination as well as sympathy in a critic, and the growing appreciation of literature as experience grows. He discusses lyrical, narrative and dramatic poetry, fiction and other prose forms, and closes with some admirable practical suggestions. He urges giving young people the world's great books, and for all the reading according to the natural and genuine growth of interest. "The value of a few authors well known and liked is greater to the mind than that of many authors imperfectly mastered; it is what friendship is to mere acquaintance in society."

E. B. ROBERTSON.

The Philosophy of Loyalty.

By Josiah Royce, Professor of the History of Philosophy in Harvard University. New York, The Macmillan Company, 1908. Pp. 409. Price \$1.50.

In this book Professor Royce lays his contemporaries under a fresh debt for the example and influence of strong, lofty

thinking, clearly and attractively expressed, and this time our debt is for sane and stimulating ethical teaching as well as for well-grounded philosophy. The title well suggests the substance of the book, except that it is a plea for loyalty as well as a discussion of it. The preliminary and tentative definition of loyalty is this: "*The willing and practical and thorough-going devotion of a person to a cause*" (p. 16), but the fuller expression of the author's thought is found at the end of his discussion, as follows: "*Loyalty is the Will to Believe in some eternal, and to express that life in the practical life of a human being*" (p. 357). Round this conception of devotion to a great ideal clusters much practical application of the thought to current needs and present dangers. The Self-Individualism, Conventional Morality, the Family, these are some of the themes which find extensive discussion in the light of the philosophy of loyalty, while twenty-five pages are devoted to a keen and seemingly conclusive criticism of Pragmatism. Unfortunately the author seems to fall short of the highest possibilities of his theme when he discusses loyalty in religion, for while he tells us that loyalty "appears to us not only as a guide of life but as a revelation of our relation to a realm which we have been obliged to define as one of an eternal and all-embracing unity of spiritual life" (p. 356), by which he seems clearly to mean personal religion, yet there is a vagueness and uncertainty of treatment which disappoints as we read. He even treats religion as loyalty to "a lost cause", and to this we cannot agree at all. But as a whole the book is remarkably tonic and bracing. It ought to help many, especially in these days when so many are content without ideals.

D. F. ESTES.

The Philosopher's Martyrdom. A Satire.

By Paul Carus. Open Court Publishing Co., Chicago. 1907. London: Kegan Paul, Trench, Treubner & Co. pp. 67.

Agnosticism continues with us in sufficiently formidable proportions to merit attack. The author, in this readable satire, attempts to show by means of a story the absurdity of the agnostic philosophy. It is a humorous and satirical tale,

and this is its moral. Mr. Agnosco, in the early part of the story, is a most aggressive propagandist of his views, regardless of apparent inconsistencies, basing his general ethical theory on the foundation of "the greatest happiness to the greatest number". In the end of the book the principle works itself out to an anti-climax for agnosticism. Mr. Agnosco falls among cannibals, who eat him. He dies a martyr to his convictions, and an exemplification of his ethical theory that a man should live with a view to "the greatest happiness to the greatest number". Agnosticism is transient, the author holds, and is a declaration of the bankruptcy of philosophy. The tale is well worth reading, and is successfully wrought out.

E. Y. MULLINS.

Health and Happiness. Or an Analogical Study of Disease and Sin.

By Robert Maxwell Harbin, A.B., M.D. The Griffith & Rowland Press, Philadelphia. 1908. Pages 183.

The wonderful progress made by the science of medicine has laid the basis for this study of the spiritual nature of man by analogy. The author, a resident of Rome, Ga., is at once an ardent student of the science of medicine and an earnest Christian. While it has required scientific medicine to rescue man from the influence of centuries of disease and restore him to the original intent of nature, yet the author believes the Christian religion is necessary to extricate him from the lower forms of happiness and point him to the highest ideal of human aspiration. Study of the nature of health and disease imbued the author's mind more and more with the idea of analogy between disease and sin, and the evolution of that thought has resulted in the attempt of this book—the first serious attempt, he believes, to utilize the realm of medical science for such a purpose. The summary of the recent investigation and findings of medical science in the second chapter is luminously informing and interesting, but to the student of religion the chief interest of the volume will center in the chapters on "The Physiology of the Soul", and "The Analogy of Diseases and Sin".

The physiology of the soul is defined as the "Science of spiritual phenomena of souls and their relation to divine laws", or, in other words, "a study of the processes of God in the spiritual nature of man". The soul is conceived of as "The highest faculty of man's immortal nature that enables him to choose right from wrong, the good from the evil; that is exalted by doing right, and suffers from doing wrong; the altruistic spirit of man that derives happiness from unselfish love; * * * the only realm wherein man may find true happiness, feel power beyond, hoping in a future existence, overcoming worldly obstacles", etc. The view presented is elaborately adverse to that of the materialists who argue that the so-called functions of the soul belong to the natural phenomena of man's physical nature. In tracing analogies between disease and sin the argument and appeal are such as to be appreciated less by the layman than by the medical reader, but the hope may be realized that some useful purpose may be served in the case of others who are interested enough in such questions to follow the author through his learned and labored, but not always lucid chapters. We can all, however, see his meaning, and I trust, be willing to take the advice of the preacher, as he suggests in the end: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole [duty] of man."

GEO. B. EAGER.

A Banker's Views on Religious and Other Important Subjects.

By Theodore Harris. Published by Theodore Harris, Louisville, Ky.

It is not often that we find high literary gifts combined with eminent business success. This volume by Mr. Theodore Harris, however, illustrates the two qualities in an eminent degree. The papers were, some of them, given on special occasions, some of them were written for a Sunday school class of which Mr. Harris was long a teacher, some of them are sketches written for the volume apparently. The collection is one of unusual interest. The first sketch on the subject, "On Visiting My Mother's Grave", is one of the most pathetic and beau-

tiful we have ever read. It is classic in literary expression and appeals to the heart irresistibly. The articles on Trusts is full of good sense, and is forcible and clearly written. The address to the Southern Baptist Theological Seminary is full of good advice to students for the ministry, and one of the wittiest and wisest and from a literary standpoint most successful lectures in the entire volume is that on "Success" delivered before the Louisville College of Pharmacy. This lecture literally bristles with sharp strong points and gleams everywhere with wit and humor. The volume contains articles also on Thanksgiving, Good Friday, Easter, Hope, Love, Prayer, Christmas, Jesus Risen, and various other interesting themes. Apparently Mr. Harris does not know how to write a dull sentence. He believes in Anglo-Saxon words. The sentences are crisp and snappy. His thoughts come in images. There is a spontaneity and flow in his style which is most engaging. This book is packed with wit and wisdom from beginning to end. We commend it most cordially. It is worthy of a most extensive circulation. It can be had from the Baptist World Publishing Company, Louisville, Ky.

E. Y. MULLINS.

Jesus. The World Teacher.

By James E. McGee. Jennings & Graham, Cincinnati. Eaton & Mains, New York. Price \$1.00 net.

In the writing of books about Jesus Christ there is no end but an ever increasing demand. To make a contribution to the able, varied and voluminous works on Jesus of Nazareth is a worthy achievement for the greatest intellect.

Mr. McGee, in an elegant volume of 300 pages has discussed in an able manner some of the fundamental characteristics that made Jesus the ideal, universal teacher. The volume shows comprehensive scholarship and while not suitable to the average Bible reader, it will nevertheless prove interesting and suggestive to a man of philosophical and sociological taste and training. The author has a firm grasp on the essential principles of Christ's teachings as they apply to science, philosophy, theology and life. His style is often terse, graphic

and vigorous, but is marred by an apparent effort to be unique and by the copious use of unusual words of Latin and Greek origin even where Anglo-Saxon terms might be more felicitously employed. Sentences like the following are neither infrequent nor justifiable: "No mental output dealing with thoughthood or thinghood is anything more than a phantasmagoric passage save as it is the iterance of Jesus' doctrine." The discussion appears in ten chapters with the following titles: "Practical Idealism", "Progressiveness", "Symbolism", "Religion", "Strategy", "Conservatism", "Ethics", "Innovation", "Modernness", "Epilogue".

"Idealism is Mental Salvation." It declares the primacy of spirit, the subordination of matter. "Abstract idealism renders itself impotent through its devotion to theory instead of life." Practical idealism is the union of thought and deed and finds its fullest expression in the Incarnation, for Jesus was not only a great thinker, but the supreme doer.

Christ's thinking was not stagnant but progressive; it was connected with the past, but had no prison walls. This may be granted and yet the author's assertion that "many of the prophets make God immoral" may be cordially denied. Christ's teaching was in advance of his age as to the primal facts of life, and the value of man.

"Jesus as a diviner of tendencies, a seer of all thought and action as imitation not finality, an appreciator of the past a utilizer of the present, a forelooker into the future, the world's brother man, the interpreter of the divine mind and heart, was pre-eminently progressive."

Christ as a *Symbolist* penetrated into the inmost heart of things, detecting the mystery of all life discovering an abiding unity in the midst of apparent detachment. By parables Jesus converted all life into a universal language. The author's interpretation of several of the parables is very stimulating and suggestive even though one may not agree with his views. As to *Religion* Jesus opposed the spectacular and the formal and emphasized the vital and the spiritual. He "established no lines of cleavage between the secular and the sacred, but gave to all thought and service a true unity."

As a *Strategist*, Christ adjusted all his plans with a view to the complete conquest of the race in mind, soul and life.

Our Lord's *conservatism* was not inert, but sane and progressive. He was open-minded, never holding to the past merely to be traditional, nor making a change simply to be novel.

Jesus considered Ethics as having a two-fold aim: "Individual worth and peace and a social happiness and fortune." He adopted neither the utilitarian nor intentional theory of ethics, but wedded a true theory of morals with a perfect life of practice.

As an *Innovator*, Jesus was a reformer, a maker of all things new, a champion of wholeness. "No thought system has to-day any repute that is worthy of mention exclusive of the view point of Jesus." He gave a new a permanent conception of the Fatherhood of God, the relation of man to his Maker and to his fellowmen, and the office of the Son of Man as the Spiritual Liberator of the race.

It is argued that Jesus in his spirit, methods and attitude was strictly and thoroughly modern. As a practical idealist he "enforced the value of the moral sentiment, the supremacy of spirit, the dynamism of personality, the homogeneity of humankind." His attitude toward dogmatism, his appreciation of moral wholeness, his subordination of the material and the temporal to the spiritual and eternal make the Son of Man independent of time, place and circumstance and entitle him to the unique distinction of *The World Teacher*.

BYRON H. DEMENT.

What Shall I Believe?

Addresses by the Faculty of the Auburn Theological Seminary, Philadelphia. The Presbyterian Board of Publication. 1908. Price \$1.00 net.

The need of a creed for men of thought and conviction can not be rationally questioned. That the Bible furnishes authoritative teaching concerning the great facts of God and man, duty and destiny is the purpose of this volume, of nine scholarly, well-balanced and untechnical addresses delivered by as many members of the faculty of the Auburn Theological Seminary.

In chapter I. Prof. Dullis discusses what we should believe *Concerning Faith*. He says faith is a persuasion based upon evidence as its cause, which has self-commitment to that which is believed *as its result*; or belief is the mental, emotional, volitional response which man makes to evidence concerning truth and reality." He justly criticises faith as mere *assumption* and its contents as a hypothesis adopted with the expectation of verification. It is not a willingness to venture on unproved grounds, but if rational it advances no further than evidence requires and warrants. "Indifference to evidence is the sin of unbelief." Doubt is the downward current of a river, while faith is the incoming ocean tide. Prof. Beecher in his discourse on *God* shows that the Theistic doctrine includes "the law of the persistence of energy" and that to the idea of infinite force exerting itself in all things we must add the idea that this force is spiritual in its nature, hence the doctrine of divine immanence. "I think that men were never more firmly convinced than now that the manifestation of force which we see every where is not merely mechanical, but is in some real sense intelligent and purposive."

Theism also includes the idea of God as transcendent over all things. So God is an infinite, spiritual, self-revealing power back of all things and above all things. The Energy that operates in natural law has intelligence and purpose and feeling and is therefore not its slave but its Master. God is universal Energy, Spirit, Love, Power—an infinite Person.

Prof. Riggs discourses on *Jesus Christ*. As *The Christ of History* the facts of the gospels are essential to Christianity, the church is in no danger of losing any of these facts by adverse attacks or otherwise, and the Christ of the gospels is now more clearly seen than ever before.

As the Christ of Experience, he is the fullest revelation of the character of God; the only way and vicarious means of God's forgiveness; the motive power of the Christian life and the surety of our final and complete redemption.

Pres. Stewart declines his message on *The Bible*. He says our belief about the Bible is affected by our early education and by our intellectual and religious environment. Intellec-

tual integrity and reverence for the Bible may be maintained in the presence of modern thought. Man's primary obligation is to get right with God, rather than with a book. The unity, variety, religious contents and design, creative force, and spiritual quality of the Bible show it to be the word of life. Christianity is not a religion of a book, but a religion with a book. He has no theory of inspiration but since the Bible finds men it proves itself to be a veritable candle of the Lord. Practically only those parts are inspired which are profitable—which reach the inner life. As a book of light it will stand all critical tests.

Prof. Dullis discusses *Man* as the most exalted part of creation and seems to favor Theistic evolution, and salvation by Christian culture. His style is charming, his thought generally vigorous, but occasionally indefinite.

Prof. Reed discourses in a sane and evangelical manner on what we are to believe concerning *Salvation*. Viewed from the past, salvation is forgiveness; *in the present*, a power and a life; *for the future*, an inheritance. An excellent evangelical sermon.

Prof. Miller treats of the *Church* in a thought-provoking manner, but we are inclined to think that the vast majority of Christian teachers will dissent from at least several of his positions. He lays special emphasis on the three characteristics of the Apostolic church—its democracy in government, variety in external features and unity of spirit. He thinks the apostolic churches differed about as widely from each other as one Protestant denomination differs from another Protestant denomination at the present time.

Prof. Riggs treats of the *Resurrection* in a two-fold aspect: "The Easter Message or the Actual Historic Resurrection of Christ" and "The Easter Faith or the Significance of the Resurrection of Christ to the Church". His doctrine has a clear scriptural ring that satisfies and rejoices the devout mind.

Prof. Hoyt presents the *Future Life* in a scholarly and comprehensive manner: "The Almost Universal Faith in a Future Life", "The Source of This Belief", "The Teaching of

the Bible on the Subject and the Influence of Such a Doctrine on the Present Life".

Perhaps the author does not claim as much for the doctrine from the Old Testament and from the teaching of Christ as the evidence in the case would warrant, but his discussion is one of the best in this admirable volume of timely, scholarly and conservative discourses.

B. H. DEMENT.

Bible Truths Through Eye and Ear.

By Rev. Gorge V. Reichel, A.M., Ph.D. Thos. Waittaker, New York. Price \$1.00 net.

Education by the use of the concrete is a well-established pedagogical law.

Dr. Reichel has carried out this principle in a timely volume of 50 chapters and 437 pages. While the selection and treatment of the topics are especially applicable to the young, still persons of maturity and culture will find ample reward in a careful perusal of the varied contents. Such topics are discussed as easily lend themselves to concrete treatment. At the beginning of each lecture the illustrative object is named, the best use of the blackboard is indicated and appropriate references to the "New International Encyclopedia" and other standard works are given, followed by a scriptural quotation.

A wide range of information is made tributary to the discussion of each topic and the moral and spiritual application is pointed out. The style is clear and strong and the graphic presentation of the themes suggestive and informing to teachers of Christian truth.

BYRON H. DEMENT.

Huck's Synopsis of the First Three Gospels Arranged for English Readers.

By Ross L. Finney. Jennings & Graham, Cincinnati, 1907. Price \$1.00 net.

If one cannot manage Huck's Greek Synopsis, this volume will be handy. The agreement between the Synoptic Gospels is thus brought out more sharply. But one cannot justly set

aside John's Gospel in a Harmony save tentatively, for John has to be reckoned with, whatever some critics may say. But this book has a real service and is useful for its purpose.

Gospel.

A. T. ROBERTSON.

The Messages of Jesus According to the Gospel of John.

By J. S. Riggs, D. D., Professor of Biblical Criticisms in Auburn Theological Seminary, New York. Chas. Scribner's Sons, 1907. Pages 374.

We have here Vol. X in the Messages of the Bible Series of Drs. Sanders and Kent. Dr. Riggs has given 71 pages to the many interesting problems that confront us in the Fourth Gospel. He speaks wisely and with comprehensive knowledge on these matters and in short space gives the average reader the main points necessary to the study of the book. Dr. Riggs holds to the Johannine authorship and has good reasons for his position. The bulk of the volume is devoted to outline and paraphrase. The volume is very timely just now as the Sunday school lessons have aroused fresh interest in John's Gospel.

A. T. ROBERTSON.

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THE PROBLEM OF BAPTIST PROGRESS.

BY REV. J. B. GAMBRELL, D. D., DALLAS, TEXAS.

The Baptist people have come to the day of their greatest opportunity. For many centuries, the currents of human thought ran contrary to Baptist ideas. During those centuries, hostile institutions, secular and ecclesiastical, crystallized into almost impenetrable walls, shutting out the influence and the light of truth from the greater part of the human race. By long continued processes, the Romish hierarchy developed into its present form. It is not an institution, emanating from the New Testament: but a colossal human structure, directly opposed to the New Testament in its fundamental proposition. For centuries, Romanism moved steadily toward the inevitable promulgation of the infallibility of the Pope. This dogma lay in the heart of Rome long before it was proclaimed.

The spirit, life and purpose of "the church", as Romanism is called in history, led to the union of church and state, for in no other way could the purpose and the supposed destiny of "the church" be realized. The union of church and state meant the domination of the state by the church, as the soul and the mind dominate the body. A study of the vast organism of the Romish hierarchy, its spirit and movements, leads to the inevitable conclusion that universal dominion over the human race is the heart of Rome. This dominion is to extend to the mind, the soul and the body of every human being, and to every human relation.

For centuries, the world was oppressed, repressed and educated to the Romish program. This could not be done, if men were left to think and act for themselves. Therefore, by degrees and for centuries, there went on a process of merging the individual conscience and responsibility into the corporate conscience and responsibility. Mr. Bryce, British Ambassador

to Washington, in his very informing book, "The Holy Roman Empire", devotes especial attention to this feature of Romanism. The completion of this process effaced the individual, and cleared the way for the monstrous doctrines and practices of the dark ages. The merging of the individual conscience into the church conscience, made the sale of indulgences possible, and anything else the Pope might favor. It carried the fateful doctrine that the people lived, moved and had their being for the church, reversing in toto the New Testament concept that churches are by and for individuals. It gave ample foundation for the persecutions, which tried the saints through centuries of blood. In short, this doctrine completely reversed the whole current of New Testament teaching and enthroned Antichrist amid the splendors of gold and scarlet and purple in the city of the Caesars.

The Reformation was a break away from Rome. It was the crash of the vast superstructure of corruption, which was no longer able to bear its own weight. But, while the reformers came out of Rome, there was much of Rome that did not come out of them. Indeed, they brought away with them many of the worst errors of Rome in forms more or less modified. I would be understood as stating these historical facts for the purposes of this discussion and not as wantonly depreciating great bodies of people, who acted in the light they had.

For purposes of information, it needs to be said that when Luther, Calvin, Knox, and other of the reformers ceased from labors, they left behind them incompleated tasks, and their work was imperiled to the limit by the Romish doctrines they put the seal of their approval on. They died, and after their followers struggling between Rome and the New Testament: between an infallible Pope and an infallible Book. And they planted in the heart of their systems the germs, which, unchecked, would develop, overspread and destroy everything vital they loved. Infant baptism, the masterpiece of Rome, with its correlative, baptismal salvation, has in it all the elements necessary to obliterate New Testament Christianity from the earth. It destroys, by a deft process of supplanting, the very first postulate of Christianity—Individualism. It

shifts the responsibility of obedience in baptism from a believer to an unconscious infant, and merges this individual duty into a parental duty.

The doctrine of the union of church and state, together with the hierarchal church governments, and other features of the Reformed churches, are all the remains of Romanism in bodies which bear unmistakable marks of their maternal ancestry.

Against Romanism in the "mother church", and in any and all churches, the Baptists present the New Testament as the law of Christianity. Between the Baptist position and that of Rome, there is an irreconcilable opposition. If the New Testament is the infallible and unchangeable law of Christianity, there is not a square inch of standing ground for Rome, and to this proposition the Pope himself would assent. Against the infallibility of Romanism, with its vast array of clergymen of varying degrees, from Cardinals down, its pomps, its formulas, its solidarity, as one indissoluble body, in which are merged the consciences, the hopes, the responsibilities of all its subjects, the Baptist opposes the New Testament, with its simplicity, its individualism, its democracy, its many simple churches, in which there are no superiors, but all equals. Thus we stand, with Protestants between these two positions, in harmony with neither, but influenced in opposite directions by each.

Up to 125 years ago, Baptists had a slim chance to propagate their simple faith. The whole civilized world was cumbered by vast ecclesiastical systems upheld by all the monarchies of the world. And more, these monarchies employed the secular power to levy tribute on all the people, including Baptists, for the support of these anti-scriptural orders. And not to stop at that, the sword was used, the dungeon and the fagot, to repress the people who stood for the New Testament order against the world.

The opening of America was doubtless God's plan for bringing on a better day for humanity. Here, in the wilderness, the people who hold the doctrines preached first in the wilderness of Judea, were to demonstrate afresh the power of truth to liberate an enslaved race. It was no accident that every

Baptist stood for the independence of the colonies. Their faith committed them to liberty. The war over, and religious liberty embedded in the constitution of the United States, by the efforts of Baptists, America set out on a far-reaching demonstration. The world had been tutored into the belief that neither state nor church could live unless they were bound together, so that the blood of each could flow through the veins of the other. All the hierarchical churches had inculcated this heresy, and all the monarchies had done the same. Against the whole of it, whether in Protestant or Popish communities, the Baptists opposed the unbound individualism of the New Testament, and the demonstration proceeded.

A little more than a century has passed, and democracy has made America the first nation of the world. And nowhere in the world are the vital forces of religion more felt than in this wide battle field of America, where every idea, doctrine and church rises or falls by the volition of the individual, unmolested by the state.

The Frenchman who gave to America the statue of "Liberty Enlightening the World", had a clear vision of the far-reaching and irresistible influence of the democratic demonstration going on in America.

Within a century, the spirit of individualism has largely subverted the old orders in Europe. France is democratic, has cast off Popery as an annex to the state, and has granted religious freedom. Italy has a constitution and enjoys free worship. Fifty years ago, Baptists were imprisoned in Germany. Recently, the Empress made a personal offering to a Baptist church in Berlin. Russia has granted a parliament and freedom of worship. Turkey is to have a Constitution. England is almost as democratic as America. Spain, Portugal and all the rest are coming on. We are in the early hours of the great day of individualism, for which our Baptist fathers, in dens and caves, in wildernesses and prisons, on gibbets and in flames, have prayed and waited.

In our own country, great and beneficent changes have come. The movements are everywhere toward the fundamental doctrines of Baptists, which is only saying that more and more,

the great Protestant communions are coming to recognize individualism in religion. Catholicism in America is undergoing modification, and in the same degree, is there an abandonment of infant baptism and other unscriptural and Popish doctrines. Ecclesiasticism is far less a power than it was even ten years ago. The Baptists have won their battle for the democracy of New Testament churches to an almost unthinkable extent. Immersion is freely admitted to be the New Testament form of Baptism by the great scholars of all communions, and it is believed in by vast numbers in all the denominations from the simple reading of the New Testament. There are tens of thousands in other denominations who are essentially Baptists, and do not know it.

It is a good sign of the times, that the violent and extreme sectarian spirit, which has magnified fictitious differences, is rapidly yielding to a broader, more Christian, and a far more practical spirit. An Episcopal bishop in Texas sometime ago said, that in the smaller towns there ought to be only three churches, Catholics, Baptists, because Baptists stand for distinctive principles, and another for all the other denominations. This is a sign of a wide, irresistible, and I think altogether healthy movement. Union is the largest feature of today. I hold that Baptists should encourage it, because it is right; but guide it to the right basis, and do this in no captious or partisan spirit, but in the wise, tender spirit of the Prince of Peace. It was related that when the infallibility dogma was passed by the Council in Rome, there was wild and tumultuous excitement in St. Peters. Many predicted the disruption of "the church" and dark forebodings were in many hearts. At the crisis, Archbishop, later Cardinal Manning, of England, pale with excitement, standing on an elevation, and holding aloft a copy of the dogma, said: "Let all the world go to bits, and we will reconstruct it on this paper". The old world of thought, of dogma, of ecclesiastical orders is going to bits, and the hour is filled to the limit with opportunity and peril.

Over against the Catholic hierarch's pronouncement, loyal Baptists will lift the Bible, and say by the grace of the good

spirit of the Master we will reconstruct the world on the New Testament as the law of Christianity.

Let no Baptist refuse to recognize the signs of the times, and let no one misinterpret these signs. If the advocates of a Christianity, springing out of the New Testament, and limited by it, are wise to-day and true to their own principles, they may soon see such enlargement as will make them glad.

The real problem of Baptist progress lies in a preaching of the present truth, the truth the times and circumstances call for, in the spirit of the truth. We should reverently, fairly and lovingly deal with a great situation for the good of our fellow Christians and the world. It is not a time for captious criticism, but for wise deliberation and judicious action. And, above all, now is the time for Baptists to stand confidently on their own platform with both feet. We will be utterly unwise, if we do not, within the limits of truth, encourage the rising spirit of unity. We need not fear what the Savior prayed for—the unity of His people. Of all people in the world, Baptists, if they are loyal and true, are best prepared for what is coming. We have no complex and unwieldy ecclesiasticism to embarrass us, as have some others. We have no cast-iron standards to maintain. We do, indeed, have written Articles of Faith, but we are not bound to them in that written form. The truth is just as good written another way. We are bound to nothing but the Word of God. Although we do have a history, largely written in blood by our opponents, yet we are by no means bound to maintain an historic succession. We can stand on the New Testament, pure and simple, and thus doing, we are ready for all comers who are willing to accept it as the law of Christianity, and walk with us in the simple order of God's house.

The Baptist position lends itself in other ways to the situation we are in. It is the deepest doctrine of the New Testament, that every believer in the divinity of Jesus, and every one who trusts the Savior for salvation, is a Christian, a brother or sister, and of the household of faith. We may consistently treat them as such, and co-operate with them in all things in which the purely spiritual and not the ecclesiastical, is the basis of co-operation. Moreover, the independence of our

churches is a powerful factor of usefulness in meeting the many questions growing out of the complex situation. This gives us a freedom of action others cannot enjoy.

We should proceed now, as always, under the compelling conviction that we hold the truth in trust for the world. The world's best good is wrapped up in the teachings of Christ and His inspired apostles. And in every Baptist heart should live the spirit of loyalty to the King eternal and His truth. Loyalty will not permit us to adjust our teachings to the views of majorities, or minorities. It is not allowed us to adjust to current thought, if that thought be wrong. Our supreme obligation is to adjust current thought to the law of Christ. If we abandon "Obedience to Jesus" as the formula of our contention, we have no mission in the world, and, as a people, we become as other people, lose our power, and pass out to give place to others, less pretentious, if not more faithful.

The whole problem of Baptist progress lies in the preaching of the New Testament, affirmatively, but not pugilistically, for itself, not as against something else. The light shining out from the teachings of Jesus and the apostles will be sufficient to guide the seeking sons of men to the true center of unity.

In this new era of opportunity, the Baptists need to look well to themselves. Sir Walter Scott paid his respects to the genius of Napoleon Bonaparte, whom he disliked, in words like these: "There never was a man, who knew so well how to mobilize an army. There never was a man, who knew so well how to train and inspire an army. There never was a man, who knew so well how to plan a battle. There never was a man, who knew so well how to fight a battle. There never was a man, who knew so well how to win a victory. There never was a man, who knew so well how to use a victory." There was little else to be said in praise of the genius of the world's greatest military leader. Baptists need to follow that line of action clear through. History teaches us that some great leaders were strong at some points and weak at others. And history is full of instances of great victories won to be lightly or rashly thrown away. If Baptists are to reap the fruits of victory, they must conserve their own strength. In the re-

nowned debate in the British Parliament between Wm. Pitt, Premier, and Charles James Fox, leader of the opposition, on the question of treating with Napoleon, Pitt reached the climax of sane eloquence, when he declared that British success depended on themselves and not on concessions from Napoleon. Baptist success depends on Baptists, not on half concessions made to the Baptist position by others. If Baptists live up to their faith, if they transmute doctrine into practice; if they demonstrate the truth, as well as preach it, they will rapidly win the Christian world to the New Testament as the center of unity. Much more can be done now by teaching and demonstrating the truth than by denouncing the people who do not hold it, or by a mere exposure of error.

The remainder of this article may be given profitably to some practical suggestions. It has already been said that Baptists need now to give special heed to themselves and to the doctrine.

One of our first cares ought to be the better mobilization of our forces. We are to demonstrate that the voluntary principle in service by which each member acts for himself is not only scriptural, but practical, and this we must do by showing our good deeds. In the controversial days of the past, this demonstration was largely lacking with many, and is yet. If we are wise, we will at once, with great and persistent earnestness, set about the enlistment of all the Baptists in the churches in the work the Master has given us to do. If we give the world a proper demonstration of the value of the voluntary principle in the actual doing of things, it will prove an attractive power to draw people to the truth, and the whole truth. To mobilize our forces, we must constantly keep before them noble enterprises of commanding greatness. We must also study the practical question of adaptation, so as to suit plans to conditions. The enlistment and training of the millions of Baptists in America to discharge their obligations to the world in proclaiming the teachings of Jesus and His inspired apostles, and in demonstrating, by actual practice, the goodness of the doctrines, is a task of measureless importance to Baptist progress.

Baptists must, if they would win the world, learn a lesson of toleration as to differences among themselves. Among a free thinking people, differences are sure to arise. Without a benevolent spirit of toleration, much of our strength must be wasted, and worse than wasted. There are questions of judgment and of taste about which good Baptists differ. Paul gives us the true teaching touching such matters in treating the questions of days in his letter to the Romans. There are other questions of interpretation about which Baptists have always differed and will. They are matters to be discussed in a tolerant spirit; but not to be made tests of fellowship. Here we must show the fine grace of sanctified common sense, that grace which shone so beautifully in Paul, the greatest theologian, preacher and leader of Christian forces in all the tides of time. Paul was the great military spirit of the apostolic period, the Napoleon of that age, the man inspired of God to lay out the entire program of progress.

And in this hopeful era, when the good spirit of fellowship among believers is drawing Christians of all names closer together, Baptists should study the best methods of approachment to those they would influence for good. Nowhere should we approach other people in a captious spirit, but everywhere in a frank, fraternal spirit. Thus did Paul deal with those who needed help in his day. Whereto we have attained, we should walk with all by the same rule. To magnify fictitious differences is as unscriptural as it is inexpedient in the present circumstances. The New Testament, to which we appeal on all questions, gives us the word of wisdom on this point. The weak we are to receive, but not to doubtful disputations. There is no grace, nor wisdom, in making it unduly hard for people to join Baptists churches. The scriptures require far less than a full understanding of the scriptures for church membership.

But it is of supreme importance that Baptists avoid all entangling alliances, and that in all approachments to others, they keep it clear that we do not feel ourselves authorized to compromise any of the teachings of the New Testament. To be strong at this point, is to maintain our strength every-

where. Weakness here is rottenness in our bones. The final battle of principles will be between those who stand for the infallible Book against an infallible Pope. The three churches for small towns, advocated by the bishop in Texas, may be reduced to two, for the full truth lies with the Baptist position, or the Catholic position, and people will go one way or the other, as they hold with the one position or the other.

Baptists' progress depends on the progression of Baptists. If we wait on, or stop to debate every small question, proposed from within or without, our forces will fall apart. Paul more than once warns us not to give heed to vain and foolish questions. Many questions will settle themselves before we can settle them. An aggressive policy along the trunk lines laid down in the Acts of the Apostles will leave the ever recurring brood of small questions to die for want of life. Following the example of Paul and his co-laborers, we should maintain a virile evangelism, year in and year out. And in all our preaching, there should be the straightforward preaching of the doctrines of sin, repentance, faith, confession, baptism, to be followed by training for service. No evangelism is complete that does not track the New Testament and align the converts with the churches for future service. All this should be done in a spirit of love to Jesus and to the souls of men, and done with blood earnestness. Not much will ever be done religiously in cold blood. We need to shun starch and stilts as deadly enemies to life and progress. Of course, Baptists are commoners, as was their Lord, the Prince of Peace. We will have nothing to do with high things, but condescend to men of low estate. Our business is with the masses, not especially with any class. We are the servants of humanity, and if we ever reach the high and mighty, it will be done, even as our Savior did, by bringing them low with the truth.

By a faithful preaching of the Word, in the spirit of love, we can win marvelous victories now as the whole world is turning toward the light. We need to especially remember, in this connection, that there is just as much heresy in a bad spirit as in a bad doctrine.

**PRAGMATISM, HUMANISM AND PERSONALISM—THE
NEW PHILOSOPHIC MOVEMENT.***

BY PRESIDENT E. Y. MULLINS, D. D., LL. D., LOUISVILLE, KY.

I have put the words Pragmatism, Humanism and Personalism in the title of this article, because each of them suggests a phase of the new movement in philosophy which has already attracted wide attention, and will doubtless continue to do so for a long time to come. It is proposed here to give a brief summary of the new philosophy, at least in its more salient features, and afterwards to indicate its significance for religion and theology. In the pursuit of this object we shall employ as a basis for the exposition Professor James' recent work on Pragmatism, Professor Schiller's earlier books on Humanism and Professor Bowne's work on Personalism.

It ought to be said at the outset that in dealing with a philosophy it is first of all the duty of a theologian to understand it, and secondly to judge it from the point of view of its own avowed purpose. In short, he must attempt to sympathize with it as an intellectual construction before passing judgment upon it. It is rather unfortunate for the cause of truth that the opposite method is sometimes pursued. The theological writer sees, or thinks he sees, something in the philosophy he is examining which is opposed to his own point of view, and forthwith denounces it as wholly evil. Philosophers, of course, are often guilty of the same mistake in their attitude towards theology. The result in both cases is to widen the breach between the disputants rather than to advance the cause of truth. One cause of this tendency to misunderstand each other on the part of the philosopher and

* *Pragmatism*: By William James. Longmans, Green & Co., New York.

* *Humanism*: By F. C. S. Schiller. Macmillan & Co., London.

* *Studies in Humanism*: By F. C. S. Schiller. Macmillan & Co., London.

* *Personalism*: By B. P. Bowne. Houghton Mifflin & Co., Boston.

theologian is a difference in outlook and aim. The theologian is under the sense of the value of positive truth, of dogma, as a means to the moral and spiritual regeneration of mankind. This is a fundamental and valid attitude of mind. The philosopher on the contrary seeks truth simply. At least the emphasis with him lies here, although all quest for truth must in some sense be practical, must meet some need or supposed need of man, whether religious or otherwise. It would be a great gain if each camp could understand the other better. Both groups of thinkers must assume that all truth is one from the point of view of our human life and needs, although all truths are not equally important. We must take for granted a community of interest in truth, however diverse our attitudes in seeking it, and however distinct our respective tasks in life. The Christian man with his Bible and his revealed Gospel and his moral and spiritual propaganda ought not to fail of sympathy at least, with the thinker who is trying honestly to work out his problem for himself. I am confident that more than half the acrimony and bitterness which have prevailed among theologians on one side and the philosophers and scientific men on the other, has been due to a failure of each to recognize the distinct task of the other. A positive Gospel of redemption finds it hard to endure the reign of the interrogation point. And a passion for truth and the open mind to receive it finds it difficult to tolerate dogmatic assertion in religion. As a matter of fact both habits are incurable, indeed they are necessary. A religion without dogma in some form would be useless for the masses of men, and a philosophy or science which was dominated by false preconceptions might as well abandon their task at the outset. Thus arises the necessity for mutual respect. This does not hinder vigorous discussion and sharp difference of opinion, but it promotes understanding and conduces in the end to harmony of view.

What then is Pragmatism? The term Pragmatism, from the Greek *πράγμα*, meaning action, was first used in philosophy by Mr. Charles Peirce in 1878. The pragmatic method is the application of the practical test for the verification or determination of truth. The pragmatic philosophy does not renounce

interest in ultimate truth. Its votaries seem profoundly interested in all the ultimate problems. It rather seeks to enjoin philosophy from illegitimate and fictitious methods of arriving at truth. Purpose, says pragmatism, enters into all human thinking. We have tended to deify the intellect, as if it could be detached from feeling and willing and purposing. There is no such thing as "pure" thought. Thinking is a means to an end, that is, the satisfaction of our wants and needs. It was not grafted into man by the creator, like a twig from a tree, in order that by it we might fathom the ultimate mysteries of the universe. The intellect has developed in the struggle for life, and its function is to enable us to live and prosper.

Pragmatism, then, renounces the idea that truths are ready made and given to us independent of and apart from our experience. We test and try and verify until truths become valid. Says Prof. James, "As the sciences have developed farther, the notion has gained ground that most, perhaps all, of our laws are only approximations. * * So many rival formulations are proposed in all branches of science that investigators have become accustomed to the notion that no theory is absolutely a transcript of reality, but that any one of them may from some point of view be useful. * * They are only a man-made language, a conceptual shorthand, as some one calls them, in which we write our reports of nature." (Pragmatism, pp. 56-57). Thus ends scientific "absolutism". Science even does not know everything, and what she thinks she knows she must always be ready to modify if necessary. Surely we should hail with pleasure the return of the grace of intellectual humility to the ranks of science. Professor Schiller insists that our axioms were all originally postulates or hypotheses, intellectual ventures so to speak, which men set up for practical ends and then proceeded to verify them in action. We hold tenaciously to any truth that is practically useful because it has proven itself in experience. Incidentally, I may remark that this method gives us a philosophic and scientific warrant for tradition. Whatever works survives. Its survival is the guarantee, so far, of its validity. The traditionalist, therefore, may raise his head again! He has been the most abused of men.

Now this stock of old truths which we all carry in our intellectual knapsacks must always be reckoned with. A new idea or a new fact enters our experience and disturbs some view previously held. We do not reject the old, or at least, we reject just as little of it as possible. If the new truth or fact is stubborn, and persistent, and clamorous, by and by we open the door and admit it. Thus it guides us, becomes the "instrument" leading us, to a new experience. "Any idea upon which we can ride, so to speak; any idea that will carry us prosperously from any one part of our experience to any other part, linking things satisfactorily, working securely, simplifying, saving labor; is true for just so much, true in so far forth, true instrumentally." (Pragmatism, p. 58). "New truth is always a go-between, a smoother-over of transitions. It marries old opinion to new fact so as ever to show a minimum of jolt, a maximum of continuity." (Page 61). Prof. James goes on to say that the part played by older truths is controlling in Pragmatism. "Their influence is absolutely controlling. Loyalty to them is the first principle—in most cases it is the only principle; for by far the most usual way of handling phenomena so novel that they would make for a serious rearrangement of our preconceptions is to ignore them altogether or to abuse those who bear witness for them." (pp. 61-62). As an example of this pragmatic growth of truth, Professor James cites radium. At first the indefinite quantities of energy apparently given out by radium without its own diminution seemed to overthrow the previous generalization of science known as the conservation of energy. Tradition and conservatism, however, made men tenacious of the old view. When "helium" was discovered as the outcome of radium it afforded relief, because it left the old view of conservation very nearly intact. (Pragmatism, p. 63).

Prof. Schiller gives a convenient series of brief definitions of Pragmatism which will serve as a summary. Truths do not descend into the scientific or philosophic mind ready made from a supercelestial region like birds from the upper air. Truths are established by processes of testing and verification in actual human experience. The problem of error runs

through the verification process. The acceptance of one view is the rejection of its opposite. The first definition of Pragmatism is that (1) "*truths are logical values*", and Pragmatism "systematically tests claims to truth in accordance with this principle." (2) "*The truth of an assertion depends on its application.*" Abstract truths are not fully truths at all. The third definition is (3) "*the meaning of a rule lies in its application.*" A fourth form of statement is (4) "*All meaning depends on purpose.*" The fifth definition explains the fourth, (5) "*All mental life is purposive.*" Thought without purpose is impossible. Abstract systems of philosophy ignore this fact. Pragmatism therefore is (5) "*a systematic protest against all ignoring of the purposiveness of actual knowing.*" Thus conceived Pragmatism may be described as (7) "*a conscious application to epistemology (or logic) of a teleological psychology, which implies, ultimately, a voluntaristic metaphysic.*" (Humanism, pp. 8-12). Pragmatism then is a theory of knowledge. It is, as Professor James says, an attitude rather than a metaphysic, a method of arriving at truth rather than a philosophic system in and of itself. He compares it to a corridor with rooms opening from it on all sides. The various metaphysical systems, monism, idealism, and the rest, are the rooms and Pragmatism is the corridor. Pragmatism tests all the theories by asking and seeking to find out how they work. Its duty is to accept that which ultimately works best.

We consider next and more briefly Humanism. Professor Schiller has published two good-sized volumes on Humanism, and in them is to be found the most exhaustive account of it. Pragmatism and Humanism, however, are simply different aspects of the same general philosophic point of view. Humanism is an enlarged Pragmatism. It reaches back to Protagoras and builds its general conception on his dictum that "man is the measure of all things". It means in brief that all knowledge, in the nature of the case, takes its shape from the mind of the thinker, that all reality in man's thinking is manipulated by human thought into forms which did not previously exist. The materials of thought are sense impressions, the

relations between the objects which convey the impressions, and the previous knowledge in the mind of the thinker. Now every individual re-forms and re-makes reality or truth, so to speak, into his own image and likeness. When we speak of "the man in the moon", for example, we impose on the dark spots of the moon a thought having a human origin. This is the popular way of referring to these spots. A scientific man would describe them in terms of his own interest and purpose. Now both the popular and the scientific view would be true within limits. There is "a man in the moon", as anybody can see by looking. For there are eyes and nose, etc. In any case, the description of the moon would be colored by the mind of the beholder. The man who plants his crops by the light of the moon, and the man who takes medicine only at certain phases of the moon, and the man who sees "a man in the moon" and the astronomer, all alike, re-make the conception of the moon for some human end and purpose. Now Humanism takes this conception and generalizes it. Human interest and human purpose inevitably enter into all the processes of knowing. Philosophies which seek to transcend the concrete realm of human life and experience by abstracting some one element of thought or experience, and constructing its universe on that, inevitably comes to grief. Professor Schiller says: "Humanism is really in itself the simplest of philosophic standpoints: it is merely the perception that the philosophic problem concerns human beings striving to comprehend a world of human experience by the resources of human minds. It demands that man's integral nature shall be used as the whole premiss which philosophy must argue from wholeheartedly, that man's complete satisfaction shall be the conclusion philosophy must aim at, that philosophy shall not cut itself loose from the real problems of life by making initial abstractions which are false, and would not be admirable, even if they were true." (Studies in Humanism, pp. 12 and 13). We see then the relation of Pragmatism to Humanism. Pragmatism is one particular under Humanism. It is the application of Humanism to the theory of knowledge. "If the entire man, if human nature as a whole, be the clue to the theory of all experience, then human

purposiveness must irrigate the arid soil of logic." (Humanism, Preface, p xxi).

The inner meaning of Pragmatism and Humanism as a philosophic movement appears at no point more clearly than in their contrast with the absolute systems of philosophy, idealism, monism and the rest. Its criticism of these systems is trenchant and radical. These attempt the impossible. They are abstract systems which attempt to reconstruct the universe intellectually by means of a mere fragment of experience or of reality. Monism, for example, abstracts the conception of unity, and attempts to exalt it into an exhaustive principle which accounts for all things. The fault with all these systems is their remoteness from the concrete facts and conditions of experience. They are rationalistic systems, not necessarily in the old sense of opposed to religion, but rationalistic in the sense of assuming that abstract human reason is equal to the task of penetrating beneath the world of life and fact as we know it and of discovering the ultimate principle of the universe. In their attempts to attain reality they always get far away from the real. Lotze, for example, reared his monistic system as the result of an attempt to explain causation, or how one thing acts upon another. To explain such action is impossible. Hence Lotze inferred that things are not really separate and distinct. At bottom they are one, not many. This principle of unity is then taken as the ultimate reality—it is called the Absolute—and all the appearances of the many are unreal. They are simply phases of the manifestation of the one eternal and absolute substance.

Now the method of Pragmatism appears clearly in Professor Schiller's reply to Lotze on this point. In brief it is that the monistic problem in philosophy in the absolute sense is not a legitimate problem at all. For the plurality of things and the interaction of things are the condition without which the world could not exist. Without things and their action upon and relations to one another there could be no world. There is, indeed, a unity involved in this interacting quality of things which we must recognize. But then at the same time there is a plurality of things between which the interaction takes place.

Both unity and plurality, then, are facts of the world as we know it. They are "data rather than problems for thought." Each is ultimate for practical purposes here and now. Why then should the philosopher be carried off his feet by the thrilling conception that things are one any more than by the equally thrilling conception that things are many? For Pragmatism the problem of an absolute one or an absolute many is an illegitimate problem, because each one of them attempts to build the world out of an unknown ultimate principle. We do not get anywhere as a datum to start from any one of the absolute principles, whether Matter or Motion, or the One, or the Many, or the Idea, or anything else. These things are all given to us in a concrete world of fact and experience. So soon as any one element of our actual world is abstracted from the rest and made into an exhaustive explanation of the rest, or rather made to cancel all the rest, the thinker soars into a cloudland, where one explanation of the universe is as good as another if not better. Philosophy thus becomes really a repetition of the Greek history of philosophy wherein a succession of acute thinkers propounded a series of brilliant guesses as to the ultimate principle of the universe and in turn devoured each other. From the Humanistic standpoint, then, no one of the absolute systems can either be proved or disproved. They are constructions of a fictitious world by means of words and abstractions upon a nucleus of fact or experience too attenuated and shadowy to afford an explanation of anything. They are as if one should take a single scale from a single fish out of the sea and from the scale alone deduce all the contents of the ocean, instead of exploring it for the facts.

It must be confessed that the assault of Pragmatism upon the absolute systems of philosophy is a terrific one. The theory of knowledge which Pragmatism urges wherein human ends and the human will and a concrete human situation are made to control in the discovery and formation of truth, in a sense in the making of truth, is one which the absolutists will find it difficult to overcome. All readers of the history of philosophy know with what facility systems are built up. And

as we follow Plato, or Spinoza, or Hegel, or Bradley, or the scores of others who might be named, as they carry their imposing systems upward to the clouds we are for the time overpowered, and if their systems incidentally crush the life out of our religious hopes and aspirations we may despair. But when the test of Pragmatism is applied we are reminded of a famous palace and how it was built. When Aladdin was about to marry the princess, you know, he rubbed his magic lamp and the genie of the lamp appeared and, at Aladdin's bidding, in one night built the most magnificent palace the world ever saw, leaving one window partly finished. The father of the princess was asked to complete the window, but he found his whole supply of gems and precious stones, Sultan and ruler as he was, but poor baubles to the gorgeousness and splendor of the jewels already set in the partly built window. Having demonstrated the poverty of the Sultan and the boundless resources of the palace builder the genie completed the window on the proper scale of grandeur, and the owner took up his abode therein with his bride. But, alas, for palaces built in this way. Aladdin's enemy one night got possession of the lamp and in a single night the palace with the bride and all its wealth was removed across the sea while the owner was away. So also the absolute systems of philosophy arise. They are built by the genie of the lamp. They are simple in construction, they are imposing in appearance, they are gorgeous in their appointments, they strike through the observer a sense of his own poverty, they are altogether sublime—but they vanish off the face of the earth as easily as they came. The reason is that they are built of shadow rather than of substance. They are constructions in an unreal world. They are phantom bridges built across the chasm separating the known world from a supposed absolute world.

We next consider the general position of Professor Borden P. Bowne in his recently published and exceedingly interesting volume on *Personalism*. The points held in common by Pragmatism and Personalism will enable us to appreciate better the points of difference.

Personalism in brief is the latest, and as we may say, the

highest stage in the development of philosophic idealism. Like Pragmatism and Humanism, Personalism builds on the facts of our actual world, and rejects the barren abstractions of the absolute philosophies. Like these, again, Personalism takes the individual and personal life of man as its starting point, the highest datum possible for any form of philosophy. With this as its starting point, Personalism, with Pragmatism and Humanism, denies the possibility of reaching ultimate reality by a single leap of abstract thought which ignores many of the facts of the actual world.

So much for the points of agreement. Personalism goes beyond the limits set by Pragmatism. It is bolder in its thought process. It does not limit itself to working principles in the form of postulates which are to be verified in the actual and practical tests of experience, though it starts with these just as Pragmatism does (Personalism, p. 311). Professor Bowne holds that while we are forced to build on experience, on the facts of life, we are at the same time bound to transcend them. Here comes into view his point of departure from the absolute philosophies. Like Hegel and Professor Bradley and others he aims at ultimate reality. But instead of laying hold of a single abstract conception, as Hegel did of the Idea, or as Professor Bradley does of the logical principle of contradiction, Professor Bowne takes the total personal life of man as the key to the universe. His mode of argumentation he calls *transcendental empiricism*. By this he means deducing ultimate truth from empirical facts. Thus he seeks to ground his philosophy on a scientific basis. Three things constitute this empirical basis of his reasoning: first, the coexistence of persons; second, the law of reason valid for all and binding upon all; third, the world of common experience, actual or possible, where we meet in mutual understanding (Personalism, pp. 20-21).

Now this empirical basis of fact needs no proof and cannot be assailed by any form of skepticism which is more than verbal. "With this living, aspiring, hoping, fearing, loving, hating, human-world, with its life and history and hopes and fears and struggles and aspirations, philosophy must begin."

(p. 25). Agnosticism, idealism, nihilism and other forms of philosophy ignore these facts. You cannot explain physical nature on an impersonal plane. Matter does not explain matter. You do not advance one step in explanation so long as you confine your explanation of causes to the mechanical arrangements of nature. You may indeed go backward in an endless regress of terms to explain causality, but you always land substantially where you began. Human volition alone can explain causation. Indeed it is the source of our whole conception of causation. Mr. Bradley finds contradiction in all the phenomena or appearances of the world and deduces therefrom an Absolute in which there is no contradiction. But his absolute remains unknown. Personalism says "the word is nigh thee, even in thy mouth and in thy heart". You seek in vain, for example, for any real and fundamental unity in the plurality of the physical world, but you get a real unity combined with plurality of activity and experience in personal consciousness. You seek in vain for any real and fundamental identity in the mechanical arrangements of the changing world of matter. You do find it in the continuous and unbroken thread of personal human consciousness. Thus Personalism is a philosophy with a real climax. Every philosophy which is constructed by means of a principle taken from the sub-human plane is anti-climactic. Personalism, of course, finds a personal God as the goal of its inquiry. The universe is the universe of persons, not of things. Life is a fellowship of persons, not a play of blind forces. Thus Personalism cancels Agnosticism and Materialism. Thus also it cancels abstract idealism which ignores many of the factors of personality and rears a system on the conception of the Idea or Reason alone. Such an idealism is impersonal and to all intents and purposes equivalent to Materialism.

What, then, is the relation between Personalism on the one side and Pragmatism and Humanism on the other in the matter of deducing a personal God from human personality. Doubtless the representatives of the respective schools of thought would prefer to define this relation themselves rather than have it done by an outsider who is a teacher of theology.

We may, however, venture our opinion. Both schools agree in putting the taboo upon the abstract systems which really arrive nowhere in their speculations. Pragmatism would admit the validity of the postulate of a personal God and insist that the proofs be of a practical nature. These would grow out of the "cash value" of the conception for actual life, its survival value in actual experience. Personalism would insist that by an inevitable gravitation upward, so to speak, of the human reason, we must proceed until we find God, and that the inference or deduction of God from the empirical facts of life is valid. It would repudiate the idea that at any points it breaks with reality and soars into cloudland. Professor Schiller says that the search for reality is like a hard rock climb. The feet and hands of the climbers are clinging to the sides of the cliff constantly. The speculations of the philosophers are like the rope which binds the climbers together. Now if we discriminate the schools of philosophy by means of this illustration we may say the Pragmatists hold that the top of the cliff is enveloped in mist and cannot be seen as yet, though we may divine what is there and adopt it as a working principle. Personalism would assert that reason can penetrate the enveloping mist and discern at least dimly the summit provided its glance is carefully directed along the side of the cliff itself. The Absolutists on the other hand seize the rope which should bind the climbers together, throw it into the air, like the Indian juggler, climb the rope into the upper regions and disappear in the clouds.

As the purpose of this article is exposition rather than criticism we omit any extended criticism. We have seen that Personalism leads directly to Theism, and in a sense it is a mediating philosophy between the absolute systems on the one hand and Pragmatism, which is a method and attitude rather than a philosophy, at least at its present stage of development, on the other. The absolutists are making their counter assaults and doubtless will continue to do so. For the purposes of this article it will be more profitable to give our concluding pages to the moral and religious bearings of Pragmatism.

First of all then Pragmatism adopts an ethical basis for

metaphysics. Its moral earnestness is seen nowhere better than at this point. Ethics or right conduct is the foundation of metaphysics, argues Professor Schiller, because conduct is primary and thought is secondary in human life. Rationalism takes the opposite view and seeks to work out the metaphysical problem first, and says that in putting ethics before metaphysics Professor Schiller puts the cart before the horse. To which Mr. Schiller replies that "nowadays it is no longer impracticable to use a motor car for the removal of a dead horse". By which he means that absolutist metaphysics is a dead horse. We do not understand by this that Mr. Schiller would oppose a theistic postulate as the basis for ethics provided only it be not derived in the absolutist way.

Pragmatism gives a new and striking validity to the principle of faith. Because in our attainment of knowledge we must make assumptions and then verify them practically, and because purpose and ends are integral parts of the process of knowing, it is seen that faith is everywhere implicit in knowledge and not opposed to it. Science, philosophy, and religion, all alike must build on the faith principle.

Pragmatism will not satisfy those of us who believe we have a revelation from God. It everywhere assumes too generally that man can by searching find out God, that philosophy alone can save us, by gradually enabling us to arrive at the knowledge of God. This general assumption defers the realization of human hopes too indefinitely for the practical purposes of life. This very fact, however, reinforces the Christian argument from *antecedent probability* for a revelation. If we live in a personal world and if God and man are free, surely they can communicate with each other and God will not leave man to grope in darkness through the long and tedious ages of speculation. Pragmatism does, however, bring great relief in protecting faith from the metaphysical cliff-climbing and transcendental ballooning of the absolute philosophies, which are subjective and individual and irresponsible, which no man can either prove or disprove world without end.

In spite of its too confident trust in philosophy to work out successfully the problem of man's salvation, Pragmatism leaves

it open to Christianity to show its superiority to all other religions and thereby prove its truth. The evidence is abundant to this effect already in the minds of a vast number. Only we fear that Pragmatists will be hard to convince.

In keeping with its ethical tendencies Pragmatism emphasizes human freedom as against the pantheistic and abstractly idealistic systems. One of the best chapters in *The Studies in Humanism* is the eighteenth wherein the author seeks to overthrow the philosophic and scientific objections to freedom by demonstrating that a limited freedom or indetermination is all that is called for by the facts or man's moral needs, and that such freedom is necessary if we are to resist the onslaught of fatalistic and deterministic science and philosophy. In Pragmatism Professor James carries the conception of freedom to the limit so far as its practical results are concerned. Freedom, he thinks, involves the possibility of permanent and eternal loss. We may absolutely make our own destiny. It seems a little odd to find the doctrine of hell thus given pragmatic sanction. Professor Schiller, however, shrinks from this conclusion and thinks the ultimate optimistic outlook the only finally tenable one. In both these writers we observe that the supreme question of life for all men is "what must I do to be saved?" That is to say man's moral and religious interests are his real interests, the real values of life.

The relation of Pragmatism to Ritschlianism is an interesting point. Professor Schiller once or twice intimates that there is a close relation between the two forms of thought. There is on the practical side. But this scarcely seems true on the metaphysical. Ritschl adopted the Kantian Agnosticism as modified by Lotze, and erected it into a dogma. It is the corner stone of the Ritschlian theology and belongs to the absolutist type of thought. Thus Ritschlianism is not pragmatic at all in its theory of knowledge and fundamental attitude. The "judgment of value" is common to Ritschlianism and Pragmatism, but Ritschlianism excludes entirely the judgment of reality, while Pragmatism assumes it everywhere and works gradually towards ultimate reality. It is thus far stronger than Ritschlianism at this point.

Pragmatism shows close affinity to Christianity in its emphasis upon the value of the highest moral and spiritual ideals, upon immortality and the future life. But as expounded by Professor Schiller in his chapter on *The Desire for Immortality* it fails to do justice to the Christian facts. Here he has a good deal to say about the indifference of society as to the question of immortality, and the brutal manner in which all interest in the mystery of death and the future life is crushed out in society at large. Surely Professor Schiller has overlooked the Christian elements in modern society in this statement of the case. There are great segments of society in America at least, and we must also believe in England, to which Professor Schiller's language does not apply. While we should all rejoice that philosophy is more and more inclined to award to religion its proper place among human interests, yet we cannot but wonder that the distinctive and differentiating facts of Christianity are left so much on one side. Why does not philosophy reckon with these elements of life, these facts of experience, and recognize their unique significance for man's highest aspirations. Christianity above all religions applies the practical test. Christian beliefs work in the actual struggle of men for the highest and best. "He that willeth to do the will of my Father shall know the doctrine," said Jesus. Obedience is indeed the "organ" of knowledge in Christianity. This point Pragmatism is glad to recognize. But it makes a serious mistake in failing to recognize also the peculiar and unique Christian facts which render it a workable religion, and also in attempting to reduce Christianity to a minimum which shall leave it on a par with other forms of religion.

In conclusion we would add that every Christian man should welcome any approach which philosophy makes towards faith in Christ. We believe that Christ is the true answer to all that is best in Pragmatism, and that a candid consideration of what Christianity is in its essential nature would shed a great deal of light on the places which Pragmatism leaves dark. If Pragmatism, in short, would consistently apply its own faith principle to Christ in any adequate way it would indeed introduce a new era in philosophy.

THE VIRGIN BIRTH OF OUR LORD.

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Can we accept the virgin birth of Christ as a fact, and is it an essential part of the Christian system? Attention has been recently called anew to this doctrine, which has been up for discussion ever and anon since the third century of the Christian era, and after every discussion the faith of Christendom has settled back almost universally into the conviction that it can be and must be retained. The exceptions have been comparatively few in number, and have generally gone on to the rejection of all faith in the supernatural, when they have not begun in that rejection. Denial here has seemed like the little leaven which has leavened the whole lump. What are some of the reasons for believing the doctrine of the Virgin Birth of our Lord? This article makes no pretension to a full discussion of the divine mystery. It will only present a few reasons which justify the belief in it.

1. It is primarily a question of the genuineness of the text and the correctness of the interpretation. Of course, those who accept the mythical and legendary theories easily set aside the first chapters of Matthew and Luke, which contain the accounts of Christ's birth, as having no historic basis and as being no part of the Word of God. But careful and intelligent students of the text declare that there is as much reason for retaining these chapters as part of the sacred Scriptures as for retaining any other chapters of the four Gospels.

Moreover, that these accounts of Christ's birth do teach plainly and positively, and in the most chaste and delicate manner, that Jesus was "conceived of the Holy Ghost," and "born of the Virgin Mary," no candid interpreter can question for an instant. If these early chapters are to be retained in the Word of God, then the doctrine of the virgin birth is to be retained in the Christian faith.

But the doctrine does not rest solely upon the teaching of these two Gospels, as is sometimes asserted, with the im-

plication that one or two plain teachings of a truth are not sufficient to warrant its acceptance, if it is an extraordinary truth, but that it must be reaffirmed many times, as is the case with the fact of the resurrection of Christ, in order to command the belief of men. This rule would exclude many important truths of revelation. It may be asked how many times must the Spirit of God say a thing is true before it is true and worthy of confidence. But the doctrine of the virgin birth does not depend, as we shall see, upon one passage or two passages. There are many passages that can be adduced in its support outside of the limits of Matthew and Luke. Matthew alone in his narrative recalls Isaiah's remarkable prophecy, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel," and distinctly affirms that it was fulfilled in the birth of Jesus.

Turning to other parts of the New Testament we find John evidently referring to the virgin birth of our Lord when he says, "The Word was made flesh and dwelt among us" (the Word, who "was in the beginning with God and was God"), and when he calls Christ "the only begotten Son of the Father," language which can mean nothing less than this, that God took upon himself in the birth of Christ human nature, and that that birth was unique, distinct, unlike any other birth. He was the only begotten Son of his Father. He was of divine parentage in an exceptional way. He had God for his Father in a peculiar and solitary manner. It has been often remarked that Christ never says "Our Father," including himself with his disciples. It is always "My Father." The language of John which separates Christ from the whole race of men, does not refer to his exalted character or to his exceptional life, but to the one distinct and definite fact of his birth.

Paul also evidently refers to something remarkable and noteworthy when he says Christ was "made of a woman." There would be no necessity for such a remark about any merely human being or any ordinary human birth. The strikingly remarkable thing is that God should send forth his Son, whom the apostle elsewhere characterizes as "the image of the invisible God, the first born of every creature," to be "made of

a woman," that is, to enter by a process of generation into human nature, while bearing still the likeness, the image, the lineaments of his Father, God. Herein is the uniqueness, the supernaturalness, and at the same time the humiliation of the birth of Christ.

Moreover, Christ's own teaching about himself, properly understood, bears witness to his supernatural birth. He clearly taught his pre-existence when he said, "Before Abraham was I am," and when he spoke of the "glory he had with his Father before the world was". It seems impossible to conceive of a divine pre-existent being coming into this world by a birth, if both parents are human. If Jesus was the son of Joseph and Mary, he could not have been pre-existent. If he was pre-existent, he must have been conceived by the Holy Ghost. A pre-existent personal life which continued to exist in this world, in a human form and in conjunction with human nature, must have been in some mysterious manner the generating principle in the Babe of Bethlehem.

2. But it may be remarked, in the second place, that the question of the virgin birth of our Lord hinges upon the possibility of believing in the supernatural at all. If we deny the supernatural, we of course abandon all faith in the virgin birth of Christ, and also in his resurrection, and in fact, in every miracle of Christ recorded in the Gospels, as well as all faith in his divine character and in the divine origin and authority of the whole Christian system. Christ is brought down to the plane of humanity and Christianity is reduced to the level of a natural product. A naturalistic theory of interpretation destroys every distinctive characteristic of the Christian religion, every thing that has given to it power and progress in the world, every thing that has given to it its remarkable hold upon the faith of men and of nations.

Mr. John Morley has said: "Many of those who have ceased to accept the inspiration of the Scriptures, or the miracles contained in them, or the dogmas into which the churches have hardened the words of Christ, still cling to what is, after all, *the great central miracle of the entire system, after which all others become easily credible—the mystery of the Incarnation*

of the Supreme." Dr. W. Robertson Nicoll comments on these words as follows: "We cordially agree with Mr. Morley that, granting the entrance of the Son of God into human history, granting the miracle of the Incarnation of the Supreme, there is little to cause any difficulty. Without the Incarnation, without the Resurrection, we have no form of religion left to us that will control or serve or comfort mankind. It is the fact of our Lord's deity that gives its meaning to his every action and his every deed." Divinity has come to have a very uncertain meaning. It may mean much or little, according to the intent of the person using it. But deity has a definite signification, and the deity of our Lord can be predicated only on the basis of his virgin birth, that is, the actual incarnation of the Supreme.

The birth of Christ is represented as occurring partly in the order of nature and partly out of the order of nature. The principle of parthenogenesis which is advanced by scientists to-day, may have no probative value; but it serves as an illustration to diminish the incredibility of the virgin birth of Christ. At any rate the virgin birth of Christ is no more incredible than the resurrection of Christ after his death on the cross and burial in Joseph's tomb, a fact which was preached vigorously by the apostles, and has been accepted by Christians of every name throughout the world, as the crowning act of Christ's earthly manifestation and the convincing endorsement of his saving mission, giving authority to his teaching, value to his sacrificial death and the recognition of God to his claims upon the love, obedience and worship of mankind. "He was declared to be the Son of God with power by the resurrection from the dead." And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, "Thou art my Son, this day have I begotten thee"; that is, declared or exhibited thee as my begotten Son. Christmas and Easter, as commemorative observances of supernatural facts, stand or fall together.

Again, the virgin birth is no more incredible than the rais-

ing of Lazarus from the dead after he had been in the tomb four days, than the feeding of the five thousand with the five loaves and two small fish, than the walking on the sea, than the curing of congenital blindness, and than the turning of water into wine. To believe in the reality of the supernatural is to bring all these recorded wonders within the bounds of credibility. To say that no amount of human testimony can be sufficient to establish the credibility of a miracle is to pre-judge and summarily to dismiss the whole case.

3. It may be added that the narrative of the birth of Jesus is beautifully consistent throughout. Granted a supernatural birth, and all the attendant circumstances fall into place without a jarring or discordant note—the angelic annunciation and ante-natal naming of the divine Child, the song of the heavenly host, the worship of the shepherds, and the visit and conduct of the eastern wise men. All these things constitute a most charming and consistent story, and if it be only a story of the imagination, it is the most wonderful story that simple, unimaginitive men ever constructed.

Moreover, strongly confirmatory evidence to the truth of the virgin birth of our Lord is found in the obvious fact that it harmonizes perfectly with the entire earthly manifestation of Christ. It prepares the way for what follows and indeed explains it, viz.: the sinless character, the matchless wisdom and recognized authority, the exercise of superhuman power and grace, the atoning death and its extraordinary circumstances, the glorious and triumphant resurrection and ascension to the right hand of God. That birth is the appropriate beginning of the extraordinary middle and the supernatural ending. Each chapter of Christ's biography is in beautiful and absolute harmony with the other chapters. The whole life is a unit in the character it reveals, and in the impression it makes. The personality remains the same from beginning to end, from Bethlehem to Olivet. There are no abrupt surprises which astonish and bewilder us. Dr. R. W. Dale well says, "That Christ should have worked miracles does not surprise me. It would have surprised me if he had not." Accept the virgin birth of our Lord, and what follows is the natural unfolding

of a life thus begun. Deny his virgin birth, and the supernatural becomes not only the unexpected, but the unnatural, the superstructure has no adequate foundation, the massive pyramid has no base on which it rests. What the world has always needed, and what it still needs, is not a partial, a mutilated Christ, but a whole Christ.

PAUL'S USE OF THE TERM "MAN".

BY REV. O. P. EACHES, D. D., HIGHTSTOWN, N. J.

Paul is a severely logical writer as is evident in the structure of the letters to the Romans and the Galatians. He is skilled in the use of figures of speech, in themselves condensed arguments. In his writings we find a frequent use of the term "man", a figurative expression condensing into one word an entire volume of theology.

1. *The terms "inward man" and "outward man" are contrasted* in Rom. 7:22 and 2 Cor. 4:16. The outward man is the physical organization which the saint and the ungodly alike possess. If one live to the one hundred and twenty years of Moses with the natural powers unabated and the eye undimmed yet, in time, the physical nature withers away. The closing chapter of Ecclesiastes describes in a forcible way the declining old age when the physical life oftentimes becomes a burden. Under the stress of the afflictions endured in 2 Cor. 11:24-27—stripes, imprisonments, hungers—the outer manhood of Paul would naturally give way. He is moved to make this statement concerning the breaking down of the physical system by reason of the future glory awaiting him, the indestructible and glorious body soon to be his, spoken of in the next chapter. He became in time "Paul the aged" (Philemon) and shivers in the Mammertine prison awaiting the arrival of the cloak (2 Tim. 4:20). In contrast with the "outward man" that is oftentimes a source of moral danger (1 Cor. 9:27) is the "inward man." To save the body from peril, handcuffs, imprisonment, fire, death, Peter turned his back on Christ and Canmer recanted the Protestant faith. Is the "inward man" something common to all men, the indestructible, immortal life, or is it something peculiar to the redeemed man. A divergence of view arises here. That all alike, the bad and the good, have an unending existence is distinctly taught by Jesus (Matt. 25:46). Something akin to Paul's expression "the inner man" is found in prior heathen writings, "a man within a man". It

may be assumed that Paul does not mean that there is an inner spiritual body that has an existence within the external organization, as taught by Tertullian and Menken. Alford and Dean Stanley hold that Paul means here simply the soul as distinct from the body. Dr. Hodge says the inner man is the man's higher nature as subject to the divine life. Meyer, in general, holds that the inner man is that part of our nature that is open to the divine grace, whereas the "new man" is the product of the divine Spirit. These writers regard the inner man as a common possession of all men, an inner spiritual element of human nature. In some cases this inner part is made bitter by afflictions, as in the case of Pharaoh; in Paul's life the inner nature was so purified and strengthened by divine grace that he rejoiced in infirmities (2 Cor. 12:9). By comparison of these passages (Rom. 7:22; 2 Cor. 4:16) with Rom. 7:23 it will be seen that the expression, inner man, is applied to the redeemed alone; all men alike have an immortal nature, but only the saint has an inner man, in its true sense. Jude speaks of the regenerate alone as having the Spirit (ver. 19). With the inner man the law of God is loved; here evidently the inner man does not embrace the entire inner life of Paul. Part of that life is called "the mind," part is called "the flesh" (Rom. 7:25); a holy tendency and an unholy tendency existing side by side in the same life, at the same time. With the mind he serves the law of God, with the flesh the law of sin. By "flesh" he has no reference to the outward physical organization, as though that were the source of sin, as many erroneously held, but a certain downward tendency, a depravity within him. Peter uses a like expression, "the hidden man of the heart" (1 Pet. 3:4), almost equivalent to Paul's inner man. It may be affirmed that the Pauline expression "inner man" is not synonymous with soul, but alludes to the regenerate man, applicable to the nature that loves God, that serves Christ, that is antagonistic, in its very essence, to unholiness. Meyer says on the growing strength of the inner man, "this is here a noble testimony to the consciousness that the constant development of the spiritual life is not dependent on the condition of the body." There is a mutual dependence

of the physical and immaterial natures upon each other, a certain physical basis of life so that a disordered brain will affect the mind. A broken-down nervous system may make a dispirited Elijah or John the Baptist, may give occasion for Peter to lie, may cause the believer, for a time, to recant (Acts 26:11). But it remains true that the approaching glory of the impending life and the constantly enlarging and supported inner man should hallow and inspirit the decaying physical life. Physical infirmity and a joyous and happy old age or a shut-in life may be joined together.

The expression "day by day" (2 Cor. 4:16) shows that the spiritual life is not perfected at once, but that its renewal is a gradual, daily process. In like manner salvation may be looked at as something complete, "saved" (Titus 3:5), or as a process, being saved (Acts 2:47). The passage in Rom. 7:23 reveals a conflict in the inner life. Many have a mistaken and mischievous idea that Paul describes conversion as the insertion of a new individual life, pure and sinless, into the man's nature, so that from this time there is an inner man that cannot sin and a fleshy life that cannot but sin. The seventh chapter of Romans describes, not two Pauls, but one Paul in an individual life, with an overcoming and growing tendency toward holiness, but with another tendency to relapse into sin. He sometimes lives in the upper scale of life, sometimes he falls below his ideal self and lives in the lower scale. It is one Paul all the time whose experiences we are reading. Paul's experience is repeated to-day in every life that has, to any large degree, his enthusiasm in the Christian life. Every high living Christian man will find in his own heart a Dr. Jekyll and a Mr. Hyde. Easy going lives do not and cannot know the meaning of Paul's intense terms; they are too high for them. Paul finds three laws: the law of God abiding and commanding; the law of sin, an indwelling tendency to sin, not ruling, but fighting; the law of the mind, the inner man, the prevailing tendency toward serving God. The growth of the inner man is shown in Paul's enlarging conception of sin. Before his conversion in the light of the letter of the law he was blameless (Phil. 3:6); in A. D. 58, with over

twenty years growth as a Christian, he views himself as "the least of the apostles" (1 Cor. 15:9); in A. D. 63 he styles himself less than the least of all saints (Eph. 3:8); in A. D. 65, nearest the end, he is the "chief of sinners" (1 Tim. 1:15).

2. *The old man and the new man are contrasted* in Rom. 6:6; Eph. 4:22; Col. 3:9, 10.

In Rom. 6:6 Paul declares that the old man has been crucified. In Eph. 4:22 and Col. 3:5, he urges his readers to put off the old man, with all his works, because the new man has already been put on. The "old man" was put off at a certain definite time, it was a definite act. This is shown by the aorist tense employed (Eph. 4:22; Col. 3:9). Ellicott says, on the use of the aorist tense, "the aorist is used with reference to the speedy, single nature of the act. The "old man" refers partly to the former legal condition, as condemned under sin, partly to the moral character of the person. In what way was the old man put off, crucified? If we look at this description alone we would be obliged to conclude that every Christian man must be a sinless man. The old man is crucified, dead, buried. In Rom. 6:4 the first century Christian made confession through his baptism that he was dead, buried as utterly dead, and risen to a new life. How can such a man sin at all? This is one side of Paul's teaching. It is the picture of what is contained in the new life when finished, it is the ideal, the conception of the Christian life, what the Christian desires to be, aims to be. It is the prophecy and outline of the Christian life as it is in Christ's mind from the first, to be definitely realized in the Christian life when the work is finished. The other side of Paul's teaching is found in Rom. 8:13—"put to death." Paul says, "Because you are ideally dead, therefore in your life be practically dead; because you are dead in symbol, kill all your sinful life that the ideal and the actual may coincide." There are the same ideal and seemingly contradictory statements in John's writings. "If we say that we have no sin we deceive ourselves" (1 John 1:8); "he cannot sin because he is begotten of God" (1 John 3:9). There was the beginning of a sinless life, sinlessness is involved potentially in the newly begotten spiritual life. Both sides

of John's teachings must be taken together to get the complete truth; either taken alone and pressed to its limit will lead to vast error. In like manner both sides of Paul's teaching must be looked at that the entire truth may be seen. It is oftentimes true that a half truth unduly pressed will be practically an entire falsehood. In Eph. 4:24, and Col. 3:10, the "new man" is represented as assumed once for all as indicated by the aorist tense; at the same time the old man is to be gradually and steadily put off. Meyer says: "Observe the change of tenses. The laying aside of the old man is represented as a momentary act (aorist); the being renewed is an enduring process (present); the final act of which is putting on of the new man (present)". See his commentary on Eph. 4:22, 23. In Col. 3:9 Paul uses a very strong expression (*ap-ek-dusamenos*), having utterly put off the old man. The Christian has come out of the state of condemnation into that of sonship; the old man is dead; he is now living a new life under the guidance of the Holy Spirit; he is getting each day a better control of himself, is growing in the knowledge of God; he is displacing the old life with the new.

Tennyson sings:

"Ah for a man to arise in me,
That the man I am may cease to be."

This is Pauline theology in modern verse. To the Colossians Paul writes: "You have put off once for all the old man (3:9); you have once for all put on the new man (3:10); therefore in detail put away everything that belongs to the old man (3:5); because you are ideally and potentially new men, in your daily life be new men; let the ideal and the practical be commensurate in your lives."

A distinct school of theological writers, especially among the Plymouth Brethren, speaks of two distinct men occupying the same life; an old man condemned, sinful; a new man, begotten of God, that cannot sin. One writer of this school says: "When a man of God goes into sin there is a part of him which does not fall for he has been begotten of God." This is utterly un-Pauline in its affirmation. Some Anti-

nomian writers so far misconstrue Paul's words, "It is no more I that sin but sin that dwelleth in me", as to make a Christian man guiltless in doing even the greatest wrongs, throwing off the responsibility from Paul to an imaginary other man, an "old man" dwelling in him. Paul did not disclaim responsibility even while he deplored a remaining indwelling tendency toward sin. In Gal. 3:2 Paul speaks of the Christian having put on Christ, an act done once for all, the act of justification. In Rom. 12:14 he exhorts the Roman Christians to put on Christ, the daily process of making the life conformed to Christ's will. One side of Paul's teaching is the complete conception, the pattern of the Christian life as it is in its nature, high, ideal, holy; the other side is the recognition of our imperfectly holy life, urging it to be conformed to the pattern.

3. *The "new man" is contrasted with old race hatreds in Eph. 2:15.*

Jesus Christ has made in himself one new man. He has reconciled men to God by his death on the cross. He has reconciled men to each other, creating a new sense of brotherhood. Kneeling before the same cross and sitting at the same holy Supper, redeemed by the same blood, animated by the same hope, living for the same person, they become one new people. There had been a deep gulf between the Jew and the Gentile; there were great racial hatreds that alienated men. Jesus makes a new brotherhood among men. "Barbarian, Scythian, bond, free" recognize each other as kinsmen. There is a moral significance in the term "new" as maintained by Ellicott against Meyer. The founder of the Hague tribunal is Jesus Christ. Social and class distinctions will be displaced only as Jesus infuses his spirit in men. Jesus is the peacemaker between men and God, between man and man. The passages in Acts 15 and Galatians 2 show how nearly the early Christian church, humanly speaking, was cleft into two parts by the mutual antagonism—Jew and Gentile. One of the great hindrances to church growth in India is the presence of caste with its hatreds and contempts. When Christ gets control there is the expulsive power of a new affection.

4. *The "new creation" and old things are contrasted in 2 Cor. 5:17.*

The "new creation" is synonymous with the "new man" wrought by the Holy Spirit. The "old things" correspond with the "old man" that has passed away. In outline, in God's plan and purpose, in the saint's desire and effort, there is a distinct new creation. New views of things have come, new aims and impulses are in the life, new hopes are born, a new life has come. Those to whom Paul writes are designated as saints (1 Cor. 1:2). But the entire letter shows how imperfect was their saintship, how much there was needed in their moral life to make it correspond with the description given of them in 1:2. The letter discloses party spirit, selfishness, unbrotherliness, a desire for a showy life, low conceptions of church purity. By their profession and in their baptism (1 Cor. 6:11) they had symbolically put away all the old life; they must now, by reason of this, lift their life up to correspond with their confession. They must not, to use the words of Epictetus, have a creed of gold and a conduct of earthenware. When David Mendel in Germany became a Christian he assumed a new name, David Neander, which was in reality David New Man.

5. *The "old leaven" and "new lump" are contrasted in 1 Cor. 5:7.*

We have here, under differing figures, the old man and the new man again brought before us. At the Passover the house was searched that every particle of leaven might be removed. Because the Corinthians are Christians they are regarded as unleavened, there is nothing of the old leaven in their hearts. This is the ideal side of their life. Actually there are many things in their personal and church life that exhibit the old leaven, the presence of sin. They had a proud and divisive spirit; they were living very far below the highest possible life. The old leaven very largely influenced their lives. Paul urges them, because in theory they are unleavened, to remove all the leaven yet found in them that they may be a new lump. "You are holy ideally, therefore be holy in the domain of your practical life—lift your life up to the pattern that

Christ makes for it. Let conduct and confession coincide in your life"—in this way Paul writes to them.

6. A "new creation" and religious ceremonial are contrasted in Gal. 6:15.

The Galatian Christians were in danger of being swept away from the simplicity of the Gospel by a false teaching—the need of a ritual salvation. Paul's emphatic word was faith, to the exclusion of all works as a basis for salvation. His formula was Christ alone as Savior, not Christ plus circumcision. This leads Paul to say that outward ritual or its absence amounts to nothing; it is a matter of utmost indifference; the only important thing is that a man should be a converted man, transformed into a new spiritual condition. He does not deny the place of a rite in the Christian life, for he bears witness to the universal prevalence of a burial in baptism (Rom. 6:14). But there is a great gulf between a rite imposed by Christ upon believers, for teaching, confessing and witnessing purposes, and ritualism which makes the spiritual life depend upon an outward and physical thing. Believers' baptism and baptismal regeneration are at the opposite extremes of thinking. Nothing avails to change a man's spiritual condition, neither circumcision nor baptism, nothing but a change of heart. The Galatian teachers put circumcision first, Christ second. Paul says, put Christ, the Holy Spirit, conversion, faith, the Christian life first. If we magnify Christ, rites and the church and church ordinances will be of great use. If they usurp the first place, they will be changed from blessings into curses. All Pedo-baptist organizations today place baptism and church first, in order of time; the Baptist churches, following Paul's letter to the Galatians, affirm that no person has anything to do with baptism, church or supper until first of all he has met Christ in person.

A right conception of Paul's new man, new creation, new lump, will help believers to put away the old man, the old lump, the old things. A right philosophy and a right interpretation are a help to right living. In time Christianity, as it now makes a new man and a new creation, will make a new song, a new name, a new heaven and a new earth.

THE THREE PROPHETIC DAYS.

A HARMONY OF THE APPARENT DISCREPANCIES IN THE GOSPEL NARRATIVES ABOUT THE RESURRECTION OF JESUS CHRIST.

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When Jesus Christ was on earth, he was sharply challenged by the Scribes and Pharisees. They were the legal guardians of religious teaching. From them came the authority to teach publicly. Jesus was teaching without their authority, and was disregarding the traditions of the fathers; and to them, he seemed to be utterly disregarding the sabbath, their most sacred day. They came to Jesus and demanded to know by what authority he did these things. In response to their challenge, he said, in Matt. 12:39, 40:

“An evil and adulterous generation seeketh after a sign; and no sign shall be given to it, but the sign of the prophet Jonah: for, as Jonah was three days and three night in the whale’s belly; so shall the Son of Man be three days and three nights in the heart of the earth.”

His right to teach and work miracles was challenged by those who had a right to inquire into his career. He replies, naming one sign. Upon this one sign he would rest his claim to be divinely appointed. Upon it, he would rest his claim to be the Messiah. He chose a sign which he could not perform, if he were a mere man, and which no man could perform for him. Only God could perform it. That sign was his resurrection from the dead, three days after his death and burial. By this one work of his Father would be established his claim to be the Son of God. Afterwards he, as well as the inspired writers of the New Testament, added one mark of time or circumstance after another, and safeguarded it by one incident after another, till they threw around it every possible limitation so as to prevent its being mistaken, simulated, duplicated or misunderstood. This was a sign which none but God could perform. He would die and lie in the heart of the

earth for three days and three nights, and then rise to life again. Nothing less than the most exact fulfillment could possibly meet the requirements. We must conclude, therefore, that he regarded this as the supreme test of his Divinity. Learned interpreters of the Word seem to us to have treated his words—crucial words—in such a way as to give to them the most uncertain and ambiguous meaning. These words were spoken under circumstances and about such a matter as to lead one to expect the most exact and explicit statement possible. But they have been treated as if they might mean almost anything.

We have read after a great many authors and have heard a great many preachers speak about the crucifixion, burial and resurrection of Jesus Christ. A very great majority of them say, with the utmost assurance, that he was crucified on a Friday (when reckoning time after our manner), and that he was buried on Friday afternoon, and that he rose from the dead on Sunday morning. All these things are said, although the New Testament nowhere asserts any one of them. Neither could these statements be true, it seems to us, if his own words are to be made good. And there are a number of other words in the New Testament which appear wholly inexplicable upon this theory that he was crucified on Friday and rose on Sunday morning. Now, if the words of Jesus Christ and the words of the inspired New Testament are not exactly true when speaking of the supreme fact of Christianity, what assurance can we have that they are true about anything else? The matter calls for the most thoughtful consideration.

To have been buried late on Friday afternoon and to have risen early Sunday morning, would not have allowed him to have been "in the heart of the earth three days and three nights" by any possible count. Three days and three nights, when full, require seventy-two hours. And certainly there must needs be three periods of light and three periods of darkness in order to make "three days and three nights." But the Friday-Sunday, theory would not allow him to have been in the grave more than thirty-six hours, at the most. And there could be but two periods of darkness, at all. For how could

we find a "night" when there was neither darkness nor night-time? Instead of "three days and three nights" there could have been only one whole day, small parts of two other days, and two nights. It does not seem proper to treat our Savior's test words in that manner. Some other explanation must be found. Fortunately it can be found, and fully established. Those who hold to the Friday-Sunday theory all show that they are not satisfied with their explanations. So they resort to various and sundry devices in order to show how their supposition may be true. Thus, have they treated the Savior's one appeal for the establishment of his Divinity. It was an appeal to a test which he put wholly beyond his own power, referring it to his Father. It was given to silence all doubt. It has been treated so as to make it the source of very great doubt. "For," says the sceptic, "if his words may not be taken in their plain meaning when he would assure us of his own Divinity, how shall we believe him when he promises us eternal life? There must be some explanation that will take proper account of all Scriptures, and at the same time allow them to have their plain and manifest meaning. Let us see if we can find such an explanation. It is hoped that we can.

WHENCE ALL THIS CONFUSION.

It will help us in this search, perhaps, if we shall first inquire as to the origin of all this confusion. Whence arises the trouble about explaining the Scriptures concerning the Resurrection? Three or four sources may be named.

1. Overlooking the fact that the day which followed the Passover was, under the law of Moses, always and invariably a sabbath, no matter on what day of the week it might fall.

2. Overlooking the fact that the day before any sacred festival, including the sabbath and the Passover, was a "day of preparation," or simply "The Preparation." If it occurred before the Passover sabbath, it was called by both phrases "The preparation of the sabbath," and "The preparation of the Passover."

It was supposed that the "Preparation" spoken of in connection with the crucifixion was the "Preparation" before the

regular weekly sabbath, which fell on Saturday. Hence the supposition that he was crucified on Friday.

3. Overlooking certain adverbs of time, and certain adverbial phrases, as expressed in the Greek; especially such as these, viz.: ὄψέ, which refers to the first or evening watch, πρωί, which refers to the fourth or morning watch, πρωὶ σκοτίας ἔτι οὔσης, which means in the morning watch, while it was yet dark, ὄρθρου βαθέως which means the deep twilight, λίαν πρωί which means early in the morning, and ἀνατείλαντος τοῦ ἡλίου, which means when the sun was risen.

4. Overlooking the fact that the Greek verb ἐπι-φώσκω as used in Luke 23:54 and in Matt. 28:1 are the same word and both refer to the beginning of the day, which began with the evening and not with the morning as we are accustomed to use it.

We have a feeling that if these things had been observed, we should never have had this confusion about the resurrection.

A POSTULATE.

The facts concerning the trial, crucifixion, burial and resurrection of Jesus Christ were such that every statement made in the New Testament about them is true, and happened just as the New Testament says they happened. We are willing to go further and say that every statement in the Bible about them must be taken in its plain and manifest meaning. This is the very citadel of Christianity. If we may not plead the plain meaning of the Word of God at this point, then we have a very unsatisfactory appeal when we wish to plead its plain meaning at any other point of its teaching. Then, remembering that this is God's highest appeal to the confidence of men, it does not seem consistent with his wisdom, love and mercy, for him to have hedged it about with such inexplicable statements as to leave us in confusion and uncertainty. We should naturally expect him to use words in their simplest meaning. In so understanding them, we shall most probably find the easiest, if not the only possible explanation. The trouble has been that students have been following precedent and tradition to such a degree that they have been estopped from seeing the

truth or, seeing it, have not been bold enough to follow it. We must not object if it requires prolonged and careful study in order to see the truth at this point. We ought the rather to expect this. For thus would God's Spirit hold us close to the cross, and make us linger about the tomb, till we really see that Jesus of Nazareth was and is truly the Son of God.

THE TEST OF A THEORY.

The ultimate test of any theory lies in this fact: It will answer all proper questions that may be propounded to it. It will take account of all the facts. If a theory will not take account of all the facts, then, the theory must be modified. So, any theory of the crucifixion, burial and resurrection of Jesus Christ, must take account of all that is said in the New Testament about them, and be able to show that all that is said there is true, and in harmony with all the other parts. This, the theory that Christ was crucified on Friday and rose Sunday morning, has never done satisfactorily. So, whatever is the truth, that theory must not be the true one. For it is easily possible to propound numerous questions to that theory which are wholly unanswerable, except by such suppositions as both betray weakness and awaken doubt.

WHAT MUST BE EXPLAINED.

Whoever fully explains the crucifixion, burial and resurrection of Jesus Christ, must take account of the following facts, circumstances and incidents, and show that each is true and in harmony with all the others:

1. The Passover which Jesus ate with his disciples, "the same night in which he was betrayed," must be the regular Passover supper, and partaken of at the regular time, on the fourteenth of Nisan, at evening.

2. The crucifixion must take place on a day of "preparation" which was at the same time "the Preparation of the Passover" and "the Preparation of the sabbath," which immediately followed, which same sabbath was a "high day." It must also be such a day that if the Jews entered Pilate's judgment hall, they would be so defiled that they "could not eat the Passover."

3. The burial must take place just as "A sabbath began to

dawn." This sabbath must have one working day between it and the regular weekly sabbath. The weekly sabbath then must end just before the resurrection, and exactly "three days and three nights after the burial." Two sabbaths must occur between the burial and the resurrection, and the latter must be the regular weekly sabbath, because the "first day of the week" immediately followed.

4. The resurrection must occur so that the tomb shall be empty "late on the sabbath, as it began to dawn into the first day of the week." That is, on Saturday evening, immediately after six o'clock.

5. Certain women from Galilee must be able to see the sepulchre while they were burying him, "as a sabbath began to dawn", wait till that sabbath was past, and then buy spices and ointments, and "rest on the sabbath, according to the commandment", and then come to the tomb "early in the morning of the first day of the week".

6. Certain women must be able to visit the empty tomb "late on the Sabbath, as it began to dawn into the first day of the week," that is in the evening, and yet "early in the morning, while it was yet dark." And still "when the sun was risen."

7. Certain women must be able in the evening to see "an angel in shining garments, sitting upon the stone" which had been rolled away from the door of the tomb, and yet see one "angel, in white, sitting on the right side, after sunrise"; see two angels standing by them, having on "shining raiment", in the deep twilight of the morning, and yet after sunrise see two angels "in white," sitting, the one at the head and the other at the feet of the place where the body of Jesus lay.

8. Certain women must be able to see Jesus "in the evening" just after his resurrection, and "lay hold of his feet and worship him," and yet certain women who come to the tomb in the morning "find not the body"; while Mary, in the morning, after sunrise, shall see him and talk with him, but is not allowed to touch him.

9. He must explain how the guard happened to leave the tomb in the evening and report that his disciples had come and stolen his body away in the night.

10. He must explain all these things so as to harmonize them with certain scripture statements about the resurrection; such as, "in three days," "on the third day," "after three days," and "this is the third day since all these things came to pass."

It will thus be seen that the resurrection of Jesus Christ has more marks of time and incident thrown round it than any other fact of scripture revelation. This is as we should expect it. God would guard this one test in every way possible to keep it from being simulated or misunderstood. God would put himself to the severest test, when he would avouch his Son to the world. Thus would he seek to remove all possible doubt. It becomes us to study it with the profoundest reverence, and a most earnest desire to know the truth. We may not lightly explain away what God has fixed with so much particularity.

A PROPOSED THEORY.

The following is submitted as the order and sequence of the facts and incidents concerning the crucifixion, burial and resurrection of Jesus Christ. On the afternoon of the thirteenth of Nisan (Mk. 14:17), which we would call Tuesday, Jesus and his disciples came in from Bethany into the city of Jerusalem to eat the Passover supper which two of his disciples had previously made ready (Lu. 22:14). On the night of the fourteenth, which was the beginning of the fourteenth, in the early part of the night, being the beginning of the day, Jesus and his disciples ate the regular Passover (Lu. 22:15, 16). At this time Jesus instituted the Memorial supper (Lu. 22:19, 20), and discoursed to the disciples, and prayed with them. Towards midnight, they went out to the garden of Gethsemane where the mob arrested him, and led him away to Annas and then to Caiaphas.

On the morning of the fourteenth (Jo. 18:28), the same day in which the Passover was eaten, and which according to our mode of reckoning, we would call Wednesday, early in the morning, the Jews led Jesus to Pilate in order to secure his sentence of death upon him. Because the next day was the beginning of "the feast of unleavened bread" (Jo. 18:28), which

Luke and John often include in their term "the Passover" (Jo. 2:23), the Jews would not enter the Judgment hall, lest they should be defiled and so prevented from eating the "feast of unleavened bread" which followed the Passover supper, and began that night at six o'clock (Lu. 23:5, 6).

At nine o'clock on the morning of the fourteenth (Mk. 15:25), Wednesday, according to our count, the same day which began the evening before at six o'clock, they crucified him. This was the same day of the Passover, but in the morning which followed, still a part of the day in which they ate the Passover.

The next day, which would begin that same evening at six o'clock, was a sabbath (Ex. 12:16), but it was not the regular weekly sabbath. It was the Passover sabbath, which always came the next day after the Passover supper (Lu. 23:7). The morrow being a sabbath, this day, the fourteenth, would be a day of Preparation (Jo. 19:31, Lu. 23:54), "the Preparation of the sabbath" (Mk. 15:42). Always, the day before any sabbath was a day of Preparation (Matt. 27:62, Mk. 15:42, Jos. Ant. 16, 6, 2). But, because this was the Passover sabbath, this day was called the "Preparation of the Passover" also (Jo. 19:14). The next day, the fifteenth, was a sabbath, and because it was within the Passover week, it was called a great day or "high day" (Jo. 19:31). And because the next day was a sabbath when it would be for two reasons unlawful for the bodies to hang on the crosses, the Jews besought Pilate to break their legs. But Jesus expired at three o'clock (Mk. 15:34, Lu. 23:44). Then Joseph of Arimathea and Nicodemus obtain permission to bury the body. The burial took place on Wednesday afternoon and evening, the fourteenth and fifteenth, beginning the same day on which they ate the Passover and ending in the evening or beginning of the Passover sabbath. While they were burying him, the Passover sabbath "began to dawn", as Luke tells us in 23:54. The fifteenth day, which was the Passover sabbath, began at six o'clock, just as they were burying him. That sabbath extended from six o'clock Wednesday evening, according to our count, to six o'clock Thursday evening, the fifteenth. Since it was a sab-

bath, and a Passover sabbath, it was "a high day" with the Jews. They would be sure to keep it and do no servile work on that day. The women who came with him from Galilee watched them bury him, and were at the tomb when the Passover sabbath began. They also kept this day, as Mark tells us (16:1). They could not have bought and prepared spices until the sabbath was passed. The next day, Friday, was an ordinary secular day. On this day, the women could buy and prepare the spices (Lu. 23:56), and did so. But they rested on the next day after buying and preparing the spices. It was the regular weekly sabbath, and they rested as Luke says (23:56).

Jesus lay in the tomb from just after six o'clock Wednesday evening, till just after six o'clock on Saturday evening, which brought the time a little past the close of the regular weekly sabbath, as it "turned into the first day of the week." At that time, Mary Magdalene and the other Mary, came to see the sepulchre (Matt. 28:1). At that time, a great earthquake occurred. An angel of the Lord descended from heaven and rolled away the stone and sat upon it. His countenance was like lightning. He said to the women, "He is not here; for he has been raised up, as he said. Go quickly and tell his disciples that he has been raised from the dead" (Matt. 28:2-7). As they were going from the tomb, Jesus met them and said, "All hail." They worshipped him, "laying hold of his feet" (28:9). The watch which had been overwhelmed by the appearance of the angel, now go into the city and report what had happened, and were told to say that his disciples came while they slept and stole the body away in the night (28:11, 12). These things all took place in the evening, as we would say, Saturday evening, but really in the beginning of Sunday, for Sunday began at sunset, or six o'clock Saturday night.

At that time the tomb was empty, for Jesus was risen and appeared to the women. None of the other visits of the women to the tomb have anything to do with the hour of his resurrection, but with the fact, for all of them occurred in the morning hours of Sunday, the Sunday that dawned at six o'clock the evening before, while the two Marys were going to the tomb. Early on Sunday morning then,

“while it was yet dark”, Mary Magdalene came alone to see the sepulchre and finds the stone rolled away (Jo. 20:1), but sees no angels. She ran to tell Peter and John that “they have taken away the Lord out of the tomb” (Jo. 20:2). Then came the women from Galilee with their spices to anoint the body. They came in the deep twilight of the morning (Lu. 24:1). They found the stone rolled away and entered the tomb but found not the body. They saw two angels “in shining garments”, standing by them, who said: “Why seek ye the living among the dead? He is not here; he has been raised up” Lu. 24:2-6). They returned from the sepulchre and confirmed what Mary had said to the apostles (Lu. 24:9, 10). Then Peter and John ran to the tomb, entered, saw the linen clothes lying in order and believed, and went away (Jo. 20:3-9, Lu. 24:12). After this Mary Magdalene and the others come to the tomb with spices, when the sun was up. They find the stone rolled away, and enter the tomb. They see one angel, “in white, sitting on the right side.” He says to them: “Ye are seeking Jesus the Nazarene, who was crucified. He has been raised up; he is not here.” In trembling, fear and astonishment, they fled from the tomb, and told no one what had happened (Mk. 16:2-8). But Mary Magdalene lingers at the tomb, and as she weeps, stoops down to look into the tomb and “sees two angels in white, sitting the one at the head and the other at the foot, where the body of Jesus lay.” The angels ask why she weeps and she tells them (Jo. 20:10-13). Then Jesus appears to her and discovers his identity by calling her name. As she seeks to worship him, he forbids her to touch him, but sends her to tell his disciples that he is about to ascend to his Father (Jo. 20:14-17). This takes account of all the visits of the women to the sepulchre, and shows the order of their occurrence.

ARGUMENTS.

The following reasons are given for believing the theory here propounded:

1. It was the regular Passover supper which Jesus and his disciples ate, and it occurred in the evening of the fourteenth

of Nisan, while the other Jews were eating the Passover. This Passover is frequently spoken of in the New Testament as if it was the regular Passover: "Ye know that after two days comes the feast of the Passover, and the Son of Man is delivered up to be crucified" (Matt. 26:2). Compare, also, Mk. 14:1, 2 and Lu. 22:1, 2. This was evidently the regular Passover feast, and, unless scripture or reason requires that it should occur at some other hour, it must be concluded that it was the regular time. Neither scripture nor reason requires any other hour. Jesus scrupulously observed the ceremonial law of Moses. There were only two reasons which justified a Jew in eating the Passover at an irregular time; either being defiled, or being on a journey. Neither of these would apply to Jesus. It is, at least, suggestive that many harmonists, in order to account for the days between his arrival at Bethany, six days before the feast (Jo. 12:1), and the crucifixion, find it necessary to assign one day to idleness in the midst of this the most intense week of his earthly career. The harmony here suggested is not embarrassed with any such necessity. It is marvelous that the very day of the crucifixion should be said to have no record.

The Passover, which was partaken of by Jesus and his disciples, occurred in the evening of the fourteenth of Nisan, at the very beginning of the day, in other words, in the early part of the night. Every day with the Jews, at that time, began in the evening. The time was determined by the appearance of certain stars. The hour of this Passover may be learned from Num. 9:2, 3, as well as from various other scriptures, and also from Josephus, Ant. 3, 10, 5.

2. The crucifixion took place next morning, or in the latter half of the fourteenth of Nisan, the day which began at six o'clock the evening before, just previous to the eating of the Passover supper. Let it be constantly borne in mind that Jesus was crucified on the same day in which he ate the Passover. This day is called "The Preparation," and is spoken of as both "the preparation of the sabbath" (Mk. 15:42), and "preparation of the Passover" (Jo. 19:14). Geikie, Vol. 2, pages 213-214, says: "The fourteenth day, which began at sunset of the thir-

teenth, was the first of unleavened bread, and was hence known as 'the preparation day.'" And on page 217, in speaking of the Passover, says: "The whole week was full of interest. The fifteenth was kept like a sabbath." The next day after the Passover was always a sabbath. I could give numerous quotations, but content myself with the following: Num. 28:16-18: "And in the fourteenth day of the first month, is the Passover of the Lord. And in the fifteenth of this month is the feast: seven days shall unleavened bread be eaten. In the first day shall be a holy convocation; ye shall do no manner of servile work therein." In Smith's Bible Dictionary, Art, Festivals, note: "The law always speaks of the days of Holy Convocation as sabbaths." Art. Passover: "On the sixteenth day of the month, the morrow after the sabbath (that is, the day of Holy Convocation, etc.). The phrase in Jo. 19:14 may thus be understood as the preparation of the sabbath which fell in Passover week." Jacobus, on Mk. 16:1, says: "A day that was not the seventh day sabbath, was called the sabbath. The first day of the feast of unleavened bread was called a sabbath." Because the fifteenth, the feast of unleavened bread, was a sabbath, the fourteenth was a "day of preparation". Bloomfield says on Matt. 27:62: "The Preparation denoted the day preceding the sabbath or any festival, as being that on which preparation was made for its observance." And because this was a preparation for both, it was called "the preparation of the sabbath" and "the preparation of the passover." The whole feast was frequently spoken of under the general term "Passover." For examples of this, see Lu. 2:41; 22:1; Jo. 2:13, 26; 6:4; 11:15; 12:1; 13:1. Hence, it is claimed that Jesus was crucified on the fourteenth day of Nisan, that is towards the end of the day on which he ate the regular Passover, namely, on the evening before. And because the next day was both a sabbath and the beginning of the feast of unleavened bread, which is called "the Passover," this day was called the preparation. There were but two days which could possibly fulfill the conditions of this day; that would be either the fourteenth or the twentieth of the month. These would be days which immediately

precede a sabbath, and fell in the Passover week. But we are not left in doubt as to which one is meant, for the Passover supper was eaten the night preceding. Then, just three days later is the first day of the week, when the resurrection must occur. It is worthy of remark, in passing, that the phrase "first day of the week" does not occur till after the crucifixion, and in reference to the resurrection.

3. The day following the Passover was a sabbath. It was not the regular weekly sabbath, because it had but one working day between it and the regular weekly sabbath, as previously shown. This Passover sabbath was the fifteenth, and began at six o'clock in the evening of the day on which Jesus was crucified and extended to six o'clock the next evening. Because it came in the Passover week and introduced the feast of unleavened bread, it was with the Jews "a high day." Dr. Hovey says on Jo. 19:31: "Its greatness was due to the fact that it was a sabbath of the Passover festival." Numerous quotations are at hand, but it is supposed that this will be sufficient. There were, then, two important reasons why they might not allow the bodies to remain on the crosses; both the prohibition of Deut. 21:23, and the sacredness of the Passover sabbath.

4. The burial, as all agree, took place about six o'clock on the evening of the fourteenth, the day of the crucifixion. It was at the beginning of a sabbath (Lu. 23:54). The sabbath then began at six o'clock. Geikie, Vol. 2, page 575, says: "It was the eve of the great Passover sabbath, and no corpse could be left unburied to defile the ceremonial purity of the Holy City, on that day. It was necessary, therefore, that our Lord be buried without a moment's delay, for sunset, when the sabbath began, was rapidly approaching." Page 96, referring to the sabbath: "The holy day began with sunset on Friday and ended with sunset on Saturday." The sabbath, then, began at six o'clock in the evening. But the word describing the hour of the burial is the same word which occurs in Matt. 28:1, describing the hour of his resurrection. This, then, becomes a very important word for us to study. It is the Greek word *ἐπιφώσκειν*. The Canterbury Revision renders

it, in the margin, "began to dawn." Bloomfield renders it, "was just dawning, just drawing on, just commencing." Meyer, "here, the legal daybreak, which began at sunset." Alford, "a natural word, used of the conventional (Jewish) day beginning at sunset." Plummer, "an inaccurate expression, because the sabbath began, not at dawn but at sunset. But 'it was drawing on' easily comes to mean 'it was beginning' and is transferred to things which could not dawn." We shall examine it further when we study Matt. 28:1. Thus, the burial took place about six o'clock on Wednesday, the fourteenth, the day of the Passover on which he was crucified. Then, to keep his words, and have his Messiahship established, he must rise just "three days and three nights" later, and so that it shall be at the "dawning of the first day of the week." It will be of the utmost importance for us to see if this was true. He was buried just as the Passover sabbath began, that is, the hour struck while they were burying him. So in fact, the entombment was not fully completed till just after six o'clock, when the sabbath was beginning to dawn. Since this is both a sabbath and a "high day," no servile work may be done on that day. The women cannot buy spices, now, till that sabbath is past. Mark and Luke tell us what they did. They waited till that sabbath was past (Mk. 16:1), and then bought spices and ointments and prepared them "and rested on the sabbath, according to the commandment." (Lu. 23:55-24:1). Friday, the working day which followed the Passover sabbath, they could buy the spices, but the regular weekly sabbath came on before they could complete this preparation of the spices. So they had to rest during that weekly sabbath before coming to the tomb. We know that this was the regular weekly sabbath, because, when it ends, the "first day of the week" will begin. at which time the resurrection should have taken place. There must be exactly three days and three nights between his burial and his resurrection, according to his own words. That will allow two sabbaths, Thursday and Saturday, with a working day, Friday, between them. This will bring the beginning of the first day of the week, just "three days and three nights" from his burial, the very measure which he himself set. This

supposition exactly fills every requirement, and brings the time of the resurrection at the beginning of the first day of the week, Saturday evening, just after six o'clock. The "three days and three night" are full, and no time left over. Neither do they fall short. Two sabbaths are accounted for, which will bring the dawn of the first day of the week just as the second one ends. The Friday-Sunday theory cannot possibly do that.

5. Again, the tomb must be empty in the evening, immediately after the close of the regular weekly sabbath, which occurred at six o'clock. That is what "three days and three nights" will require, if he was buried on Wednesday evening, as "the sabbath began to dawn." All the authorities agree that he was buried at that hour, if not on that day. The New Testament narrative requires that the resurrection should occur so as to leave an empty tomb in the evening, just after the close of the sabbath, and "early on the first day of the week"; but not in the morning. Take what Matthew says, in 28:1, "Now late on the sabbath day, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre." At that time, there is no suggestion that they have come to anoint his body. At that time they saw an angel who said, "He is not here, for he has been raised, as he said." Then, the tomb was empty. If we can only be sure when that occurred, the case is clearly made out. Fortunately there are two words in that one verse that fix the time unmistakably. How it begins to look as if God was supplying all that the most exacting inquiry could demand! He has put two words into this crucial verse which mark, not only the day of the week, but the very hour of the day. How could he do more. The two words are *ὄψε* and *ἐπιφωσκούση*. The former means, as we shall see, the evening watch, or from six o'clock to nine o'clock in the evening. The latter is a verb which indicates the very beginning of the day. When we know the hour the day began, we know the hour of the resurrection. But we have shown that the day began at six o'clock in the evening. It is important to see if these two time words in this verse will sustain that view. *ὄψέ* is defined by Thayer, thus: "Late in the day, i. e., at even-

ing. *ὄψε σαββάτων* the sabbath having just passed, after the sabbath, i. e., at the early dawn of the first day of the week— (an interpretation absolutely demanded by the added specification *τῇ ἐπιφωσκουσῇ κτλ.*)” We have the Savior’s own use of the word, in connection with another word, which will throw great light on our study. In Mk. 13:35, he used these words: “Watch ye, therefore; for we know not when the master of the house cometh, at even (*ὄψε*) or at midnight, *μεσονύκτιον* or at cock-crowing (*ἀλεκτροφωνίας*), or in the morning (*πρωί*).” The two words especially interesting to us now, are *ὄπέ* and *πρωί*. “*Opse*” is here translated “evening”, and by consulting authorities in Greek, it can be easily ascertained that such is the correct translation. It means the first or evening watch, from six to nine o’clock at night. It was within that limit when the two Marys first went to the tomb. But we are able to determine the time yet more accurately. The verb *ἐπιφωσκούση* marks the very beginning of that period. It was just as “it began to dawn towards the first day of the week.” This, we have already seen, took place at six o’clock. Thus the hour is definitely placed for us by these two words. The resurrection took place on Saturday evening, just as it turned into the next day, or “the first day of the week.” That would be exactly three days and three nights after his burial, which we have seen took place on Wednesday evening, just as it turned into Thursday, the great Passover sabbath. This is exactly what is required to make good his own words, in the one and only test to which he referred his claim to the Divine Messiahship. It really looks as if this must be the correct theory.

But that it may appear that we are not claiming too much, we will appeal to the scholars on the question. Meyer says, on Lu. 23:54, when rendering this word *ἐπιφωσκούση*, “Legal daybreak, which began with the sunset.” Jacobus on Matt. 28:1, says: “Literally, in the evening of the sabbath. And as in Jewish reckoning, the day ended at six o’clock p. m., this means opening of the subsequent day.” Alford says: “There is some little difficulty here, because the end of the sabbath was at sunset, the night before.” Keim, as quoted by Meyer:

“The evening is intended, since according to the Jewish mode of reckoning, the day began with the rising of the stars, or the lighting of the lamps, so the meaning of our passage would be as follows: ‘In the evening, after six o’clock, just when the stars are beginning to twinkle.’” George Campbell: “This could be spoken only of Saturday evening; for the sabbath ended at sunset.” Broadus, on Matt. 28:1, says: “This opening expression is not easy to interpret. ‘Late on the sabbath day’ is the only natural and well supported meaning. But the Jewish sabbath ended at sunset, while Matthew’s account indicates, and the other Gospels distinctly declare, that our Lord’s resurrection occurred in the early morning.” It is respectfully suggested that “Matthew’s account” does not indicate that the resurrection occurred in the morning. On the contrary, it distinctly says that it occurred in the evening. Again, most respectfully, it is denied that the “other Gospels distinctly declare that our Lord’s resurrection occurred in the early morning.” If any one thinks so, it will be quite in order for him to name the place where it is so declared. Matthew is the only writer of the New Testament that undertakes to name the hour of our Lord’s resurrection, and he “distinctly declares that it occurred in the evening.” I have been at pains to give these numerous quotations, which could be greatly extended, in order to show that our text in Matt. 28:1 requires that Jesus should rise in the evening, whenever he was buried. But it has been shown that he was buried in the evening, at the same hour in which he rose from the dead. It was shown that the burial took place on Wednesday evening. It has also been shown that the resurrection took place on Saturday evening, at the same hour in which he was buried on Wednesday evening. From Wednesday evening, say just after six o’clock, to Saturday evening, just after six o’clock is exactly “three days and three nights,” the very length of time which Jesus said he would be “in the heart of the earth.”

Thus, it has been shown that Jesus Christ was not crucified on Friday, and rose on Sunday morning, but that he was crucified on Wednesday, and rose on Saturday evening. And that he was in the tomb exactly “three days and three nights,” or

seventy-two hours. He kept his words fully, and we are not under the necessity of throwing discredit on his one supreme appeal.

In a subsequent paper, the apparent discrepancies in the visits of the women to the tomb can all be removed as successfully as the hour of his resurrection has been fixed. Then every statement made in the scriptures limiting the time of his being in the grave, can be shown, not only to be in harmony with these views, but really shown to be a strong confirmation of them.

DID OUR LORD USE THE LORD'S PRAYER?*

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It cannot be denied that Jesus of Nazareth was a great spiritual teacher. Even those least willing to accept his doctrine implicitly do not call this into question. No other teacher has ever had such world-wide influence and such steadily increasing acceptance as the ages roll by. After nearly two millenniums the chief leaders of religious thought profess to have learned from Him. The measure of the acceptance of His words is to-day the measure of civilization. He is not simply first in human esteem, but there is an immeasurable distance between Him and whoever may be regarded as second. Indeed it has come to this, that if any one desires to pose as an original religious thinker, he can only gain a hearing by professing to have a better view of the doctrine of Christ. Each generation has seen opponents with novel objections which like sky meteors have dazzled and died and been known no more. None has ever wrested the sceptre from His hand. At this present time he rules over a larger number of living men and with more intense loyalty than ever.

Amongst other evidences of His wondrous power may be noted the marvellous acceptance of a short prayer He dictated to His disciples, which is called the Lord's prayer. No other form of petition has ever been rooted so deeply in the universal heart of man. All have moments of devotional thought, which are the great formative influences of character, and at such time there is an almost universal remembrance of this prayer. It is the first form of words stored in the memories of little children. Aged men and women desire that they may depart from life with this on their lips. The average man desires to repeat it every day. In the most widely accepted rituals of public worship it takes a place, in some cases more than once, at each service. Herein is a marvel, a devotional

* Dr. Cooke's death has occurred since the above article was written. [ED.]

miracle, and a sign. The sceptic may rear a gigantic fortress of apparently impregnable argument against the spiritual veracity of Jesus Christ; but before we commence an attack, we have a right to demand that he shall explain this mystery. By the Lord's prayer to-day Jesus of Nazareth is supreme in the spiritual life of man.

Looking carefully at this prayer the question calls for consideration. Does it derive its authority from being the one Jesus used, or which he directed to be used? The evidence seems all to indicate that the use is sanctioned by His words, not by His example. It was probably given on two occasions. First, it formed a part of the Sermon on the Mount, which was a comprehensive and an early statement of the practical part of His teaching. Then, at another time, when He had set an example of prayers, His disciples, remembering what John the Baptist had taught, asked Him how they should pray; not that He should give them the petition He himself had used, but something suitable for themselves.

It is a memorable fact, that we never find Christ praying with His disciples. He was often in prayer, yet in this He was alone. He spent whole nights in prayer, but no record is left for our guidance of what He prayed for. In Gethsemane He asked the presence of a chosen few, but except His agonized cry for resignation, they do not appear to have learned the nature of His supplication. This is very surprising. Every true spiritual guide will lead his followers and give expression to common spiritual needs. Not so Christ. He never gathered His disciples around Himself for a prayer meeting, or other gathering for worship. In spiritual matters He ever appeared to be on a different plane. His teaching was from one on a superior height. He rarely argued or quoted, as might have been expected from a great teacher. He asserted. The assumption, that He was on so much higher level in spiritual life that He could neither worship nor join in common prayer with His friends, ought not to be overlooked. Once and once only we find Him joining in singing a hymn. No matter how learned or good a preacher may be we all feel that such an attitude would be insufferable. Imagine a minister of to-day delivering

a discourse on prayer, but when the time came for its exercise would stand apart, in effect says: "My spiritual needs are immeasurably beyond yours; we are not on the same level, I cannot join you, nor you me, at a diet of worship, I have meat to eat that ye know not."

Note the first word of the prayer, "Our", "Our Father". This was for the disciples, in which He did not join. In many instances in His allusions to God He speaks of Him as a Father. But with this peculiarity, that it is never "Our Father"; as though the Fatherhood of God was not the same to His disciples as it was to Himself. He very frequently spoke of "My Father." He does not direct His disciples to use this phrase, but speaks of "your Father." Sometimes when a general, though not a united, term is needed, He refers to "the Father." Once he said: "I go to my Father and your Father." Of this peculiarity there are many illustrations. The idea of the Fatherhood of God was not a novelty. The psalmist had sung: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Jeremiah described the Almighty as saying: "Wilt thou not from this time cry unto me, 'My Father'?" So Isaiah: "Doubtless thou art our Father." And Malachi: "Have we not all one Father? Hath not one God created us?" The Egyptian had spoken of Father Horus, and the Latins of Jupiter, Father Jove.

A brief consideration of the many passages in the Gospels which refer to the Fatherhood of God, will bring the conviction that there was a real difference between the view He would have us receive, and that which was His own. In His words, "My Father," He did not imply the same Sonship as "Your Father." John in the introduction to his gospel calls our Lord, "the only Begotten of the Father," and again, "the only Begotten Son." More than once a voice from heaven announced, "This is my beloved Son." That Sonship with Christ meant much more than Sonship with us is evident in the account of the trial of Christ before the High Priest. The charge which, from his office, Caiaphas had to consider, was that of blasphemy. The first count of the indictment was a misrepresentation of what our Lord had once said in reference to the temple, and that fell

through. Then came a more serious accusation. The High Priest challenged Him, "I adjure Thee by the living God that Thou tell us whether Thou be the Christ the Son of God." This Christ admitted and upon this He was condemned. A profession of the Sonship of God was considered to be blasphemy and worthy of death. This evidently had a meaning different to that avowed of Divine Fatherhood which every Jew, with the Old Testament in his hand, would have admitted; and which indeed few intelligent men would deny. Thus in regard to God's Fatherhood, our Lord and His disciples were not on common ground. They, in one sense, would pray to God as "Our Father." He, in another, would say, "My Father."

At the miraculous conception the angel said to Mary, "That holy thing which shall be born of Thee shall be called the Son of God." In Christ's infancy he was taken to Egypt that the prophecy might be fulfilled, "Out of Egypt have I called My Son." At His baptism a voice from heaven was heard saying, "This is My beloved Son," and John saw and bore record that He was the Son of God. The tempter in the wilderness approached Him saying, "If Thou be the Son of God." Nathanael said to Him, "Rabbi, Thou art the Son of God, Thou art the King of Israel." The full statement of the Gospel given at the close of the interview with Nicodemus was, "God so loved the world that he gave His only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not His Son unto the world to condemn the world, but that the world through Him might be saved." Then we learn, "The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life." The confession of Peter, which our Lord said was the rock on which the church was to be built, was, "Thou art the Christ the Son of the living God." Although we do not grow weary in hearing about the Lord Jesus Christ our Savior, yet this may be sufficient. It does not exhaust the list of passages which bring the conclusion that the Sonship of Christ was not the same as the sonship of ordinary men. Thus the first word of the prayer could not be common to our Lord and His disciples.

In the use of the most holy petition, the foundation of all true prayer, "Thy will be done," we do not find Christ and His disciples standing at the same place. It is a prayer in which all created beings must unite, that the harmony of the universe may be ensured. Our Lord at the hour of His deepest trial bent His desire to this, "Nevertheless not as I, but as thou wilt." The prophetic record of His intention on assuming humanity was, "Lo I come to do thy will O God." But in His earthly life there were many manifestations of a distinct and determined will; though never in antagonism to the Divine will. He spoke of doing the will of Him by whom He had been sent. But there were times when He spoke of His own will as supreme. As in the great prayer, "Father I will that they also whom Thou hast given me be with me where I am."

This different level of spiritual feeling and thought may be more clearly discerned in the central petition of the prayer, the cry for forgiveness. No one feature of the life of Jesus is more evident than His absolute freedom from sin. No untrue or profane word ever came from His lips; and we are assured that no unhallowed thought or desire ever dwelt in His mind; no unholy feeling found admission into His heart. He knew no guile. No pride or haughtiness dimmed the lustre of His meek and lowly life; neither was any deceit in His mouth. Living in the bright and searching light of watchful foes, ever seeking to entangle him in one way or another, having frequently brought against him accusations which fell to the ground immediately they were uttered, He could boldly challenge. "Which of you convinceth Me of sin." This is the more striking when it is remembered that His demand of men for acceptance with God should be penitence. The repentant Magdalene was more acceptable than the gentleman of irreproachable character who did not recognize his sinfulness. At the Temple the publican was justified rather than the Pharisee, for one came with a sense of his sin and the other with thoughts of His good works. The opening benediction of the Sermon on the Mount was for those who are poor in spirit and we cannot regard that as exemplified by Christ.

The strict scrutiny of His life was not only by men. In His last

recorded prayer He could approach God saying, "I have glorified Thee on the earth. I have finished the work which Thou gavest me to do." This is very far from the lowly abasement before God which is the right attitude of sinful men. Not a single thing left undone which ought to have been done and not a single thing done which ought not to have been done. How could He, with any genuineness, have joined in the petition, "Forgive us our trespasses"?

The sinlessness of Jesus and his absolute sincerity of speech are apparent in every part of the Gospel record. Either the narrative is genuine, or it is not. Some may assert that it is not wholly reliable. It was colored by the love of his disciples. It has been exaggerated like the story of Siddartha the Buddha. To arrive at this conclusion it is necessary to deny the Divine inspiration of the Book. In such case if we accept Jesus as our Messiah we must have a Christ of our own manufacture, built up of fragments chosen in our own wisdom. This must necessarily be something other than the real man. Our faith then would be in a creature of our own contrivance. It will not do, like the idolators of old, as described by the prophet, to hew down the plant of renown, and get the religious smith with his tongs to fashion it, and the philosophical carpenter to mark it out with his compasses and make it after the figure of a man, according to the beauty of a man; to burn part in the fire of criticism, and with the residue thereof to make a god, and fall down and worship it, and say, "Deliver me." If we reject the divinity of Jesus of Nazareth it is folly to use His name and carve out a new Savior by scientific criticism to suit our ideas. We may reject the Christ of revelation for the Christ of the riper results of modern science. But after all it will be a self-made God, to trust in which is the zenith of human folly.

Or, we may accept the gospels, and the Christ therein revealed, as revealed, and submit our preconceived ideas to what we find there. Surely this is the more reasonable attitude. There must be difficulties in the way of such a faith. Reason tells us that there must be some things which we did not expect and which do not accord with our notions of what a Re-

deemer should be. Fancy cannot be worth more than fact. We read that on one occasion there was a discussion concerning Christ. The learned men of that day, not without reason, argued thus, "Shall Christ come out of Galilee? Hath not the scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem?" It was the ripest result of their criticism and silenced enquirers. They were right in the fact that Christ was to have come from Bethlehem, but wrong in their ignorance that this was truly the case. The stumbling block, which turned many aside, was on a par with the arguments of many who reject our Lord. Their insuperable difficulties are simply discreditable ignorance.

The denial of the Deity of Jesus of Nazareth not only prevents many blessings, but makes the story of His life a mass of inconsistency. It is assuredly very difficult to admire His words and His character, were He an ordinary man. This is apparent in the incident we are considering, that when His disciples asked to be taught how to pray, he told them to pray one way, whilst He prayed another. In His general conduct there was an assumption of authority which to say the least is not lovable. His teaching was continually based on His own assertions without presenting any proof. He demanded implicit faith, when Nicodemus, a ruler of the Jews, came to Him; the surprising statement of the necessity of a new birth, was given, not as the result of a process of reasoning, but on His own authority. "Verily, verily I say unto you." He did not claim so much having received special revelation from some point of light, but spoke as though His word was truth itself, and He were ruler in the moral world. No other teacher with any force ever taught like this. When men sought to be right, they often only heard the precept, "Follow Me." The fisherman must leave his net, the publican his duty to the state, the rich man surrender his wealth and attendant responsibility, even the bereaved man a solemn attention to the burial of his father, that they might obey the dictates of one who claimed more than any king or emperor. His demands were not satisfied in the region of act and thought, but he insisted upon entering the inner chamber of the heart, and

ruling there. He demanded a higher love than that of a child to its parent, or a parent to a child. No one, however near, was to be loved equal to himself. He must have a regard higher than that felt for life itself. There is a boldness in His doctrine concerning the unseen world that is unparalleled. He speaks as one perfectly familiar with the great invisible, and not only knows all about it, but has the direction of its affairs. He is not only sure of His own entrance into paradise, but has the authority to admit, and even to exclude, whosoever He will. He even dared to claim that the judgment of mankind at the last assize would be under His supreme charge. Yet He constantly taught the excellence of humility. The men of his age, from amongst the great of former days especially revered three men: Jonah, as a powerful preacher of righteousness; Solomon, as the most magnificent of monarchs, and the great glory of the nation, and Moses, who was the God-appointed law giver. Jesus compared himself with each of these. As we read His words we may recall that He taught "whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted", and that he claimed to be meek and lowly in heart. Yet shortly after He asserts, "The men of Nineveh shall rise in judgment with this generation and shall condemn it, because they repented at the preaching of Jonah, and behold a greater than Jonah is here. The queen of the south shall rise up in the judgment with this generation and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon and behold a greater than Solomon is here." These are strange words for a teacher of humility. But there is even greater boldness in His repeatedly saying, "Moses said," and then giving a different, even contradictory, law with the words. "But I say." And whilst admitting that Moses was taught of God, he does not advance a similar claim for Himself, but speaks as though there were no higher authority in the universe. Granting that His doctrine was noble and true, yet looking with unbiassed eye on his methods we fail to say that they were lovely. Yet strange to say they seem right and suitable with Him. But any modern teacher, adopting a similar style could not fail, not simply to

repel, but to be met with strong and well deserved censure. Our love and loyalty to Him may make us hesitate to give it utterance, but, is not this the truth?

Let us consider one of the incidents of the life of Jesus fairly and dispassionately, regarding Him as a man altogether like ourselves. It may be difficult to do this reverently, for at this burning bush we need to take off the shoes of human reason, for it is holy ground. But we are practically challenged to do so. Fearlessly would we face every view that men put forth of Christ, and we are sometimes told that He is the Son of God in the same sense as we are the sons of God. In the incidents of the great threefold trial the judges cannot be accused of having acted altogether unlawfully. An accusation of blasphemy was brought. Amongst the laws they sat to administer was one against blasphemy. We should certainly consider that if charged with blasphemy it would be our duty to repudiate the charge and take measures to clear ourselves. But Christ did not. He admitted the accusation. And so, took a course which was a profession of His Deity. Ought he not, in justice to his disciples, as well as to himself, to have repudiated the very serious imputation? He practically pleaded guilty and was led forth to death according to the law divinely given and clearly defined in the Book of Leviticus. As He hung on the cross one of His fellow-sufferers addressed to Him some kind words. Immediately He gave to the man, all stained with crime as he was, an assurance that he should be in paradise ere the day closed. It was an awful thing for a mere man to say to another, with dying words and especially on the confession upon which the promise was based. We can form but one of two conclusions. Either this man with expiring breath comforted his fellow-sufferer with words that no good man would imitate, but rather regard with serious reprehension; or these were the gracious words of one who was divine; and intended not only to comfort the dying thief, but to be a power in the world throughout all coming generations; and a source of hope to sinful souls who at their last hour would humbly look to Christ for salvation. The one belief staggers our faith and brings repulsion to the whole of

Christ's life and teaching, if it ended thus. With the other, it brings one of the most blessed truths that ever came to sinful dying men.

Were Jesus but a man we are driven to regard his teaching as far from satisfactory, coming with self-assertion rather than argument. His character does not awaken our full esteem notwithstanding its many beauties; there was so much that looks like self-righteousness and sense of superiority. Even His good works, His miracles and sacrifice, have an element of being self-centred, as though He sought His own glory. His death and every incident connected with it is a mystery, which the more it is considered the more perplexing it appears. If we are to have a rational view of Christ, as it is sometimes termed, there is very much that requires to be explained away. But take into our studies the belief that He was the Son of God as well as the son of man and although the mystery does not cease, yet it becomes one which reason can accept.

It is not unreasonable to expect that the revelation of God in Christ should in some respects resemble the revelation of Himself in nature. There He is to be sought out. The heavens declare the glory of God, but the stars are not so placed as to spell His name in characters of light on the scroll of the sky. His eternal power and godhead may be learned from the foundations of the earth, but they must be sought out by those that have pleasure therein. So with God in Christ; the revelation not simply of His power, but His personality. His Deity is to be seen by those who with true heart meditate on His character and work. Read with a belief that Jesus was no more than human, the gospels are not satisfactory. We fail to surrender our hearts to the Christ there represented, unless we change some of the features, rejecting or explaining away several things. So actually forming another Redeemer, not by revelation, but our own preconceived notions. There are indeed several passages in the New Testament which appear to assert beyond question the Deity of Christ. But were it not so, it would not be surprising if the light were to be gradually revealed, first to dawn, and then grow clearer and

clearer. It was so in His earthly career. He led His disciples to infer from His life and teaching rather than at first to tell them plainly that He was the Christ. When enquirers came to Him, he showed them a divine act, and left them to form their own conclusions. Hence His teaching by miracles, which were indeed blessings, but chiefly as signs, the first steps on the ladder to higher things. The light would have blinded had it come too suddenly. Men had to grow into the belief. As indeed we have now. It is not by the first view that the truth is clearly seen. As in nature the belief in the Divine handiwork grows as we search it out. As with the disciples the revelation was from glory to glory. So with us. We must believe to understand. And as we look on the life of Jesus, and stand gazing at the cross, we need no higher wisdom than the Roman Centurion to assert, "Truly this is the Son of God."

A STUDY OF HOMILETICAL THEORY.

ARTICLE IV.

THE DEVELOPMENT OF HOMILETICAL THEORY DURING THE REFORMATION, 1500-1600.

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The Reformation, which vitally affected every department of Christian life and thought, could not fail powerfully to influence both the practice and theory of preaching. Modern homiletics is the product of that great era of transition. As in other spheres of religious activity so in the preaching of the Reformation there were three great related, mutually influential and yet distinct, movements of reform; the scholarly, or Humanistic; the reformatory proper, or Protestant; and the churchly, or Catholic. The first profoundly influenced both the others without receiving much reactive guidance from them; and the Protestant movement gave far more stimulus to the Catholic than it received. This general state of things finds striking illustration in the development of homiletical theory, where we can distinctly trace movement and interaction between the scholarly, the reformatory, and the churchly influences of the age. The time is properly limited to the sixteenth century alone, during which important and decisively influential treatises on preaching appeared from Humanists, Protestants and Catholics.

HUMANIST HOMILETICS.

The contribution of Humanism, or the Revival of Learning, to homiletical theory may be best exhibited by considering first the general influence of that great movement on homiletics, and then the definite homiletical work of two great Humanists—Reuchlin and Erasmus.

In the most general aspects of the matter we may observe several lines of humanistic influence upon the development of homiletics. (1) The general and widespread quickening of thought, which partly produced and fruitfully accompanied

and characterized the Revival of Letters, inevitably worked its effects in the department of preaching and its theory. (2) The more accurate scholarship which came in with the movement, with its enthusiastic attention to the details of literary acquisition and expression, was a force of no little importance in the same way. (3) The improvement of literary taste, which naturally went along with the rest, must also be recognized as having important general influence in the improvement of homiletical theory.

But while these general forces must be taken into the account a more direct and powerful influence is to be noted in the revived study of the classical rhetoric. Along with the other great classical writings those which deal especially with the principles of rhetoric came up for fresh and first-hand study. Aristotle, Cicero, Quintilian and others were read anew and with greater zest. The time for dry compilations and reproductions, for sapless imitations and barren rehashings of patristic and scholastic theories of public speaking had passed away. Men were going back to those original sources of higher rhetorical art which had given law to the classic periods of literature. Such study inevitably brought forth sharp and intelligent humanistic criticism upon the prevailing methods of preaching, the inheritance of scholasticism and its popular abuses. Among the many things which invited the satirical wit of humanist reformers the homiletical methods and principles of the clergy did not escape. Chief among those who gave special attention to rhetorical and homiletical matters were Reuchlin and Erasmus.

John Reuchlin (1455-1522) was born at Pforzheim in Baden and educated at Schlettstadt, Freiburg, Paris, Basel and Orleans. He studied both law and literature, became an adept in classical and Hebrew scholarship, and taught in a number of universities, including those at Tübingen and Ingolstadt. Perhaps his especial significance in the world of letters is the start he gave to Hebrew studies. He became involved in a celebrated controversy with the Dominicans of Cologne. His cause was taken up by Ulrich von Hutten and others, especially by the authors of the famous satirical budget of letters called

Epistolae Obscurorum Virorum. He was acquitted of heresy, but some of his writings and utterances were afterwards condemned. He lived and died a Catholic, though his work and writings gave great impulse to the cause of reform.

Among his many writings is one published in 1504 under the title: *Liber congestorum de arte praedicandi*, which means a collection of rules, etc., on the art of preaching. Thus the title itself indicates the want of originality and the lack of thoroughness in the treatment. I have not seen the original and therefore cannot speak from personal study of either its merits or defects. Christlieb in Herzog, and others do not give a high idea of its value. It seems to be a brief and ill-arranged treatise, but it had the excellent design of awakening a new interest in preaching on a more evangelical basis than the prevalent one. It owed much to Augustine, but went back to the classic rhetoric for its leading principles. It urged upon preachers to have a proper conception of the dignity of their calling and to observe a suitable delivery and demeanor. The work treats briefly and in the given order the following homiletical topics: Invention, Introduction, Reading (the Scriptures), Division, Proof, Refutation, Conclusion, Commonplaces (i. e., usual subjects of discourse), Memory (i. e., memorizing either the material or form of discourse for delivery).

Greatest among the Humanists and also most important for our present studies was the famous scholar Desiderius Erasmus (1457-1536). The life of Erasmus has been recently and ably presented by Professor Ephriam Emerton ("Heroes of the Reformation" series, G. P. Putnam's Sons), and of course, much has been written concerning him, as well as frequent mention in church histories, histories of literature, etc. His life and character present many difficulties to the historian and critic as well as to the moralist and psychologist. He was a man of remarkable intellect, wonderful acquirements, notable achievement, puzzling personality and extensive and enduring influence.

Born out of wedlock at Rotterdam, probably in 1467, Erasmus was acknowledged and cared for by his parents dur-

ing his infancy and childhood. His schooling began early, under an uncle at Utrecht, where he also served as choir boy in the cathedral. At nine he went to a famous school at Deventer where he remained four years. About this time his parents died, but had provided for his guardianship and further education. After spending several years in an establishment of the Brethren of the Common Life, he finally, and, as it appears, reluctantly and on the persuasion of friends and kindred, entered a monastery at Steyn near Gouda. The advantages of his school and monastic life were diligently improved and he well laid the foundation for that liberal culture which ever afterwards distinguished him. By permission of the ecclesiastical authorities he accepted a position as literary secretary to the Bishop of Cambrai, with whom he traveled and studied for some years. He never re-entered the monastery; and years later received tardy permission from the pope to lay aside his monastic habit. We cannot follow here his strange long life of many changes of residence, intense scholarly activity, much writing, editing, teaching, correspondence and social intercourse with scholars and other notable men in many lands. We find him in England several times, in Italy, in France, at Louvain, in the Netherlands, at Basel, at Freiburg, and last of all at Basel again where he died an old man in 1536. His way of supporting himself differed according to circumstances. He was disinclined to holding permanent professorships, though these were at his disposal all over Europe. Yet he resided at intervals at several of the universities, including Oxford and Cambridge, though the nature of his services and emoluments is in some doubt. Sometimes he seems to have received a fee for teaching, sometimes pay from publishers for proof-reading or other literary service, something from his books, sometimes he filled a church or college sinecure, and often (to his shame be it said) he derived his support from gifts and unblushing begging! He was fond of ease and luxury and made no bones of wheedling and cajoling his friends to help him find them. His vanity was abnormal, his grumbling continual and contemptible. He was double-minded, time-serving and timid on the great religious

question of the age—a great mind and a small character. But withal he was an eminent scholar, whose poorly requited services to letters might well excuse to some extent the patronage of the liberal and wealthy. He was a genial and witty talker, an admirable stylist, a sharp satirist, and on occasion a sane and judicious writer on moral and religious subjects. Among them rhetoric and homiletics.

Several things of a general sort are to be noted in regard to Erasmus' rhetorical and homiletical work. His own (Latin) style was admirable, its chief fault being verbosity. During his residence in Italy it is known that he gave instruction in rhetoric to a young illegitimate son of James IV. of Scotland, who held the appointment of archbishop of St. Andrews. Besides this instance of special teaching of the subject there may have been others. That he was deeply interested in general rhetoric and thoroughly versed in it as well, appears from the publication in 1511 of his book *De duplici copia verborum et rerum*, or more commonly briefly called his *Copia*. It is a textbook on rhetoric intended to aid, as the title indicates, in the finding of abundant thoughts and words in which to express them. It was a very popular work, passing through nearly sixty editions during the lifetime of the author. In his famous satire *The Praise of Folly* (*Encomium Moriae, or Laus Stultitiae*) and in other writings Erasmus frequently and sharply criticised the faults of the preaching of the day and inculcates sound homiletical principles. All this was excellent preparation for the production of his monumental work on homiletics, to which we must now give attention.

The most important work on the theory of preaching since Augustine, and one of the most important of all times, is this long and labored treatise of Erasmus. It bears the title, *Ecclesiastes, sive Concionator Evangelicus* (*Gospel Preacher*), and was published at Basel during the last year of the author's life—the dedication being dated Aug., 1535, and his death occurring in Feb., 1536. The edition which I have used is that of the Works of Erasmus published at Leyden in 1704 by Peter van der Aa; and for the loan of it I am indebted to the Library of Princeton Theological Seminary.

In the dedicatory preface Erasmus names four of his friends, including the Bishop of Augsburg, Christopher à Stadio, and the noted Antwerp banker, Antony Fugger, whom he styles "most kind cherisher of studies." He declares that the writing of the book was a reluctant service, performed in fulfillment of a promise made years before. He had long been gathering the material, but had from time to time delayed the execution of his task. And now that it is done he finds much to make him dissatisfied with his work. It seems to him at last to be only a *sylva*—a forest of material, from which others may obtain that which can be worked out into better form. There is undoubted justice in this self-criticism. The book shows some weariness of mind, the material is not reduced to orderly and compact shape; but it does contain a wealth of thought, information, illustration and suggestion on the subject of preaching which is all but exhaustive for the age in which the work was prepared. The general plan, as announced in the preface and adhered to in the treatment, is simple enough: He will treat the subject in four books. The first will discuss the dignity of the preaching office and the virtues and character appropriate to the office. The second and third books will consist of doctrines and precepts on the art of preaching derived from rhetoricians, logicians, and theologians. The fourth book will be devoted to the suggestion of particular subjects for pulpit treatment and the best ways of handling them.

According to this previously announced plan Erasmus discusses in his first book the dignity, purity, prudence and other virtues of the preacher. He distinguishes preaching from other oratory as to its contents and aim, and this leads to a consideration of the dignity of the work of the preacher. This greater dignity requires a corresponding elevation and purity of character. As the preacher is the dispenser of the divine word he should be like to him who is the Word, and should like him be filled and led by the Holy Spirit. He who would teach others must himself be divinely taught. The preacher is in peril on the one hand from the Scylla of pride and on the other from the Charybdis of despair. "I know not whether he has most to fear from those temptations which flatter or

those which terrify." Courage and fortitude are necessary virtues to the preacher—even the actor has something to fear from failure to please his audiences, and preachers must often face those whom they must, if faithful, displease. Again, it is not enough that a preacher should know (*scire*), he must also be wise (*sapere*). Further, and of course, he must be a man of prayer, and that from no double heart. Faults and sins weaken his message and his power. He must be above suspicion and live prudently as well as purely. He must remember that he is a steward, and be faithful to his trust, but he should also be prudent in adapting his message to the people and occasion. He must be abundant in good works of both kinds—ceremonial and benevolent, neglecting neither the ritual nor the moral. He must love what he persuades to. His highest business is to teach, and he must neither be a "dumb dog" nor an unfaithful shepherd. He must be patient in view of the inevitable opposition of the world and worldings. Considering the greatness of his reward he must endure poverty and be content with little. Yet he must not be a beggar, people will take care of a really deserving and self-sacrificing preacher. Here he digresses to insist that it is the duty of the church authorities to induct into the ministerial office only those who are worthy of it. In conclusion he dwells again on the dignity of the office, its functions, its difficulties, yet insisting that by a suitably unselfish and modest demeanor the preacher can win a hearing for his message.

In the Second and Third Books of his treatise Erasmus comes to the main portion of his work: Precepts and teachings of Rhetoricians, Logicians and Theologians as to the things required in preaching. The disclaimer of originality involved in this way of stating the case is honest and just, but so great and acute a mind as that of Erasmus could not content itself with mere compilation, or with jejune reproduction of the commplaces of rhetorical science. The treatment shows wide reading and masterly learning; it is judicious enough to hold and unfold the well-wrought developments of the past; but there is enough of the author's own work, in the way of observation, reflection, application, illustration, to give this great

treatise an assured place of its own in the literature of homiletics. Yet that place now is only that of historical and critical interest. One need not (happily!) go to Erasmus to learn homiletics. I confess I found it a wearisome task to toil through these lengthened and repetitious pages, and I do not profess to have read every one of them with close attention. Erasmus is as vexatious as Aristotle in his involved order of discussion. He adopts an order of treatment, and before the reader is aware he shunts off on another line. Then somewhere else he will take up what he left behind—or thinks he has—and say something more about it! Moreover there is a deal of wordiness and refining which produces satiety. All that is really worth while in the book can be now more easily gotten elsewhere. But it contains a wealth of material, an acuteness of thought, and a wisdom of application which stamp it as one of the great contributions to homiletical thought and treatment.

A survey of the principal teachings of the Second and Third Books is all that can be attempted here. Their general theme is the acquisition of *skill* in preaching through the training of *faculty*.

In the First Book the introduction discusses the need of training—natural gifts and a good character in the preacher being presupposed. Rhetoric is art in the good sense of the term, not artifice. As related to logic it suggests that if one should train his reasoning powers why not also his faculty and speech? The importance of the preacher's work makes it imperative that he should be highly trained for his business. Yet he must not be artificial. The highest art is not to conceal but to use art, and be unconscious of so doing. Here is a fine saying which looks better untranslated: "Necesse est enim ut prius sit iudicium quam eloquim, prius sapere quam dicere; quemadmodum in natura prior est fons quam fluvius, et in artibus prior est delineatio quam pictura." (*Op. cit.*, col. 851).

Erasmus first takes up Grammar as the necessary precedent of Rhetoric. This is the order of the Liberal Arts in the *trivium*; and by grammar of course he understands more than

is meant in the modern restricted use of the term. Grammar, or Letters, as then understood, included the elements of all linguistic and literary studies, both as taught in the preparatory (grammar) schools, and as pursued in the universities. Accordingly Erasmus recommends the careful study of language and literature as essential to the preacher. He is careful to urge the importance of a knowledge of Hebrew, Greek and Latin, but does not fail to say that the preacher should also have a good knowledge of the vernacular so as to speak both clearly and elegantly in the popular tongue. He urges the careful study of the classic authors, the Fathers, theologians, and other literature. He also advises the reading of sermons, past and contemporary.

All these preliminaries being now disposed of, Erasmus comes to the heart of his subject and proceeds to discuss such of the precepts of rhetoric as seem to be of special value to the preacher. Some of these precepts and principles evidently do not apply to preaching, and some are unsound in themselves; but many are of service, and the Holy Spirit does not disdain to use them in furtherance of the gospel. In regard to the three kinds of rhetoric—judicial, deliberative, epideictic (which he calls *genus encomiasticum*)—Erasmus remarks that the first only applies to preaching so far as general precepts pertaining to all public speaking are common to both species. Deliberative, or persuasive, rhetoric, however, gives many important hints to the preacher, especially in regard to the formulation and statement of propositions. Epideictic, or laudatory, rhetoric may be of help in the matter of praise and thanksgiving to God in sermons, and in funeral or memorial addresses. This leads Erasmus to digress here into a discussion of hymns. He dismisses for the present the materials of discourse, to be treated fully further on.

He proceeds to a discussion of what he calls the *office*, or as we may more clearly conceive it, the strictly rhetorical duties, of the preacher. In the general consideration his first duty is to teach, to please, to move. Here we have the Ciceronian dictum as applied by Augustine: *doceat, delectet, flectet*. Of these offices, teaching comes first and is very important. As to

pleasing there is first a sort of diffused pleasantness in the speech as a whole. Some preachers, as Bernard and others, were highly gifted in this way. Then there is a pleasure to be produced by reasoning, as when one tries to prove the felicity of the angels and saints. There is also a third kind which seeks to please by pleasantries and jests. It is questionable whether this kind properly belongs to preaching at all. Certainly no case of it occurs in Scripture, unless the ridicule of Elijah at Carmel and the occasional sarcasm of our Lord may be held as such. Yet in the practice of many preachers the element of pleasantry has had effective place, and may be defended; but of course it is to be sparingly used, in subordination to higher ends, and in good taste. Vulgarities and scurrilities are inexcusable. As to moving, this is the main end of preaching—for the preacher to carry his hearers with him. More will be said on this matter when the feelings come to be considered.

Another way of considering the rhetorical functions of the preacher comes to light in the accepted divisions of rhetoric. First comes that into Invention, Arrangement, Style, Memory, Delivery (*inventio, dispositio, elocutio, memoria, pronuntiatio*). Erasmus compares invention to the bones, arrangement to the nerves, style to the flesh and skin, memory to vitality, and delivery to action or motion. These are the essential things in preaching, and they underlie the other mode of presenting rhetorical theory, i. e., according to the parts of the speech: Exordium, Narration, Division, Confirmation, Confutation, Conclusion. In the discussion of these which follows our author treats introduction and narration together, distinguishes without separating positive and refutative argument, and omits to treat the conclusion; so that now he presents the three very important topics of Introduction, Division and Argument. These are discussed at length. Under Exordium he treats also the theme, or statement of the proposition, and brings in his few remarks on narration. An introduction is proper, but it must not be too remote from the theme. There is much affectation of this sort. It is well to derive the introduction from Scripture, and not always the text itself.

Various ways of so using Scripture are suggested. Narration (Scriptural or other) often forms a suitable introduction. This should be probable, vivid, preserving the proprieties of place, occasion, etc. The narrative should not present fictitious things as true, but should appear in its true light. Coming back to the exordium proper the author shows how it often arises from a wise or clever use of the occasion, instancing Paul's address at Athens. From secular oratory he tells this good story: An ambassador once came from Byzantium to Athens to secure concord after some interruption of good relations between the cities. He happened to be a very fat man and when he arose to speak the lightminded Athenians greeted him with roars of laughter. Instead of taking offence or being embarrassed he said: "Why do you laugh? My wife is fatter than I; and yet when we are at peace one couch suffices for us both, but when we disagree the whole house is not large enough for us." A number of other counsels on the introduction are given; the last one being that the introduction may often simply be a statement of the proposition and its divisions. It is customary with some before passing to the discussion of the theme to pause and bring in an invocation. [It may be remarked that this custom still prevails in many German churches, perhaps elsewhere also]. This probably arose from the usage of the poets in invoking the muses, and has no Scriptural or even patristic authority. It may be easily abused, especially invocations to the Virgin.

The next topic is Division. This may be understood in two ways: (1) It is a certain part of the speech or sermon which has the twofold function of calling the hearers' attention to the points which he should specially keep in mind, and of promising on the speaker's part the order and number of the matters to be discussed. (2) Division may also be understood in the more general sense of the order or arrangement of the matter in the sermon as a whole—the course of discussion. It is here considered in the restricted sense of a statement of the theme and its outline. The discussion implies announcement, but proceeds mainly on the finding and unfolding of the theme and its divisions. Division helps the memory of the hearer,

aids in holding the speaker to his subject, but sometimes confines thought. To avoid the embarrassment of slips in memory it is well to have notes of the outline. Some topics are not readily thus analyzed, and when this is so do not try to force divisions. When the argument is obscure or involved it is well to have very clearly marked division to aid the hearer in comprehension. Faulty divisions are those which have too many points and thus becloud the mind of the listener—a great fault of the scholastic. Again, it is a fault to announce as one head a statement which really includes the others—merely re-stating the theme as a division of itself, or giving a division which renders others superfluous. Another fault is where the parts of the division are not coherent, but merely state points not logically connected. On the whole division is very important, but is difficult, and requires much thought and care.

Before passing to his next topic Erasmus digresses at length to consider the invention of propositions and heads of discourse. He seems to have been led to this by his mention of the difficulty of division. The digression goes over some ground already covered, but with some new matter. It makes suggestions as to finding themes of the various sorts, such as those which fall under the *genera* Suasory (Deliberative), Laudatory (Demonstrative), Hortatory, Consolatory, and Admonitory. Under each he gives some sage advices to the preacher on the division and presentation of his themes. He then takes up the *status*, or Statement of the Case, the Proposition. Illustrations here are chiefly from forensic oratory—where the statement of the case is often of supreme importance—but the preacher can learn something from this practice; since it is important that both he and his hearers should have clearly before them just what he is proposing to discuss. This leads him to “add a little more” on the invention and division of propositions, and the order of statement.

At last Erasmus takes up Argument, or Proof, as one of the essentials of sermon material. But his discussion of the subject has little of originality or value. He follows the Aristotelian catagories and distinctions as to the nature and kinds of arguments, and shows how they may be derived from a variety

of sources, such as the consideration of times, places, persons and things. He of course distinguishes proof and refutation, and gives general counsels as to their employment and order. He advocates the climactic order in presenting arguments. He advises vividness in the presentation, with occasional interjections to arouse and hold attention; speaks of recapitulation in the conclusion and the best way of managing that. Thus concludes the Second Book.

In the Third Book Erasmus begins by recalling his enumeration of the five "offices," or rhetorical functions of the preacher: Invention, Arrangement, Style (*elocutio*), Memory, and Delivery (*pronunciatio*). Of these he has shown that invention belongs to the whole discourse. Style (or expression, *elocutio*) has been treated in Book I., under the preacher's needs, and in Book II. under Grammar, Order or Arrangement (*dispositio*), has also been discussed and here only a few things are added, or repeated, on that topic. It therefore remains to consider Memory and Delivery (*pronunciatio*).

In regard to Memory dependence on artificial mnemonic aids is really harmful. It is better to trust and train the memory. If long passages are to be quoted, or other cases of special difficulty be encountered let notes be used. A clean life is an aid to memory. Dissipations weaken it. Cares, and the reading of many books weaken the memory. This is why old men forget so readily—they have so much on their minds!

In regard to delivery, which after the older rhetoricians he usually calls "pronunciation," sometimes "action", Erasmus defines it as "apta ad rem vocis, vultus ac totius corporis moderatio," i. e., the management, in a way suited to the matter in hand, of the voice, the expression of countenance, and the whole body. (*Op. cit.*, col. 956). Nature itself teaches us to use differences of voice, look and gesture toward different people and under different circumstances; but nature needs to be taught and also to be corrected, especially when led astray by imitation of the faults of others. We often fail to observe our own faults, and so are sometimes pleasing to ourselves in the very things in which we displease others. In which case it is well to have a good friend as monitor. Erasmus proceeds

then to give sound and judicious counsels on the several topics of voice, face and gesture. On the last he remarks (col, 964): "In gestibus corporis loquacissimae sunt manus." In the whole matter of delivery decorum, propriety and suitableness to occasion and subject must be observed.

A long and very important part of the work follows, which must be noticed with greater brevity. It is devoted to certain "deferred matters," suggested or only slightly touched in the preceding treatment. They are concerned with making the address forcible, pleasing and copious." The topics presented are five: Force (*vehementia*), Amplification, Appeal to the Feelings, Figures of Speech (including a discussion of the allegorical interpretation of Scripture), and Judgment or Good Sense. Some of the best work of the author appears in this lengthy section. Under Force he treats of how to dwell on a topic so as to make it impressive. Under Amplification (including Diminution by way of contrast) he shows how the preacher must enlarge or diminish for effect, but always strictly within the bounds of truth and propriety. Among the ways of doing this he mentions change of terms, correction, hyperbole, increment, comparison, and emphasis. The discussion of the Feelings has much of interest; and judicious advices are given in regard to restraint, reality, etc. The more vehement emotions it is rarely well for the preacher to stir. To awaken feeling he must feel. It has been well said, *Nihil incendere nisi ignem* (nothing kindles but fire). And he adds a phrase of his own worth quoting: *Mens ignea linguam facit igneam*. He gives hints and illustrations as to the best means of exciting the feelings, giving sound cautions on the subject, and earnestly urging the preacher to prayer for wisdom in this most important matter. In regard to Figures a long discussion ensues. The use of figures is required by the "virtues" of a speech, and the principal virtues are: probability, perspicuity, vividness (*evidentia*), pleasantness, force, and splendor or sublimity. He discusses the figures which tend to these ends, and brings in a consideration of maxims and proverbs which aid in the same way. Recurring to figures he gives a long and for the most part judicious consideration to the use of figures and

figurative language in Scripture, in the course of which he condemns the excesses of the allegorical interpretation. In regard to the Good Judgment of the preacher in dealing with his themes and audiences a number of good things are said. He must avoid giving offence, but not compromise with evil, must mitigate blame as far as is right, and be fatherly and sympathetic in administering it; must not preach the atonement so as to give excuse for sin, remembering that those who continued in sin have no justifying faith. So in all things the preacher must be circumspect and avoid doing harm while seeking to do good.

The Fourth Book is of little or no value. It consists of a long collection of subjects and suggestions of how to treat them. This was a feature of the mediaeval and to some extent of the reformatory homiletics which most modern treatises have wisely abandoned. On the whole this labored, diffuse, ill-arranged and long-drawn-out treatise could never have had many readers, but it must have proved, as its author hoped it would, a thesaurus from which many teachers of rhetoric and homiletics drew material for the instruction of their pupils and the composition of briefer treatises.

PROTESTANT HOMILETICS.

The influence of the Humanists on the development of Protestant homiletics was direct and powerful, but it was by no means the sole or most important force in that development. Modern preaching, both in its theory and practice, received its most formative as well as its most beneficent impulse from the Protestant Reformation. This general influence appears in several easily discernible particulars: (1) The Reformation induced and confirmed a greater respect for preaching as one of the chief means of instruction in Christian doctrine and life. This not only heightened the tone of preaching itself, but necessarily and powerfully reacted on the theory of preaching. (2) The Reformation brought in a better interpretation and application of Scripture. The great influence of this upon both practice and theory is apparent without elaboration. (3) The Reformation exemplified and expressed

in its preaching a deeper interest in the spiritual life of the people, both in respect to *credenda* and *agenda*. This mightily affected the theory of preaching both on its doctrinal and its ethical sides, though it has been true that in both the early and the later distinctively Protestant homiletics the proclamatory or evangelistic element of preaching has not been sufficiently recognized.

More particularly does the general effect of the Reformation on homiletics appear in the personal influence of the great leaders. This was, however, more in their practice and in their talk than in any formal treatises. Luther wrote nothing definite on homiletics, but in his Sermons and his Table Talk his ideas on preaching find occasional and vigorous expression. As to the Swiss Reformers my information is at fault. I do not recall any definite homiletical teaching from my slight reading in the works of Zwingli or Bullinger. Yet it cannot be supposed that Bullinger could wholly have neglected this element of teaching in his work with the young preachers at Zurich. Calvin does not seem to have paid any attention to the theory of preaching in his writings, but his practice was a living and powerful example to the students at Geneva, and it is hardly to be doubted that in his instructions some were included which bore at least indirectly on the homiletical side of ministerial discipline. Among the English Reformers the subject received some attention, for as early as 1613 we find a translation into English of a Latin treatise on "The Art of Prophecy-ing," which was of course written earlier and shows a good grasp of the matter. The book was written by William Perkins, and appears to have been the first homiletical treatise by an English author; but it gives evidence of a much earlier attention to the subject in that country.

Going back to the early Protestant writers on homiletics we come first upon the little work of Philip Melancthon (1497-1560). The theologian of the Reformation and friend of Luther was born and educated in South Germany. He was kinsman and pupil of Reuchlin, received excellent education, had the scholar's bent, became the distinguished professor at Wittenberg, and the teacher of multitudes of Protestant

preachers and teachers. In his subjects of instruction at Wittenberg rhetoric was included—of course with application to preaching. Among his writings there exists in several editions, and with some variation of title, a compendious treatise on rhetoric. By courtesy of the Library of Princeton Theological Seminary I have been able to read the original in Vol. XIII. of Bretschneider's *Corpus Reformatorum*, under the title: *Ph. Melanchthonis Elementorum Rhetorices Libri Duo*. Some of the editions give it in three books. The treatise contains nothing original or profound. It follows the accepted canons of the classical rhetoric, of course with application to preaching. It discusses, in its three general divisions, Invention, Arrangement (*Dispositio*), and Style (*Elocutio*). In the introduction he adds the other two "offices": Memory and Delivery (*Pronunciatio*), but does not enlarge upon them in the treatment. Under Invention he discusses the three kinds of oratory—forensic, deliberative, demonstrative (or epideictic), and insists that to these must be added the *genus didascalicum*, which embraces preaching. Under Disposition (which is necessary for victory and clearness) he gives examples from Demosthenes and Cicero, and from the Epistle to the Romans. He insists that the arrangement should be logical. Under Style (*Elocutio*) Melanchthon considers the three topics of Grammar, Figures (to which he devotes a very good discussion), and Amplification—where he refers with appreciation to the *Copia* of Erasmus. On the whole the work is of trifling importance in itself, but shows that the Reformers gave attention in their education of preachers to the principles of homiletics as based on rhetoric.

By far the most original and significant work by any early Protestant writer on homiletics is that of Andrew Hyperius (1511-1564). Not having access to the original treatise I have been particularly fortunate in being enabled through the kindness of Professor Henry E. Dosker of the Louisville Presbyterian Theological Seminary, to read an elaborate survey of Hyperius' book. This is found in the able inaugural address of Dr. P. Biesterveld on assuming the rectorate of the Theological School of the Reformed Church in Holland, Dec. 6,

1895. The address is enlarged in the publication and bears the title, *Andreas Hyperius voornamelik als Homileet* (And. Hyperius especially as Homiletician). The study is a very careful one, and is next best to having the original at hand.

Andrew Gerard (Andreas Gerardus), better known as Hyperius from his birth-place, was born at Ypres in Flanders, May 16, 1611, to a lawyer of learning and distinction, whose name he inherited. His mother was of an excellent family of Ghent. The boy enjoyed the best early advantages of education, worked for awhile in his father's office, and then took his degree at the University of Paris, where rhetoric and logic were among his favorite studies. After taking his degree he took post-graduate work in theology at the Sorbonne, intending to enter the church. But he had become touched with the ideas of the Reformation, and the archbishop of Louvain refused to confirm his appointment to a professorship at the university. On this Hyperius went to England and taught there for four years. As yet Henry VIII. had not broken with Rome, and the young Hollander's infection with Luther's doctrines being suspected he was required to leave England. In some way he was led to Marburg in Hesse, where an old friend of his, Geldenhauer, was one of the leading teachers in the Protestant school. Here Hyperius was welcomed, and found his life-work. On Geldenhauer's death he succeeded to the principalship, and remained at Marburg during the rest of his life, a beloved teacher and preacher and leader in the religious affairs of Hesse. His type of theology was more Calvinistic than Lutheran, and he was therefore somewhat underestimated among the rigid Protestants, but he was much beloved and very influential in the church life of the principality.

Hyperius was an all-round scholar. His lectures and works in exegetical, systematic and practical theology were useful and justly noted. He wrote two homiletical books: (1) *De Formandis Concionibus Sacris, seu de interpretatione sacrae scripturae populari libri duo*; and (2) *Topica Theologica*. The second is really an appendix to the first and contains, after the manner of the older homiletics, a list of subjects for preaching with suggestions for their suitable treatment. This really

has no permanent value, and by his making it into a separate treatise it is possible that Hyperius was already beginning to feel the drift away from this as a necessary part of homiletical instruction. But the earlier treatise, *On the Making of Sacred Discourses*, was and remains a work of the first importance in the development of homiletics. Writers like Christlieb, Th. Harnack, and others, do not hesitate to pronounce this work of Hyperius as the first really "scientific" treatise on the theory of preaching. In the preface (dated Oct., 1552) the author says that the book was written at the request of many candidates for the ministry who had heard him lecture and preach at Marburg. The work consists of two books of sixteen chapters each. The First Book treats of the general principles of the art of preaching; the Second Book of the particular parts of the art. Certainly this division of the matter is not very "scientific" or logical. It reminds us of the course adopted by Erasmus in the two principal Books of his treatise, and may indeed have simply followed that work. Also the exact subdivision of the two Books into sixteen smaller divisions each smacks rather of artifice than art; but surely we can do nothing else than follow the division which the author himself lays down.

Book I. Here without a heading the general principles of homiletics are presented. Chapter I sets forth the distinction between the "popular interpretation" of Scripture and the "scholastic." The latter has place in the schools, is academic discussion for students and teachers. The popular method is for the instruction of the common people and has place in the pulpit and must be adapted to its end. The author has treated the academic method in other works—this is given to the popular. But before going into the discussion he proceeds (after Erasmus) to consider the dignity and value of the preacher's office. Chapter 2 takes up this topic and points out three requisites in the preacher: (1) Knowledge (*doctrina*), and not only of Scripture and theology, but of all truth and current affairs. (2) Purity of morals. His life must be a seal to his teaching. (3) Ability to teach—power to set forth sound doctrine clearly and attractively. Chapter 3 takes up the

aim of preaching, which is none other than to labor with all zeal and energy for the salvation of sinners and their reconciliation to God. Chapter 4 discusses the points which the preacher has in common with other public speakers. The author refers to Augustine's treatment and names the five elements (*inventio, dispositio, elocutio, memoria, pronuntiatio*), the three aims of discourse (*docere, delectere, flectere*), and the three kinds of eloquence (sublime, humble, medium). These general principles of discourse must be wisely applied to the peculiar needs of preaching. Chapter 5 tells of the choice of texts. This servant of the word is compared by Christ to a wise householder, and by Paul to a steward of divine mysteries. Hence the main principle in his choice of Scriptural themes must be what is useful, easy and necessary. These points, with their necessary qualifications, are sensibly discussed. Chapter 6 treats judiciously the form of sermons, and points out that they should be (1) short, (2) clear in language, (3) well outlined. Hard study and careful previous preparation are needed. Chapter 7 discourses of the kinds of sermons, of propositions, of the forms of themes. Hyperius rejects, as unmeaning for the preacher, the accepted division of rhetoric into judicial, deliberative, and demonstrative, and seeks to found his division upon Scripture as given in 2 Tim. 3:16 and Rom. 15:4. From these passages he works out a scheme of the kinds of pulpit discourse into five, which he gives in both Greek and Latin terms, but which we may translate as follows: Doctrinal (or Didactic), Argumentative, Institutive (not a happy term, he afterwards explains that it includes both the deliberative and demonstrative genera of the secular rhetoric so far as available for preaching), Corrective, and Consolatory. These may be reduced to three, which he names in Greek terms as they relate to Knowledge, Practice and Comfort; but it is better for clearness to retain the five as pointed out, and even to add a sixth, the Mixed, according as two or more of these may be combined in one discourse. Proceeding to discuss propositions and their statement he shows that these are merely brief statements of the whole matter to be discussed, and that their kinds necessarily correspond to the kinds of

discourses just considered. Themes may in their statement be either "simple" or "composite," according as they are put in one or more *dictiones* or terms. Chapters 8 and 9 treat of the parts of sermons, or rather of the sermon service, since he includes the reading of the Scripture and the invocation. After these come the exordium, the proposition or division, proof (*confirmatio*), refutation, and conclusions. Chapters 10 to 14 discuss these in the order given. The discussion is judicious and excellent, but need not be detailed, as it gives nothing especially new or profound. Chapter 15 contains a discussion of amplification. Hyperius does not highly regard the rhetorical devices usually practised here, since the preacher must not exaggerate nor diminish the truth for effect. But amplification for emphasis, for getting things in their right proportion, for impressing the importance of neglected truth, etc., is highly important and should be carefully studied and practised. With caution the usual rhetorical methods may then be employed. Chapter 16 gives careful and admirable treatment to the matter of moving the feelings in preaching. The aim of the preacher should of course be not mere excitement, but the production of spiritual fruit and the awakening and improvement of the spiritual life. He gives an enumeration of the feelings usually sought to be aroused by orators. Some of these the preacher should leave alone. He is naturally concerned chiefly with those which stand in closest relations with the subjects which he discusses. The preacher must keep close to life. He has more freedom than the advocate. He must himself feel what he urges, getting in full touch with his subject. His manner must be controlled and appropriate. Hyperius shows how the various kinds of feeling may be properly approached and aroused. The preacher must be master in the use of the various figures of speech, which help in this matter. Many examples are given in Scripture of proper appeal to feeling.

Book II. Particular Application of General Principles. Really this is a discussion of the various kinds of sermons, as pointed out before, and the best methods of composing and delivering them. Chapter 1 treats of the importance of having

clear ideas of which kind the particular sermon belongs to. Chapter 2 teaches that in each genus one must seek the things peculiar to that genus, finding the appropriate arguments, illustrations, etc. Chapter 3 shows how the various kinds of sermons may be preached from the same passage of Scripture, using Mark 8 as an example. Chapters 4 to 7 give a number of excellent hints on the interpretation and handling of Scripture themes and texts. "One of the chief virtues of the preacher is to explain the Scripture with his eye on the circumstances of the times." Thus the allegorical interpretation is discredited. He must be sure that the theme is really derived from the text, and that its lessons are correctly applied. Chapter 8 exemplifies how a "simple" theme of the "didactic" sort may be handled. Chapter 9 does the like for a "complex" theme. Chapter 10 discusses at length and with excellent judgment how a preacher should apply Scripture themes and texts to his own times. This is really his main business. He must avoid far-fetched and strained applications, and deal honestly both with the word of God and his audience. The author also takes occasion to give a sharp and deserved rebuke to plagiarism. Chapters 11 to 14 treat with care and sense examples of preaching under the *genera* Argumentative, Institutive, Corrective and Consolatory. Chapter 15 treats of the *genus mixtum*, where two or more of these kinds are exemplified—as must often happen—in one sermon. Chapter 16 closes the work in emphasizing three very necessary things which the preacher must ever have in mind: (1) The needs of his hearers; (2) decorum in speech and conduct; (3) the peace and unity of the church. The earnest prayers of both preachers and hearers for God's blessing on the work are urged.

This truly great work of Hyperius marks an epoch in homiletical writing. As a fact the book does not seem to have had as wide use as its merits demanded. Yet there are traces of its influence upon other writers, and no doubt its principles found some dissemination in the teaching of the schools. The Humanists, including Melancthon, had criticized and rejected the errors and extremes of the scholastic homiletics, but they had taught rhetoric as applied to preaching. Hyperius went

further and taught preaching only as related to rhetoric. After him, especially in the seventeenth century, Protestant homiletics again fell into the slough of scholasticism. Cold and minute analysis and refinement, with little adaptation to life and need, was the order of the time. Traces of this degeneracy appear already in some of the books of the latter part of our period. Christlieb, Lentz, Biesterveld and others mention various works (which I have not seen) as having some vogue in the latter part of the sixteenth century. Among them those of Hieronymus Weller (1562), Nic. Hemming (1556), Andrew Pancratius (1574), L. Osiander (1582), Jac. Andreae (1595), Aegidius Hunnius (1604). Of these the most important seem to be those of Pancratius, who taught the distinction of "textual" and "thematic" sermons, and seems to have given start and vogue to the scholastic tendency which reigned soon after him; and that of Hunnius, who set himself against this trend, and taught a more reasonable and Scriptural method of making sermons. But none of these treatises can be compared in value with that of Hyperius.

CATHOLIC HOMILETICS.

Our survey could not be complete without some mention of the state of homiletical theory among the Catholics of the period, though their contributions are not so important for the general subject as those previously considered. In homiletics as well as in other spheres of reform, they owed much to both the Humanists and the Protestants. Though it is natural for Protestants to exaggerate and for Catholics to minimize this influence, it must be recognized as important. It was felt both in the theory and the practice of preaching. Yet of course the improvement due to reforms within the Catholic church must not be denied. Of these may be recalled the work of the humanistic reformers who remained in the Catholic fold. Besides Reuchlin and Erasmus, who never separated from the Catholic church, there were many scholars of the time who were warmer partisans of the ancient order. There were a considerable number of these, especially in Italy, and the work of these scholarly leaders was felt in every sphere of Catholic

thought, including preaching. Prominent here was Charles Borromeo the famous archbishop of Milan, cardinal and later saint. He not only took a deep personal interest in the improvement of preaching, wrote a little book on pastoral duties in which he touched on the matter, perhaps influenced if he did not directly frame the action of the Council of Trent on this subject, but he induced Valerio to write a book on preaching. The Council of Trent, among its other stupendous labors, gave active and decisive attention to reforms in preaching, and sought to correct some of the more flagrant abuses both in practice and theory.

Among Catholic writers of the time a few deserve notice. Augustine Valerio, at the request of Cardinal Borromeo, published in 1575 a *Rhetoric Ecclesiastical*. (Art. *Homiletik* in Wetzer and Welte's Lexicon). He groups and discusses the materials of preaching under the heads of things to be believed, hoped for, feared, avoided, done. He insists on maintaining a distinction between sacred and common rhetoric. He urges that the two chief duties of the preacher are to teach and to move his hearers. In 1565 the Spanish court preacher, Lorenzo Villavicentio, published a treatise on preaching which seems (from the title and some indication of the treatment as given by Keppler in Wetzer and Welte), to have been directly borrowed from Hyperius—with such changes as the situation demanded. It has the same title as the work of Hyperius—*De formandis concionibus sacris, etc.*, and adopts his classification of the kinds of preaching as distinguished from secular oratory. There are three books, however, instead of two, and the author pays much attention to argument and the refutation of heresy.

In his *History of Spanish Literature* (Vol. III., pp. 187, 188) Ticknor mentions several works of homiletical interest. "Juan de Guzman in 1589 published a formal treatise on Rhetoric, in the seventh dialogue of which he makes an ingenious application of the rules of the Greek and Roman masters to the demands of modern sermonizing in Spanish." . . . "Paton, the author of several works of little value, published in 1604 a crude treatise on 'The Art of Spanish Eloquence,' founded

on the rules of the ancients." The critic adds in a footnote: "The extracts from old Spanish books and hints about their authors in this treatise are often valuable, but how wise its practical suggestions are may be inferred from the fact that it recommends an orator to strengthen his memory by anointing his head with a compound made chiefly of bears' grease and white wax."

But among Catholic writers on homiletics of this period the palm undoubtedly belongs to the eminent Spanish preacher, bishop and devotional writer, Luiz of Granada (1504-1588). (See my *History of Preaching*, p 547f). His *Rhetorica Ecclesiastica*, or Six Books on the Method of Preaching, is a work of real value alike for its contents and its style and its place in the literature and history of homiletics. I had the pleasure of reading it in a fine old edition at the *Bibliothèque Nationale* in Paris some years ago. After a dedication to his *alma mater*, the University of Valencia, and a preface giving his reasons for writing, he proceeds to discuss his subject in six books.

Book I. sets forth the origin of rhetoric in the nature of men and things as providentially ordered. Nature is helped and trained by art. Cicero and Aristotle were the ancient masters of rhetoric. The utility and necessity of rhetorical art are argued. Its principles are naturally and easily turned to account by the preacher, just as other natural and necessary things may be turned to the service of God. Chrysostom so used oratory, and Augustine ably treated it in his *De Doctrina Christiana*. The dignity and difficulty of the preacher's office are great, and he must be a man of purity of character and rectitude of intention, pious in spirit and having in mind the glory of God. Let him remember the calls of Jeremiah and Isaiah, and the descent of the Holy Spirit on the Apostles. The preacher must also be zealous in charity, in prayers, in meditation. Book II. takes up rhetoric proper and shows how it differs from logic. Every discourse may be divided into the three parts of Exposition, Argumentation, Amplification. The division of the question and the sources of arguments are considered; also the forms of argument, induction, syllogism, dilemma, etc.; then the order of arguments; then adornment,

accommodation, etc. Book III. is largely devoted to Amplification—its nature as different from argument, its kinds, such as description and others. Book IV. recurs to Arrangement and goes more fully into the discussion of it. The three kinds of oratory are considered and it is urged that a fourth, the *genus didascalicum*, must be added. The preacher will employ all except the judicial, and mainly the didactic. The parts of a speech are six: Exordium, Narration, Proposition, Proof, Confutation, Conclusion. Recurring to the kinds of preaching the author discusses (1) the suatory, corresponding to the deliberate oratory; (2) the demonstrative (panegyric), as applied to the saints and angels; (3) the narrative (i. e., the gospel, or reading and exposition of Scripture); (4) a mixture of these; and (5) the didactic proper, which is more given to doctrine than to persuasion or appeal. Book V. treats of Style (*elocutio*), where four essentials are enforced: (1) Purity and correctness of language; (2) Perspicuity; (3) Adornment, including a good discussion of tropes and figures; (4) the avoidance of faults of language and expression. Book VI. treats of Delivery (*pronunciatio*), where again four things are discussed: (1) Correction of faults; (2) Clearness of utterance; (3) Elegance of manner; (4) Fitness, i. e., to subject, occasion, etc. Gesture and movement should be appropriate. In conclusion the author reverts to a number of things necessary to the preacher's highest success. Again he insists on a good life as fundamental. Then the preacher must have due regard to times, occasions, and subjects for fitting speech. Night or early morning is the best time for study. Prayer and meditation are very necessary. Both in preparation and in preaching the thoughts must be directed to Christ alone. A certain Armenian lady was returning with her husband and others from the court of Cyrus, when the conversation turned upon the beauty and grace of the king. This lady being silent her husband asked what she thought of Cyrus, and she replied with loving modesty, "I was keeping my eyes on thee, my husband, and do not know how other men looked."

Our survey of the development of homiletical theory has shown us how that theory is both historically and naturally

related to general rhetoric as the art or science of oratory. But it has also shown how impossible it is to consider preaching, with its artistic or theoretical expression, as only one of the forms of public address. Three great elements of preaching give to it and its theoretical unfolding a distinction which marks off homiletics from general rhetoric. These are the origin of preaching in the distinctively religious aims of the Hebrew prophets and of Jesus and his apostles, the historic unfolding of preaching as a fixed and characteristic element in the worship and work of the Christian religion, and the unique relation of preaching to the Bible considered as the revelation of the mind and will of God for all time. We have seen how these conceptions of preaching gave impulse to the masterly work of Origen as a teacher of the Bible, to the splendid oratory of Chrysostom and other preachers of the fourth century, and to the creative studies of Augustine who first formulated these principles into a system of instruction for preaching as a distinctive work. The earlier Middle Ages added nothing to Augustine's presentation of the theory of preaching. But the rise and dominance of Scholasticism brought in the analytical method. Excess and misuse of this method have at various times demanded reform, but its value is indisputable as an aid to the clear and convincing presentation of truth. In the epoch of the Reformation Humanists, Protestants and Catholics attacked previous errors of homiletical conception and method, and advanced the treatment of homiletical theory to a much higher plane than it had ever occupied. The modern development of homiletics as a discipline of theological schools is due to the Reformation. As such a discipline may it hold its place and grow in usefulness and power!

ROMANS 7:7-25, THE EXPERIENCE OF SINNERS.

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Notwithstanding the limited space for this article the writer trusts that it may be both doctrinally and practically helpful.

I. THE UNSAVED SAY THEY DO WHAT THEY WOULD NOT DO AND DO NOT WHAT THEY WOULD; AND ACKNOWLEDGE THAT THEY ARE "CAPTIVES" IN AND TO SIN.

The following are but a few of the wailings of despair from sinners, as found in literature:

Ovid:—"My reason this, my passion that persuades;
I see the wrong, I approve it too;
Condemn the wrong, and yet the wrong pursue."

Horace:—"More in my mind than body lies my pains:
What'er may hurt me, I joy pursue,
What'er may do me good, with horror view."

Arrian:—"For truly he who sins does not will to sin, but wishes to walk uprightly; yet it is manifest that what he wills he doth not, and what he wills not he doth."

Euripides:—"But I am overcome by sin,
And I well understand the evil which I presume to commit,
Passion, however, is more powerful than my reason;
Which is the cause of the greatest evils to mortal man."

Cowper:—"Weak and irresolute man;
The purpose of to-day,
Woven with pains into his plan
To-morrow rends away.
The bow well bent and smart the spring,
Vice seems already slain;
But passion rudely snaps the string,
And it revives again."

These citations are taken from Adam Clarke's Commentary on Rom. 7, and from *The Moral Conflict of Humanity*, by Dr. A. C. Kendrick—as made by them to show that sinners are described in Rom. 7:25. In his Commentary, to the same effect, Tholuck cites others. To the same effect, who has forgotten the words in the old song that so well describes his experience as an awakened but yet unsaved sinner:—

“My grief a burden long has been
Because I could not cease from sin.
The more I strove against its power
I sinned and stumbled but the more.”

Even Rousseau, a notoriously immoral infidel, despairingly said: “I do evil but I love good.” So truly is the sinner's experience in Rom. 7:25 that Dr. A. C. Kendrick, one of the greatest of Greek scholars, of Bible commentators and Theologians, uses the words: “Is not the literature of the world, is not the experience of humanity written all over with the proofs of the rebellion of the subject reason against the tyrant lust? We need not fill our pages with classical literature to illustrate this point. The whole daily experience of mankind but illustrates this.”—*The Moral Conflict of Humanity*, p. 21.

The foregoing in other words do but utter what Paul says: “That which I do I allow not, but what I hate that I do. * * * * When I would do good evil is present with me. * * * I see another law in my members warring against the law of my mind (*noos*), and bringing me into captivity to the law of sin which is in my members,” etc., etc. If these and their accompanied words of Paul express the experience of the Christian, then the like expressions of heathen, of infidels and of other sinners entitle them to the claim of Christian experience. These citations and the words of Paul describe: first, sinners under conviction of sin; second, sinners who approve and want to do right; third, sinners who are groaning slaves in sin and to Satan. If Paul describes here sinners, pray, what is the difference between being redeemed and delivered from the “captivity” of sin and yet in this “captivity”; between being a Christian and being an unsaved sinner; be-

tween the moral struggles of the freeman and the moral struggles of the slave?

II. THE BIBLE DESCRIPTIONS OF THE DIFFERENCES BETWEEN THE CHRISTIAN AND THE SINNER, IN OUTWARD AS WELL AS IN INWARD LIFE.

The comparatively few example-citations I make clearly show that the experience of Rom. 7:7-25, and of the foregoing citations, cannot be that of a Christian. Please read the context of these citations, to see that they describe the outward as well as the inward life of the Christian:

1. The sinner sold to Satan and to sin. "Ye have sold yourselves."—Isa. 52:3. The Christian redeemed. "Christ hath redeemed us."—Gal. 3:13.

2. Sinners "themselves in the snare of the devil who are taken captive by him at his will".—2 Tim. 2:26. Christians delivered "from the power (*exousia*—authority) of Satan unto God".—Acts 26:18.

3. The sinner "walks" "in darkness"—John 8:12. The Christian "walks" "in the light". So much so that "If we say we have fellowship with him, and walk in the darkness, we lie, and DO NOT THE TRUTH",—exactly what the person Paul describes in Rom. 7:19 does not, but does the contrary.—1 John 1:6-7.

4. The sinner is "in the flesh".—Rom. 8:8. The Christian is "not in the flesh". "But ye are not in the flesh".—Rom. 8:9.

5. The sinner is "in the flesh" instead of being "in the Spirit".—Rom. 8:9. The Christian instead of being "in the flesh" is "in the Spirit".—Rom. 8:9.

6. The sinner does "the lust of the flesh". The sinner's "conversation * * * in the lust of the flesh, fulfilling the desires of the flesh".—Eph. 2:3. The Christian has "crucified the flesh with the affections and lusts".—Gal. 5:24.

7. The sinner "walks after the flesh".—2 Pet. 2:10. The Christian walks "not after the flesh, but after the Spirit".—Rom. 8:4.

8. The sinner "walks after the flesh" instead of walking

after the Spirit.—Rom. 8:4. Instead of walking “after the flesh” the Christian “walks not after the flesh, but after the Spirit”.—Rom. 6:18.

9. As “servants” to sin in bondage to sin.—Rom. 6:16; Acts 8:23. The Christian has been “made free from sin”.—Rom. 6:18.

10. Instead of being the “servant of righteousness” the sinner is the “servant of sin”.—Rom. 8:18. Instead of being the “servant of sin” the Christian is the “servant of righteousness”.—Rom. 6:18.

11. Sinners “do service to” idols.—Gal. 4:8. Christians are “turned to God from idols to serve the living and the true God”.—1 Thess. 1:9; Philip. 3:3.

12. Sinners “worship the creature”.—Rom. 1:25. Christians worship God.—Philip. 3:3.

13. Sinners “do not obey the truth”.—Rom. 2:8. Christians “obey” the truth.—Rom. 2:7-8.

14. Sinners disobey God.—Rom. 10:21; Tit. 1:16; Eph. 2:2. Christians “obey” God.—Heb. 5:9.

15. Sinners “sow” to their “flesh”.—Gal. 6:8. Christians “sow to the Spirit”.—Gal. 6:8.

16. Sinners “deny” Christ.—Matt. 10:33. Christians “confess” Him.—Matt. 10:32.

17. Sinners “bear” evil “fruits”.—Rom. 7:5. Christians “bear” “good fruit”.—Rom. 6:5-6.

18. Sinners live their past sinful life—“because they have no changes they fear not God”.—Psa. 55:19; Gen. 6:5. Christians show that “the time past may suffice” “to have wrought the will of the Gentiles” in sin.—1 Pet. 4:3; Rom. 6:7; Eph. 2:2-3.

19. Sinners cannot “please God”.—Rom. 8:7. Christians “do those things that are pleasing in His sight”.—1 John 3:22.

20. Sinners give their bodies to sin.—Compare Rom. 1:24; 5:13; Eph. 2:2-3, by which we see that sinners before their salvation has been effected are bodily slaves to sin. The *bodies* of Christians are the “servants” to righteousness. “Let not sin therefore reign in your mortal body.” “Present your bodies a living sacrifice, holy, acceptable to God.” “Glorify God in your

body"; "that the life of Christ might be manifest in our mortal flesh".—Compare Rom. 6:12; 8:10; 12:1; 1 Cor. 6:20; 2 Cor. 4:10; Philip. 1:10; 1 Thess. 5:23.

21. The sinner's "body" the "house" in which the devil lives.—Luke 11:24. The Christian's "body" "the temple of God".—1 Cor. 3:16-17; Rom. 8:11.

22. The sinner's "body" rules him, leading him to serve "divers lusts and pleasures".—Compare Rom. 1:24, 6:13; Eph. 2:3; 1 Pet. 2:3; Tit. 3:3. With Paul the Christian says: "I keep my body under".—Compare Jas. 4:2; Rom. 6:12; 8:13; Col. 2:5, 9; 1 Cor. 9:27; 6:20.

23. The sinner's life proves him lost. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey."—Rom. 6:16; 1 John 2:4; 3:10. The life of the Christian proves him saved. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey."—Rom. 6:16. "He that hath my commandments and keepeth them he it is that loveth me." "He that saith I know him and keepeth not his commandments is a liar and the truth is not in him." "They profess to know God, but in works they deny him, being abominable and disobedient, and to every good work reprobate."—Compare John 14:21; Rom. 6:16; 1 John 3:3-4; Tit. 1:10.

The foregoing, in part comparison of the differences between the sinner and the Christian, clearly shows that the sinner, first, is *characterized* by a life of outward, as well as inward, sin; that the Christian—while not perfect—is *characterized* by an outward life of righteousness. Second, that the sinner is a slave, in captivity to sin and Satan, so that he "cannot please God"; that the Christian is "free" or the glad, willing servant to righteousness—to Christ. The body of the sinner serves sin and Satan; the body of the Christian serves righteousness and Christ. The Christian the happy servant and captive to Christ; the sinner the miserable servant and captive to sin and Satan. With this before you, judge whether the Christian is *characterized* as "carnal, sold under sin", doing that he "would not and not doing that he would; and in "captivity" to a body that instead of being kept under

and glorifying God (1 Cor. 9:27; 6:20) keeps "the inward man" under and in Satan's service. The descriptions of the sinner and the Christian throughout the Bible, and the life of outward service of Paul to Christ, absolutely render it impossible for Paul to have described the Christian as "sold under sin"—in "captivity", like any slave, under the yoke of Satan by the power and the medium of a body wholly unredeemed and in the service of Satan. On Rom. 8:11 Neander, with other Biblical scholars, rightly says: "The Spirit of Christ that dwells in them" (in the Christians' bodies) "constantly dominates their bodies afresh as his organ, so that the members consecrated to God, are employed in his service".—Planting and Training of the Christian Church, p. 430. What an interpretation—the body, the "temple of God", that with which the Christian "glorifies God", the "living sacrifice to God", without which we cannot serve him on earth, made, by a perversion of Paul's language in Rom. 7, to make the Christian *practice sin—habitually* in outward life—to make him serve the devil!!

III. DIFFICULTIES THOUGHT TO MILITATE AGAINST ROMANS SEVENTH NOT MEANING THE CHRISTIAN.

In noticing these difficulties be it noted that no amount of man-made difficulties can make Paul say the Christian's *habitual life or practice*, though he is not sinless, is doing that he would not and not doing that he would.

1. It is urged that Paul uses the present tense in Rom. 7: 14-24.

A great Baptist scholar, Dr. A. C. Kendrick, sufficiently answers this: "The use of the present, however, in delineating a past scene is one of the commonest figures in rhetoric, and springs out of the most natural laws of the human mind."—*The Moral Conflict of Humanity*, p. 32. See also Winer's *N. T. Gram.*, p. 266. As to why Paul changes from the past to the present tense, in verse 14, the answer is, when he comes to verse 1, he arises to such a warmth of soul that, like in chapter 9:3, he feels the sinner's slavery so that he places,

rhetorically, himself in his place. For the rule in Greek for this see Winer's *N. T. Gram.*, p. 266; Bengelum.

2. It is urged that Paul says that the character here delights "in the law of God after the inward man". To this, Dr. A. C. Kendrick rightly replies: "He does not talk about delighting in the law of God; the word which he employs has no such vividness and glow of meaning. It is simply (*sunedomai*) *to be pleased with, to have pleasure in*, and does little more than to take the act out of the sphere of the intellectual or moral approval. It is less strong than *perpomai*, *delight myself*, or *agallomai*, *exult*, but even than *kairo*, *rejoice*. It is a somewhat heightened expression of the *consent to*, give my sanction to, of verse 16, and in both cases the apostle uses decisive terms, partly because he wishes to emphasize the mind's vindication of the law, and partly because the stronger the testimony of the moral reason to the excellency of virtue, the more odious and formidable appears the enslaving power of sin. A similar principle explains the *I hate* used of the sentiment with which he regards the course in which his sin-enthralled appetites impel him."—*Moral Conflict of Humanity*, pp. 34, 35. Bagster's, Liddel and Scott's, and Greenfield's *Lexicons* agree with Dr. Kendrick that the word means approval.

3. As to Paul here speaking of the approval of the "inward man", Thayer's *Lex.* defines the "inward man" as the soul, the conscience; Greenfield's, "The mind, the conscience". A Clarke, on verse 22, cites approvingly, a "pious and sensible writer": "The inward man always signifies the mind; which either may or may not be the subject of grace." Dr. A. C. Kendrick: "The inner man is his (*nous*) mind, intelligence, reason, not anything that is characteristically Christian."—*The Moral Conflict of Humanity*, p. 36. So Julius Muller's *Chr. Doc. of Sin*, vol. 2, p. 247. These citations are sufficient to show that the "inward man" of Paul, to say the least, does not necessarily mean a regenerate man. Dr. Kendrick: "The Spirit of God dwelling in the Christian has regenerated and made him spiritual. This is his appropriate description. His proper warfare is a war of the flesh against the Spirit. Here

the warfare is the flesh against the reason. The law of the mind is in unequal conflict with the law of sin. There is no trace of that spiritual being which the New Testament everywhere ascribes to the Christian. * * * * The person has never been lifted into a higher than his native element, never been furnished with supernatural weapons, never endowed with aught higher than his natural sentiments of right and duty, for carrying on the conflict. Hence the heaven wide difference between the two conflicts. The one of the flesh and the one of the Spirit, in which the Spirit is systematically and steadily triumphant. The other of the flesh and the moral reason, in which the reason is permanently enthralled.”—Idem, pp. 36-37.

In the beginning of this article were cited many lamentations of despair from heathen, infidel and others; exactly as the sinner's lamentation in Rom. 7 and especially in verses 14 to 24 expresses his conflict and utter defeat. Indeed, there is no Christian who has not found this his despairing conflict of mind and conscience, before his conversion—so well expressed in that old experimental song:

“My grief a burden long has been because *I could not cease from sin.*

The more I strove against its power I sinned and stumbled but the more.”

The next lines of the song are but the expression of the turn of the conflict, began in verse 25, swelling out in the victorious expressions of Romans eighth chapter:

“Till late I heard my Savior say, come hither soul, I am the way,” etc.

“But we are not in the flesh”; we “walk not after the flesh but after the Spirit”; we “through the Spirit do mortify the deed of the body”; we “are debtors not to the flesh to live after the flesh”; we “are led by the Spirit of God” and “are the sons of God” and have not “received the spirit of bondage again to fear”; “the Spirit helpeth our infirmities”; “who shall lay anything to the charge of God's elect”; “we know that all things work together for good to them that love God”.

Or, as in chapter 6:2, 7, 12, 14, "How shall we that are dead to sin live any longer therein. * * * For he that is dead to sin is *freed* from sin. * * * Let not sin therefore *reign* in your mortal *body*, that ye should obey the lusts thereof. * * * For *sin shall not have dominion over us*". As wide as heaven and earth apart are the character, the life and the state of the one described in these victorious expressions of joy from that described in chapter seven, by such expressions as: "For that which I do I allow not; but what I hate that I do"; "I am carnal, sold under sin"; "I see another law in my members warring against the law of my mind" (he does not say, against my spirit—Bengel) "and BRINGING ME INTO CAPTIVITY TO THE LAW OF SIN which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?" As Dr. A. C. Kendrick well says of these last cited Scriptures: "The person's situation nowhere appears darker and more hopeless than in Rom. 7:21, 23, 24. * * * The language indicates no progress towards a better condition."—Idem, p. 34. Or, as Tholuck expresses it: "The man involved in this way in an interminable discord, seeing within him a strife consuming bone and marrow, and from which he knows no way of deliverance, breaks forth in an exclamation of despair."—Com. on v. 24. Or, as Adam Clarke comments: "He does not there speak of an occasional advantage by sin, it was complete and final victory gained by corruption. * * * He was now in the hands of the foe as the victor's lawful captive. * * * When all this is considered, who, in his right mind, can apply it to the holy soul of the apostle to the Gentiles. * * * Chained to a dead body * * * , an allusion to an ancient custom of certain tyrants, who bound a dead body to a living man, and obliged him to carry it about till contagion from the putrid mass took away his life!"—In 1. Well does Dr. Julius Muller (who has written the greatest work on sin ever written outside of the Bible) ask: "And are we really to understand this of the regenerate? If so, in what does the condition of the unregenerate differ from that of the regenerate? * * * If so, how is the teaching of the apostle regarding the regenerate to be distinguished from

the views of Mani, that man has two souls, one good and the other evil?"—Chr. Doc. of Sin, vol. 1, p. 331.

Says Dr. Kendrick, speaking of the subject of Rom. 7th chapter: "That helpless slave, that wretched thrall of sin, working out in blind bewilderment the dictates of imperious lust, struggling with the chain, and at last uttering a shriek of despair, is he the man whom we now" (in Rom. 8) "behold exulting in his spiritual freedom, and producing in joyous spontaneity the fruits of righteousness? Not unless every law of language is reversed. Passing from the seventh to the eighth chapter of Romans is passing into a new atmosphere, is entering a new world. From a chaos of convulsed and conflicting elements into harmony and light and joy. No more being in the flesh; no more sold under sin; no more servile and hateful task work. * * * All this has passed away forever. It is superseded by a new state of spiritual freedom, purity and progress, of assured victory and everlasting triumph."—*Idem.*, p. 41. As Julius Muller says of Paul: "His description of the life of faith did not begin until chap. VIII."—*Christain Doc. of Sin*, vol. 1, p. 328. To cite Meyer, "the prince of exegetes, Tholuck, and a host of Biblical scholars, who see the lost in chapter 7:7-25 and the saved in chapter 8 would be easy. Tholuck says: "The more ancient teachers of the church had unanimously explained it" (the 7th chap.) "of the man who had not as yet become a Christian, nor is upheld in his struggles by the Spirit of Christ. So Origen, Tertullian, Chrysostom and Theodoret".—Tholuck on Rom., p. 211; also *Bap. Quarterly*, vol. 9, p. 385. Augustine, the father of Romish theology, is the man to whom those who believe Rom. 7th speaks of the Christian are indebted. But with the Reformation and the revival of other truths, came the revival or return to the view of the early Christians, that Rom. 7th describes the sinner.—*Bap. Quart.*, vol. 9, p. 385; Tholuck on Rom., p. 211-212; Kendrick's *Moral Conflict of Humanity*, pp. 10-11. Dr. W. N. Clarke, who has written, perhaps, the strongest for the Romish-Augustinian interpretation, concedes that "within the last half a century the most ancient interpretation has been gaining ground; and now the great ma-

majority of commentators find in the passage the experience of the unrenewed"; and Dr. Kendrick says: "The drift of recent interpretation is setting toward the earlier view. Bengel, Rukert, Meyer, DeWette, Olshausen, among the late interpreters, have returned to the views of Chrysostom and Theodoret." Tholuck says: "We believe the time is not far distant when such a judgment" (as makes Rom. 7th describe the Christian) "will be a matter of astonishment."—Bap. Quart., p. 386; *Moral Conflict of Humanity*, p. 11.

3. But the question is asked, "Do not Christians find themselves described in Rom. 7th?" I answer, So far as evil ever present, the conflict between the remnants of depravity that are in every Christian called the "flesh", as with victorious armies that while sometimes defeated are never captured and whose campaign is of only victory, Rom. 7th may describe Christians. As Bengel remarks: "Believers to a certain extent continue to carry with them something of this feeling even to the day of their death, VIII. 23."—In 1. But this is not what Paul here speaks of; this is described in Gal. 5:16-25, and contains throughout recognition of the Holy Spirit as the power and the guarantee of the Christians' victory—a thing entirely absent from the struggle in Rom. 7th. Romans 7th has the body on top; Gal. 5:16-25; 1 Cor. 9:27; 1 John 1:6, 7; 2:1, 3-5, 13; 3:3, 6-10; Rom. 6:2, 6-14 have the body under. Be sure here to stop and carefully read all these references, to see how wholly different is the Christian's struggle with the flesh from the sinner's struggle in Rom. 7th. The sad truth is, often it has been the case, that in fighting sinless perfectionism its opposite extreme has been so reached that Antinomianism and a general wreck of spirituality have been the result. On this ungodliness, sinless perfectionism fattens, as people become disgusted with the miserable, hypocritical, farcical living in our churches—in both pulpit and pew.

This leads me to conclude (leaving much out I wish I had room to write), by calling attention to the low standard of Christian and church life that is, often, the result of finding the ideal or real Christian life in Rom. 7th. Tholuck approvingly cites Adam Clarke: "This opinion" (that Rom. 7th describes

the Christian) "has most shamefully and pitifully not only lowered the standard of Christianity, but destroyed its influence and disgraced its character".—Tholuck on Rom., pp. 210, 211. Dr. W. N. Clarke, in his able defence of the position that Rom. 7th is describing the Christian, closes by attempting to prevent the bad moral and spiritual influence of his position, conceding that it has "often" effected "perpetual defeat of goodness"; and says "this is the principal objection to the passage which is here maintained"—by himself.—Bap. Quart., vol. 9, p. 410. Oh, the sad, numerous illustrations in our churches of the worldly and the immoral who seek refuge in the misinterpretation of Paul's words: "If then I do that which I would not, it is no more I that do it, but sin that dwelleth in me"—perverting the meaning of Christians "not" being "under law" so as to leave them never transgressors of the law!!!! Only eternity will be able to estimate the sad results of the standard of Christian life that is born of making Rom. 7th describe the Christian life;—the sad results in the worldliness and the immorality of the Romish church, from the days when Augustine originated that interpretation to the Reformation, and wherever and whenever held elsewhere. From an ideal of Christian life in which the spirit is the manacled and driven despairing slave to the passions of a sinful body what else could we expect!!

The interpretation making John 3:9 mean that "the new nature cannot sin" has no standing at the bar of Biblical exegesis.

BOOK REVIEWS.

I. CHURCH HISTORY.

Innocent III.

Par Achille Luchaire, Membre de L'Institute, Paris. Librairie Hachette et Cie, 1906. 4 vols. 3.50 F. per volume.

Innocent III. is generally regarded as the most important of the popes. The papacy reached the zenith of its temporal power in him. No other pope interfered so widely and effectively in the temporal affairs of the kingdoms of Europe. His influence on the affairs of the church were scarcely less important. There is already an enormous literature bearing on the life and work of this pope. But the present one is not unnecessary. It is a literary biography. All the learned apparatus of notes, references, etc., is wanting. The text runs smoothly without break. The style is delightfully clear and picturesque. Indeed it is not a biography in the ordinary acceptation of that term, but a series of studies in the life and times of this great pope. The book was written to be read and it will be read. Indeed one volume has already passed through the third edition and another volume through the second. This will indicate that each volume is complete in itself.

The four volumes bear the titles, "Rome and Italy," "The Papacy and the Empire," "The Question of the Orient" and "The Crusade Against the Albigenes." The discussions are not chronological or learned, but vivid, literary, interesting. There is abundant knowledge of the times, and the author has command of a vivid style. The discussion is dispassionate and sympathetic, but makes no effort to shield the great pope. It is distinctly shown that the impulse to the cruel crusade on the Albigenes of Southern France for example came from other points. His politics are shown to have been dictated by self-interest. The supposed advancement of the church and its interests was ever the controlling motive of his actions.

W. J. MCGLOTHLIN.

Christian Epoch-Makers. The Story of the Great Missionary Eras in the History of Christianity.

By Henry C. Vedder, Professor of Church History in Crozer Theological Seminary. American Baptist Publication Society, Philadelphia, 1908. Pp. 368.

Dr. Vedder has struck upon an excellent idea, the study of the great missionary eras of the entire course of Christian history, in and around the life of the missionary who best sums up in himself the characteristics of that period. There is a preliminary chapter on "The Philosophy of Christian Missions." This is followed by sketches of seventeen great missionaries, beginning with Paul and ending with David Livingstone. The other fifteen names are: Ulfilas, Patrick, Augustine of Canterbury, Boniface, Ansgar, Vladimir, Raimund Lull, Francis of Assisi, Xavier, Ziegenbalg, Schwartz, Zinzendorf, Carey, Martyn and Judson. About twenty pages are devoted to each character and his era, and to each is prefixed a carefully selected bibliography which materially increases the value of the sketch. In some cases the personal and biographical element predominates, in others the historical; in all cases the sketch is interesting. Some of the characters as Carey, Judson and Livingstone are household words among Christian people; but the great majority are little known and in some cases almost wholly unknown to the great body of Christians. The historical work has been carefully done, the treatment is scholarly, but popular. The author is not only a historian, he is also a preacher, and historic incidents afford frequent opportunities for the discussion of present-day conditions. Judged from purely historical standards this would doubtless be regarded as a blemish; but it renders the book more interesting and valuable perhaps for the readers the author had in mind. It is a very valuable addition to our missionary literature.

W. J. MCGLOTHLIN.

Les Institutions Politiques et Administratives des Principales Lombardes de L'Italie Meridionale.

Par René Poupardin. Librairie Ancienne Honoré Champion, Paris, 1907. Pp. 184.

There are few more obscure periods in the history even of

the Middle Ages than that of central Italy in the 8th, 9th and 10th centuries. Light from any source and of any kind is welcome. This little work contributes something to our knowledge of the political institutions of the Lombard Principalities of this period. Only 61 pages are required for the author's text in which he discusses, "The Prince and the Palatium," the highest Lombard official under the Emperor, his succession and election, his domains, revenues, the official of the palace, etc.; "The Gastold" and "The Counts" with lists of each; "Justice and the Judges." The conclusions are based upon original sources, but the material is very spare and unsatisfactory and the amount of information given is not great.

The latter part of the work is occupied with a "catalogue of acts" and few documents bearing upon the subject in hand.

W. J. MCGLOTHLIN.

Die Jesuiten, Eine Historische Skizze.

Von H. Boehmer, Professor in Bonn, Zweite, Vernehrte und Verbesserte Auflage. B. G. Teubner, Leipzig. 1907. Pp. 179.

This little work contains more information about the origin, history and work of the Jesuits than any similar book with which the reviewer is acquainted. This order has exerted an enormous influence throughout its history. It has been hated and loved, it has made sacrifices, has had successes and failures as no other organization in Christian history. The story has been often told, but its rewriting in this convenient and popular form was not a useless task. It is especially full and satisfactory in its treatment of the missionary history.

W. J. MCGLOTHLIN.

Men of the Kingdom.

Cyprian, the Churchman, by John Alfred Faulkner; *Erasmus, the Scholar*, by John Alfred Faulkner. Jennings & Graham, Cincinnati.

These two works by the Professor of Historical Theology in Drew Theological Seminary are most excellent examples of historical and biographical writing. The style is lucid and pleasing, the knowledge ample, the choice of material just.

The volume on Cyprian contains 226 pages. Cyprian was the great high churchman of the third century. His work un-

doubtedly contributed much to the growth of the idea of episcopal supremacy and allied doctrines. His attitude toward the church of Rome has caused and continues to cause much discussion. On all these questions the position of Prof. Faulkner is that of a staunch Protestant. He has little sympathy with the high church tendencies of Cyprian, but he recognizes his high character and noble work. In these things as well as in the mazes of the controversy over the restoration of the lapsed and the rise of Novatianism it seems to the reviewer that the author has treaded his way with great care, and with as much success as can ever be expected where every step is over disputed grounds. Cyprian was a Catholic, but not a Roman Catholic. His controversy with Stephen, bishop of Rome, was one of the most notable in Christian history.

Prof. Faulkner is at his best in his volume on Erasmus. Here he is in more complete sympathy with his subject. The volume contains 249 pages and within this brief space is packed a surprising quantity of material, admirably arranged and presented. From the German standpoint of Luther-worship Erasmus was an opportunist, a time-server, without religious experience or deep conviction. Luther with his passionate, masterful personality and his propound religious conviction growing out of an equally deep experience, could not understand or tolerate the character and doings of Erasmus. German historians have largely seen Erasmus through Luther's eyes, but in more recent years the judgment of Erasmus among Protestants has been growing more favorable. Prof. Faulkner stands among the advanced guard in this direction. His Arminian theology, his literary tastes and skill naturally incline him in that direction. Erasmus was doubtless timid and shrinking, but above all else he was a scholar and literary man. In this respect he stood much nearer the university world of to-day than Luther did. The latter was above all else religious and appealed to the people; the former was chiefly interested in scholarship and literature and appealed to the cultured. Judged by the standard of the present he was ahead of his age. This is especially true as to education, universal peace, world-wide missions and other things. His

defects and limitations were as great as Luther's, but of a totally different kind, and it is well that his life and work are coming to be more generally known. Prof. Faulkner has produced a life admirably suited to popularize the knowledge of Erasmus.

W. J. MCGLOTHLIN.

A History of the Christian Church Since the Reformation.

By S. Cheetham, D. D. Macmillan Co., New York. 1907. Pp. 474.

The distinguished author intends this to be the completing volume in a series of four of which he wrote the first on the history of the church in the first six centuries, and Arch-deacon Hardwick wrote two, one on the middle ages, the other on the Reformation. The character and value of the earlier volumes are well known. This volume is, according to the statement of the author, the result of long study and much labor, and its character indicates as much. It preserves the general characteristics of the former volumes. It is comprehensive, but brief and pointed in statement, giving chief attention to the drift and course of events rather than to detailed statements of facts. The author is an Anglican and naturally his sympathy is with the "churches," the great ecclesiastical bodies of Christendom. These he follows with sympathy through the various phases of their development, palliating, explaining or excusing their oppressions, lamenting their hardships, lauding their work.

For the great dissenting bodies which have meant and do mean so much for religious freedom and the progress of the kingdom of God, he has little space. To the entire history of the Baptists of the world he can devote less than one page, while their missionaries he calls "emissaries" (p. 298); to the great Congregational body no more space is given. But among dissenters he does not apportion space with any reference to the importance of the subject, for he gives to the Quakers four pages. To the Episcopalians in America the author devotes more than four pages, while to the four great denominations—Congregationalists, Presbyterians, Baptists and Methodists—less than one, while the Mormons are honored

with five pages. The subject matter also betrays the standpoint of the author. He is not much interested in missions, benevolence, reform and the other features of practical Christianity, but in bishops, successions, ecclesiasticism, worship, etc., and in odd and unusual forms of Christianity. With these limitations understood the work is admirable. What the author does is well done. It is a fine example of Anglican historical work.

W. J. MCGLOTHLIN.

II. NEW TESTAMENT.

Jesus Christ and the Civilization of To-day.

By Joseph Alexander Leighton, Ph. D., Professor of Philosophy and Psychology in Hobart College, New York. The Macmillan Company, 1907. Cloth. Pp. 248.

This book is one of many signs of the new time in which we live. The East and the West are coming together and Christianity is face to face with one of the most serious situations she has ever encountered. This forces the study of Comparative Religion and that drives the thoughtful Christian back to Christ himself as our Defence and our Victory.

"The aim of the present work is twofold. It seeks to discover the fundamental ethical needs of contemporary life, to determine by what principles of conduct the spiritual character of man and of civilization may be best preserved and developed. And it seeks to determine the bearings of Jesus' ethical teaching on this spiritual life of to-day."

After unfolding his purpose and indicating the bearing of the criticism of the Gospels on his problem, the author prepares the way for his main discussion by two preliminary chapters on "Nature and Human Nature" and "The Heart of Man." In the former he maintains as against asceticism on the one hand and license on the other that man's true attitude to nature as revealed in the conduct of Jesus, is "that of intelligent control in the service of his own life" (p. 33).

"The heart of man" on the lips of Jesus he regards as the equivalent of "the self" or "the individual life or personality." Its unity, integrity and uniqueness is a primary and basal fact unexplicable by heredity or environment and making possible

a genuine freedom which is indeed "the affirmation in action of the spiritual selfhood."

In the chapter on "The Conduct of the Individual Life" he comes to his main thesis—Jesus' interpretation of life.

With great force he insists on the dignity and possibilities of the individual life as its God-given separateness and distinctiveness make freedom possible, so for its fullest development freedom is necessary. Hence Jesus sought to free it from every tradition, convention or custom which did it violence or ignored its worth. He pointed men beyond the merely natural and worldly life to a supreme spiritual end. The goal of ethical action is a spiritual manhood, "Ye must be born again." "There is Jesus teaches a supreme and eternal life of which the germ exists in man." "Jesus teaches emphatically that this new humanity can come to birth in a man only if he has the faith to affirm it." "In the very act of affirming by deed his faith in the new humanity, man recreates in himself, with new power and greater actuality, that new humanity" (p. 83). "The new birth is the coming to personal and vital experience of the conviction of the inherent worth and the supreme reality and authority of a rational, free, self-governing humanity, which is present in germ in every individual son of man; and which has its roots in a Divine and Transcendent Life."

In discussing in the following chapter "The Conduct of the Social Life" the author never loses sight of the supreme worth of the personal life. "Society is a communion of free and responsible persons." The latter are not sacrificed to the former; but God has so ordered all life that the fullest development of the individual is secured only by loving service and willing sacrifice for the sake of other persons. This principle is exemplified in the death of Christ by which "the line is clearly drawn between his gospel and all prudential and utilitarian systems of worldly ethics as well as between his teachings and the attitude of Scribe and Pharisee." Dr. Leighton is equally careful to dissociate himself from those who maintain that self-perfection or self-realization is the highest good and the ultimate standard of conduct.

"Without the Christian principle that the true or ideal self

is social in character, and that, hence, spiritual personality is attained by the life of service and fellowship, the doctrine of Self-Perfection, i. e., of the full and harmonious development of the individual's capacities, as the *End or Highest Good* becomes at best a refined and enlightened Egoism."

Strong and interesting chapters follow on "The Imperfections of Life," "The Idea of God," "The Influence of Jesus' Teachings," "Founders of Religion" and "The Personality of Jesus Christ." Many important topics are touched by the way such as the problem of evil, immortality, Jesus' idea of God, and authority. We content ourselves with a reference to that which is most central and vital.

The author believes that to the ethical nature the strongest consideration in favor of the existence of a supreme Holiness and Righteousness "is drawn from the absolutely binding force of a moral ideal, the sense of an unconditional obligation to think and do right." "It is through Jesus' personality as teacher and doer that this moral postulate of the Reality of a supreme ethical Person becomes a historically potent faith." Our "faith in God is more than an impersonal intelligence or abstract ethical world order, is generated through contact with Jesus and through acceptance of his challenge to spiritual action. Hence it is that communion with a living and loving God is historically mediated through Jesus."

All this, of course, implies something extraordinary in Jesus. But the tenor of the argument might lead one to suppose that the difference between him and other good men is in degree not in kind. This, however, Professor Leighton does not believe. He feels that the very solitariness of the perfection of Jesus compels us to believe that the difference is in kind as well as in degree and that he is an absolutely unique personality—the Son of God.

It is his personality, his teaching respecting the work of the individual and the perfecting of the individual in service and sacrifice for others, and his power to transform men through their free faith in the spiritual order that constitute the superiority of Christianity to all other religions and fit it for world conquest. ,

It will be seen that the book deals with great themes, and in the main it does so in such a way as to strengthen faith. On only two points will any criticism be here offered. Where such splendid emphasis is laid on personality it is somewhat surprising that when the author speaks of faith he should represent it as reposing in "the spiritual order" or in "the new humanity." That is surely an unfortunately impersonal way of stating it. Faith rests in the Person.

The other point is that in his references to the death of Christ, Dr. Leighton ignores the expiatory aspect of it though that would have given additional impressiveness to these sentences (p. 115). "The cosmic structure of things is not only rational but righteous. Love indeed rules supreme, but the peace of its fellowship is based on the foundations of justice to the individual soul." Paul in Romans 3:25f surely teaches that God must be considered and that the death of Christ has special reference to his righteousness.

J. H. FARMER.

The Gospel of St. John and the Synoptic Gospels.

By Fritz Barth, Professor of Theology in the University of Bern. New York. Eaton and Mains; Cincinnati, Jennings and Graham, 1907. Pp. 87. Price 40 cents.

This is a volume in the Foreign Religious Series edited by R. J. Cooke, D. D. Prof. Barth boldly and confidently champions the Johannine authorship of the Gospel and gives a very sympathetic interpretation of the Book. He understands John and the Synoptics to disagree on the date of the death of Christ and considers the Revelation to be John's first book. The author has a clear style and has a firm grasp of the Johannine problem and gives in brief compass an admirable survey of the matter. This series is meant to offset in Germany the popular treatises of Wrede, Schmiedel, Gunkel, Bousset, etc. It is a needed service and Barth's volume is good reading for those who like to get their opinions from Germany.

A. T. ROBERTSON.

Our Lord. Belief in the Deity of Christ.

By E. F. Karl Müller, D. D., Professor of Theology in Erlangen. New York, Eaton & Mains; Cincinnati, Jennings & Graham. 1908. Pp. 108. Price, 40 cents.

Dr. Müller makes a careful and convincing study of the word Lord as applied to Jesus. He shows how impossible it is to suppose that it was only the later disciples who came to take Jesus as more than man. In the earliest Christian tradition Jesus is the object of worship. The knowledge of the deity of Jesus did grow, but the fact appears as far back as the records go.

A. T. ROBERTSON.

The Teaching of Christ in its Present Appeal.

By W. L. Walker. New and Revised Edition. 1908. Charles Scribner's Sons, New York. Pp. 240.

This volume deserves the new edition. Dr. Walker is well known as the author of "The Cross and the Kingdom," "The Spirit and Incarnation," etc. He has a lucid style and shows keen spiritual insight and exegetical sanity. On the whole one feels sure that Dr. Walker is interpreting for us the mind of Christ, and the book is an excellent handbook. On two or three points I must demur to the author's positions. On page 150 he more than doubts if Christ instituted the Lord's Supper. On pages 161-175 Dr. Walker practically concedes universal salvation. The chief objection that he sees to it is a logical one in which the preacher is placed. That indeed "would be to stultify the preaching" (p. 174), not to say a large part of the New Testament as well. But Dr. Walker is always temperate in statement and careful in exposition. He evidently loves Jesus as Lord and Savior and sees clearly the spiritual character of his work and teaching.

A. T. ROBERTSON.

The Resurrection of Jesus.

By Edward Riggenschach, Professor in the University of Basle. New York, Eaton & Mains; Cincinnati, Jennings & Graham. 1907. Pp. 74. Price, 40 cents.

This is one of the best volumes in the Foreign Religious Series. The author believes firmly in the bodily resurrection of Jesus and gives cogent reasons for his belief. The whole

matter is treated in a very lucid and satisfactory manner. It is needless to say that it is a most important theme. On page 36 the author frankly says that "the candidate for baptism, according to the ancient manner, was plunged into the water."

A. T. ROBERTSON.

The Miracles of Jesus. A Volume in the Foreign Religions Series.

By Karl Beth, Professor in the University of Berlin. New York, Eaton & Mains; Cincinnati, Jennings & Graham. 1907. Pp. 77. Price, 40 cents.

Prof. Beth frankly accepts Jesus as Lord and Master and hence finds little difficulty in accepting the miracles as natural expressions of his love and power. He forcefully repels the idea of the inherent impossibility of miracles. He considers the historical evidence sufficient for credence on the whole, though he admits occasional doubt in specific cases. The miracles of Jesus rise above those in heathen mythology from every point of view and harmonize with and are explained by his wondrous personality. Prof. Beth insists unduly that the miracles of Jesus had and have no evidential value. He explains away those passages.

A. T. ROBERTSON.

The Apocalypse of St. John, I—III. The Greek Text with Introduction, Commentary and Additional Notes.

By the late F. J. A. Hort, D. C. L., L.L.D. Macmillan & Co., London and New York. Pages, xliv, 47.

Dr. Sanday has a striking Preface in which he comments on the value of all the posthumous books of Dr. Hort and ranks this one next to the fragment on 1 Peter.

Dr. Hort's fame as a scholar has grown steadily since his death. Many now rate him above Lightfoot and Westcott (Dr. Sanday does), wonderful praise surely. The Introduction to the Apocalypse is very ably done and Hort inclines rather strongly to the early date of the book and considers John the Apostle the author as of the Gospel and Acts. Hort puts the case for the early date very attractively, but I still incline to think that the Domitianic era has slightly the best of it. But

all that Hort here says is worth consideration. The commentary only extends through chapter 3 and proves a fine supplement to the work of Ramsay and Swete on Revelation.

A. T. ROBERTSON.

The Virgin Birth.

By Richard H. Grützmacher, Professor of Theology in the University of Rostock, Germany. Eaton & Mains, New York. 1908. P. 80. Price 40 cents.

This is the first volume in the Foreign Religious Series edited by R. J. Cooke, D. D. The subject of the book is one of much difficulty according to modern criticism. The author treats it carefully and with scholarly ability. He shows the differences between the birth of Jesus and the heathen legends very successfully. The appropriateness of the early silence among the Christians is brought out and Paul and John are held to be entirely consistent with Matthew and Luke on the subject. The book is worthy of its theme.

A. T. ROBERTSON.

New Testament Parallels in Buddhistic Literature.

By Karl von Hase, Professor in the University of Breslau, Germany Eaton & Mains, New York. 1907. P. 62. Price 40 cents.

The author carefully examines the claims made by Seydel, Pfeleiderer and others that the Gospels get their conception of Jesus from the Buddhist legends. He dismisses them all as not proven and insists on the independent growth of Christianity in its own atmosphere. He is fair and able.

A. T. ROBERTSON.

The Crucifixion and Resurrection of Christ, by the Light of Tradition.

By G. H. Trench. John Murray, Albemarle Street, London, England. 1908. Pages 192. Price, 3s 6d.

The value of this volume lies chiefly in "the Light of Tradition". If one wishes to know what Roman Catholics think about the various points of interest connected with the crucifixion and Resurrection of Jesus, this is an excellent place to find that view. The author has a good many acute remarks of his own on matters of critical interest, but as a rule his own

sympathies evidently lie with the Roman Catholic interpretation of most points of dispute. Many of them are positively silly, as Mr. Trench admits, but in some details they may have occasional value. But one has no right to find fault with the book for it is true to its title. The New Testament text is explained faithfully in the light of tradition. That is the worth of the volume.

A. T. ROBERTSON.

Vollständiges Griechisch-Deutsches Handwörterbuch.
Zu den Schriften des Neuen Testaments und der übrigen
urchristlichen Literatur.

Von D. Dr. Erwin Preuschen. Erste Lieferung, and bis ἀργυροκόπος.
Verlag von Alfred Töpelmann, Giessen, Germany. 1908. S. 159. Pr.
1 m., 80 pf.

There will be seven Lieferungen in all and the whole work is expected to be completed in 1909. It will be seen at once that the book is more than a Lexicon of the Greek New Testament, for he includes other early Christian literature. There will be an advantage by way of comparison of the New Testament vocabulary with that of the other early Christian writings, but on the whole for the New Testament student I am inclined to think that there is more loss than gain in this method. The space devoted to these extra words would be better given to papyri illustrations of New Testament words. It is just on the lexical side that the papyri shed most light and yet this important work of Preuschen has made little use of the new discoveries. Deissmann takes him to task rather sharply for this lack in *Deutsche Literaturzeitung*, 25 Juli, 1908. Indeed one may question if it is possible yet to produce an adequate Lexicon of the Greek New Testament. The papyri and inscriptions must first be exhaustively searched. That work is not yet finished. Moulton and Milligan are publishing in *The Expositor* the results of their lexical work. Deissmann, now of Berlin, is at work on a Lexicon of the Greek New Testament as a result of his papyri researches. Some one ought to make a lexicon of the papyri.

But Preuschen's work has great value in spite of its limitations. He makes careful use of the Septuagint, the New Testa-

ment Apocrypha, and the Apostolic Fathers. He gives the Hebrew word which the LXX word translates. All this is carefully done and the book is compact and handy. But when all is said, one must admit that we do not get a full rounded view of the New Testament vocabulary by this method. But, while one may criticize the method, Preuschen has wrought ably along his chosen path and the book will be eagerly sought by New Testament students who wish to get the benefit of Preuschen's valuable researches. A. T. ROBERTSON.

III. THEOLOGY.

Salvation in the Old Theology.

By Rev. Len. G. Broughton, D. D. The Fleming H. Revell Company. Cloth. Pp. 88. Price 75 cents, net.

The book consists of Bible School talks carefully revised for publication. They deal with pivotal points in the Epistle to the Romans.

Judged by scholastic standards, these talks can claim no special merit. The analysis, whilst often illuminating, lacks in perspective, gives an impression of scrappiness, and sometimes is out of line with the Apostle's thought. An instance is seen in Chapter X., which deals with Rom. 6:15-23. The title of that chapter, "Relation of Salvation to Law," raises to the chief place a thought which in that passage is incidental. Paul's discussion of the relation of salvation to law is found in Rom. 7:7-25. It is true the thought underlies much that has gone before but in the earlier chapters it finds only incidental expression.

So the real meaning of words and phrases is sometimes missed. The idea that *σάρκινος* represents a better condition than *σαρκικός* is neither in keeping with the meaning of the word nor suitable to the context. The latter is literally applicable to the worldly-minded Christian; the former can only be applied to a Christian in a sort of figurative way as by Paul in 1 Cor. 3:1. There the idea is that just as a new born child may be spoken of as a mere mass of flesh with no human ability to reason or speak, so Paul feels that they are as (*ὡς*) mere flesh and incapable of understanding any spiritual word

he might say to them. In the third verse of the same chapter he reverts to the more natural word *σαρκεῖς* now without any *ὡς* since it represents the exact fact.

Equally astray is the author when he translates *νοῖ* (7:25) by "heart" and when he refers 8:11, "Shall quicken your mortal bodies," to present experience rather than to the future resurrection of the body.

But these are but flies in precious ointment. Dr. Broughton possesses fine spiritual insight and expounds the doctrines of grace with great freshness and power. Chapter IX, in "The Relation of Salvation to Life" is worth the price of the book. Equally happy is the treatment of justification, sanctification, the function of the law and the work of the Spirit. His illustrations are simple, clear, graphic, and very apt. With their racy style and crisp sentences the talks read well. It must have been delightful and stimulating to listen to them, clothed with the power and authority which Dr. Broughton's fine personality must have given them. J. H. FARMER.

"How Does the Death of Christ Save Us?"

By Henry C. Mabie, D. D. American Baptist Pub. Society, Philadelphia.

Those that know Dr. Mabie know what to expect of him on this subject, "The Atonement." He has given us a reverent and humble and fearless treatment of the subject. According to his view, the sacrificial death of Christ embraces all that is meant by *Salvation*—the forgiveness of sins, grace for holy living, spiritual power for service. Christ did not die as a good man, to set us an example of patient suffering for others. He could not so die; for he was and is the Son of God. He voluntarily took the place of sinful men, *knew* what he had to suffer and what he would accomplish through his death. His death was more than *physical*. So far as his enemies were concerned, he was *murdered*. But on the divine side *he offered himself* as a sacrifice for sin. His death involves the resurrection and the ascension, and divine endowment of power, and implies a vital union with Christ, and the renewal

of the world—a new and mighty and all-conquering morality—triumphant holiness.

Dr. Mabie has the right starting-point: Jesus Christ is the God-man! He existed before he came into the world. He voluntarily became incarnate. This was God's plan, fore-ordained. Such a person could not die as a man dies. His death must have a divine import. The grave could not hold him, and he had to ascend to God. So also he must be living now.

Here is our Savior! Is there anything that he cannot do for us? Of necessity his salvation is *full* and *free*! He is all and in all!

"How does the death of Christ save us?" If you can think of anything at all that is necessary to your salvation and the salvation of the whole world, you will find it in the sacrificial death of the God-man, Jesus Christ. All that read this book prayerfully, will lay it down praising God—and thanking the devout author.

J. P. GREENE.

Christian Science. The Faith and its Founder.

By Lyman P. Powell. G. P. Putnam's Sons, New York. 1907. Pp. 261.

There is already a large and rapidly growing literature of Christian Science which touches every phase of the subject from both hostile and friendly standpoints. Christian Science is one of the most curious and interesting of the religious phenomena of the last quarter of the nineteenth century. Its rise in the light of common day at Boston, supposed to be the intellectual hub of the country, its triumph over great difficulties, its rapid spread and powerful hold upon the lives of many good and cultured people, make it a subject of more than passing interest. Indeed so strong and aggressive is it in some quarters that it cannot be ignored. It is, therefore, a matter for gratulation that we have at last a comprehensive, sane, balanced study of the new cult, based upon abundant information gathered from all available sources. The author was long favorable to Mrs. Eddy's work and still accords generous recognition of good Christian Science has done in many cases. This fact only lends point to the telling criticism

which his final appraisal of Mrs. Eddy and her work makes. He declares his purpose was "to write a book in which the average man who is outside of Christian Science can find the things he wants to know about its theory and practice." In appreciation the author says, page 8: "No one doubts the good intentions of the Christian Scientists. Some of the purest souls alive to-day are Christian Scientists. They have done much good, . . . have helped the sick, reformed the drunkard, reclaimed the prodigal, brought surcease to many a sorrow and anxiety, tempered life's asperities, furnished a philosophy for every-day existence where there was none before, filled souls with what Charles Klein has called 'happiness far beyond my wildest dreams.'" Again, page 11, Christian Scientists "believe in spiritual things, and they are as bold in uttering their beliefs as were the early Christians. There is never the apologetic note. . . . They are protests in the flesh against the worldliness and the ecclesiasticism which afflict the Church, and the materialism and lust which threaten the foundations of the social order." See also pp. 135, 136.

Having said so much in commendation the author takes up the reverse side. With regard to the Christian Science textbook, "Science and Health," he shows that Mrs. Eddy claims that it is inspired and practically puts it above the Bible in religious services, he criticises the book and points out that its publication and sale have been and is a stupendous money-making business. In the third chapter the origin of the ideas is considered and it is shown that Mrs. Eddy borrowed from Dr. Quimby and then repudiated her master and benefactor. The fourth chapter deals with the founder of the faith herself, and it is no lovely picture which is drawn. Mrs. Eddy has ever been nervous, sensitive, domineering, contentious, wilful, a burden to those about her. She has been often in the courts in bitter controversy over trivial matters. As a philosophy Christian Science is only a phase of Idealism which is as old as history almost. "Spinoza's 'Universal Substance' is substantially Mrs. Eddy's Infinite Mind" (p. 109). As a religion and theology it denies the personality of God and the divinity

and atoning work of Christ: "Jesus is the human man and Christ is the divine, hence the duality of Jesus, the Christ" (p. 143). Christian Science is the Holy Spirit, the comforter. It was Mrs. Eddy herself who brought it into the world.

In the field of practical life the author admits that Christian Science has benefited and even cured many forms of disease. He classes it with other systems of mental healing and regards it as neither more nor less effective than they, concluding "that, like all other systems of mental healing, Christian Science rests upon the well-established principle of suggestion" (p. 201). At the same time Christian Science has not recognized its limitations as have other systems and by attempting to heal all forms of disease has entailed much suffering. "The way of Christian Science is strewn with broken hearts and maimed bodies, ruined health and lives sacrificed, because under the hypnotic spell of Mrs. Eddy, her subjects have refused, except under compulsion of public indignation or of the law, to make such allowance" (p. 200). The author finds that the darkest phase of the whole movement perhaps is its effect upon the marriage relation.

W. J. MCGLOTHLIN.

The Sinlessness of Jesus.

By Max Meyer, Lic. Theol. Gottberg, Germany. Eaton & Mains, New York. 1908. Pages 47. Price 40 cents.

The author has given a direct, able and satisfying discussion of this important theme. He shows how the New Testament teaches the sinlessness of Jesus and how Jesus had no inherent sin else he could not have been wholly free from sin. In just this he differs from us. He had no bent toward sin, and yet he was really tempted. The temptation came to him from without, not within.

A. T. ROBERTSON.

St. Paul as a Theologian.

By Paul Feine, Professor in the University of Vienna, Austria. Parts I, II. 1908. Eaton & Mains, New York. Pages 65, 98. Price 40 cents each.

Prof. Feine has preformed his task with great ability and incisiveness. He shows Paul's true relation to Judaism and firm grasp of the great truths about Christ. He denies that

Paul either invented an ideal Christ or transferred Jewish myths to Jesus. Paul did not "make" the Christ of Christianity, but Jesus made Paul who is indeed the chief exponent of the Gospel of Christ. Feine perhaps does not allow Paul quite enough contact with the Greek world (see Ramsay), but he has given a just and true conception of Paul's relation to Christ.

A. T. ROBERTSON.

The Next Step in Evolution. Fourth Edition.

By Isaac K. Funk, D. D., LL.D. Funk & Wagnalls Co., New York. 1908. Cloth, 107 pp. 50 cents net.

When this little book first appeared it was accepted as an excellent companion volume to "The Ascent of Man", by Drummond. Tolstoy said of it: "The idea of joining the scientific truth of evolution and the coming of Christ (through a re-incarnation in men) is rich in application." Like the works of Drummond and Fiske it has appealed to thousands who had accepted the theory of evolution, and who because they could find no satisfactory reconciliation between it and the teachings of theologians had drifted from their old-time moorings out into the sea of agnosticism. The demand for the book is still unsatisfied, and so here is a fourth edition. The doctrine, in brief, is that Christ is always coming in the process of evolution. "Christ came the first time into men's vision by coming on the plane of their senses; he comes the second time into men's vision by lifting them up into his plane of spiritual comprehension. It means a new step in the evolution of man." After being six years under the cross-fire of criticism, the author expresses only the more surely his belief in the essentials of his contention. Christ's second coming should not be thought of as a literal, physical coming, but as his reappearance in the spirit and characters of his followers and in the world at large. "In that day ye shall know that I am in you." Whether we agree with the book or not we should not ignore it. As the *New York Christian Observer* says, it is characterized by fresh and vitalizing insights into a host of familiar texts, and it contains in essence all recent discoveries as to evolution, physical and spiritual.

GEO. B. EAGER.

Passing Protestantism and Coming Catholicism.

By Newman Smyth, D. D. Charles Scribner's Sons, New York. 1908. Cloth, 209 pp. \$1.00 net.

This may be thought by some to be another instance of "coquetting with the impossible". The author does not think so. He believes, therefore, he has spoken. He cherishes a great hope, and he gives a reason for the hope that is in him. He has given us a book on modern religious conditions and tendencies of a significance and a suggestiveness far beyond its modest size. It will interest every thoughtful student of the problems of modern life, to whom the present changes and stirrings in the religious world make any appeal. Dr. Smith believes that Protestantism, with its creeds and churches, has served the providential purpose that called it into existence and is passing. It still possesses a soul of vitality, but it does not control the forces of life, it no longer holds passionate sway over men's hearts. Who can fail to notice the escape of the social and political factors from the direct influences of the churches? It is full time, he thinks, for us to take to heart, with more sincerity and humility than ever before, the sin, not of original schism, but of continued schism. Can we say with the Bampton lecturer for 1907, "I see the rise of a new religious order, the greatest the world has yet known, drawn from all nations and all classes, and, what seems stranger yet, from all churches"?

For answer to that question he turns, first, to the fact of "Modernism" in the Roman Catholic Church. He believes, with many Protestant observers, that it is destined to be the greatest religious movement since the Reformation. Though the movement now rests under the Pope's anathema, in it, he thinks, resides the hope of the world. The Roman Church indeed still maintains its hold over the hearts of millions of its subjects, but it is living and laboring too far behind the knowledge and progress of the world. Its spirit resides, so to speak, in an outgrown body. "Modernism" has come to the kingdom for such a time as this. The name characterizes an issue. It is a sincere endeavor of loyal Catholics to adapt the Roman Church to the thought and life of the modern world—a re-

novating leaven within the church, placed there by those who have entered the broad fields enclosed by no walls but the widening horizons of knowledge, history, science and life—which all thinkers must cultivate together as fellow-helpers to the truth. In this second part of the book Dr. Smith gives us a clear and thrilling picture of the new thinkers and what they are accomplishing. It is intensely interesting reading, and will appeal to the reader all the more as the carefully reached conclusions of a finely-trained, broadly-informed and well-balanced mind. But “Modernism” in the Roman Church is but one-half of the providential movement, as our author sees it. The other half is to be found in progressive Protestantism. Each throws light upon the other and helps to reveal the higher purpose of them both. The “Coming Catholicism”, that he then considers, to which “Modernism” is to minister, is no perpetuation of Caesarism, of Papal Absolutism, but “a spirit of Catholicity, rising from the death of sectarianism; which, however, will not be made perfect until it shall appear in some embodiment, finer, indeed, and more free, so evidently fashioned of the spiritual elements, and so luminous with love, and yet so visible wherever disciples are met together, that in its presence the glory of Christ may be made manifest, even as he prayed”. The future may bring something quite other than Dr. Smith dreams of, but this little book, we are sure, will be an aid, if not a guide-book, along the way.

GEO. B. EAGER.

Personalism.

By Bordan P. Bowne. Houghton, Mifflin Company, New York. 1908.

Prof. William James hails as America’s one distinctive contribution to religious thought, the idea that is bound up in what is vaguely called “mind cure”, which in its essence is simply the recognition of the fact that *mind is creative*. It is characterized by Henry Wood, one of its ablest exponents (“The New Old Healing”), as “the greatest of modern discoveries”. It is rooted in the belief—a vital realization of an old thought—that the mind of man is of the same character

us the mind of God, and creative in the same sense. According to this teaching, God is the Supreme Mind. The universe is the projection of his thought. The world in which we live is to be regarded, not as final, but as an unfoldment or progressive creation, waiting to become what mind determines.

Professor Bowne presents this view ably and clearly in this book on "Personalism", setting it in its historical connections. Philosophy, through the centuries, according to his showing, has been tending toward the conclusion that ours is "a world of persons with a Supreme Person at the head", and that "the world of space-objects, which we call nature, is no substantial existence, but only the flowing expression and means of communication of those personal beings". Nature, then, is still in the making, ready, as ever, to be moulded, directed and shaped by the power of personality of mind, of thought. Or, to use his own words:

"In its relation to man the space-world is largely a potentiality, waiting for realization by man himself. There are harvests, waiting to grow, and flowers, waiting to bloom, but it cannot be until man sets his hand to the work. The flora and fauna of the earth are increasingly taking their character from our will and purpose. Even climate itself is not independent of our doings or misdoings. So far as we are concerned, the space-world is nothing complete and finished in itself, but is forever becoming that which we will it to be."

Man, according to this view, partakes of the God-like nature. Ideally and potentially he is made in the image of God. He is not so much created as under God in whom we live and move and have our being, *self-creating*. The degree in which he approximates the divine qualities depends upon himself. The all-important factor in his life is *thought*. One kind of thought leads to strength and achievement, and a sense of life-giving unity with divine forces. Other thoughts bring weakness and decay, and a feeling of alienation from God. It is just here, in the choice between such alternatives, that the power of mind and the need of a new science of mind seems to have made themselves felt afresh. Who knows but

that out of the mass of literary material which this new thought is producing may yet come the much-talked-of and much-longed-for new philosophy of mind?

GEO. B. EAGER.

IV. PRACTICAL.

Thoughts for Life's Journey.

By George Matheson, D. D., L. L. D. A. C. Armstrong & Son, New York. \$1.25.

George Matheson was the blind preacher and writer. He is now in the land of light. His writings are remarkable for their sweetness and originality.

These "Sermonettes" appeared first in *The Christian World*, and were put in book form after the death of the author. They are worthy to live. Doubtless many souls will find light and comfort in them as the years go by. Each sermonette has a text. From the text Mr. Matheson deduces a subject, as a rule, very striking too, and then treats the subject in a practical way. Some of his interpretations are brought from afar, but on the whole they are sane and interesting and helpful.

These eighty-six sermonettes make a handsome book, and a good one for the Christian to have on his table all the time for daily comfort and encouragement. J. P. GREENE.

The Atoning Life.

By Henry S. Nash, Prof. of N. T. Interpretation in the Episcopal Theological School at Cambridge. The Macmillan Co., New York. Price \$1.00.

Professor Nash is the author of three other books. I have seen none of these. In this work he endeavors to show how the atonement should influence our daily lives, and hence society in general. There are ten chapters in the book. The first eight lead up to the main one, the ninth, "The Atoning Life." As he says, the road he takes us is rather long and devious. But we enjoy it as we go along. He is entertaining and instructive and stimulating.

He impresses me that he has a slight grudge against "the ancient order of things," especially against the old way of

stating the doctrine of the atonement. But he has not shown us a new and better way, nor is his statement clearer than the old one. One thing he has done, however, and this was his main object—he has set forth in vivid light the supreme importance of the kingdom of God, and the solemn duty of Christians to live the atoning life in this sinful world. While there is nothing new in this, there is much that is inspiring. Old doctrines need to be re-taught in new, fresh and striking words. Professor Nash provokes thought and awakens new interest in divine truth. He impresses me as an earnest and a devout student.

I should prefer "The Atonement-Life," to the present title, "The Atoning Life."

J. P. GREENE.

Work and Habits.

By Albert J. Beveridge. Henry Altemus Co., Philadelphia, Penn., 1908. Price 50 cents. Pages 96.

Senator Beveridge has wholesome counsel here for boys. He talks about habits, money, fear of losing, character, etc. It will do good for men as well as boys to read these wholesome words.

A. T. ROBERTSON.

Good Citizenship.

By Grover Cleveland. Henry Altemus Co., Philadelphia. Price, 50 cents.

This little book came out about the Fourth of July and serves also as a memorial of Mr. Cleveland's ideals for the boys of the land. It is a wholesome book for boys and men who love their country. The death of the great ex-President adds pathetic interest to the volume.

A. T. ROBERTSON.

The Sunday-School Teacher's Pedagogy.

Edited by H. T. Musselman, Superintendent. American Baptist Publication Society, Philadelphia. Pp. 160.

This is the third in the series of "The National Teachers' Training Institute Text-Books." It is a patch-work, taken in part from works already in print and in part written for this publication by various Sunday school specialists. Some of the

contributors are Byron H. DeMent, H. E. Tralle, L. E. Peters, Ernest D. Burton, Shailer Mathews and E. M. Stephenson. But the whole is skilfully fitted together and makes an excellent book on the subject of Sunday school pedagogy. It is divided into two parts, "The Teacher's Person and Preparation" and "The Principles and Methods of Teaching." Under these divisions there are pertinent chapters on the various phases of the subject. Each chapter is furnished at the beginning with references to a few choice works bearing on the subject, and at the end with a list of select topics for class discussion and another list for class papers. The book is attractive and the work is well done in every respect. It is particularly well adapted to the average body of teachers and will be found by them most helpful.

W. J. M.

Do we Need Christ for Communion with God?

By Ludwig Lemme, Professor of Theology in Heidelberg, Germany. New York, Eaton & Mains. 1908. P. 63. Price 40 cents.

Many people need the force and fibre of this book, people with spineless, boneless, jelly-fish theology. Dr. Lemme shows clearly the Jew's uncertainty as to forgiveness of sin, the Mohammedan's hollow hope of paradise, the Buddhist's despair. There is no God-communion apart from Jesus. The materialist can find no basis for real ethics apart from Jesus. No one can find a standing place before God apart from Christ. Dr. Lemme pays his respects pointedly to Bousset, Weinel, Wrede, etc. It is an able little book.

A. T. ROBERTSON.

Five Minute Object Sermons to Children. Through Eye-gate and Ear-gate into the City of Child-soul.

By Sylvanus Stall, D.D., author of "Talks to the King's Children," "What a Young Boy Ought to Know," etc. The Vir Publishing Co. Philadelphia.

The power to preach effectively to children is a rare gift, and one greatly to be desired by every preacher.

Dr. Stall has that gift in large measures, and a preacher who desires to cultivate his faculty for this type of preaching cannot do better than study these sermons.

Dr. Stall has placed the civilized world in his debt by his series of books, "What a Young Boy Ought to Know," etc., books that should always be placed in the hands of young people of the appropriate age and sex. He has demonstrated that he understands the young and knows how to adapt important truth to their understanding; and, as it is always the case that what proves interesting to children will also interest grown people, it will be found that these books of his will entertain and instruct the old as well as the young. C. S. GARDNER.

The Church and Modern Men.

By William Scott Palmer. Longmans, Green & Co. London. 1907.

One cannot withhold sympathy from those devout and progressive souls whose intellect and conscience cannot resist the spirit and tendencies of modern thought, and who cannot divest themselves of the prejudice that the hope of religion lies in the Roman church. They are in a truly pitiable state. That church is resisting modern thought with increasing strenuousness and reacting into deeper obscurantism, while these followers of a forlorn hope are striving to bring the Vatican around to a more reasonable and progressive attitude of mind. Their struggle is a truly pathetic one. This book of Mr. Palmer's is a very able expression of the protest of the liberal Catholics against the reactionary tendencies at Rome. He makes an able and eloquent plea for the system of religious thought represented by Abbe Loisy and Father Tyrrell, who have adopted a liberal theology and are yet seeking to maintain loyalty to the Catholic church, although Mr. Palmer himself is affiliated with the church of England. Speaking against the proposition for the liberal Catholics to sever their connection with their church, he says: "The practical alternative seems to faithful Catholics a religion of more or less tempered individualism, and although they cannot and do not deny that the governors of the Catholic church, in their misguided efforts to suppress individualism, have ended in a sustained and systematic attempt to suppress our divine-human freedom, yet they hold that the church re-

mains, and will ever remain, the chief witness before men of the will of Love, the supreme expression, the one resplendent earthly symbol, of the brotherhood of Divine Sons who are in living relationship with the Father of all." He looks forward hopefully to a regenerated Catholic church which shall be able to draw into organic fellowship all faithful souls and so realize the persistent hope for the organic unity of Christendom. "To the observer of the present state of things it seems that Catholic Christendom stands in face of a choice between the organized Catholic Society—the Catholic church—on the one hand, and individualistic disintegration on the other." The brilliant author may be right in this statement, but if so it seems evident to one who has grasped the principles that underlie the modern movement that the latter rather than the former alternative will be realized. An acquaintance with the laws of institutional development does not lead to the expectation that the Catholic church will be liberalized. Its constitution would have to be radically altered. And one cannot read the Pope's late deliverance against "Modernism" and then read this volume and see even in the long distance any prospect of a reconciliation.

C. S. GARDNER.

Social Aspects of Religious Institutions.

By Edwin L. Earp, Professor of Sociology, Syracuse University. New York, Easton & Mains.

The appearance of a book upon this subject is significant, more significant, indeed, than the contents of this volume. The application of the principles of sociology to religious institutions is indicative of a distinct and important trend of thought, and is destined to impart a fresh and vital interest to the study of the polity, history and work of the church. This book is a pioneer essay in this field. The author tells us that it "is not intended to give a full treatment of the subject worded in the title and outlined in the chapters it contains, but is, rather, designed to introduce the student to this most interesting and important field of sociological investigation". And this is all that can be fairly claimed for the book. For while it deserves a reading by ministers and Christian workers because it is a

serious and worthy attempt to break new ground in a very rich field of study, it must be said that it does not exhibit a very strong grasp of the principles of sociology nor make a thoroughgoing application of them to the development and operation of religious institutions.

But if the discussion is somewhat superficial, the titles of some of the chapters indicate that the author is conscious of the riches that lie further afield than he has ventured in this volume. Some of these suggestive titles are as follows: "The Social Aim of Religion"; "The Sociological Interpretation of Religious Facts"; "Religious Institutions and the Social Conscience"; "The Social Ideals of Christianity". Under the title, "Religious Institutions and Social Betterment", he has this paragraph, which indicates very well the scope of his thought: "If the chief object of religion is to develop the complete and abundant life, then the field for religious institutional activity is mankind wherever found, and its work is not complete when its message has been delivered to the individual or the social group, but must continue until mankind is organized and integrated for the greatest social efficiency of the individual and the group, for their reciprocal development of the better and fuller life."

The thought of the book is not very profound, its material is not very well organized, its style is somewhat crude; but its tone is healthful, and to its readers it will give an impulse toward a deeper study of the sociological function of religious institutions, a study which ought to be added to the curriculum of every theological seminary in the land. C. S. GARDNER.

Social Psychology. An Outline and Source Book.

By Edward Alsworth Ross, Professor of Sociology in the University of Wisconsin, author of "Social Control," "The Foundations of Sociology," "Sin and Society," etc. New York, The Macmillan Co. 1908.

In the first sentence of the preface the author says: "It requires some hardihood to put forth this, the pioneer treatise, in any language, professing to deal systematically with the subject of social psychology. In spite of infinite pains and thirteen years of experience in university teaching of the subject, I feel sure this book is strewn with errors."

However many errors may be discovered in this treatise, and doubtless there will be many, Professor Ross has rendered a distinguished service in giving it to the public. The subject is one of fascinating interest and its study is of very great practical value. Social psychology he defines as "the study of the psychic planes and currents that come into existence among men in consequence of their association." He limits it strictly to the study of those psychic uniformities that arise from the mental contacts of men with one another. Those uniformities that have their origin in the direct action of common physical environment, or in similar conditions of life, or in race endowment he excludes by definition from the data of social psychology. But he does not seem to hold himself in the discussion rigidly to the limitation of his subject matter. In his interesting chapter on "Conditions Affecting the Sway of Custom", he discusses such matters as physical isolation, house-life, illiteracy, sedentariness, lack of culture, contacts, etc., many of which "conditions" are not strictly social according to the definition. The fact is that the "mental interactions" of men are so profoundly affected by economic, racial, and occupational conditions that it is practically impossible to discuss them separately.

The key to psychic social phenomena is mental suggestibility, on which he gives an interesting chapter without adding anything new to the views of Sidis, Baldwin and Cooley. In the discussion of "The Crowd" and "The Mob Mind", there are three chapters dealing with a phase of social study which has attracted a great deal of attention since Le Bon's epoch-making but extravagant work appeared, and which is of the utmost importance in these days of mob-law and related phenomena. The chapter on "Fashion" this reviewer does not find so satisfactory. It is only half a truth that "the ultimate *raison d'etre* of fashion is the passion for self-individualization". A woman dreads to be out of the fashion because it individualizes her too much. It is a mode of identifying oneself with a group with which for some reason one desires to be classed. The author is right in saying that "it embraces two distinct processes—imitation and differentiation".

The body of the book is occupied with an elaborate discussion of conventionality and custom. Conventionality he defines as "a psychic plane resulting from the deliberate, non-completive, non-rational imitation of contemporaries"; but he does not explain how imitation can be at once "deliberate" and "non-rational". Custom is defined as "any transmission of psychic elements from one generation to another.". Conventionality and custom are thus distinguished from one another. One is the imitation of contemporaries; the other the imitation of our forerunners. One cannot read the brilliant discussion of these themes without being surprisingly and profoundly impressed with the part which these two great influences play in our lives. No man who has not given extensive study to this subject can realize how inextricably his life is interwoven with that of his ancestors and contemporaries and how little independence and originality he has, nor can he realize how difficult a thing it is to break these intangible and invisible bonds by which he is held to his niche in the social life of the world, nor can he fail to be impressed with the importance of delivering the great mass of men from too servile a bondage to these great tyrants of his soul, conventionality and custom.

The remainder of the book is taken up with brief but suggestive chapters on "Rational Imitation", "Interference and Conflict", "Discussion", "The Results of Conflict", "Union and Accumulation", "Compromise", "Public Opinion", "Disequilibrium", in the last of which he discusses the forces and processes by which the tendency of society to settle into a stable equilibrium is counteracted.

The book is not without crudeness, as was to be expected in a pioneer work; there are faults of judgment, hasty and unwarranted conclusions, a style which sometimes sacrifices scientific balance and discrimination to a taste for epigrammatic pungency, and a manifest disinclination to treat religion always in a proper way; but despite all defects it is a book of great value, and preachers of discrimination could hardly fail to be enlightened and benefited by it. C. S. GARDNER.

Standards of Public Morality.

By Arthur Twining Hadley, Ph. D., LL.D., President of Yale University. The Macmillan Company, New York. 1908. 12 mo., 168 pp. \$1.00 net, by mail, \$1.10.

A worthy second of The American Social Progress Series, edited by Samuel McCune Lindsay, Ph. D., originally delivered as lectures on the John S. Kennedy Foundation in New York. Though President Hadley in the preface modestly designates it a "short and unpretending book", it possesses the shining qualities of good sense, timeliness, philosophic breadth and crystal clearness for which the author is noted. Certainly, if any one take up the book a few years hence, he will find that, though the events in the foreground have changed, the underlying principles, here so clearly discerned and so courageously and aptly applied, yet remain in their pristine value. The subjects dealt with are living questions in the minds of thousands of students of our concrete American social and political life, questions that constitute real problems of our present day life, social, industrial and political, and they are dealt with in no mincing, irresolute, hazy or half-hearted way, but with singular directness and vigor and with a commendable appreciation of the great, fundamental, ethical principles involved: "The Formation of Public Opinion", "The Ethics of Trade", "The Ethics of Corporate Management", "The Workings of Our Political Machinery", and "The Political Duties of the Citizen".

President Hadley well reminds us that the thing that governs us is public opinion—"not the nominal public opinion of creed or statute book, but the real public opinion of living men and women". "This dependence upon public opinion is not simply a present fact; it is a necessary basis of all free government." "It is because men want to do what others approve, and because they despise themselves unless they conform their own conduct in some measure to the standards and needs of those about them, that constitutional government is possible." "The chief cause of difference between our private and our public morality is that public sentiment is clear in the one case and

obscure or self-contradictory in the other." "Society has not had the time to watch the consequences of selfishness in business and in politics as it has watched the consequences of selfishness in private life." He shows with singular cogency that, applied selfishly, for the benefit of different classes or interests, rather than for the public good, even liberty, democracy and constitutional law are inconsistent in their results, and any one of them so applied may become dangerous to the stability of social order. The chapter on "The Political Duties of the Citizen" is eminently sensible and timely and deserves to be studied and heeded just now. No lesson more urgently needs to be taught and learned in Kentucky, and in America at large, just now, than that inculcated in the closing pages. If, says President Hadley, men try to make liberty a pretext for getting rid of all control except that which is furnished by their own desires and whims and wishes, it will be taken away by force of circumstances. The Athenian democracy, when composed of men trained in self-command, furnished a magnificent instance of what freedom can do in government, and in morals, in art and literature. But the children of the men who made Athens great could not endure the discipline which their fathers voluntarily accepted. By defiance of law and pursuit of individual selfishness they brought the State to its fall. The Roman freedom lasted longer, because the Romans were trained in a sterner discipline; but when freedom with them became a pretext for selfishness Rome in turn fell. "I am no pessimist," says President Hadley, "but the peril with us here and now is great enough to make it worth while to impress upon every citizen the duty of inculcating respect for law, even when the law hurts him". Then he raises this significant note of warning: "It is the underlying spirit of philosophical selfishness which is the chief elements of danger—the theory that if each man does what he really wants to do, things will all go well. Every nation that has accepted this philosophy has begun to ride to its own destruction." "It has become the paramount political duty of every man, whatever his position in the State, to defend the sacredness of law." Is it not so? GEO. B. EAGER.

Supreme Things.

By Jas. G. K. McClure, President of McCormick Theological Seminary. Fleming H. Revell Company, New York. 12 mo., 159 pp. Cloth, 75 cents net, by mail 85 cents.

These addresses to college men at Harvard, Yale, Cornell, Princeton, Illinois, Wisconsin and Chicago are not only full of wholesome truths for young men, but are good examples for the preacher of how to say the things that need to be said to-day to college young men. The eight "Supreme Things" dealt with by President McClure are: "The Supreme Revelation", which is summed up in John 3:16; "God So Loved the World", etc.; "The Supreme Obligation", which is love to God and man; "The Supreme Virtue", which he conceives to be reverence; "The Supreme Art", which is to use wisely what we have; "The Supreme Resource", found in "The Things That Remain", after all youthful illusions have been dissipated; "The Supreme Test", that which is applied in proving our capacity for true friendship; "The Supreme Mission", that of the prophet, and to-day particularly of the preacher and pastor; "The Supreme Temper", the sober mind, balance, reasonable self-restraint. It is a question if the adjective "supreme" is not sometimes misapplied, i. e., if some of the "supreme things" here cited as such deserve the superlative. But of one thing we are sure, Dr. McClure illustrates what he calls "The Supreme Temper"; he is eminently sober-minded, he shows a true balance and reasonable self-restraint in his thinking and in his way of putting things, and, to a signal degree, the American quality of directness.

GEO. B. EAGER.

Talks on Religion.

By Henry Bedinger Mitchell. Longmans, Green & Company, New York. 1908. Cloth, 325 pp., \$1.50 net.

These "Talks" rise clear above the common place. They are full of life, deal with the latest phases of thought on Religion, and are marvellously stimulating. The sub-title suggests the unique character of the book—"A Collective Inquiry—Recorded by Henry Bedinger Mitchell." The object of the "inquiry" was the re-examination of the fundamentals of religion. A varied company was actually engaged in this "inquiry" in a series of conversational club meetings last winter. It was

drawn partly from among the professors of a great university, partly from the business, literary, and ecclesiastic life of the city adjacent; and so represented widely varying types of character and mental outlook. They were alike, however, in this, all had known the discipline of exact thinking. So here we have a record of this "collective inquiry", and not the work or thought of one man. The book claims this merit theme, that it is a faithful transcript of actual conversations between men, some of whom enjoy international reputations, and nearly all of whom have attained distinction in their own fields, whose names are withheld, but whose occupations are given; and that every opinion put forward by them was honestly advocated. Among the participants are a professor of Mathematics, who is also a student of Religion; a historian, known for his researches into the History of the Middle Ages; a professor of Philosophy; a professor of Zoology; an Orientalist, best known for his translations from the Upanishads; a clergyman of the Protestant Episcopal Church; an editor of a religious journal; a professor of Biology; a banker; a professor, who is one of the foremost exponents of Pragmatism; a professor of Anthropology; "The Oxonian", a churchman much interested in Psychology; "The Logician", an instructor of Logic, and "The Youth", an assistant in Philosophy.

The questions discussed in the prosecution of the inquiry are as follows: "The Nature of the Inquiry-Aspects of Religion"; Christianity and Nature"; "Evolution and Ethics"; "Collective Life and Consciousness"; "Power, Worth, and Reality"; "Mysticism and Faith," "Organization and Religion"; "Signs of the Times—the Renaissance of Religion"; and "Has the Church Failed?—The Outer and the Inner Life". Three chapters have proved of special interest to the reviewer, those on "Mysticism and Faith", "Signs of the Times", and "Has the Church Failed?". What the "Talks" have to say "On Professor James", and the reigning current themes, "Individualism", and "Pragmatism", will prove interesting, we are sure, and richly informing as to the present phases of thought on those much debated subjects. There is more than a suggestion of Harvard and Boston on many a page of the book." GEO. B. EAGER.

Four Aspects of Civic Duty.

By William Howard Taft. Charles Scribner's Sons, New York. 1908. Cloth, 12mo., 111 pp. Net, \$1.00; mail, \$1.10.

The first of an interesting and timely series of books on questions of Citizenship, the others being "Freedom and Responsibility", by President Hadley, of Yale; "The Citizen in His Relation to the Industrial Situation", by the late Bishop Potter, of New York; and "American Citizenship", by Associate Justice Brewer, of the U. S. Supreme Court. Of the four aspects of duty considered by Mr. Taft, three are dealt with from the point of view of actual experience, and the fourth from that of prospective experience. The first point of view is that of a Recent Graduate of a University; the second, that of a Judge on the Bench; the third, that of Colonial Administration, and the fourth, that of the National Executive. It is suggestive and interesting to note just now that in his address on "The Duties of Citizenship From the Standpoint of the National Executive", the worthy candidate for the Presidency says: "It is vastly better [than to attempt any restraint of the license of the press] if the Executive only realizes the truth that the injustice, comment, and unjust criticism, and the deliberate misrepresentations that sometimes do characterize articles in the newspapers, should be left to lose their effect by the gradual discovery of the actual facts, and of the injustice of the criticism, in the events which follow." "Our people are intelligent and keen." Some religious leaders may, now and then, find a crumb of comfort in such reflections. The book is characterized throughout by Mr. Taft's well-known good sense, balance and breadth of view, and is well printed on good paper.

Geo. B. EAGER.

The New Encyclopedia of Social Reform.

Edited by William D. P. Bliss, Editor-in-Chief, and Rudolph M. Binder, Ph. D., Assistant Editor, with the co-operation of many specialists. New Edition. Funk & Wagnalls Company, New York and London. 1908. 1321 pp.

This is not a revision of the old edition, but a new book,

save for a few historical and economical articles, the subjects of which need no new treatment—although many even of these have been either revised or completely rewritten. The work is, therefore, much more comprehensive and complete. Reliability has been sought by having every article written by some specialist. Statements of reform have been written by a believer in reform, but in each case a statement of the opposing view will be found also—as for example, on page 53 an article on “The Anti-Saloon League”, setting forth its objects and methods, is offset by an article on “The Anti-Puritan League”, which “seeks to enrol those who resent Puritan domination, so that they may become as potent a force at elections as the Puritians are at the present time”. Serviceableness has been sought by making the work, while accurate and scholarly, yet popular and not technical. The book is for general works and students. Hence books referred to are mainly those available to English readers, and articles have been arranged, as to length and quality, with this idea of serviceableness in view. To the more important articles are appended brief bibliographies of the best available books on the subjects, which will prove of great value to students at a distance from the great libraries and dependent upon such help. A few great subjects, such as religion, science, etc., that concern both the individual and society, are treated only in their social aspects. The aim throughout has been to give on all the broad range of social reform, the experience of the past, the facts of the present, the proposals for the future; but as the editor aptly says, it must be remembered that statistics and statements in social reform are like the endeavor to count blossoms in springtime, even while the count is going on new blossoms are appearing, while not seldom a sudden chill wind carries some blossoms, which have been counted to the ground before the tally is complete. It is springtime in social reform, and spring can never be put into a book.

GEORGE B. EAGER.

V. MISCELLANEOUS.

How to Dress a Doll.

By Mary Morgan. Henry Altemus Co., Philadelphia. 1908. Price, 50 cents.

There is not much theology in this book, but it is good theology to brighten a child's life as this little book will do.

ELLA B. ROBERTSON.

Five Months on a Derelict.

By Edwin J. Houston. Griffith & Rowland Press, Philadelphia.

A very good story of the sea with sailors' yarns and much interesting information concerning derelicts, ocean currents and winds. It will specially interest and instruct boys.

W. J. M.

The Nun (*L'Iolee*)

Fourth Edition. \$1.00 net cloth.

Redemption (*De Fonte Son Ame*).

From the French of René Bazin. \$1.25 net. Charles Scribner's Sons, New York. 1908.

Much is being said now about the function of the modern novel. Well, the important thought to keep in mind is that, while as a literary form fiction is steadily moving forward toward a goal that at present is still too remote to be more than dimly seen, there is no need to trouble ourselves greatly about either its theoretical or actual function. The thing to do is to judge each separate novel on its own merits. If it is written solely to amuse and worthily fulfils its purpose, then it is a good book after its kind. If it is what Mr. Marion Crawford calls "that odious thing, a purpose novel", and also accomplishes its mission—in a triumphant way—then it also is a good book, after its kind.

These books of René Bazin are distinctly "purpose novels". *The Nun* (*L'Isolea*), now in its fourth edition, is said to have been the most-talked-of novel in France; and now *Redemption* (*De Fonte Son Ame*) takes its place along side of it for popularity. Both are sincerely pro-Catholic. *The Nun* sets forth the tragedy, the pathos and the injustice (from the Catholic point of view) of the workings of the new law of the Separation of Church and State in France. *Redemption* is the delineation

and story of a young milliner, born for success and joy in life, awakened by the sadness and poverty about her, until she conceives an all consuming passion for the poor, and, thrilled with faith in the sacredness of her mission, is impelled at last to give up the man she loves, and the uncle who has reared her, to enter "the sisterhood of service". Both books idealize the life of the nun, and sincerely enough, glorify Catholicism. There is a suggestion of Daudet in the style; the same simplicity touched with poetry, the same intermingling of nature's moods with man's. Yet the style lacks the realistic vividness and vigor of a Hugo, or a Zola. Still there is a subtle descriptive power, imparting a haunting quality which makes one feel instead of see, which together with his delicate ability to unravel the skeins of simple souls, goes far to account for Rene Bazin's widespread popularity in France to-day.

GEO. B. EAGER.

The Country Town.

By Wilbert L. Anderson, with introduction by Josiah Strong. The Baker & Taylor Company, New York. 1906. 12 mo., 307 pp. \$1.00 net, by mail, \$1.10.

The title page suggestively calls this book a study of rural evolution. It treats of the vital interests of a full half of the modern world. The author is profoundly convinced that it is time to attempt a careful survey of this whole region, into which adventurers have pressed rashly, and from which explorers have brought disheartening reports. To tell the truth is better than to be an optimist, but one may count himself fortunate who can both be truthful and optimistic. The aim here is to set forth rural changes in their historical, scientific and social aspects. The author shows himself no mean master of his subject and his method. He justly hopes that a cheerful view of conditions and tendencies in this region that affords so many ambushes for the advocates of despair will be easier for those who follow him in these discussions. Dr. Strong pronounces this a much needed and valuable book. The author not only has faith in the future of the country town, but he is able to render a reason for the faith that is in him. His confidence is based on the results of a close and scientific scrutiny

of the complex influences which are at work upon the population of country communities. As Dr. Strong says, families run out both at the top and at the bottom of the social scale; in the great middle class lies the hope of society, and it is this class that is to be found chiefly in the country. The author doubts if the decadent rural towns are as bad as the city slums. But he rests his argument upon the favorable showing of the country as a whole as compared with the city as a whole. The reason that crime flourishes in certain rural communities is that there is such lack of education, moral and religious training, uplifting examples, in short, a lack of favorable environment, and not, as some say, a lack of individual stamina. The book is a trumpet call to more liberal, and hopeful and patient effort for the education and the evangelization of this sadly neglected and disparaged half-world. The issue depends in every community upon tactful, patient, generous, consecrated and hopeful activity. Here is a loud call to missionary zeal.

GEO. B. EAGER.

The Social Duty of Our Daughters.

By Mrs. Adolphe Hoffmann. Vir Publishing Company, Philadelphia 1908. Cloth, 69 pp. 35 cents net.

The author of this beautiful little book is a cultivated Christian mother and writer, of Geneva, Switzerland, who has achieved shining prominence in European reform work. She here addresses to mothers and their daughters who are budding into womanhood a message that is exceptionally frank, but never indelicate, on the dangers of girlhood and young womanhood, and the sacredness of wifehood and motherhood. "I am writing this frankly," she says, "in the interests of our daughters, nay, still more, for the sake of our dear children—fully convinced that one of the first social duties of woman is that of sacred motherhood—of a motherhood consecrated to the welfare of others". "To enter upon relations out of which a new being may come into existence branded with the stigmata of corruption, shame and vice, is anti-social, and just as much a social crime as an act of immorality." "Is it not this, even more than unchastity, which constitute the guilt of girl-

mothers?" It is a worthy number of the series known as "The Sex Series", or "Pure Books On Avoided Subjects", which are not gotten up "just to sell".

GEO. B. EAGER.

The Religious Teachers of Greece. Being Gifford Lectures on Natural Religion delivered at Aberdeen.

By James Adam, Litt. D. Edited with a memoir by his wife, Adela Marion Adam. Edinburgh, T. & T. Clark. Imported by Charles Scribner's Sons, New York. 1908. Pages iv, 467.

There is a pathos about this noble volume, the *magnum opus* of the distinguished author. He died before the volume was printed, though the lectures were actually delivered at Aberdeen and created widespread interest.

Mrs. Adam has written a beautiful and sympathetic memoir that tells the story of early poverty, longing for learning, struggle for mastery in Aberdeen and Cambridge, and supreme victory as Fellow and Tutor in Emmanuel College, Cambridge. He had great love for Greece and his lectures were highly appreciated.

The book in question cannot be called popular in the usual sense of that term, but it is intensely interesting to one of scholarly attainments and tastes. By religious teachers he means the poets and philosophers. These include indeed most of the greatest minds of Greece from Homer to Plato. We have thus a definite contribution of great value to the understanding of Greek thought on the highest themes. It is needless to say that the student of the New Testament finds help here in his approach to the World of Christ and Paul.

Prof. Adam makes much of the jealousy between the Greek poets and philosophers, but shows how they contributed mutually to the development of Greek ideas. The book is a treasure for the scholar.

A. T. ROBERTSON.

My Pets.

By Marshall Saunders, author of Beautiful Joe. Illustrated by Charles Copeland. Griffiths and Rowland Press, Philadelphia. 1908. Pages 283. Price \$1.25.

This is a beautiful volume for a child and will create love for the animals all about one. The pictures are numerous and

the comments delightful. At the back of the book the author has some blank pages for the child to make a list of his own pets. It is one of the prettiest books of the season.

ELLA B. ROBERTSON.

VI. MISSIONS.

The Nearer and Farther East. Outline Studies of Moslem Lands and of Siam, Burma, and Korea.

By Samuel M. Zwemer, F. R. G. S., and Arthur Judson Brown, D. D. New York, The Macmillan Co. 1908. Pp. 325. Price, 50 cents net.

This book is the eighth in the series of text-books prepared and published by the Central Committee on the United Study of Missions. It consists of two distinct parts. The first consists of four chapters of outline studies of Moslem lands by Zwemer; the second consists of three chapters, one each on Siam, Burma and Korea, by Dr. Brown. Dr. Zwemer's views of the Moslem lands, peoples and religion are well known from his various publications which have already appeared. These outlines, prepared for young people, are well done. In addition to the text there are references to other literature which will assist pastors and leaders in more thorough preparation. It is a good introduction to the subject.

Dr. Brown's chapters on Siam, Burma and Korea are excellent. He treats, briefly of course, the land, the people, their religious, moral and social condition, the progress and outlook of missionary labor. It would be hard to find clearer and more satisfactory treatment of any of these countries in the same space. The book can be commended heartily to all mission study classes interested in the subject treated.

W. J. MCGLOTHLIN.

The World-Call to Men of To-day. Addresses and Proceedings of the Men's Missionary Convention, held in Philadelphia, Feb. 11-13, 1903.

Edited by David McConaughy. The Board of Foreign Missions of the Presbyterian Church, U. S. A., New York. Pp. 323. Price, \$1.00.

This missionary meeting in Philadelphia was a notable and, it is to be hoped, a significant one. No such meeting was ever held before it—a meeting of men exclusively, largely laymen,

many of whom had themselves visited the foreign fields at their own expense. They were present to inform and inspire their brethren at home.

As the meeting was in itself notable and significant, so many of these addresses are notable. They are classified under the following heads: "The Call of the World," "The Call of God," "The Response of the Church in the Past," "The Present Response of the Church," "The Response for the Future." Among the speakers were such men as John R. Mott, Robt. E. Speer, W. T. Ellis, J. Campbell White, and others scarcely less notable. Pastors will find the volume inspiring and encouraging in a marked degree.

W. J. MCGLOTHLIN.

China in Legend and Story.

By C. Campbell Brown, Missionary of the China Mission Society. Fleming H. Revell Co. 1907. Pp. 253.

The title is a trifle misleading. All the stories were gathered in Chinchew and its environs, one of the interesting old cities of Eastern China. Doubtless they represent Chinese characteristics in general as well as such things can, but they do not represent all of China geographically. They are actual incidents and current stories told by the Chinese gathered from various sources by the author, illustrating the social and religious characteristics of the common people while heathen and after they become Christians. "The object of this book is to show how Chinese people live and think, first when they are heathens, and afterwards when they are Christians." We are prone to think of China as a featureless country inhabited by a featureless people, practical and prosaic, but with little that we designate as human. This book helps us to see that they are flesh and blood, with the same hopes and fears, joys and sorrows, experienced by Western people. As Christians they often show a devotion and steadfastness rarely equaled in Christian lands. The author makes the Chinese as they are live before us, and thereby renders a real service to missions. Many of the stories illustrate the marvelous transformation wrought by Christianity in every phase of their life.

W. J. MCGLOTHLIN.

Uganda, by Pen and Camera.

By C. W. Hattersley. The Union Press, Philadelphia. 1816 Chestnut Street.

This book brings before us the present condition now reigning in Uganda. Since the visit of Livingstone in 1875 this country has held a new interest for us. The door has been opened, the natives asked Livingstone to send some one to them to "show them the way". For thirty years this people has profited by the missionaries' teaching and presence. Old superstitions have been supplanted by a knowledge of Christian life. It is not dangerous to life now to go to Uganda, but a new difficulty meets the teacher. The open door brings some strange influences from Europe and from India, which are often in direct antagonism to those of the missionary.

Mr. Hattersley has proven by his work in this country that Uganda must be reached through the imparting of sound education. Schools have been established and the work so slow in the beginning is now making rapid strides. The young chiefs, the old men, the children are all seeking and obtaining the knowledge which brings light to their minds and salvation to their souls. Mr. Hattersley tells in a very interesting manner many of the customs and habits of these people. The illustrations are excellent, being taken from photographs.

M. B. M.

A Struggle for a Soul. And Other Stories of Life and Work in South India.

By Edyth Hinkley and Marie L. Christlieb. The Union Press, 1816 Chestnut St., Philadelphia.

These sketches from life are told by two Bible women whose work led them in daily contact with the people of South India. Our interest increases and our hearts warm as we read from page to page of the struggle of many of the darkened lines to gain light. Of how patiently these light bearers seek from day to day to tell the story of a risen Lord—a God not made of wood and stone. Sometimes the task seems in vain for so deeply is superstition rooted, but the followers of the Cross go bravely forward, speaking here, helping the sick there, caring for the needy—God himself takes care of the results.

After reading these leaves from the diaries of these two Christian women, who have been in daily sympathetic contact with all classes of the people, one realizes the conditions under which missionary work is being carried on in the rural district of Southern India.

M. B. M.

The Morning Hour of American Baptist Missions.

By Albert L. Vail. American Baptist Publication Society, Philadelphia. 1907. Pp. 477.

Dr. Vail has rendered the cause of missions and the Baptist denomination an important service in this work. It deals with the missionary history of the denomination in America during the first 175 years of its existence, that is from 1639 to 1814. It begins with the missionary work of Roger Williams among the Indians of New England and culminates with an account of the organization of the Triennial Convention in 1814. The author shows from an abundant knowledge of the extant material that the Baptists have always been actively engaged in missionary endeavor. At first it was done at the impulse of individuals and churches, then it became the work of associations, then arose societies of various kinds and finally the great national society. No Baptists opposed missions until after the end of the period. Inactivity was not due to opposition but lethargy. At first it was "Home Missions," the association, the frontiers, the Indians; but here and there was thought of the great unsaved world even before Carey went forth to India. Many of the Baptists had followed his work with the deepest interest from the beginning, had contributed to it, studied it and prayed for it. There were missionary societies of various kinds for men and women, especially in New England, New York and Pennsylvania; also in South Carolina, especially in Charleston. These had aroused much missionary interest throughout large sections of the denomination before the conversion of Judson and Rice. The author effectually disposes of the idea that missionary interest in the Baptist denomination was due to that important event. That did serve to crystalize and organize the interest. Those conversions and the work of Rice served to diffuse interest

much more widely, but the author believes (and with good reason in the opinion of the reviewer) that the Baptists were as deeply interested and as well informed about missions as any other denomination in America, possibly more so.

There are some blemishes of style such as the repetition of "such was," "such were," etc., at the opening of paragraphs in the earlier part of the work, the use of "feeled" (p. 10), "sported several names" (p. 125) and some others. But the style occasionally rises to eloquence and in general is clear and vigorous. The statements are accurate and the conclusions cautious, leaving the reader perfectly clear as to what is fact supported by evidence and what is conjecture or inference. It should be repeated that this work is a valuable addition to our Baptist literature.

W. J. MCGLOTHLIN.

The Divine Right of Missions, Or, Christianity the World-religion and the Right of the Church to Propagate It. A Study in Comparative Religion.

By Henry C. Mabie. American Baptist Publication Society, Philadelphia. Pp. 117.

This little book consists of two papers or parts, the first part, entitled, "Christianity, the World Religion," was read before the Congress of Arts and Sciences of the St. Louis Exposition in 1904; the second appeared in the "American Journal of Theology" in 1907 in a symposium on the question, "Has Christianity the Moral Right to Supplant the Ethnic Faiths?" Dr. Mabie is eminently fitted by temper, extended travel, long experience and profound study to deal with this fundamental question in the spirit of fairness, frankness and thoroughness. He believes profoundly in the essential universality of the Christian religion, that it brings immeasurable blessings to every land and people who accept it with thoroughness; at the same time he recognizes the truth and goodness in other faiths and believes they constitute avenues of approach for the introduction of the true religion. The author maintains that it is not simply the right but also the duty of Christians to employ every available means for the propagation of the faith. The fundamental reason is the obligation of every

Christian to share his good things with all others. There is no question of forcible supplanting of other religions, but only the offering to other peoples of the riches of our religion. The book is a most valuable and stimulating discussion of the great question of Christian obligation to the world.

W. J. MCGLOTHLIN.

The Age of the Revolution. Being an Outline of the History of the Church from 1648 to 1815.

By the Rev. William Holden Hutton, B. D. The Macmillan Co., New York. 1908. Pp. 301. Price, \$1.50 net.

The series of which this volume is a part is known as "The Church Universal." That this title would be utterly misunderstood by most readers is shown by the following quotation from the author's preface: "In this volume I have restricted my work to the history of those religious bodies which believe episcopacy to be of the *esse* of the Church and which claim to have, and appear to me to have, preserved the succession of bishops according to the ancient rule." The bodies which measure up to this standard, according to the author's views, are the Catholic, Eastern and Anglican churches. Accordingly to these he largely confines his attention, casting an occasional side-glance at some other individual or body. Within these limitations the author has done very good work, except that no man can properly write the history of his own communion while he pays so little attention to others. It is also difficult to see why this period is called the age of the revolution. It culminated in the French Revolution, but most of the period was as calm and colorless as any in Christian history. All in all the work is a very good outline of the ecclesiastical side of the history of the communions with which the author deals. It is provided with a brief bibliography and good index.

W. J. MCGLOTHLIN.

Isaac Taylor Tichenor, the Home Mission Statesman.

By J. S. Dill, D. D. Nashville. Sunday-School Board S. B. Convention. 1908. Pp. 168. Price, 50 cents.

Dr. Tichenor, the subject of this sketch, was for many years one of the foremost figures among Southern Baptists. It was

his vision and voice more than any other perhaps which stirred them to an appreciation of the great need and great opportunity in their midst. He was "the Home Mission Statesman." The story of his life has been well told by his son-in-law, Dr. Dill, in the first seventy-five pages of this work, while in the remaining pages there are personal estimates and some characteristic productions from the pen of Dr. Tichenor himself. The whole makes a very readable, instructive and valuable volume. The mechanical work of the volume is excellent.

W. J. MCGLOTHLIN.

VII. BIBLICAL INTRODUCTION.

Roman Catholic and Protestant Bibles Compared. The Gould Prize Essays.

Edited by Melancthon Williams Jacobus, D. D. Second Edition. Scribner's Sons, New York. 1908. Pp. 361.

A statement concerning the attitude of the Catholic church toward the Bible made by a priest in correspondence with Miss Helen Gould induced her to offer three prizes for the three best essays on the Catholic English Bible and the American Standard Bible of 1901. The offer was made to Dr. White, President of the Bible Teachers' Training School, who undertook to carry into execution Miss Gould's purposes. Two hundred and sixty-five essays, limited to fifteen thousand words, were submitted in the contest. Five able judges were selected and after mature consideration unanimously agreed in awarding the prizes to the essays which are here published. In this second edition illustrative diagrams, extensive notes and a composite bibliography are added and constitute a valuable feature of the volume. The essays are a popular presentation of the origin, history and characteristics of the two English Bibles. The first-prize essay, by Dr. W. T. Whitley, of England, is a production of great merit. It is packed full of information, is backed by mastery of the subjects at first hand and will be found as valuable to scholars as interesting to the ordinary reader. It is a production of the first order. The others will be read with profit.

W. J. MCGLOTHLIN.

The Peculiarity of the Bible.

By Conrad von Orelli. Professor in the University of Basle, Germany. Eaton & Mains, New York. 1908. Pages, 84. Price 40 cents.

The purely naturalistic explanation of Jehovah worship is here stated and refuted. The various Semitic parallels are disposed of and the author shows the early existence of lofty worship of God as supreme. The character of God in the Bible is unique and harmonious and fully revealed in Jesus. The book is well done.

A. T. ROBERTSON.

The Story of the Revised New Testament. American Standard Edition.

By Matthew Brown Riddle. The Sunday School Times Company, Philadelphia. 1908. Cloth, 89 pp.

This story told by one of the American Company of Revisers gives many interesting facts not known to the public. The account of the preparation of the Standard Edition of the American Revised New Testament has never been published before. Thirty-five years have passed since the work began, and many letters of inquiry have revealed the fact that little is known and a growing desire is felt to learn about the details of the story. This scholarly, yet popular, sketch by Dr. Riddle, of the Western Theological Seminary, of Allegheny, Pa., will, beyond doubt, meet a long-felt want. Especial interest will be awakened by what the author has to say in the closing chapters, not only on the preparation, but also on the reception and the distinctive features of the American Revised New Testament.

GEO. B. EAGER.

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